Từ điển Phật học Việt-Anh (Viên Thông - Charles Muller)

Từ điển — tra cứu lẻ

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Tự điển Phật học Việt-Anh Tiến sĩ Charles Muller & Cư sĩ Viên Thông

Lời giới thiệu Kính thưa quý độc giả,

Đây là bước khởi đầu cho một công trình lớn, chúng tôi ước mong được sự góp sức của các bậc thức giả giúp cho tự điển ngày một phong phú hơn.

Chúng tôi xin cáo lỗi cho sự chậm trễ đưa lên mạng cuốn tự điển này. Ban đầu chúng tôi dự định có phần chữ Hán kèm theo, nhưng rất tiếc, chúng ta không thể vừa đọc font chữ Việt và chữ Hán cùng một lúc. Để có thể khắc phục vấn đề này, chúng ta phải dùng Hán ngữ theo dạng hình (GIF), nhưng vì Phật sự đa đoan và không đủ nhân lực nên chúng tôi không thể thực hiện được.

Dù có nhiều cố gắng nhưng trong tự điển vẫn còn nhiều sai sót cần sửa chữa cũng như bổ sung, kính mong quý vị đón nhận trong tinh thần hoan hỷ.

Chúng tôi xin chân thành tri ân Ts Charles Muller và Cư sĩ Viên Thông đã tận tâm trợ duyên cho việc hình thành cuốn tự điển này.

Trân trọng,

Ghi chú: Quyển Từ điển này là bản dịch dựa theo quyển "Web Dictionary of East Asian CJK Buddhist Terms" của Tiến sĩ Charles Muller, Đại học Toyo Gakuen, Chiba, Nhật Bản. Cư sĩ Viên Thông đã dịch các ký tự Hán sang âm Hán-Việt và la-tinh hóa sang chữ quốc ngữ. Nguyên bản chỉ là một bản thảo phổ biến trên mạng Internet vào năm 1996, còn nhiều sai sót, và đang được TS Muller tiếp tục hiệu đính và bổ sung -- (Bình Anson, 04-2002).

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A | B | C | D | Đ | E | G | H | I | K | L | M | N | O | P | Q | R | S | Ta | Te-Ti | To-Tu | Th | Tr | U | V | X | Y

A A-DU-XÀ (địa danh): Ayodhyaa, capital of Kosala, a onetime center for Indian Buddhism, presently called Oudh. Ayodhyaa literally means 'no conflict.' It was a long-time center for ancient Indian culture and many famous Indian masters such as Vasubandhu, Asanga, etc. are said to have stayed there. Also named as the site for the preaching of the Sriimaalaa Suutra - Thắng Man Kinh.

A- DU-GIÁ = A- DU-XÀ: Ayodhyaa. See A-Du-Xà below.

A-LA-HÁN: arhat. (1) Literally, "foe destroyer," or "worthy of respect." In earlier Indian Buddhism, the arhat was the most respected figure in the Buddhist community, one who had attained nirvaana, who had severed affliction and would not be reborn into the world of suffering. In most East Asian (Mahaayaana) Buddhist writings however,

the arhat, along with the pratyekabuddha, serves as a foil for the Mahaayaana teacher, who disparages the Arhat's "lower vehicle" practices for being self- centered and incomplete in the wisdom of emptiness. (2) The Buddha. One of the ten epithets of the Buddha. (3) The highest rank of attainment in Hiinayaana Buddhism; one who has cut off all afflictions and reached the stage of "nothing left to learn." The fourth and highest stage of the sraavaka path.

A-LẠI-DA THỨC = THỨC THỨ 8 = TÀNG THỨC: (aalaya-vij~naana). "Storehouse Consciousness." Also known as the 8th Consciousness. According to the school of Consciousness- only, human beings have a deep consciousness which is the actual subject of rebirth, and is mistakenly taken to be an eternal soul or self by the other consciousnesses. It is in the aalaya-vij~naana that the impressions of action and experience are stored in the form of "seeds" Chủng Tử, and it is these seeds which engender further experiences according to the individual situation. Also see A- Lại- Da Thức and Duy Thức.

A-TĂNG-KỲ (một con số rất lớn, không thể đếm được): (asa.mkheya). A transliteration of the Sanskrit term. Incalculable, a great number. According to the Yogaacaara school, a bodhisattva practices for three incalculable eons before becoming a Buddha. This practice begins from the 'ten abidings'.

A-THỊ- ĐA-PHIỆT- ĐỂ (tên sông) = BẠT- ĐỀ HÀ: The river Ajitavatii which runs through Kusinagara. It was on the western bank of this river in Saala Forest where Saakyamuni entered into nirvaana. Also written Bạt Đề Hà - Batsudaka.

A-TỲ-ĐẠT-MA-CÂU-XÁ LUẬN (tên sách) do Thế Thân viết: A-p'i-ta-mo chu"-she lun Abhidharmakosa-bhaasya [Abhidharma Storehouse Treatise], by Vasubandhu. 30 fasc., trans. between 651 and 654 by Hsu"an-tsang. T 1558.29.1-160. A comprehensive treatise discussing the doctrines of Hiinayaana. This text includes detailed analysis of the action of human consciousness in its relationship to the environment, as well as the transformations that occur in the process of meditation practice. Its doctrines would contribute to the development of the theories of the school of Yogaacaara.

ÂM: (1) Shadow, dark side. (2) Cloud, cloudy, vague. (3) Yin: The female principle; hidden, dark, softness, earth, internal, small as opposed to yang: male, obvious, light, hardness, etc. (4) North side of a mountain, south side of a river, etc. (1) Cluster, heap, aggregate, skandha. (2) Synthesis.

ÂM (tiếng): Sound, music, tone, voice, esp., the voice of the Buddha. A musical note. (2) Words, speech, pronunciation.

ẨM (uống): To drink. A drink. To have in the throat.

ÂM GIÁO (giáo pháp qua lời nói): The teaching of the dharma through listening and hearing.

ẨM QUANG BỘ (một bộ phái cổ thời): The Kaasyapiiya sect.

ÂM THANH (tiếng động): (1) Sound, noise. (2) The objects of the auditory faculty. (3) Voice

ÂN: Love, affection, compassion.

ẨN: (1) Hidden, concealed, mysterious, secret, private. To hide or conceal. To make or keep secret. Deep, dark. (2) Painful, sore, grieved.

ẤN (cái ấn (khuôn dấu hồi xưa), in, chứng nhận): (1) A seal, a stamp. (2) A mark, an indication, a trace. (3) In Buddhism, the stamp of approval of sufficient enlightenment to be allowed to teach.

ÂN ÁI: (1) Affection (for one's parents, spouse, child, etc.). (2) That which is desirable, pleasant. (3) Affection, attachment, covetous affection, deluded attachment. The eighth of the twelve factors of conditioned arising.

ẤN KHẢ (ấn chứng về ngộ đạo của thầy cho trò): Approval of the enlightenment of the disciple by the teacher, thus acknowledging the disciple's ability to be a teacher in his own right.

ẨN LIỆT HIỂN THẮNG THỨC (thức ‘che xấu nêu tốt’): The 'consciousness of covering the inferior (mental functions) and manifesting the superior.' The fourth of the five levels of apprehension of the principle of consciousness-only. In this level there is a covering of those of the distinctive mental faculty elements Tâm Sở which are considered inferior, and a manifestation of the mind's basic functioning Tâm Vương . The four aspects Tứ Phần of mental function are not only present in the overall cognitive function, but are also present in the distinctive mental faculties. Thus, the apprehension of consciousness-only in the prior (third) level is applied to the two above-mentioned functions. Accordingly, as far as the essence of the mind and mental functions are concerned, the overall cognitive function which acts as governor is developed, and the distinctive mental faculties which act subordinately are concealed. This is also called the view of "relativity of subject and object." Chủ Sở Tương Đối = Năng Sở Tương Đối .

ẨN PHỤC (ẩn núp): To conceal oneself. To lie hidden.

ẨN TỆ: To cover, conceal. Obscure (abhibhava).

A-DUY-VIỆT-TRÍ (bất thối chuyển): A transliteration of the Sanskrit avaivartya, which means the "stage of non-backsliding."

AI (buồn, đồng cảm): (1) To sympathize with, to pity, to wail, to mourn. Alas! (2) Grief, sorrow, misery, compassion. (3) Beloved, dear.

AI THÁN (buồn than): Sadness, mournfulness.

A-LAN-NA: A transliteration of the Sanskrit ara.nya and Pali ara~n~na. (1) The literal meaning is "forest" "woods" or "wilderness," but (2) it refers to the forest as a quiet place of practice for the religious seeker, neither too far, nor to near from the centers of population. (3) By association, it can also refer to a hermitage or meditation hut of a

religious practitioner. (naka p="11d") (4) Cessation, quiescence. (HPC 7.49b) (5) A forest-dweller. One who practices meditation in the quiet of the wilderness. Translated into Chinese as Vô Tranh Thanh (aaranyaka).

A-MA-LẶC (vô nhiễm): (aamalaka). Undefiled, pure, immaculate. Suchness, reality.

AN: (1) Quiet, still, peace, tranquility. (2) Contented, at ease, to rest in. To be at repose. (3) To pacify, to soothe, to settle. (4) To place, to fix at, to arrange. (5) Used to transliterate the foreign sound "an."

(6) Constancy, continuity, composure; to endure. (7) To place or put. (8) A question marker, an interrogative: How? Why? Where? :

AN ẨN: (1) Calm tranquility (yoga-k.sema, siva). (2) Ease, comfort. (3) Great prosperity or well-being (param-bhaava).

AN CƯ: 'peaceful dwelling.' A meditation retreat. Originally the rainy season of three months, from the 16th of the fourth month to the 15th of the 7th month, during which monks stay in their monasteries, concentrating on study and practice. These dates vary for later sects, but it is still a period of time for the monk to remain in the monastery to do concentrated study and practice.

AN DƯỠNG: An alternative term for Amitaabha's Pure Land. Synonymous with Tịnh độ. The person is at ease and well-nourished. (naka p="25b")

AN HUỆ (tên người): An'ne Sthiramati; an Indian master of the Yogaacaara school (7th century A.D.); one of the ten great masters of the Consciousness-only school. Extant works by him are the Treatise of Collection of Mahaayaana-Abhidharma (16 fascicles); the Extensive Treatise on the Five Aggregates in Mahaayaana (one fascicle); and the Treatise on the Middle View of the Great Vehicle (18 fascicles). He is known for refuting the theories of Sa.mghabhadra- Chúng Hiền through his treatises on Abhidharmakosa and Vasubandhu's Consciousness-only in Thirty Verses. Discoveries of Sanskrit texts by later scholars led to his being considered an important Consciousness-only master. He established the theory of "self witnessing aspect"- Tự chứng phần

AN LẬP: To set up, establish, provisionally establish. Especially used in reference to language which, although it is transcended by the real, must be provisionally established. (pratisthaa, pratisthita, ropana, vyavasthaana, sannivesa). (naka p="26c")

AN LẠC: (1) Peace of mind (sukha). (2) Relaxation of the body. Pleasure, bliss, harmony.

AN THÁI: Peace, serenity.

AN THỔ: To dwell contentedly on one's own native soil. To be contented somewhere.

AN TRÍ: (1) To leave (something) peacefully as it is. To put something in its place. (2) Enshrinement, installation (of an image, etc.)

AN TRỤ: To sit at ease.

AN TRỤ (TRÚ): (1) Existence, subsistence (sthiti). (2) To commit, or yield up mind and body; to pacify mind and body. (3) The bodhisattva's meditation. (4) Someone who pacifies mind and body--a buddha. (5) To live peaceably.

A-NẬU-ĐA-LA TAM MIỆU TAM BỒ ĐỀ (Vô Thượng Chánh Đẳng Chánh Giác): A transliteration of the Sanskrit anuttaraa-samyaksa.mbodhi. "Supreme Perfect Enlightenment."

A-NA-HÀM (Bất lai, Bất hoàn, quả thứ ba trong Tứ quả Thanh Văn): "Non-returner." A transliteration of the Sanskrit anaagaamin, translated into Chinese as "Bất Lai". A Hiinayaana sage who has fully severed the afflictions of the desire realm and will not again be reborn in this world. The third of the four fruits of the sravaka path.

A-NA-LUẬT (tên người): A transliteration of the Sanskrit Aniruddha, one of the ten principal disciples of Saakyamuni, known for his possession of the divine eye.

A-NA-ĐÀ TẨN-TRÀ-ĐÀ (Cấp Cô Độc): Anaathapindada. See Cấp Cô Độc.

A-NAN-ĐÀ (tên người): Aananda, one of Saakyamuni's ten primary disciples. He is said to have had a perfect memory and thus was capable of recalling all of the Buddha's sermons. At the time of Buddha's death he had not yet attained enlightenment, and only achieved this following the exhortations of Kaasyapa, Saakyamuni's successor. After his enlightenment, the rest of the sa.ngha allowed his recitation of the suutras. Thus all the scriptures are said to have been recorded from the mouth of Aananda, who begins each recitation with "Thus I have heard..."

ANH- LẠC KINH = KINH ANH - LẠC = BỒ TÁT BỔN NGHIỆP ANH- LẠC KINH: Ying-lo ching . See Bồ Tát Bổn Nghiệp Anh Lạc Kinh

A-NHÃ KIỀU-TRẦN-NHƯ (tên người): Aaj~naatakaundinya. One of Saakyamuni's first five disciples who heard his first sermon at the Deer Park. Saakyamuni later praised him for having attained the "dharma-eye - Pháp nhãn ." Often simplified as Kiều Trần Như (Kaundinya).

A-TU-LA: Sanskrit asura. A type of demi-god; one of the ten beings living in the different states of existence and one the eight supernatural beings who protect Buddhism. Originally a Hindu god, Asura became an evil spirit who is constantly engaged in fighting with Indra. In Buddhism, asura are generally considered evil and fearsome spirits fond of fighting, but some of them are good and protect Buddhism.

A-TỲ-ĐẠT-MA: (abhidharma). A transliteration of the Pali abhidhamma and Sanskrit abhidharma. Translated into Chinese as Đại Pháp, Vô Tỷ Pháp, Đối Pháp . (1) The name given to the classical texts which are explication, exegeses, notations and researches on Buddhist doctrine. Literally "concerning the dharma." (2) In early Buddhism, one of the three categories of Buddhist doctrine, along with suutra -Kinh (ching) and vinaya -Luật (lu). (3) In many later Mahaayaana works, the term abhidharma refers to Hiinayaana teachings. (naka p="8")

A-TỲ-ĐẠT-MA ĐẠI-TỲ-BÀ-SA LUẬN: A-p'i-ta-mo ta-p'i-p'o-sha lun - Abhidharma-vibhaasaa- saastra. 200 fasc., by Kaatyaayaniiputra (Ca- Đa- Diễn- Ni- Tử); Translated into Chinese by Hsu"an- tsang between 656-659. T 1545.27.1a-1004a.. Probably composed in Kashmir around 100 AD. It is a philosophical treatise of the Kashmir Sarvaastivaada sect which argues against the theories of various other sects. It does this as a commentary on the Fa-chih lun - Phát Trí Luận .

A-TỲ-ĐẠT-MA PHÁT–TRÍ LUẬN: A-p'i-ta-mo fa-chih lun, 20 fasc., by Kaatyaayaniiputra Ca Đa Diễn Ni Tử, trans. Hsu"an-tsang. T 1544.27.918-end.

A-TỲ-ĐÀM = A- TỲ- ĐẠT- MA (Vô- Tỷ- Pháp, luận): (abhidharma) (1) Study and investigation of the buddha-dharma. (2) Treatises explicating the content of the suutras. Also commonly written as A- Tỳ- Đạt- Ma. See next.

ÁC (ác độc) hoặc Ố (ghét): (1) Evil, bad, wrong, vice, wickedness. Immoral, malicious, injurious, detrimental. (2) To dislike, hate, detest. (3) Where? How? In what? Interjection.

ÁC KIẾN (quan điểm sai lầm, nhận thức lầm lạc) : 'wrong view.' One of the six primary defilements in the doctrine of the Fa-hsiang school. This primary defilement is a stored knowledge that arises from a misconception of the real characteristic of existence, that is, that it possesses an inherent self-nature.

ÁI (yêu): (1) To love, to like, to be attracted to, to feel affection for, admire, appreciate. (2) Love, affection, especially the love between wife and husband, parents and children, etc. (3) Craving, desire – Tham dục, khát ái; attachment, grasping. Activity that is based on blind craving or deluded attachment. (4) The eighth of the twelve limbs of conditioned arising. (5) Attachment to one's own possessions. (6) Conditioned. (7) Compassion.

ÁI TÂM (tâm yêu): The mind of desire and attachment.

ÁI TÍCH (tiếc rẽ, ganh tỵ): (1) Sorrow of parting; to be reluctant to separate. (2) Jealousy, envy.

ÁM (tối tăm): (1) Dark, unlit, unclear. (2) Pitch dark, total darkness. (3) Invisible. (4) Stealthily, secretly, quietly. (5) Memorize; recite from memory.

ÁM (tối): (1) To withdraw, shut. (2) Ignorance. Dark, cloudy, obscure. (3) Evening. (4) Eclipse. (5) Transliteration of the Sanskrit am.

ÁN (cái bàn, trường hợp, xét): (1) A desk, table, stand. (2) To guide. (3) A case, a complaint, as situation. (3) To think, contemplate, decide.

ẢNH (hình ảnh): (1) Shadow. (2) reflection, shape, form, image, as it appears in a mirror. (2) The light from the moon or a lamp.

ÁNH (phản chiếu): (1) To reflect, to mirror. (2) Be reflected, be mirrored, be imaged. (3) To match, to suit. To cover or conceal. To take, snatch, deprive. Absorb.

ẢNH HƯỞNG (hình ảnh và tiếng vang): (1) 'shadows and echoes'; shape and sound. (2) Influence, traces.

ẢNH TƯỢNG (hình và bóng): As 'image and shape', this term refers to the lack of self-nature of phenomena. (2) In Consciousness-only theory, the term refers to the various images manifested in the mind due to discrimination. The complement of Bản chất. i.e., colors and shapes, etc., as perceived by the eye consciousness.

ÁO (thâm sâu): (1) The southwest corner of the house, where the family shrine is. The most rear, or inside part of the house; bedroom. (2) Deepest, hidden, most internal part. Core, kernel.

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B BA (sóng): (1) Waves, wavelike (sound waves, etc.) (2) Used for transliteration for the foreign sound "pa".

BA- LA- ĐỀ- MỘC- XOA (giới luật): A transliteration of the Sanskrit praatimok.sa. (1) Release, or liberation from all afflictions. (2) The body of precepts to be kept by monks and nuns.

BA LA YẾT ĐẾ (qua bờ bên kia): (paaragate). A transliteration of the Sanskrit, which means "go to the other shore". (Heart Suutra):

BA-TƯ-NẶC VƯƠNG (vua Ba- Tư- Nặc): King Prasenajit of Kosala, who abode in Sraavastii of Kosala, and happened to be born the same year as Saakyamuni Buddha. Together with his wife and son (the crown prince Jeta), he became a lay member of the sangha. BA- LA- NẠI QUỐC (nước Ba- la- nại, 1 trong 16 tiểu quốc tạo thành Ấn Độ cổ thời): An ancient kingdom of central India, which had Benares as its capital. It was one of the 16 major states of ancient India, also called Kaasii . In the north part of the city there was the Deer Park at Saarnaath, where Saakyamuni delivered his first sermon.

BẨM (thưa, nhận lệnh): (1) To petition, to state. (2) To receive commands. (3) Natural endowment, inherent, inborn.

BẦN (nghèo): (1) Be poor, in poverty, without possessions. (2) Insufficiency, lack.

BẤT CẬP (không đủ, không đến): Not adequate for; unequal to; not reached.

BẤT CHÁNH TRI (Chẳng biết đúng): 'Non-discernment,' 'incorrect knowing.' One of the twenty secondary defilement elements in the doctrine of the Fa-hsiang school. The mental action of arising an incorrect view due to a mistaken approach to an object.

BẤT HẠI: 'non-injury.' One of the ten 'virtue-producing mental function' elements as listed in the Abhidharmakosa-.sbhaasya, one of the ten 'good mental function' elements in the doctrine of the Fa- hsiang school. The mental function of not depriving others and not harming others. In Consciousness- only, it is a provisionally named function, arising dependent upon the mental function of no-anger.

BẤT HOẠI (chẳng hư hoại): (1) Indestructible (abhinna, abheda, avinaasitva). (2) The second of the ten ranks of the 'ten dedications of merit' (Thập hồi hướng) of the path of the bodhisattva. According to the Fa-hsiang school, the stage where the bodhisattva sees emptiness easily without analyzing existence.

BẤT HÒA HỢP TÍNH: 'Non- harmonization,' 'disharmony.' One of the '24 elements not concomitant with mind' in Consciousness-only theory. In contrast to 'harmonization'(Hoà hợp tính). A provisionally established element referring to the capability of all existence for separation, opposition and interference.

BẤT KHẢ (không thể): Should not; it won't do; can't be done; is not right.

BẤT KHẢ ĐẮC: 'Unobtainable,' "Unknowable." That which cannot be known, no matter how hard one seeks. In Buddhism, a concrete, unchanging self-entity cannot be found in all of existence (naavadhaaryate, anupalabdhi). (2) Impossible, unattainable, unachievable. (3) Non-existent. (4) The disappearance of the attachment to inherent existence.

BẤT KHẢ THUYẾT (không thể nói): (1) Inexplicable; inexpressible in words (anabhilaapya; nirabhilaapya). (2) The self as neither the same nor different from the five skandhas.

BẤT KHẢ TƯ NGHÌ (NGHỊ) (chẳng thể nghĩ bàn): (1) Inconceivable. That which is beyond contemplation or conceptualization. Beyond linguistic expression (acintya, atarkika). (2) 'No-mind'-- the non-existence of the grasping mental functions (graahaka-citta-abhaava). (3) That which cannot be apprehended or thought about (acintya-prabhaavataa).

BẤT LIỄU: (1) Not understanding, not comprehending. (2) Something not clearly expressed. Unmanifest (avyakta). (3) Not comprehending the reason. (4) A fool (abudha).

BẤT ĐẢN KHÔNG: 'Not-only-empty.' A term expressing the idea that while all things are seen as each being empty, their aspect of non-emptiness has not been recognized. Also called 'middle-way emptiness.' Called The 'pervasive teaching of emptiness' by the T'ien-t'ai sect.

BẤT-ĐỘNG VÔ-VI: 'Undisturbed.' Leaving the perceptions of the third concentration in the form realm, entering into the fourth concentration, where the perception of pain and pleasure is extinguished and only feelings unconnected with pleasure and pain are taken in. One of the six 'unconditioned elements' in Consciousness-only theory. True reality, separated from the motion of pleasure and pain.

BẤT ĐỊNH PHÁP: 'Undetermined elements.' In the doctrine of the Fa-hsiang school, an element Pháp which does not have a good or evil nature. There are four of these: remorse -Trụy hối, drowsiness - Thùy miên, investigation -Tầm, and analysis -Tứ.

BẤT ƯNG (Chẳng nên, chẳng hợp): Incorrect. Inapplicable. Unreasonable. Not concomitant.

BẤT PHÓNG DẬT (Chẳng buông lung): 'no laxity,' 'vigilance.' One of the ten 'virtue producing mental function' dharmas listed in the Abhidharma-kosa-bhaasya; one of the 'good mental function' elements in the doctrine of the Fa-hsiang school. The mental function of resisting evil existences and cultivating good ones. In Fa-hsiang doctrine, it is considered as a provisional element rather than a real one.

BẤT SINH BẤT DIỆT (Chẳng sinh chẳng diệt): 'Neither arising nor ceasing.' Since all existences are empty, there is ultimately neither arising nor ceasing. This is one of the fundamental positions of the Mahaayaana schools.

BẤT THỐI (Không lui sụt): 'Non-backsliding,' 'non-retrogression.' Not to grow weary with, or give up on (akilaasitva, akhinna, akheda). Not retreating, especially in terms of the Buddhist path of practice, which is based on the accumulation of prior merit, or on enlightenment. According to various scriptures, there are various levels of practice which are designated as the 'level (stage) of non- backsliding.' For example, in many Mahaayaana texts, the level designated as 'non-backsliding' is the seventh of the 'ten abodes. But the Yogaacaarabhuumi-saastra says that the stage of non-backsliding is the first of the ten bhuumis (the stage of joy), and again, the Fo-hsing lun -Phật tính luân says it is the first of the 'ten dedications of merit.' :

BẤT THỐI TRỤ : 'The abiding of no-backsliding.' The seventh of the ten abidings. The stage where one does not backslide from the experience of emptiness, no aspects and no desires. See shih-chu - Thập trụ :

BẤT TÍN: 'no-faith,' 'doubt.' The opposite of faith. One of the great defilement elements as listed in the Abhidharmakosa-bhaasya; one of the twenty secondary defilement elements in the doctrine of the Fa- hsiang school. The action of a mind which is unsettled and does not desire the comfort of the virtue of the three jewels.

BẤT TƯ NGHÌ HUÂN (Sự huân tập chẳng thể nghĩ bàn): 'Inconceivable permeation.' The permeation of the pure self-essence of the mind of true thusness by ignorance or wisdom which then appears in the manifest world.

BẮC- CÂU- LÔ CHÂU (1 trong 4 châu [theo vũ trụ học Phật giáo Ấn Độ]): Skt. Uttara-kuru. The northernmost of the four great continents in Indian Buddhist cosmology.

BẮC UẤT ĐAN VIỆT (= BẮC- CÂU- LÔ CHÂU) :

BẠC (mỏng, nhạt, xấu, cái màn, góp): (1) Small, trifling, light, insipid, thin, slight. Shallow, shallow- minded. (2) Poor, mean, stingy, contemptuous, careless. (3) To reach to, to extend to. (4) A curtain or screen. (5) To gather. (6) Initial particle--ah, so.

BẠC GIÀ: See next Bạc Già Phạm (po-ch'ieh-fan).

BẠC GIÀ PHẠM (phiên âm của chữ 'Bhagavan'): A transliteration of bhagavaan or bhagavat, meaning "holy one" or "world-honored one"--the Buddha. One of the ten epithets of the Buddha. According to Hsu"an-tsang, bhagavat has six meanings: one who possesses auspicious marks; one who destroys illusion and evil; one who is provided with such auspicious virtues of freedom as the Law, fame, good marks, desire and intelligence; one who has completely understood the Four Noble Truths; one who accepts and maintains various excellent practices and one who has abandoned the wandering of transmigration.

BẠC PHƯỚC THIỂU ĐỨC (phước mỏng đức ít): "Shallow in merit and weak in virtue." :

BẠCH (trắng): (1) White. (2) Westerly, autumn. (3) Undecorated, plain, simple. (4) Well lit, bright. (5) To say, to speak. (6) In Taoism, the outward manifest world of phenomena.

BẠCH Y (áo trắng, hàng cư sĩ): Literally "white clothes," referring to secular people, who, in ancient India, wore white clothes in contrast to the darker clothes of religious practitioners. (avadaata- vaasanaa, aaraamika). (2) The name of a female bodhisattva in the Chen-yen sect (Paanduraa).

BẠI (hư, làm hư): (1) Become torn, ripped, broken, ragged, rotten, spoiled. (2) To tear, break, rip, ruin, destroy, spoil. (3) To defeat; to be defeated.

BẠN (đồng hành, bạn bè, cộng sự): (1) To accompany, bring with; be accompanied by; be involved in. (2) Companion, follower, comrade, associate. (3) The audience at a Buddhist sermon.

BẠT- ĐỀ- HÀ = A- THỊ- ĐA- BẠT- ĐỂ: Also written Ba Đề Hà - Batsudaka. See A- Thi- Đa- Bạt- Để.

BÀ (bà già): (1) An old lady; grandmother. (2) A transliteration for Sanskrit "ba" and "bha" sounds.

BÀ GIÀ BÀ (Phật): A transliteration of the Sanskrit bhagavat. A term commonly used to refer to Saakyamuni Buddha. Bhagavat is a term in ancient Indian religion used to name sages. The term is said to contain six meanings: powerful (aisvarya); correct meaning (dharma); unaffected by praise (vairaagya); auspicious (srii); excellent reputation (yasas) and liberation (moksa). The Praj~naaparamitaa-saastra attributes four kinds of qualities to the Bhagavat: possession of virtue; possession of discrimination; praiseworthiness and the ability to eradicate defilements. Other texts give other sets of meanings..

BÀ- LA- MÔN (một tầng lớp xã hội ở Ấn, chuyên về tu hành): Brahman. The pure clerical caste of India.

BÀ- SA- LUẬN (tên sách): An abbreviation of the title of the A-p'i ta-mo ta p'i-p'o-sha lun. - A- tỳ- đạt-ma Đại- tỳ- bà- sa luận .

BÀN (mâm, khay): Shallow bowl, platter, tray.

BÀN (quanh co, mang đi), BÁT (âm của chữ 'Pan'): (1) Turn, revolve, go round, spin. (2) To carry. (3) to enjoy. (4) Large, great. (5) Transliteration for the Sanskrit "pan" or "van" sound.

BÀN CĂN THÁC TIẾT (gốc rễ lộn xộn, chỉ một đầu óc lộn xộn): A tree with the "roots all twisted up and the knots all pushing into each other." A metaphor for the complications of the deluded mind.

BÀNG SINH (thú vật): Animals, which are one of the five (or six) destinies (tiryag-yoni).

BÁNG (chê): To slander, to speak ill of.

BÁC THÍ (rộng rãi, đánh bạc, thắng): To extend broadly; to reach out everywhere.

BÁCH BÁT (108): (astattarapada-sata); "one hundred and eight". A common ancient Indian expression used to indicate a large number of something. For example '108 defilements', '108 dharma- gates', etc.

BÁCH HÀI ĐIỀU THÍCH (thân tâm thoải mái): Every part of the body in perfect condition. (Viên Giác Kinh T. 842.17.919b.) :

BÁCH LUẬN (1 trong 3 bộ luận của Tam Luận tông): Pai (Po) lun - The Sata-saastra. 2 fasc., T 1569.30.168-182a. One of the three main treatises of the Maadhyamika school. It is attributed to Deva- Đề- Bà (Ti-p'o) and is thought to have been written down by Vasubandhu – Thế- Thân. Originally translated by Kumaarajiiva, there are various versions of the text, such as the Quảng Bách Luận. Its

discussion centers on the refutation of the aatman concept and other non-Buddhist ideas from the perspective of emptiness.

BÁCH PHÁP (100 yếu tố) (trong tông Duy Thức): 'One Hundred Dharmas' (elements). According to the Fa-hsiang sect all elements are divided into the five ranks of: mind, elements possessed by the mind, form, not corresponding with action, not conditioned . Each of these five are subdivided. In mind – Tâm Pháp there are eight; in 'elements possessed by the mind – Tâm Sở there are fifty-one, which are the five 'pervasive functions', the five 'special environments', the eleven 'good elements', the six 'primary defilements', the twenty 'secondary defilements' and the four indeterminate elements . In the group of form – Sắc Pháp there are ten; in the group that do not correspond with action – Bất Tương Ưng Hành Pháp: 24, there are twenty-four, in the unconditioned – Vô Vi Pháp, there are six. This altogether totals one hundred. The explanation of these elements appears in the Đại Thừa Bách Pháp Minh Môn Luận - Ta-ch'eng pai-fa ming-men lun . 1 fasc., by Vasubandhu; trans., Hsu"an- tsang..

BÁCH PHI (đủ thứ lầm lẫn, đủ thứ tranh cãi) : "One hundred negations." All kinds of doubts; all kinds of arguments.

BÁI (bài ca chúc tụng, ca loại bài ca đó): A song praising the virtues of the Buddha; to sing such a song.

BÁI (lạy, thăm hỏi người thân): (1) Worship, adore, pray to. Bow, kneel to; show reverence. (2) To seek for, ask for:

BÁN MÃN NHỊ GIÁO (hai hệ thống giáo lý: Bán [nửa] [Tiểu thừa], Mãn [đầy đủ] [Đại thừa]): The division of the Buddha's teaching into the "half-word" Bán tự (nửa chữ) (Tiểu thừa) teaching and the "full-word" Mãn tự (đủ chữ) (Đại thừa) teaching.

BẢO (no, thỏa mãn, đầy đủ): To be sated; be satisfied; eat one's fill.

BẢO (quý báu): Jewel, treasure, wealth. In Korean Buddhism, the term is used to designate a small group of Buddhist disciples.

BÁO (Thông báo, đáp lại): (1) Reward, result (phala). Retribution, recompense. (2) To announce, to tell, to inform, to report, to declare. A newspaper. (3) Answer, response, reward, reply. (4) Handle, deal with.

BÁO HÓA PHẬT (Báo thân và Hóa thân Phật): The reward-body buddya (sa.mbhoga-kaaya) and the transformation-body buddha (nirmaana-kaaya).

BẢO KHÁNH LÝ (tên sách): One fascicle, written by Dougen . A record made by while he was studying in China with Ju-ching (a Ts'ao-tung master of the Southern Sung).

BÁO ỨNG (Nghiệp lực, nhân quả The law of karma. The flawless connection of cause and effect.

BẢO SỞ (kho báu, mỏ vàng): The Jewel Land, Treasure Land; Jewel Place.

BÁO THÂN (Thân Phật do công đức tu hành chiêu cảm) :

BẢO TÍNH LUẬN (tên sách): The full Chinese title is written Phật Tính Phân Biệt Đại Thừa Cứu Cánh Yếu Nghĩa Luận, and more briefly as Cứu Cánh Nhất Thừa Bảo Tính Luận . 4 fasc., T 1611.31.813-48. The Chinese tradition gives Saaramati- Hiền Huệ as the author, while the Tibetan tradition lists Maitreya and Asanga as co-authors. The translation into Chinese is recorded as being done by Ratnamati in 511. It is a writing that is representative of the development of tathaagatagarbha

thought in Indian Mahaayaana Buddhism. For more detail of its contents, see Phật Điển Giải Đề Sự Điển T p. 144b.

BẢO VÂN KINH (tên kinh): Pao-yu"n chingThe Jewel Cloud Scripture. 7 fascicles, translated by Mandra- Mạn- đà- la tiên . T 658.16.209-240.

BÁT (đồ đựng thức ăn khi đi khất thực): A bowl. The bowl that a monk uses when he goes begging for food.

BÁT BẤT (Tám chẳng phải): The eight negations of Long Thọ Naagaarjuna. Neither arising nor ceasing, neither eternal nor impermanent, neither one nor many, neither coming nor going.

BÁT BỘ CHÚNG (Tám loài hộ pháp): Eight kinds of beings from Indian mythology. Formerly they were evil, but now having been converted by the Buddha, they protect

his dharma. They are: (1) Thiên: devas [gods], (2) Long: naagas (long) [snake kings], (3) Dạ xoa: yak.sas [spirits of the dead who fly about in the night], (4) Càn thát bà: ghandharvas [half-ghost music masters], (5) A tu la: asuras (a- hsiu-lo) [demigods of evil disposition], (6) Ca lâu la: garudas [golden-winged birds which eat dragons], (7) Khẩn na la: kimnaras [neither human nor not human] and (8) Ma hầu la già: mahaa-raagas [snake spirits].

BÁT CÚ NGHĨA (nghĩa của 8 câu) 8 câu: The 'eight phrases' which express the Ch'an tradition's self- described fundamental characteristics, which are related to direct perception of reality, rather than academic study: (1) Chánh pháp nhãn tạng - Treasury of the eye of the true dharma. (2) Niết bàn diệu tâm - The subtle mind of nirvaana. (3) Thực tướng vô tướng - True marks are no marks. (4) Vi diệu pháp môn - The extremely subtle dharma-gate. (5) Bất lập văn tự - No establishment of words and letters. (6) Giáo ngoại biệt truyền - The distinct transmission outside of the teachings. (7) Trực chỉ nhân tâm - Directly pointing to the mind of man. (8) Kiến tánh thành Phật - Seeing the nature is the attainment of Buddhahood.

BÁT GIẢI THOÁT: Eight kinds of liberation, based on meditational efforts. These eight can vary according to the text. The set listed by both Nakamura and Soothill is: (1) Nội hữu sắc tưởng, quán ngoại sắc giải thoát; (2) Nội vô sắc tưởng, quán ngoại sắc giải thoát; (3) Tịnh thân tác chứng, cụ túc giải thoát; (4) Không vô biên xứ giải thoát; (5) Thức vô biên xứ giải thoát; (6) Vô sở hữu xứ giải thoát; (7) Phi tưởng phi phi tưởng xứ giải thoát; (8) Diệt tận định giải thoát.

BÁT NẠN (Tám trở ngại lớn): 'Eight difficulties.' Eight circumstances in which it is difficult to see the Buddha or hear his teaching: (1) Địa ngục: The condition of a hell-being; (2) Ngạ quỷ: Hungry ghost; (3) Súc sinh: Animal; (4) Trường Thọ Thiên (cõi trời sống lâu): In the long-life heavens (where life is long and easy); (5) Bắc Cu Lô châu: In Uttara-kuru (the northern continent where all is pleasant); (6) As deaf, blind or dumb; (7) Thế Trí Biện Thông: As a worldly philosopher; (8) In the intermediate time between the life of a Buddha and his successor.:

BÁT NHÂN: Also written Bát nhẫn . The third of the Thập địa: ten bhuumis. The stage of the eight tolerances.

BÁT NHÃ (trí huệ), tên người dịch bộ kinh Hoa Nghiêm (bản 40 cuốn): (1) The transliteration of the Sanskrit praj~naa and Pali pa~n~naa, meaning "wisdom," but especially the Buddhist wisdom that is based on a realization of dependent origination, no-self, emptiness, etc. Praj~naa is the wisdom that is able to extinguish afflictions and bring about enlightenment. (2) Praj~naa is also the name of an important translator of Sanskrit Buddhist texts into Chinese, his most significant accomplishment being the forty fascicle translation of the Hua-yen ching - Hoa Nghiêm kinh :

BÁT NHÃ LƯU CHI (tên người): Praj~naaruci. Translator of Buddhist texts, including the Chieh-t'o- lu ching Giải Thoát Luật kinh .

BÁT NIẾT BÀN (viên tịch): (parinirvaana). Perfect nirvaana. Perfect awakening. The death of Saakyamuni. The entrance into extinction that removes one from the cycle of sa.msaara. Perfect tranquility.

BÁT TẠNG (tám kho chứa): According to Nakamura, these are: Thai hóa tạng, Trung ấm tạng, Ma ha diễn phương đẳng tạng, Giới luật tạng, Thập trụ tạng, Tạp tạng, Kim cương tạng and Phật tạng.

BÁT THẬP BÁT SỬ: (88 sử) (88 thứ trói buộc, chi phối con người): The eighty-eight afflicted mental states of the conditioned world.

BỆNH (bịnh): (1) Get sick, be sick, suffer from. (2) Illness, disease, sickness, grief, distress, worry, anxiety, affliction, bad habit, weakness, passion.

BỆNH QUYỆN (mệt mỏi): (aklaanta-kaaya). To tire of, to give up on.

BI (buồn rầu, thương xót): (1) Be sad, sorrowful, mournful; be grieved at. (2) Sad, sorrowful, mournful. (3) Compassion, pity, sympathy.

BỈ (kia): (1) That, the other. (2) He, him. (3) The future, the next world.

BỈ BỈ (này nọ, vân vân): (Pali: tatra-tatra). (1) This and that, one thing and another. (2) All. (3) Mutually.

BÍ (ẩn giấu): (1) Spiritual, wondrous. (2) Secret, hidden, profound.

BÍ MẬT: (1) Secret, occult, esoteric, mysterious, hidden profound. Not understood by worldly people. (2) The teachings of Mahaavairocana Tathaagata; esoteric teaching. (3) According to Chih-I, one of the four types of the Buddha's teaching, wherein the listener is made to think that only he is hearing the sermon and the level of understanding among those in the audience (who are unaware of each other) is different.

BÍ MẬT TẠNG (giáo pháp Mật tông): The 'secret (dharma) store.' Teachings that unenlightened people cannot easily understand. In the Esoteric Teaching, that which is explained by the dharma-body of Mahaavairocana.

BÍ TẠNG (kho tàng bí mật): (1) 'Secret store.' (2) Tathaagatagarbha. (3) A reference to Mật tông.

BÍCH- CHI PHẬT: The transliteration of the Sanskrit pratyekabuddha, usually translated into Chinese as Duyên Giác ("enlightened by contemplation on dependent origination") and Độc Giác ("self- enlightened"). One of two kinds of lesser vehicle sages, the other being a 'hearer' (sraavaka) Thanh Văn. This practitioner attains liberation without the direct guidance of a teacher by analyzing the principle of conditioned origination.

BÍCH CHI PHẬT THÂN (thân của Phật Bích Chi [Duyên Giác Phật]): In Hua-yen teaching, one of the ten Buddha-bodies in the realm of understanding. The 'pratyekabuddha-body'.

BÍCH NHAM LỤC (tên sách) (do Viên Ngộ Khắc Cần viết): Pi-yen lu - The "Blue Cliff Record." A collection of one hundred k'ung-an, originally compiled by the 4th-generation Yu"n-men monk Hsu"eh-tou chung-hsien (980-1052) and later commented on by the 11th century monk Yu"an-wu k'o- ch'in (1063-1135). Considered as an outstanding representative of Ch'an literary quality, this text became a central object of study for later kuan-hwa practitioners. In it are included 100 "cases" for k'ung-an practice; translated into English by Thomas and J.C. Cleary. T 2003.48.139a-292a :

BIỆN (giải quyết, giải thích): (1) Treat, deal with, handle, manage. (2) Prepare, furnish. Equip, adjust. (3) Endeavor, strive. (4) To finish. (5) To explain .

BIỆN (giải thích, tranh luận): (1) Explain, teach (desanaa, pratibhaana). (2) Accomplish, achieve, carry through with. Often used interchangeably with Biện (pien). (3) Argue, dispute, discuss. To clarify in words.

BIẾN (khắp): (sarvatraga) Everywhere; all pervasive. To pervade, to extend. Universal.

BIỂN (nhỏ hẹp): A small area; narrow; small clothes, a small territory; a small measure; limited consciousness). (2) Short-tempered.

BIẾN (đổi thành, hóa ra): (1) To change, to transform (parinaama). (2) Transformation from the aalaya-vij~naana. (3) To become something different.

BIỆN (phân biệt, giải quyết): (1) Accomplish, achieve, carry through with. (2) To distinguish, to differentiate, esp. through speech. (3) Discern, discriminate, know, understand. Often used interchangeably with Biện (pien).

BIÊN (ranh giới, mé, bên): (paarsva, antya, anta). (1) Outer edge, border, extreme limit. (2) Extremes in ways of conceiving the universe, such as regarding it to be eternal, or to be ultimately non-existent, etc. Extremely subtle explanation. (3) Side, beside; close to. Region, place.

BIẾN DỊ (đổi thay): (1) To change, become different. (2) Change, transformation (vikaara, vikrti).

BIẾN DỊCH (thay đổi): To change, to transform (parinaama, viparinaama).

BIẾN DỊCH SINH TỬ (hình thức luân hồi vi tế) = PHÂN ĐOẠN SINH TỬ: "Miraculous sa.msaara." The sa.msaara experienced by enlightened bodhisattvas, as opposed to the "fragmentary sa.msaara" experienced by unenlightened people.

BIẾN HÀNH (vận hành khắp cả) (thuật ngữ của Duy Thức): 'Pervasive operation.' In the doctrine of the Fa-hsiang school, the mental function that goes and operates in all places. That is, a function where defilements are not limited to a specific object, but act with all external elements existent in one's own realm or environment. They are always present. This group of elements falls under the general category of caitta - Tâm Sở elements, and includes the five elements of volition -Tác ý, contact -Xúc, sensation -Thọ, perception -Tưởng and thought - Tư.

BIẾN HIỆN (hóa ra): (pratihaarya). The transformation and manifestation of form.

BIẾN HOẠI (thay đổi và suy tàn): (viparinaama-dhaarmiin). Change, decay-resulting in suffering. Biến (pien) refers something which has changing form Hoại (huai) refers to the fact that one cannot establish a basis dependent upon external things, because of the understanding of continual change of shape and form.

BIẾN HÓA (hóa ra, biến thành): (1) The transformation of things. (2) The transformation of myriad forms in manifesting appearances. (3) Manifest through supernormal power. (4) The mind that discriminates all objects as having inherent existence (sixth and seventh consciousnesses). (5) The third of the four kinds of reality-bodies of the Buddha, according to the school of consciousness-only.

BIẾN HÓA THÂN = HÓA THÂN = ỨNG THÂN: (nirmaana-kaaya); 'transformation body.' See Hóa Thân. One of the three (or four) bodies of the Buddha. Also related in meaning to 'response body' Ứng Thân.

BIẾN KẾ (suy lường khắp cả): (parikalpanaa) 'All pervasive calculation.' Imagination, conceptualization, calculation. Subjective ideation. Our deluded conceptualization about the world and ourselves. In the doctrine of the Fa-hsiang school it is divided into which is the subject, the calculating mind, and, which is the calculated, dependently arisen, existence.

BIẾN KẾ SỞ CHẤP TÍNH: Unreal and delusory.

BIẾN KẾ SỞ CHẤP TÍNH (tính chất của sự hiện hữu do suy lường): (parikalpitah-svabhaava). The nature of existence produced from attachment to all-pervasive discrimination; the existences produced from one's illusory attachment and falsely considered to be real. One of the 'three natures' in Consciousness-only theory. The nature of existence dependent upon arbitrary conceptualization. An example of this is when the manas-consciousness (seventh consciousness), reflecting on the aalayavij~naana, considers it to be an eternal "self", or when one sees a rope, and considers it to be a snake. Thus, this term refers especially to the situation where the mind gives rise to objects that have no real substance. Mistaken conceptualization. Imagination.

BIỆN KHẲNG (khẳng định rõ ràng): Discern, discriminate, know, understand. To ponder something until it become completely clear.

BIÊN KIẾN: (antagraaha-drsti). 'extreme view.' One of the five 'wrong views' Aùc Kiến . The view that consists in going too far to one extreme, believing in eternalism, or to the other side, that of nihilism, concerning existence.

BIẾN MÃN (khắp cả:): (1) Extend, spread, prevail, pervade, fill. (2) To be pervaded, spread, extended, filled (vyaapana, aapuuryate).

BIỆN ĐẮC (giải quyết): To manage, to handle.

BIỆN ĐẠO (giải quyết vấn đề tu hành, tu hành): To apprehend the way; to exert oneself in the practice of the way (enlightenment).

BIỆN TÀI (hùng biện, nói hay): (1) Eloquence. (2) Discernment.

BIẾN TÁC (hóa ra): To make, or do a transformation. To change form. To appear by means of inconceivable power.

BIÊN TẾ: (1) A limit; bounds. (2) The end; the extremity.

BIẾN THU (bao gồm): "mutual inclusion." Two things including one another. For example, at the same time water includes waves, waves include water.

BIỆN TRUNG BIÊN LUẬN (tên sách): Pien chung-pieh lun - Madhyaantavibhaaga-bhaasya; 3 fascicles, T 1600.31.464-477. Hsu"an-tsang's translation of the Madhyaantavibhaaga-tiikaa, which is more commonly known by the name applied to Paramaartha's translation of the same text, the Trung Biên Phân Biệt Luận (T 1599.31.451-463). Probably the results of the combined efforts of Maitreya, Asanga and Vasubandhu, this is one of the fundamental texts of the Yogaacaara (Consciousness-only) school.

BIỆT: (1) To distinguish, discriminate. Discrimination, differentiation. (vikalpa) (2) Split, be divided, branch off from. (3) Another, different, particular, separate, exception, difference, distinction. (prthak) (4) To teach, or explain separately. (5) Special, exceptional. (naka p="1206") :

BIỆT CẢNH (thuật ngữ của Duy thức) (Hoạt động riêng của tinh thần): the ideas, or mental states which arise according to the various objects or conditions toward which the mind is directed. A special mental function that does not necessarily arise through all minds but rather accords to the 'mind-king' only in special situations--a mental function that judges special objects. The complement of the 'pervasively functioning - Biến hành elements. According to the explanation of the Fa-hsiang sect, this group of elements falls under the general category of 'mental function' - Tâm sở elements. Biệt cảnh includes five elements, which are desire - Dục verification - Thắng giải, recollection - Niệm, meditation - Định and wisdom - Huệ.

BIỆT GIÁO (giáo pháp riêng biệt): (1)/(2) Thiên Thai: {T'ien-t'ai meaning--return to this Nakamura 1207}. (3) The 'separate teaching of the Single Vehicle. Transcendent aspect of the single vehicle, that completely transcends the three- vehicle view. This teaching is eventually encompassed in the 'same teaching of the Single Vehicle - Đồng giáo Nhất thừa (t'ung-chiao i-sheng). This teaching is elucidated in the Hua-yen ching.

BIỆT GIÁO NHẤT THỪA: The Single Vehicle teaching that is distinct from the three vehicle teaching. This is a teaching of the Hua-yen ching.

BIỆT PHÁP (pháp riêng): (1) Separate essence or body; a separate phenomenon. (2) In T'ien-t'ai, the "separate teaching" for bodhisattvas Biệt giáo. (3) Any distinct type of teaching - Hiinayaana, Mahaayaana, etc.

BIỂU (bày tỏ): (1) [For the Buddha] to explain matters clearly to the audience. (2) [For the Buddha] to state, at the outset of a sermon or practice session his intention for the assembly or the three treasures. (3) To state to the Buddha.

BIỂU (bề ngoài, biểu lộ ra): (1) The face, outside, surface, outward appearance, external form. (2) Superficial. (3) To manifest, display, express (outwardly); clarify. (4) A sign, an index, a chart. (5) An example, a sample.

BÌNH (BẰNG): (1) Level, flat, peaceful, tranquil, smooth, calm, just, equal. (2) To calm, to bring peace, to subjugate, to end strife, to control, to regulate. (3) Average, ordinary, common.

BÌNH (phê bình): To arrange, to criticize, comment on. A commentary; a critique.

BÌNH ĐẲNG (bằng nhau, ngang nhau): (saamaanya). (1) "Equality," which, in Buddhism refers to the lack of discrimination between things when they are seen from the standpoint of emptiness. (2) An equal person. Someone almost the same (sadrsa); equality between high and low (rank, etc.). (3) Transcendence of love, hate, good, evil, etc. (4) Peace, harmony, equanimity. Harmony of the compositional elements of the body. (5) Realm or view of non-discrimination. The absolute reality that penetrates all manifest phenomena. Absolute reality (samataa).

BÌNH ĐẲNG GIÁO (giáo lý bình đẳng) <-> KHUẤT KHÚC GIÁO: The "teaching of equality." One of the teachings established at the beginning of the Tang by Dharma master Yin . According to the experience of emptiness, the direct teaching of the equality of all existences, without the use of expedient means.

BÌNH ĐẲNG TÍNH TRÍ (1 trong 4 trí, do thức thứ 7 chuyển sang): The 'Wisdom of knowing the nature of (essential) identity. The wisdom of understanding the equality of all things, due to the realization of emptiness. The wisdom of embodying the equality of self and others, transforming the defiled seventh consciousness into wisdom (samataa-j~naana). Depending on this wisdom one arises the mind of great compassion (bodhicitta). It is one of the 'four wisdoms' l’q (ssu-chih) in Consciousness-only theory. The four defilements of self-love, self view, pride and ignorance are extinguished.

BỊ (đầy đủ): (1) Furnish, provide, equip, install, prepare. (2) Have possess, be endowed with. (3) Provision, preparation, preparedness. (4) All, completely, fully.

BỘ: (1) Part, section, division, group, team, club. (2) To divide, separate, form a faction or group. (3) A government office; administrative unit.

BỒ (một loại cỏ, dịch âm chữ ‘Bo’): (1) A kind of grass. (2) Transliteration of the Sanskrit "bo", as used in "bodhi".

BỐ (sợ, đe dọa): (1) Fear; be frightened. (2) To threaten, menace, intimidate, frighten.

BỔ (sửa, thêm vào, tăng thêm): (1) To repair, to patch, to add to; to mend. (2) Supplement, compensate for. (3) To help, to aid. (4) To fill up; fill in. (5) To grant,

confer; invest (a person with authority).

BỐ (vải, bày ra, sắp đặt): (1) Cotton cloth; linen. (2) To notify, to publish, display. (3) To align, to arrange, to spread out.

BỐ MA (làm cho ma sợ): To frighten demons. A Chinese translation for bhik.su (pi-ch'iu, tỳ khưu). (HPC 7.22a20) :

BỔ ĐẶC GIÀ LA (nhân), chỉ con người nói chung để phân biệt với pháp: Skt. pudgala The individual, individual existence Nhân .

BỔ ĐẶC GIÀ LA VÔ NGÃ = NHÂN VÔ NGÃ: Skt. pudgala-nairaatmya; see Nhân Vô Ngã .

BỒ ĐỀ (giác ngộ): (bodhi). A transliteration of the Sanskrit/Pali term bodhi, meaning wisdom, enlightenment or awakening. (1) The wisdom of the true awakening of the Buddha. Enlightenment. The function of correct wisdom. The situation of the disappearance of ignorance due to the functioning of awakened wisdom. (2) The wisdom of perceiving the reality-nature. (3) Sublime enlightenment. The expression of enlightened wisdom. (4) An abbreviation of Bồ đề đạo tràng, (bodhi-manda). The place where the Buddha attained his enlightenment.

BỒ ĐỀ THỤ (cây bồ đề): (bodhi-druma) 'bodhi-tree.' (1) The tree underneath which Saakyamuni Buddha attained enlightenment. The original Sanskrit name of the tree was pippala or asvattha. Since Vedic times, it was known as a tree that possessed spiritual power. (2) A term for awakening or enlightenment.

BỒ TÁT (người tu theo Đại thừa với hạnh vị tha): A transliteration of the Sanskrit bodhisattva, which means 'enlightening being.' (1) Generally speaking, a person intent on the attainment of enlightenment, who has fully altruistic motivations. (2) The bodhisattva is the model practitioner in the Mahaayaana tradition, who dedicates his/her life entirely to the salvation of other beings. This concept is used in Mahaayaana texts to distinguish from the earlier Indian concept of arhat, a being who is also enlightened, but who, according to Mahaayaanists, possesses an inferior, selfishly-attained enlightenment. In this regard, the bodhisattva is said to possess two main characteristics which distinguish her/him from the arhat, and other inferior religious practitioners: a deep sense of compassion for the suffering of all other beings, and a special type of wisdom based on a realization of the nature of the emptiness (suunyataa) of all existences. The bodhisattva attains his/her enlightenment by arousing the thought of selfless enlightenment (bodhicitta) and practicing the six perfections (paaramitaa) based on compassion (karunaa). (3) The term bodhisattva is also often applied as an honorific title to the great Buddhist teachers of antiquity, such as Naagaarjuna and Asanga.

BỒ TÁT BỔN NGHIỆP ANH LẠC KINH (tên sách): P'u-sa pen-yeh ying-lo-ching . 2 fascicles; T 1485.24.1010b-1023a. Translation into Chinese was attributed to Trúc Phật Niệm but later scholarship indicates that it was probably written in China during the fifth or sixth century. In common with the Hua-yen ching, Jen-wang ching, Suutra of

Brahma's Net, etc., it discusses the fifty-two stages, the pure precepts, the ten paaramitaas, etc. It was commented on by Chih-i in terms of its relation to the Suutra of Brahma's Net. The only commentary which dealt with this treatise exclusively was the one done by Weonhyo, of which only the second fascicle remains.

BỒ TÁT MA HA TÁT = ĐẠI BỒ TÁT (Bồ Tát lớn): makasatsu - A transliteration of the Sanskrit bodhisattva-mahaasattva. A bodhisattva.

BỒ TÁT ĐỊA TRÌ KINH (tên sách): P'u-sa ti-ch'i ching - Bodhisattvabhuumi-suutra; 10 fasc.; T. vol. 30. Translated into Chinese by Dharmak.sema Đàm Vô Sấm (T'an wu-ch'en). Also referred to as the Bồ Tát Địa Trì luận and Địa Trì luận. It was originally called a saastra, and is said to be the teaching of Maitreya as recorded by Asanga. It explains in detail the practices of the Mahaayaana Bodhisattva, especially the Mahaayaana disciplines. In East Asian Buddhism, it is usually classified together with the Suutra of Brahma's Net. It was translated by Gunabhadra into the nine fascicle Bồ Tát Thiện Giới kinh and by Hsu"an-tsang as part of his Du Già Sư Địa luận (Yu"-ch'ieh shih-ti lun). Sanskrit and Tibetan versions are also extant.

BỐ THÍ (cho không): 'giving', 'charity.' The free offering of one's assets based on the wisdom that perceives the emptiness of all existences. One of the 'six perfections'- Lục Ba- la- mật.

BỔ XỨ (thành Phật kế tiếp): The next Buddha.

BỐC (bói, chọn, chỉ định): (1) To perform divination by heating tortoise shells and interpreting the cracks that appear. (2) Divination in general, foretell. (3) To select, choose. (4) Assign, match to.

BỐC ĐỘ (đoán, phỏng đoán): Conjecture, presume, suppose, guess, speculate.

BỐI (lưng, trái với, chống lại): (1) To harbor animosity. (2) Back, behind. (3) To turn the back one, go contrary to. Disobey, defy, rebel against.

BỔN (gốc): (1) Root, source, origin, essence, basis. (2) Rooted in, to find the origin in. (3) Book, document.

BỔN CHẤT = BẢN CHẤT: (1) 'Archetypes'. The essence of things. The original true essence of something reflected in a mirror. (2) In Consciousness-only theory, the medium within the mind for the images that are the result of the transformation and manifestation of various objects by the mind and mental functions. It serves as the objective aspect of the eighth (aalaya) consciousness. The "medium" between the sixth consciousness and the outside world. The variation in the qualities of this aspect accounts for the variation of the power of people's perception.

BỔN LAI (cội nguồn, xưa nay, vốn là): Original; originally.

BỔN LAI THÀNH PHẬT (xưa nay vốn là Phật, thể tánh vốn là Phật): Original Buddhahood. All sentient beings are originally buddhas, as they are. This phrase is found in a number of East Asian texts, such as the Awakening of Faith and the Suutra

of Perfect Enlightenment.

BỔN LAI TỰ TÍNH THANH TỊNH NIẾT BÀN (tự tính chúng sanh xưa nay vốn là Niết bàn thanh tịnh): The nirvaana of the originally pure self-nature. One of the four kinds of nirvaana in the theory of the school of Consciousness-only. The term refers to the principle of true thusness serving as the original nature of all phenomena.

BỔN MẠT (gốc ngọn): "Roots and branches," thus, beginning and end, essential and superfluous, etc.

BỔN PHẬN = BỔN LAI: 'Original Share' (in Buddhahood). The aspect of the human being as being originally endowed with the Buddha-nature.

BỔN PHẬN NHÂN = BỔN LAI NHÂN= PHẬT TÍNH: An 'original share person.' A person who has clearly actualized their original endowment of Buddhahood.

BỔN SƯ (vị thầy dẫn dắt mình vào đạo): "Original teacher." The original Buddhist teacher-- Saakyamuni. (2) The found of a certain school. (3) The teacher who originally introduced one to Buddhism; gave him/her the precepts and shaved his/her head.

BỔN TẾ (chân lý): (koti) (1) Original reality; the original essence of all things. (2) The prior condition. Prior, already. (3) The original, absolute truth; true thusness (bhuuta-koti).

BỒNG (cỏ bồng, rối): (1) Mugwort or raspberry found growing sporadically among hemp. (2) Overgrown, tangled, disheveled, confused.

BỔNG HÁT (đánh hét): "Stick and shout." Two methods developed in T'ang dynasty Ch'an which were used in the instruction of students. Te-shan was famous for the stick and Lin-chi was famous for the shout.

BỐ-TÁT (những buổi tụng giới và sám hối ở chùa khỏang hai lần mỗi tháng): A regularly-held monks and nuns assembly, wherein the precepts are read and recited and the clergy practice the confession of their sins. Usually held about twice a month.

BÙI HƯU (tên người): Pei Hsiu (797-870) An eminent T'ang political figure noted for his deep involvement with Buddhism. He was from Meng-chou chi-yu"an - Mạnh Châu Tế Nguyên; styled Kung-mei (Công Mỹ). He received the Recommended Scholar degree around 823 C.E. and in 828 he became censor-inspector. He spent much time with Tsung-mi studying Hua-yen teaching, becoming somewhat of an expert in its doctrine. In 842 he became the provincial judge of Chung-ling in Hung- chou where he visited Lung-hsing monastery regularly in order to study with the famous Ch'an master Huang-po Hsi-yu"n - (Hoàng Bá Hy Vận). Subsequently he was transferred to Yu"an-ling in Hsu"an- chou where he again had the opportunity to be instructed by Huang-po at K'ai-yu"an monastery. Later he was promoted to Minister of Revenue and Circuit Superintendent. In 859 he became the Grand Secretary of the Board of Revenue and was later requested to become Grand Secretary of the board of Civil Affairs, as well as tutor to the heir apparent. He wrote several Buddhist works, including prefaces

to Tsung-mi's writings and the Record of the Sayings of Huang-po - Hoàng Bá ngữ lục. (ui p="860"):

BÙI TƯỚNG CÔNG: "Minister P'ei" of the T'ang. See Bùi Hưu (Pei Hsiu).

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C CA- CHIÊN- DIÊN (tên người): Kaatyaayana, Mahaakaatyaayana. One of the ten principal disciples of Saakyamuni. He is recorded as having been an excellent dialectician and explicator of difficult Buddhist teaching.

CA- CHIÊN- DIÊN A- TỲ- ĐÀM (tên sách): Kaatyaayana abhidharma. An alternative title for T 1543

CA- DIẾP (tên người) (tên một vị cổ Phật): Skt. Kaasyapa. (1) A Vedic sage to whom numerous hymns, particularly creation hymns, are ascribed. (2) The Buddha of the world-age preceding the present one. (3) Mahaakaasyapa, a brahman of Magadha, who became one of the principal disciples of Saakyamuni and who convoked and directed the first council, whence his name, "chairman" is derived. (4) The sixth of the seven buddhas of the past.

CA- DIẾP TAM HUYNH ĐỆ (ba anh em ông Ca- Diếp): See Tam Ca Diếp.

CA- LỢI (phiên âm của Kali): (1) A transliteration of the Sanskrit kali. Kali-yuga, which in early Indian cosmology is the present evil age. (2) The goddess Kali.

CA- LỢI VƯƠNG (tên một vị vua cổ xưa): A transliteration of the Sanskrit kalinga-raja ("evil king"). King Kalinga was an evil king of the distant past gradually dismembered Saakyamuni (in an earlier incarnation) in order to test his power of endurance. Kalinga is mentioned in the Diamond Suutra, but the full story is contained in earlier Pali materials.

CA- ĐA- DIỄN- NI- TỬ (tên người): Kaatyaayaniiputra of Kashmir. Author of a number of seminal Consciousness-only texts, including the Fa-chih lun Phát Trí Luận.

CA- TỲ- LA- VỆ (địa danh): Kapilavastu. The hometown of Saakyamuni Buddha, which was the headquarters of the Saakya clan which he was born from. Located in present-day Nepal.

CẦM (bắt, nắm): (1) To capture, seize, grasp, grab. (2) A captive.

CẤM (không cho phép): (1) Prohibition, ban . (2) To prohibit, forbid, repress, restrain, abstain from.

CẤM GIỚI: Precept, commandment, instructions, regulations. Abstaining from wrongdoing, avoiding evil. The rules given by the Buddha. The regulations that practitioners should adhere to. Also pronounced in Japanese as kinkai (sik.saa-pada).

CẤM TÚC (không cho phép đi đâu): "No walking." During the three month meditation retreat, the practitioner does not take a single step out of the monastery.

CẦM TÚNG (bắt thả, nắm buông): To capture and release, grasp and let go.

CẦN (siêng năng): (1) To endeavor, strive, work. (2) Diligent, industrious, willing to toil. (3) To encourage labor. (4) To aid. (5) To be tired out.

CẦN KHỔ: (1) To exert oneself, endeavor, strive. (2) The suffering and pain of the world. Difficult exertion; penance; austerities.

CẦN TU (tu hành siêng năng): (1) To endeavor; to practice with vigor (prayujyate).

CẤP- CÔ- ĐỘC (tên người): Anaathapindika (or Anaathapindada), whose name is also transliterated as A- na- đà- tẩn- trà- đà . A wealthy and generous man who lived in Raajagraha at the time when Saakyamuni was teaching. He was known for giving food and clothing to those in hardship ("orphans and the lonely elderly") and was revered by his contemporaries. He was a key figure in the acquisition of the land that was used for the building of the first temple. His real name was Sudatta – Tu- Đạt.

CẬT (hỏi kỹ): (1) Reprove, rebuke, censor, accuse, blame, scold, upbraid. (2) Stop, prohibit. (3) Control, regulate, govern, adjust, rectify.

CÂU (cùng với, cùng nhau, cùng lúc): (1) Together with... (sardham, sahita). (2) Both, two things together (ubhaya). (3) Bound together (samyuta). (4) Produced, or born together. (5) Simultaneous(ly) (samam).

CẤU (Dơ, không sạch): (1) Dirt, filth (mala). (2) A term for defilement. The quality of defilements being impurity, they permeate the mind and taint it. (3) An abbreviation of fan-nao-kou - Phiền não cấu, the 'six filths' which are produced from original defilement. They are vexation - Não, harming - Hại, resentment - Hận, flattery - Siểm, deception - Cuống, and haughtiness .

CẦU (xin): (1) To seek, to search for, to look for, wish for, pray for, ask for. (2) To pursue fully and deeply; to completely finish, accomplish. (3) Equal, even. (4) A synonym for Thụ(shu) (vedanaa) "feeling," the seventh of the twelve conditions.

CÂU SINH CHƯỚNG: (trở ngại có từ khi sinh ra, có sẵn): 'Simultaneously produced hindrances,' a term used by the school of Consciousness-only. Hindrances that arise simultaneously with the mind. In the attachment to self, there is attachment due to discriminating a self through thought. Yet even when purposely suppressing this kind of thought, there is a spontaneously arisen attachment to self. Even though one is trying not to give rise to such thought and trying to suppress the self-view, still an attachment to self arises. This is what is called "arising together with the mind." This arising occurs in

the seventh consciousness as well as the sixth consciousness. It is said that the seeds produced by this hindrance are different from those produced by the 'discriminated arising' -Phân biệt chướng hindrance. Since the discriminated arising hindrance is cut off when one awakens to the principle of dependent origination, they are cut off at one time during the 'seeing of the way' - Kiến đạo . However, the hindrance of

simultaneous arising is habituated, so even if one understands the principle of the Way, the hindrance will still arise. Since the habituated nature has developed, one must repeatedly practice the contemplation of dependent origination in order to cut off this hindrance.

CÂU THI NA: See next Câu Thi Na Yết La- Kushinagara.

CÂU THI NA YẾT LA (địa danh): Kusinagara. A capital city in the ancient state of Magadha of central India. In the north part of the city was Saala forest, where Saakyamuni passed into nirvaana.

CĂN (gốc, chỉ giác quan): (indriya) 'Workings', 'mechanism', 'faculty', 'ability.' (1) The Căn of plants and trees implies their ability to grow and develop and in still life into their trunks and branches; it is in this sense regarded as "root." (2) The term also has the meaning of 'organ'--that which gives rise to perception. Therefore it is used as a name for the five sense organs – Ngũ căn . These five organs are invisible and are created by transformation of the four elements – Tứ đại, and have the ability to see, hear, and so forth. Though they are invisible and pure, they do theoretically occupy space, and are therefore able to be classified as 'form' elements in the classification system of the Fa-hsiang school. (3) Ability, capacity, nature, faculty, of which there are generally sharp, average and dull. The particular capabilities that a certain individual has for understanding a certain level of teaching and attaining enlightenment. See Cơ (chi). (4) That which stimulates awakening in human beings, namely, the 'five roots' of faith, effort, mindfulness, concentration and wisdom.

CĂN TRẦN (nội tâm và ngoại cảnh): The (six) cognitive faculties and their objects. The six objects are considered to be the external cause of affliction, and are therefore referred to negatively as 'dust,' or 'dirt.'

CAI (bao quát): (1) Combine, embrace, include. (2) The said..., the respective. That, the; belong to. (3) To have. (4) Ought, should, fated to be.

CAI LA (bao gồm): To collect all together without leaving or missing anything.

CAM (ngọt): Sweet; sweetness. One of the "five flavors." (1) Sweet, pleasant. (2) Voluntarily, willingly.

CAM- LỒ (LỘ): (1) The nectar (amrta, soma) of the gods, which wards of old age and death. (2) A metaphor for the teaching of the Buddha. (3) Originally, the Sanskrit a-mrta means 'no-death.'

CAN (gan): The liver--thus, something essential.

CAN TÂM (tim gan, điều cốt y?u): Essential, important, fundamental.

CANH (đổi thay) ; còn đọc là CÁNH (lại): (1) On the contrary, instead, rather. Anew, afresh, again. Still more, further. (2) In Buddhism Canh is sometimes equivalent to the term 'contact' which is one of the twelve limbs of conditioned arising (sparsa). (3) To receive the sensation of suffering.

CAO: (1) High, tall, exalted, aged, high-priced, a high note, of high quality. Great, large, excellent. (2) To heighten, to enlarge, to raise up. (3) Height; a high place. Above.

CAO SÚC THỤ: See Đa La Thụ.

CÀN (KIỀN) [tên của 1 trong 8 quẻ của Kinh Dịch] :(1) Dry, dried up, dry up. (2) Clear, exhausted. (3) In name only. (4) Sky, heaven. (5) Prince, ruler, emperor. (6) The NW direction. (7) The first hexagram (pure yang). (8) Strong, powerful.

CÁCH: (1) Be separated, separate from. To make space. (2) Distance, interval, gap, gulf. (3) To close, shut, cover, stop up, obstruct. Divide, partition. (4) To differ. To separate, interpose, screen. Become estranged.

CÁCH (đến, hiểu, thấu đáo): (1) To ascertain, to investigate completely and thoroughly. (2) To arrive, to come to, to get to; (3) To hit the mark; to grasp the principle of. (4) To correct. (5) A rule, a limit, a pattern, a principle. (6) Wise, intelligent, sagely. (7) To resist, to attack.

CÁCH NGÔN (lời nói có giá trị từ xưa): Wise sayings.

CÁI (che, cái dù): (1) To cover, hide, conceal. (2) a cover(ing). (3) Umbrella. (4) Maybe, probably, possibly. (5) Now, why, why not, what do you think about... (6) To build, erect. (7) To affix a stamp or seal. (8) "Now..." "However..." .

CẢI (sửa đổi): (1) Change, modify, convert, renew, renovate, reform, mend, rectify, amend, revise, improve, examine. (2) Be renewed, be renovated, be rectified, etc. (3) Again, anew.

CẢM (cảm tưởng, cảm động, cảm xúc): (1) Feeling, sensation, influence, sentiment, impression. (2) To receive an effect (bhaagya). (3) To feel, experience, be conscious of, respond to.

CẢM (dám): To dare, to presume, to venture.

CẢM ỨNG (mong ước, cầu nguyện và đáp ứng): (1) Moved to response through feelings. To feel and respond. The communion of the minds of the Buddha and practitioners. The mind of faith and/or good roots of sentient beings penetrate the buddhas and bodhisattvas and cause them to respond. Thus, it is the reception of our mind of faith by the Buddha, and his response to it. In Pure Land Buddhism, it refers to the awareness of Amitaabha Buddha of the recitation of his name by sentient beings, and his response of saving them.

CẢNH: (1) Object, objective (the external realm's) existence. Phenomena, appearance. Thing(s), affairs. That which is apprehended and discerned by the mind and sense-organs. The term generally refers to the objects that give rise to the cognitive activity of the six organs; thus the six objective realms – Lục cảnh. Since these are what defile the human mind, the term – Trần or "dust" is also used interchangeably with Cảnh (visaya, gocara, artha). (2) Object(s) of cognition. The objects of value judgments; synonymous. with Sở thủ. (3) The objects of the five faculties, thus a reference to the

five objective realms. When the mind-objects are added, there are six realms, as mentioned above. (4) The discernment of the Buddha's dharma, the object of excellent wisdom. (5) Mental state or condition; sphere, viewpoint. (6) In Consciousness-only theory the three kinds of objects that are discriminated by their qualities. These are: 'real objects' - Tánh cảnh; 'image-only objects' – Độc ảnh cảnh; and 'archetypical objects'- Đới chất cảnh. (7) World, realm. Objective realm. (8) Boundary, limit, frontier, environment, circumstances (aalambana).

CÁNH (hết, cuối): (1) Finish, end. (2) Finally, at last. (3) Actually, really, only. (4) A boundary, a territory, realm.

CẢNH GIỚI (Quan điểm, chỗ hi?u, nhận thức, cảnh vật): (1) Sphere,state, viewpoint (visaya, gocara). (2) Object(s) perceived by the sensory and perceptive organs. The sphere of cognition. (visaya, j~neya). (3) Sphere, realm, place. (4) Feeling, sensation, mood. Mental state. Condition, state, situation. (5) The resultant condition each being ends up in according to their actions: 'fruit,' 'reward,' '- hood.' (6) One's area of specialization; one's own limits.

CẢNH KHÔNG THỨC HỮU(Cảnh thì không có, thức thì có. // Cảnh không, thức có): The "objective realm is empty, consciousness exists".

CẢNH NHÀN (tên người): Gyeonghan- (1299-1375) A prominent Goryeo Seon monk; also known by the dharma-name of Paegun . He was initiated into Buddhism and was contemporary and colleague of the renowned T'aego Pou.

CẢNH THƯỢNG (Hoàn cảnh, môi trường): Within the world.

CẢNH THỨC CÂU DẪN (Cảnh và thức đều dẹp [bỏ]): "Object and consciousness are both denied".

CÁO (báo cho biết, nói cho biết): (1) To address, to tell, to talk, say, speak; teach, inform, report, enlighten; to announce to. (2) To make an accusation. (3) It is used in the scriptures where the Buddha is teaching his disciples. It has the connotation of speaking in a big voice to a large audience.

CÁO (cho biết): (1) To enjoin, to order, to inform a superior. (2) To grant, as a title of honor. (3) To tell, inform, advise, warn, teach.

CÁT ĐẰNG (dây mơ rễ má): Arrowroot vines and wisteria vines. A metaphor for entanglement and confusion.

CÁT TẠNG (tên người): Chi-tsang (549-623), A San-lun - Tam Luận tông master, who parents came from Parthia. He became a novice under Tao-lang at the age of seven, and as he grew up, he became renowned for his extensive learning, especially concerning the Maadhyamika school. He lectured on Maadhyamika scriptures and wrote commentaries on them, thus consolidating the foundations of the San-lun sect. As he lived for some time at Chia-hsiang Temple - Cát Tường tự, he was popularly called the 'Great Master Chia-hsiang.' His San-lun hsu"an-i - Tam Luận Huyền Nghĩa

('Essentials of the Three Discourses'), one fascicle, is a useful compendium of the San-lun doctrine. He also wrote three commentaries on the Lotus Suutra.

CHÂM- CỨU: Acupuncture and moxibustion. The practice of this art by Buddhist monks was prohibited. (2) Medical treatment.

CHẤN (chấn hưng, chấn động): (1) Wave, wag, swing, shake. (2) Wield, brandish. (3) Jilt, reject, be jilted, be rejected. (4) Be invigorated, be spirited, flourish. To excite into action. (5) To relieve, to save. (6) To receive, to contain. quake, vibrate.

CHẤN (lắc mạnh, quẻ Chấn): (1) To shake, excite, terrify. (2) To quicken, to arouse. (3) The 51st of the I-Ching hexagrams.

CHẨN (đoán): (1) To look, to see, to reflect upon. (2) Diagnose, analyze, investigate, divine. (3) To inform, let know.

CHÂN (thực, đúng) [1] GIẢ: (1) True, actual, real; pure, undiluted, undefiled; correct. (2) Really, truly, completely. (3) Way, path. (4) As it is; naturally.

CHÂN ẢNH: (1) True shape, true form. (2) The painted or carved image of a famous saint.

CHÂN GIÁC ĐẠI SƯ (tên người): Chen-hsiao Ta-shih . See Tuyết Phong Nghĩa Tồn - Hsu"eh-feng I- ts'un.

CHÂN NHƯ (chân lý, bản thể của sự sống): (tathataa); 'true thusness.' Things as they are. For something to be as it is. The establishment of reality as empty. 'Reality-nature', the nature of existence. (4) Universally pervading principle. The existence of the mind as true reality. 'As-it-is-ness.' The source of all existence.

CHÂN NHƯ TƯỚNG: The eighth of the 'ten dedications of merit' of the path of the bodhisattva. The stage where the bodhisattva, using the wisdom of the middle path, clarifies existence and non- existence, and sees that everything is the reality-realm.

CHÂN NHƯ VÔ VI (= CHÂN NHƯ) (1 trong 6 loại ‘vô vi’ theo Duy Thức học): 'Suchness.' One of the six unconditioned existences (dharmas) in Consciousness-only theory. True reality is the real nature of all existences, yet Chân Như is called an 'unconditioned existence' due to the notion that even the awakened wisdom of the Buddha is in itself not really 'true reality', since the wisdom of enlightenment is classified as a conditioned existence.

CHÂN QUYẾT (bí quyết chân thực): The most profound meaning of true reality.

CHÂN THỰC: (uttama-artha, tathaatva, tattva). (1) The form of something, the way it is. (2) True and not false. (3) Substantial, full, complete. (4) Substance, essence. (5) The most lofty truth. (6) The true or real teachings.

CHÂN THỰC HẠNH (Hạnh thứ 10 của Thập Hạnh): 'Practicing reality' 'attaining to the true principle.' The tenth of the 'ten practices' stages in the path of bodhisattvahood.

CHÂN TƯỚNG (sự thực): The truth, the facts, the real situation.

CHÂN VỌNG (thật giả): Truth and falsity. That which arises conditioned by ignorance is falsity, that which arises conditioned by religious practice is truth.

CHÂN VỌNG GIAO TRIỆT (thật giả xen lẫn nhau): Interpenetration of the true and the false. (Awakening of Faith).

CHẤP (Bám chặt): 'Attachment'. Deluded attachment to things. (abhinivesa).

CHẤP TRÌ (Nắm giữ): (1) The function of the mind to perceive anything as its object. (2) A firm, unscattered mind of faith or concentration. (3) To hold something in the hand. (4) The seventh consciousness.

CHẤP TRƯỚC (Bám chấp, vướng mắc): 'attachment'. Holding to things and being unable to let go. Grasping. To think about something and be unable to forget about it

CHẤT: (1) Disposition, nature, quality, personality. (2) Matter, substance, elements, essence. (3) Real, true, honest. (4) To promise. (5) To question, to verify. To call as a witness. (6) To confront, to present oneself. (7) A pledge, a pawn.

CHẤT NGẠI (trở ngại): 'Material obstruction.' The inability to occupy the same place at the same time (a special quality of 'form' (ruupa). One thing obstructing another thing. Material hindrance.

CHÂU (1 vòng, 1 tuần 7 ngày): (1) To turn, revolve, spin. (2) A week, seven days. (3) Round, circular. A circle.

CHÂU (CHU) (một vòng, tròn, phổ quát, phổ biến) : (1) Around, go around, send around, revolve, circle. (2) Round. (3) Universal, all-embracing, pervasive. To function universally. (3) To reach, to extend to; the ultimate. (4) Unselfish, honest, sincere; not crooked.

CHÂU (ngọc quí): (1) A pearl. (2) A round jewel. (3) Something beautiful.

CHÂU BIẾN (khắp cả, khắp nơi): Extensive, universal. Extensively, or universally going and operating.

CHỈ (chỉ, ngón tay, ý chỉ): (1) Finger. (2) To point, esp. with the finger. (3) Gist, point, reason. The heart of.

CHỈ (dừng, một pháp tu): (1) To stop, to finish, to end. (2) To cause to stop; to bring to a halt. To cease, cessation. A limit. To rest in. (3) Only. (4) To stop harmful activities. (5) Stabilizing meditation, or concentration meditation as contrasted to analytical meditation – Quán .

CHỈ (mục tiêu): (1) Sweet, tasty. (2) Object, aim, gist. (3) Teaching, instruction. Purport, theme. (4) Skillful.

CHỈ BỆNH (bệnh ‘dừng’ cho rằng dừng hẳn mọi vọng niệm thì thể nghiệm chơn tâm): The "sickness" (imbalance) of overly emphasizing stabilizing meditation, and believing that it in itself can lead to enlightenment. This problem is discussed in Chapter 11 of the Yu"an chu"eh ching (T. 842.17).

CHỈ KHÔNG (tên người): Chih-k'ung(?-1363) An Indian meditation master who traveled to East Asia, and had a strong influence on Korean Seon. He became a monk at an early age and studied Buddhism in various places during his travels. He eventually settled in Yang-chou at Yen-ching , where he became involved with Korean monks such as Hyegeun . Because of these contacts he eventually traveled and taught in Korea.

CHỈ NAM (chỉ về hướng Nam, chỉ dẫn): To teach, guide, instruct. Literally "point South" is derived from the indication of a compass.

CHỈ PHẠM (lỗi lầm do không làm những điều cần làm): To be wrong, or create bad karma by "not- doing" at the time when there is something positive to be done.

CHỈ SỰ (tên sách): The oldest Japanese commentary on the Wu-chiao chang -Ngũ giáo chương (Wu- chiao chang). Its full title is Hoa Nghiêm Ngũ Giáo Chương Chỉ Sự, 6 fasc., by Thọ Linh. T 2337.72.201-220.

CHỈ TÁC NHỊ TRÌ (dưng và làm; dừng điều ác, làm điều thiện): "Two observances of doing and not- doing." Two ways of maintaining or cultivating goodness. One is by negating of stopping evil, the other is by creating or doing good actions.

CHỈ TỨC (chấm dứt): (1) To bring about the cessation of suffering. (2) A Chinese translation of the Sanskrit samatha 'e0- Xa- ma- tha (she-ma-t'a). (3) A Chinese translation of sramana – Sa- môn .

CHỈ TRÌ = CHỈ TÁC: Doing good by the practice of ceasing to do evil. Keeping the precepts that are concerned with restraint.

CHỈ TRÍCH: (1) To point out. (2) Disclose, expose.

CHỈ TRỤ = AN TRỤ: Calm abiding; samatha, (upasthita).

CHỈNH (sắp lại): (1) Arrange, adjust, coordinate, regulate. To put right, to set in order, make neat, straighten out. (2) The whole; completely.

CHỈNH DUNG (sửa soạn lại dung mạo): To tidy the appearance; shaving, fixing the hair, etc.

CHỈNH NGHI (sửa soạn lại y phục trước khi làm lễ):

CHÁNH: (sa.myak). (1) Exact, right, correct, upright, true, straight. (sat). (2) To rectify, to correct, to adjust, to regulate . (3) A level, even shape (saata). (4) 'accordance' (nyaana). (5) True nature, nirvaana. (6) The basis of correct knowledge (pramaana). (7) Truly, correctly. (8) Principal, chief, as opposed to secondary.

CHÁNH GIÁC: (1) Awakening, enlightenment. The awakening of the Buddha. 'Correct awakening.' Awakening to true reality. (Pali sa.mbodhi; Skt. abhisa.mbodhi). (2) A person who has awakened to reality. A Buddha, tathaagata.

CHÁNH KIẾN: 'Right view,' 'correct view.' the view which complies with the Buddhist teaching of causality. One of the items of practice in the Eightfold Holy Path.

CHÁNH NGHĨA: (1) The traditional or accepted viewpoint of one school or sect. (2) The correct meaning or interpretation.

CHÁNH NIỆM: (1) 'Correct mindfulness', 'correct thought'. One of the Eightfold Path . Nien refers to continual mindfulness without lapse. To continually keep (something) in mind. To be removed from evil thought and be mindful of the Buddha-way (sa.mprajaana, pratismrta, smrti, sa.myak-smrti). (2) To abide in veracious thought. To rectify the mind and hold to its true form. To be mindful of reality and not to be taken in by appearances. (3) To skillfully remember affairs without lapse in memory. In Pure Land teachings, the Mind of True Reliance on Amitaabha Buddha.

CHÁNH PHÁP: (1) True principle, true reality, true dharma. (2) The teaching of reality; the true teaching; the buddha's teaching. (3) The period of the true teaching, as opposed to the latter two periods of the semblance teaching and the degenerate teaching.

CHÁNH TÂM TRỤ (1 trong 10 Trụ; Trụ thứ 6): The "Abiding of Correct Mind." The sixth of the Ten Abidings – Thập Trụ .

CHÁNH THỤ = CHÁNH ĐỊNH: (1) Samaadhi, mental unity. To gain a state of concentration (samaapatti). (2) A vow or oath (vrata).

CHÁNH TRUYỀN: The correct transmission of the Buddha-dharma from teacher to student.

CHẾ (chế ngự, làm chủ): (1) Suppress, restrain. (2) Govern, rule. (3) To stop, to end.

CHÍ (đến): (1) To reach, to arrive at, to extend to. (2) Very, extreme. (3) The greatest, the best, the ultimate. Highest class or rank. (4) Reach, attain, result in, lead to.

CHI (phân ra, cành, ngành): (1) To branch off, to separate. (2) A branch. (3) A limb (arm or leg). (4) To pay; hand over.

CHI KHIÊM (tên người): Lokak.sema, translator of the Vimalakiirti-nirdesa-suutra.

CHÍ NHẤT THIẾT XỨ (bậc thứ 4 của Thập Hồi hướng) (đến khắp mọi nơi): 'Arriving in all places' The fourth stage of the 'ten dedications of merit' in the path of bodhisattvahood. The stage where the bodhisattva enters all Buddha-lands, and cultivates practice together with all Buddhas.

CHI PHẦN (một ngành): (anga). A part, a limb, a section.

CHÍ TÂM (hết lòng): (1) To pay close attention; to concentrate. (2) A sincere mind; sincerity; one's true intention.

CHIÊM: To look, to see. Observe. Look around, survey (vyavalokita). Naka 842a

CHIÊM (bói toán), đọc là CHIẾM (chiếm cứ): (1) To occupy. (2) To divine; divination.

CHIÊM SÁT (bói toán): A method of divination in the Esoteric School, done using the Sanskrit letter "a."

CHIÊM SÁT KINH (tên kinh): The full name of this text is Ch'an-cha shan-o yeh-pao ching - Chiêm Sát Thiện Aùc Nghiệp Báo kinh T 839.17.901c-910c. This text teaches the method of determining the effects of good and bad karma in the first fascicle, and in the second fascicle gives an explanation of the true meaning of Mahaayaana, comparable to the philosophy of the Awakening of Faith. Because of the content and writing style, it is thought that this text was originally composed in East Asia, rather than India.

CHIÊN ĐÀN (một loại cây): A transliteration of the Sanskrit/Pali "candana". It is a tree whose bark is used as a medicinal herb, as well as for incense. (naka p="838")

CHIẾU (lệnh vua ban xuống): (1) Decree, imperial edict. (2) To decree. (3) To say, to inform. (4) To teach, to guide.

CHIÊU (sáng sủa): Clear, clearly.

CHIẾU (soi): (1) To illumine, reflect, shine on. (2) Illumination, efflorescence. (3) To look after. (4) To understand completely. (5) According to; as; seeing that. (6) Photograph, figure, shape, form. (7) Proof, verification.

CHIẾU DIỆU (soi sáng): Shine on, shed light on, illuminate. Shine brightly.

CHIẾU KIẾN (soi thấy): Shed light on, illuminate. To observe clearly; to determine by seeing; to come to understand.

CHIẾU LÂM (soi đến): (1) To illuminate the surrounding area from a high place. (2) A powerful man in a high position influences the people.

CHIẾU LIỄU (biểu lộ, chiếu sáng): To manifest. To enlighten.

CHƯ (các): (1) Many, all, various, the various; myriad. A plural indicator. (2) This; with this, using this, concerning this. (3) Locative: in, at, on, etc. (4) A question marker.

CHƯ HÀNH VÔ THƯỜNG (mọi vật đều vô thường) : All things are in a state of incessant change. All conditioned things are in continual motion.

CHƯ PHÁP (các pháp): (sarva-vastuuni, sarva-dharma); 'all dharmas'. All the elements that make up an individual. All things.

CHƯ PHÁP ĐẢN DANH TÔN (tông phái cho rằng muôn pháp chỉ là ‘tên’ mà thôi): The teaching that all dharmas are only names.

CHỮ VẠN: Ten thousand- Vạn (muôn). All things, especially used in Buddhism.

CHƯƠNG (làm rõ, rõ, đẹp): (1) To express, clarify, manifest, display; to make known to. (2) Clear, bright. (3) Ornamental, beautiful.

CHƯƠNG (một phần trong sách): (1) Sentence, article, composition, chapter. (2) Thesis, proposition (vaakya).

CHƯỚC (sáng tỏ, đốt, nướng): Brightly, shiningly, clearly.

CHƯỚC NHIÊN (sáng rỡ): (1) To burn, fire, scorch. (2) Clear, bright. (3) Hot.

CHƯỚNG (trở ngại): (1) Obstacle, hindrance, impediment. That which obstructs enlightenment. (2) Resistance, opposition. (3) To hinder, obstruct, interfere. See Nhị Chướng.

CHƯỚNG TRỌNG: To be bound or restricted by afflictions. Affliction, defilement (kaaya-cittayor akarmanyataa).

CHỨC (chức vụ): (1) To be employed, employment. (2) Work, job, office. (3) Technique, skill.

CHỨNG: 'Realization,' 'actualization.' (1) Awakening. To clarify. To know clearly within oneself, without a doubt. To manifest the unsurpassed principle within oneself. To witness, or prove (saak.saat- karana). (2) To realize the result; to attain the fruit; to reach to; to experience (adhigama). (3) A witness. (4) To realize, to certify.

CHỨNG ĐẮC: 1) To gain, to get, acquire. To realize, to perfect, consummate; to come to (adhigama). (2) To experience, realize or comprehend directly (praapti-saak.saat-krti). (3) Awaken, undergo enlightenment.

CHỨNG NGHIỆM: (1) To bear witness; to verify. (2) Verification, proof, guarantee.

CHỨNG TỰ CHỨNG PHẦN (chủ thể tự nội quan): 'Rewitnessing aspect'. One of the four aspects of perception in Consciousness-only theory according to Dharmapaala. The function of consciousness of cognizing the fact that it has perceived an object. Also, checking prior awareness for its validity.

CHUẨN (mực, mức): (1) A water level. Level; to read a level. (2) A standard, criterion, norm. (3) To imitate, make alike. (4) To determine, calculate. (5) Equal, same.

CHUNG NAM ĐẠI SƯ = ĐẠI SƯ THIỆN ĐẠO: Chung-nan Ta-shih . Another name for Shan-tao - Thiện Đạo (Shan-tao). Chung-nan is the name of the mountain monastery where he lived and taught.

CHUNG NHI PHỤC THỦY (hết rồi bắt đầu lại): Finish and start over again. In the Mahaayaana suutras usually a bodhisattva gives his question to the Buddha three times, each time repeating the question.

CHÚ: (1) A curse, imprecation, damnation; to curse, to damn. (2) Charm, spell, incantation, mantra, dhaarani.

CHỦ:(1) Chủ nhân: Lord, master, owner, host. A ruler; to act as lord. (2) Chủ yếu: To value, to place importance on. :

CHÚ (rót vào, chuyên chú, chú ý, chú thích): (1) Pour into, pour on, flow into, fill, add to. The mind flowing in a certain direction. (2) To exegete; to write a commentary on a text.

CHỦ BẠN: (1) Chính và phụ: Chief and attendant; principal and secondary, host and guest. (2) Phật và đệ tử: The Buddha and his bodhisattvas.

CHỦ TỂ: (1) Supervisor, chairman, director, controller. Supervision, management. (2) A term for tathaagata. (3) A reference to the imaginary position of an arbitrarily conceived self.

CHỦNG (loại, trồng): (1) Seed, grain; cause, origin. Used metaphorically in Buddhism; see Chủng tử (chung-tzu) (biija). In the school of Consciousness-only, latent karmic power. (2) To plant, to sow. (3) A species, class, type, a sort, a predisposition. (4) To spread, propagate.

CHÚNG (nhiều, nhiều người, một nhóm người): (1) Many, a great number, a myriad. A crowd, many people. All. (1) Audience, congregation, assembly (parsad). (2) Company, circle, group (naikaayika). (3) sa.mgha. Defined variously as the harmony existing between three or more, four or more, five or more people. Practicing monks; disciples. (4) People in the world, all people. All (jagat).

CHỦNG CHỦNG: (citra, citrataa, naanaa, vicitra). Various, diverse, varied. All sorts (shades, kinds, manner) of; every sort, manifold, multifarious, sundry.

CHÚNG HIỀN (tên người): Sa.mghabhadra. Lived in Northern India during the fifth century c.e.

CHÚNG ĐỒ = ĐỒ CHÚNG (một tập thể người tu): A general name for a Buddhist priest.

CHÚNG ĐỒNG PHẬN (‘mẫu số chung’, yếu tố chung): (sattva-saamya, dharma, nikaaya-sabaagha) 'Commonality of sentient beings.' One of the 24 elements not concomitant with mind in Consciousness-only theory, means 'to resemble.' The fact that all human beings possess common characteristics is called 'human commonality.' The power of human beings to be human beings, and accordingly, to be distinguished from dogs, cats, etc. In the same way the commonality of dogs, cats, etc. is established. This is also true of vegetable and mineral life. The fact that a human being, in the middle of his life, cannot suddenly change into a dog or cat, is due to this power.

CHÚNG SINH: "Sentient being." (1) All beings. In Buddhist scriptures, sentient beings are mentioned in contrast to buddhas, as those who are still bound in the suffering of sa.msaara, who are not yet enlightened; in this meaning, synonymous with "Phàm phu", which means "regular person," or "worldling." On the other hand, it is the awareness that is present in sentient beings--exactly their "sentiency" which is the quality of buddhahood itself. Therefore there is the Mahaayaana doctrine of "all sentient beings are originally buddhas." (2) After the time of Hsu"an-tsang, this term was translated into Chinese as Hữu tình - "having sentiency." In the Nirvaana-suutra, it is clearly stated that 'sentient beings' means all things, even those things that we would normally consider inanimate, such as minerals, and that all of these things possess the Buddha-nature.

CHỦNG TÍNH (dòng giống): 'Seed nature (gotra). The predisposition of people; the temperament or nature of religious practitioners; the predisposition for buddhahood.

CHỦNG TỬ (hạt giống): 'Seeds' of all mental and physical actions which are stored in the aalayavij~naana. The two hindrances, by the power of their manifestation, permeate the aalaya- vij~naana and become stored there.

CHỦNG TRÍ (trí huệ của Phật): The perfect buddha-wisdom that fully knows every single thing in existence – Nhất Thiết Chủng Trí . Omniscience.

CHUYỂN (quay, đổi): (1) To come up, to arise. To function, unfold, develop. (2) To exist, to appear (vartate, pravartate). (3) To transform, to change, to become. (4) To revolve, to turn (pravrtti, pravartaka).

CHUYỂN CHUYỂN (đổi mãi): To pass from hand to hand. Go rolling along. Roll around; repeatedly.

CHUYỂN THẮNG (chuyển thành tốt hơn): To transform or change into something better.

CHUYỂN THỨC (đổi 'Thức'): "Changing consciousness" "transforming consciousness" "karmic consciousness." (1) Manifestly functioning consciousness. The other seven consciousnesses as distinguished from the aalaya-vij~naana. Unenlightened, deluded consciousness that is manifested concomitant with the objective realm. (2) The transformation of the defiled consciousness into pure consciousness

CHUYỂN THỨC THÀNH TRÍ (đổi thức thành trí): 'transforming consciousness and gaining wisdom.' Transforming the defiled eighth, seventh, sixth and prior five consciousnesses and gaining respectively, "Great Perfect Mirror Wisdom," "Wisdom Knowing the Equality of All Things," "Marvelous Observing Wisdom," and The "Wisdom of Completion of Actions."

CHUYỂN Y (sự biến đổi): (1) The conversion, revolution or transformation of the basis of our deluded existence. The conversion of defilement into nirvaana (aasraya-parav.rtti). (2) In Consciousness-only, the transformation of the aalaya-vij~naana.

CƠ: (1) The key, main point, pivotal point to something. Most basic thing. Pivotal affair. (2) Mechanism, works, device. Means, instrument, motive (power), agent (yantra). (3) Working(s), function, action, motive. An opportunity, occasion or condition of the mind. Shifting mental attitude, especially in Zen language. (4) A sign or indication of a manifest object before it appears. The ability for something to be produced upon contact with something else. Sign, indication, omen, symptom. (5) A spring, an impulse, chance, opportunity, occasion. (6) The mental/spiritual ability, which as a result of devout Buddhist practice, suddenly manifests upon a shift or a change in the Buddhist teachings. Talent, ability. The capacity or temperament of the practitioner. The religious predisposition of sentient beings. (7) The person being taught. (vineya). (8) Human beings, sentient beings (aasaya). (9) Quick, nimble, agile. (1) Changes, motions; the moving power of.

CƯ (ở): (1) To be. To dwell, to remain, to be in. To be situated in a certain place. (2) To abide, to live at. Ones abode; residence. (3) A place, a scene. To place; to put into place. While being in a certain place... (4) To sit. (5) To occupy; one's occupation. (6) Bent on; to put into practice.

CƠ CẢM (sự cảm ứng tùy theo căn cơ): the various individual capacities of sentient beings, the awareness of the Buddha to the needs of sentient beings and his response to them. The relationship of the Buddha's grace according to the merits of each individual person.

CƠ DUYÊN (điều kiện may mắn): (1) Motive, opportunity. (2) The opportunity related to the mental condition of the person one is interacting with. (3) Sentient beings. (4) In Hua-yen, the good and evil qualities in the constitution of people. (5) A term referring to condition of being guided directly by a Buddha or a great master (especially in Ch'an). (6) In Ch'an Buddhism, making use of opportunities and according with conditions. (7) words that are recorded during a "dharma-battle" between two Ch'an masters, and passed on to others for later study.

CƠ GIÁO (căn cơ và giáo pháp): The ripeness of the faculties of sentient beings matched with the teachings of the Buddha.

CƠ LOẠI (chúng sinh): (1) The variation in the faculties and abilities of sentient beings. (2) Sentient beings.

CƠ NGHỊ (sự tính toán): (1) The function of the mind to be in accord with goodness. (2) Sentient beings. (3) According to the capacities of sentient beings.

CƯ SĨ: (1) A householder, a man of wealth. (2) In classical China, an unemployed scholar. A retired scholar; an official out of office. (3) In the Indian caste system, the vaisya, or merchant/artisan class. (4) A lay religious practitioner.

CƠ TIÊN (trước khi hoạt động): The state of things before they demonstrate themselves in their activity.

CƠ YẾU (điểm then chốt): An important or pivotal point. The most profound meaning. A critical moment or situation.

CỐ (lý do, cho nên, xưa cũ): (1) Reason, cause, circumstances. (2) Therefore, consequently. (3) Especially, intentionally. (4) Old, ancient, formerly, prior.

CỐ (nhìn lại, nhớ lại): (1) To care for, to regard, to look after. (2) On the contrary, conversely, then, therefore. (3) To think, reflect, mull over, review, to look back on. (4) To wait. (5) Only. (5) As well as; also.

CÔ ĐỘC VIÊN (vườn Cấp Cô Độc): See Kỳ Thụ Cấp Cô Độc Viên

CÔNG: (1) Merits, meritorious deeds; success, credit, honor. (2) Skill, ability, effectiveness, efficacy. (3) Effect.

CỐNG (dâng, cho, người thi đỗ): (1) Tribute; to bear tribute. (2) Support, finance. (3) To levy a tax. (4) The best quality, superior. (5) The surname of a disciple of Confucius.

CÔNG (tấn công): (1) Attack, assault. (2) To apply oneself to; to work at. (3) To study, to research.

CÔNG DỤNG: (1) Effort. (2) The function of bodily action, speech and thought (vyaapaara). (3) Function, activity, ability (saamarthya). (4) The efficacy of practice.

CÔNG ĐỨC: (1) Excellent virtue, merit; meritorious virtue(s), valuable quality (guna). (2) Blessedness, virtue, fortune, goodness (punya). (3) The causes of good destiny; virtuous roots. (4) Good actions, practices. (5) Great power. (6) The necessary materials for attaining the Buddha's enlightenment.

CỐT (xương): (1) Bone(s); (2) Marrow, the heart, the essence, the gist. (3) The shell of a turtle. (4) Hard. True, correct.

CỰ HẢI (biển lớn): "Great sea" or "great ocean." (mahaa-ar.nava, udadhi).

CỰC (tột cùng): (1) Very, exceedingly, highest, most, quite. (2) Highest rank or grade. (3) Ultimate realm, highest matter. (4) To reach the end of; to push to extremities. To exhaust, to finish, to complete.

CỰC LẠC (thế giới của Đức A Di Đà): "Ultimate bliss;" a description of the Pure Land of Amitaabha Buddha.

CỰC QUẢ (quả vị cùng tột): 'Ultimate result.' Perfect realization. The true awakening of the Buddha, as the result of causal practices.

CƯƠNG (cứng, quan trọng, vừa mới): (1) Hard, severe, strong, unyielding, enduring. (2) Popular, flourishing. (3) Really, truly, exactly. (4) Right now, soon.

CƯƠNG (giềng mối): (1) Rope, cord, string, line, cable. (2) A bond, a tie. (3) Laws, principles.

CƯƠNG YẾU (những điểm quan trọng): An outline of a doctrine, text, etc. The essentials of a school, teaching, etc.

CỬ (nâng lên, đề bạt, nêu ra, cử chỉ): (1) To lift up, to advance, to praise, to recommend, to elevate. To move in an upward direction. (2) To initiate, to move, to bring forward, make effort, strive for. (3) All, the whole. (4) To plan, erect, project. Behavior, actions. (5) To join in an effort; to meet together. (6) To cite. (7) To "offer" or "bring up" or "raise" a kouan for instruction.

CỬ (nâng lên, nêu ra): (1) To raise, to elevate with the hands. (2) To begin, to initiate, to move, to recommend, bring forward. (3) All, the whole.

CỨ (nương cậy, chứng cớ, nắm giữ): (1) To receive. (2) To rely on, lean on. Evidence, proof, according to. (3) To occupy, to take possession. To take in the hand. To lay hold of, to grasp.

CỬ THỂ (chỉ sự chuyên nhất, hợp nhất về cử chỉ, thái độ): (1) All, completely. (2) To move one's whole body in a simultaneously coordinated way; to put one's whole body and mind into even the smallest movement. (3) Just like that; as it is.

CỨ TỌA (ngòi yên, chỉ thái độ khẳng định): (1) To slightly move one's seat. (2) To sit in a chair.

CỨU (cứu): (1) To save, to succor, to aid. To help, fix, repair. To put an end to; to stop.

CỨU (cùng cực, kiếm): (1) To go to the end of; attain, reach, master. (2) Investigate thoroughly. (3) To end, terminate. (4) The end, the limit, the extreme.

CỬU (lỗi lầm): (1) Fault, blame, mistake, error, offense, sin (dosa). (2) Blame, censure, reprimand, find fault with, rebuke; challenge.

CỬU CAO: (1) The "nine marshes" -- hell, the underworld. (2) A deep swamp; a deep marshland. A metaphor for a deep, distant place.

CỨU CÁNH (rốt ráo): (1) Unsurpassed, final, extreme, best, ideal (atyanta). (2) Utmost, limit, extremity (nisthaa). (3) To completely exhaust. Arrive. Reach, attain. To master (a topic). Especially, to arrive to the highest position of bodhisattvahood, or thorough enlightenment (nisthaa-gamana). (4) Thoroughly realize or comprehend. (5) To truly make manifest (samaapana). (6) Final goal. Becoming a Buddha (especially in T'ien-t'ai or Hua-yen).

CỨU CÁNH VỊ (địa vị cứu cánh) = QUẢ PHẬT: The 'final stage' among the five stages of practice enumerated by Vasubandhu in his Thirty Verses on Consciousness-only. The fruit of Buddhahood. Reversing the basis of one's existence, experiencing great enlightenment and great nirvaana. Will engage in the practice of saving all sentient beings in a future lifetime. hạt, chinh phục): (1) Go, go out. (2) Hit, strike, punish, quell. (3) Gain, grasp. To take taxes, etc.

CỬU CƯ: An abbreviation for Cửu hữu tình cư

CỨU HỘ CHÚNG SINH, LY CHÚNG SINH TƯỚNG (một địa vị tu tập của Bồ tát, 1 trong 10 địa vị hồi hướng): The first stage among the 'ten dedications of merit' of the path of the bodhisattva. The stage where one, while using the mind of no aspects to save sentient beings, is still separated from the aspects of 'not-yet-saved' beings.

CỬU HỮU TÌNH CƯ (9 thế giới, chỗ cư trú của chúng sinh):Nine abodes of sentient beings as listed in the Abhidharmakosa-bhaasya. In Dục Giới - the desire realm, human existence. In Sắc Giới - the form realm, Chúng, Cực Quang Tịnh, Biến Tịnh and the four no-thought heavens. In Vô Sắc Giới - the formless realm, the locus of unlimited space, the locus of unlimited consciousness, the locus of objectlessness and the locus of neither-thought-nor-no-thought. (naka p="252d")

CỬU LIÊN: An abbreviation of Cửu phẩm Liên Đài "nine lotus stands" representing nine possible levels of rebirth for Pure Land practitioners.(naka p="257")

CỬU PHẨM LIÊN ĐÀI (9 phẩm vãng sinh): Nine levels of practitioners reborn in the Pure Land, occupying nine levels of Lotus Seats. According to the Quán Vô Lượng Thọ Kinh these are categorized as: the best of the best, middling of the best, least of the best; best of the middling, middling of the middling and least of the middling; best of the least, middling of the least and least of the least. (naka p="257") :

CỬU TẬP (tu tập lâu dài, tu đã lâu): A veteran practitioner. One who has done religious practice for a long time and accumulated merit.

CỬU THỨ ĐỆ ĐỊNH (9 cấp thiền định): The nine graduated concentrations'. Concentration in which the practitioner progresses successively through the 'four meditations' - Tứ Thiền, the 'four formless concentrations' - Tứ Vô Sắc Định, and the 'concentration of extinction' - Diệt Tận Định.

CỬU THỨC (thức thứ 9): The Ninth Consciousness, which was added to the eight consciousnesses posited by the school of Consciousness-only. Schools such as Hua-yen and T'ien-t'ai posited this as Bạch Tịnh Thức - an undefiled immaculate (amala) consciousness.

CỤ (đồ vật, đầy đủ): (1) To have, to own, be prepared with, endowed with, equipped with. (2) To prepare, get ready, equip. (3) A tool, a utensil. (4) Function, activity. (5) Together with.

CỤ GIỚI ĐỊA (địa thứ 2 trong Thập địa): The stage of the full possession of discipline. The second of the ten bhuumis - Thập địa. Also called - Ly cấu địa

CỤ TRẦN (trình bày đầy đủ, chi tiết): To describe in detail.

CỤ TÚC (đầy đủ, hoàn toàn): (1) Be endowed with, be provided with; be prepared, possess, have (upeta, sampad). (2) To be fully furnished, be complete, lacking nothing. (3) Perfection, completion (paripuurna). (4) In detail, with great care; completely. (5) The endowment of the practitioner with the precepts of the order. (6) Implement, tool, utensil. (7) The complete set of precepts given to the monk or nun who enters the order.

CUNG (cơ thể): The body; oneself.

CUNG (cung điện, một nốt nhạc Tàu xưa): (1) A palace; a temple. A home or dwelling. (2) The first note in the ancient Chinese musical scale.

CUNG (CÚNG): (1) Offer, sacrifice, dedicate. (2) Present, submit, serve. (3) Accompany. (4) Offering. (5) Attendant, retinue.

CUNG DƯỠNG (cúng dường): (1) 'Offering and sustaining;' (puujaa). An offering of food, drink, clothing etc., to a buddha, monk, teacher, ancestor etc. (2) A special commemorative service held to mark such things as the construction of a temple or statue or the completion of the copying of a suutra.

CÙ- ĐÀM (phiên âm của Gautama).

CUỐNG (lừa dối): To deceive, to trick. (maayaa, saathya): 'deception'. One of the lesser defilement elements as listed in the Abhidharmakosa-bhaasya, one of the twenty secondary defilements in the doctrine of the Fa-hsiang school. The mental action of deceiving others by lying to them; acting virtuous when lacking virtue, adorning base qualities so that they will appear as excellent qualities. A sub-function of ignorance and covetousness.

CÙNG (hết): (1) Exhausted, impoverished, poor, suffer. (2) To investigate thoroughly, to sift out. To thoroughly master something. (3) To terminate, Limit, finish, end.

CÚ (câu, uốn cong): (1) A phrase, a verse, a written line. (2) Bend, curve, turn.

CÚ THÂN (một thuật ngữ trong Duy thức học, chỉ một trong 25 yếu tố không liên hệ với tâm): One of the twenty-four elements not concomitant with mind in Consciousness-only theory. The gathering of two or more phrases.

-ooOoo-

D DA- XÁ (tên người) = Varamani: Yasa. One of the Buddha's early disciples. Originally from Vaaraanasi, he renounced the worldly life at the age of 24, in pursuit of enlightenment. Happening to come to the Deer Park, he heard the Buddha lecture, and followed the five bhik.sus in receiving the

precepts. Later, Yasa's wife and parents also became Buddhists. Yasa himself ended up becoming one of the elders of the early Buddhist sangha.

DÂM: (1) Desire, especially sexual desire. (2) The mistaken actions that result from sexual passion. (3) Sexual intercourse between male and female.

DÂM (quá độ, dâm dục, mê hoặc): (1) Loose, free, unbounded. (2) Scattered, confused. (3) To exceed, go to excess, transgress. (4) Lewd, sexy, sexual desire.

DÂM DỤC: (1) Sexual desire, one of the 'four desires.' . (2) Sexual intercourse.

DẪN (dắt, rút ra, dẫn chứng): (1) To pull, to lead, to draw out, entice. To guide, to introduce, to induce. (2) To decline, to withdraw, retire. (3) To quote. A quote. An introduction to a book.

DẪN = MẪN (tiêu diệt): (1) Be destroyed, exhausted, finished, gone. (2) Dark, obscure, cloudy.

DẪN CHỨNG (đưa đến giác ngộ): To induce realization. Enlightenment.

DẠ (trợ từ), phiên âm của chữ YA: (1) A final interrogative particle. (2) A transliteration of the ya sound into Chinese. (3) A father. (4) In Esoteric Buddhism, a term for 'seed' .

DANH (tên, nổi tiếng): (1) Name, term, word. The name of something. To name. (2) Reputation, fame, renown. (3) A counter for the number of people.

DANH NGHĨA (chữ nghĩa, ý nghĩa): (1) Expression, words, speech. (2) Word and meaning; signifier and signified.

DANH NGÔN CHỦNG TỬ (mầm giống của lời nói, ngôn ngữ): 'Verbal expression seeds.' The complement of 'works' seeds. Seeds in the aalaya-vij~naana that are permeated by linguistic expression. The direct cause of the appearance and action of present mental and material phenomena.

DANH THÂN (tên và hình thức, thuật ngữ của Duy thức học): (1)'Name and form.' (2) 'Gathering of names'; this refers to the existence of more than one name. One of the three essentials for the creating of sentences to establish the dharma. One of the 24 Elements Not Concomitant with Mind in Consciousness-only theory. A provisional element based on the discrimination of sound.

DANH TỰ (tên tuổi, chữ nghĩa): (1) "Name and form" (naama-ruupa). (2) Name, title (nirukti, naaman). (3) Title and words. (4) Provisional name. (5) The terms and words in Buddhist literature.

DAO (lắc, rung): (1) To shake the head or body. (2) Shake, sway, waver, rock, roll, tremble, :

DÃ (đúc): (1) To melt. (2) To fuse metals; to smelt. (3) To seduce, to fascinate.

DAO (xa): (1) Far, distant. Long. (2) Wander about; roam.

DI: (1) To leave behind, to save. (2) To forget. (3) Release, drop, let go of, separate from. (4) To place somewhere. (5) Remains, traces; inheritance. (6) To give as a present.

DI (dời): (1) To move, shift, transfer. (2) Transfer, change, revolve. (3) To relocate. (4) Allow, grant, inform.

DI (khắp, trọn, càng, xa): (1) A long time. (2) To go all around. (3) To function pervasively. (4) Increase; more and more; increasingly. (5) To finish, end, all.

DI (vui vẻ, thoải mái): (1) Happy, joyful. (2) Be happy, relaxed.

DI LẶC (Bồ tát): Maitreya (bodhisattva). 'Maitreya', means 'benevolent'. The bodhisattva who will appear in this world to become the next Buddha after 5,670,000,000 years when he ends his life in the Tusita Heaven. According to tradition, he was born into a Brahman family in southern India. His two epithets are Từ Thị "benevolent" and Ajita - A-dật-đa "invincible." He presides over the spread of the sangha, and protects its members. There are numerous Maitreya suutras.

DI NGÔN: Will, testament.

DI THIÊN (đầy trời): All of space.

DIÊM- PHÙ- ĐỀ: A transliteration of the Sanskrit Jambu-dviipa. In Indian mythical cosmology, the great continent south of Mt. Sumeru (which of course includes India). The implications of this term are various, but one of the most important is that of Jambu-dviipa as the locus of human existence.

DIỄN (chảy tràn, suy ra): (1) Overflow, run over. (2) To flow. (3) To exceed, go beyond, go too far. to err. (4) To widen, broaden, stretch out.

DIỄN (trình bày): (1) To amplify. (2) to speak, lecture, explain. (3) To put on (a performance, etc.), to do. (4) To perform, play for, dance. (5) To study, practice.

DIỄN NGHĨA (trình bày ý nghĩa): To draw out and explain the meaning or the real gist.

DIỄN THUYẾT (trình bày bằng lời nói): (desanaa) To explain a teaching, especially before a large assembly.

DIỄN TỰ (chữ sai): A mistakenly inserted and/or unnecessary word.

DIỆT (mất đi, chấm dứt, dẹp đi): (1) To finish, end, cease, wipe out, negate, annihilate. In Buddhism, usually refers to the cessation of afflictions--thus, nirvaana, or (2) A view of the universe as being ultimately nothingness, 'nihilism.':

DIỆT ĐỘ = NIẾT BÀN = VIÊN TỊCH = NHẬP TỊCH: (1) Nirvaana (parinirvaana). (2) The complete extinction of all physical and emotional suffering. (3) The death of the Buddha. (4) Negation, cessation.

DIỆT ĐỊNH = DIỆT TẬN ĐỊNH (một loại thiền định): The state of concentration that reaches total cessation of mental activity. See – Diệt Tận Định .

DIỆT TẬN ĐỊNH: The "concentration of cessation". An extremely deep samaadhi where the activities of the mind are completely cut off. In Abhidharmakosa theory, it is one of the fourteen elements not concomitant with mind, and in Consciousness-only theory, it is one of the twenty-four elements not concomitant with mind. When this concentration is practiced, the mano-consciousness is also extinguished. Then the practitioner can be reborn into the Highest Heaven. Since this concentration has the power to extinguish mental functions in the mano consciousness, it is said to be the concentration practiced by sages. Since low-level practitioners and non-Buddhists are afraid to extinguish their egos, they do not enter this concentration of complete extinguishment. It is also called the 'concentration of extinguishing feeling and perception'. The seeds of 'disgusted mind' are established on the basis of this concentration.

DIỆU (tuyệt diệu, áo diệu, thâm diệu): (1) Beautiful, marvelous, wonderful, subtle, sublime. Exquisite, excellent, fine. (2) Strange, mysterious, miraculous. Subtle, sublime, inconceivable (ma~nju, sat, su, nipuna, maadhurya, sobhana). (3) Pure, immaculate, beautiful (praniita). (4) Mysterious, hidden, profound.

DIỆU CHỈ (giáo pháp thâm sâu, vi diệu): 'Excellent teaching.' :

DIỆU HẠNH (hạnh vi diệu): (1) Marvelous activity. (2) Correct deeds or actions; good actions (sucarita). (3) Actions praised by the sages.

DIỆU MINH (vắng lặng mà tỏa sáng) = TỊCH CHIẾU: Superb illumination, excellent wisdom :

DIỆU PHÁP LIÊN HOA KINH (tên sách): "Suutra of the Lotus of the Wonderful Dharma"; 7 fascicles, tr. by Kumaarajiiva in 406 A.D. (The Lotus Suutra, translated into English by Leon Hurvitz, Burton Watson) T 262.9.1c-62b. One of the most popular and

influential Mahaayaana suutras in East Asia; the basis on which the T'ien-t'ai and Nichiren sects were established. Its title is usually abbreviated to Fa-hua ching.

DIỆU PHÁP LIÊN HOA KINH ƯU BA ĐỀ XÁ (tên sách): (Skt. Saddharmapundariika-suutra- upadesa). T. 26, no. 1519-1520. Two fascicles, translated by Bodhiruci and Tan-lin. Usually abbreviated as- Pháp Hoa Luận . A short commentary on the Lotus Suutra :

DIỆU QUAN SÁT TRÍ (trí Diệu quan sát; 1 trong 4 trí, do thức thứ 6 chuyển thành): 'Wondrous Observing Wisdom,' or 'Wisdom of unerring cognition.' One of the 'four wisdoms' in Consciousness- only theory. The wisdom that is gained through transformation of the defiled sixth consciousness. The wisdom that operates freely, without restriction. The wisdom that fully observes the object (pratyavek.sa-j~naana). (2) One of the five wisdoms of Dainichi tathaagata. The wisdom that correctly pursues all things. (3) The wisdom of turning the wheel of the dharma, explaining the Buddha's teachings to beings without hindrance.

DIỆU SẮC (chỉ cảnh giới [thế giới] vi diệu của bậc Bát địa trở lên): (1) Subtle form, marvelous form, etc. (2) Superb form, said of the existence in the eighth bhuumi and above.

DƯ: (1) Leftover, remainder, remnant; the rest, the other(s). (2) To be extra, to remain; to leave behind. (anya, para). (3) Heretic(s).

DO (giống, còn): (1) Yet, like, similar to; as if; as. Still, even. Especially. A disjunctive conjunction. (2) To scheme, to plan.

DỊ (khác): (1) To differ, to be different. Another, a different one. To differentiate, to distinguish. (2) Strange, unusual, rare, inconceivable. (3) Great, excellent, marvelous.

DĨ (đã qua, xong, thôi): (1) Already, finished. Before, prior; indicator of the past tense. To come to an end. Stop. Be stopped. (2) Extremely, very, excessive. (3) Intensive final particle. Gives emphasis to what precedes: "Indeed!" "..and that's it!" "Certainly!"

DĨ (qua, hơn, lành): (1) Increasingly, more and more. (2) Surpass, excel, more, further. (3) To heal, to cure.

DO (từ đó, lý do): (1) Through, using, by means of. (2) As, still, even. (3) From; an indication of the ablative case. To depend upon; to come from; according to. (4) That which, whereby. (5) For that reason, therefore. (6) Since. (7) Reason, cause, ground, basis; depending on... means, instrument, source, motive. (8) To follow, permit, allow. (9) At ease; self-possessed. (10) Relationship.

DƯ (trợ từ): An expression of a question, doubt, surprise or conjecture at the end of a sentence.

DƯ (xe chở đồ): (1) A palanquin, a bier; sedan chair. (2) A cart. (3) A crowd, large number of; many. (4) Carry take on board. (5) To contain, to hold. (6) The earth; people, public.

DĨ HẬU (về sau): Hereafter, subsequently.

DO NHƯ (giống như): Well...; just like, the same as.

DỊ SINH (kiếp khác) = PHÀM PHU: (1) 'Worldling,''ordinary person.' The ideograph "Phàm" means to differ, or to vary. Therefore this term, which literally means "different birth," or "different existence," is explained as (a) the ordinary person "differing" from the sage, or (b) the fact that an ordinary person, due to his/her good and evil acts, is reborn into various existences, such as heaven, hell, hungry ghost, etc. (2) Worldly, profane.

DỊ SINH TÍNH (từ của tông Duy Thức) (tính chất của phàm phu): The 'nature of ordinary people. "Dị sinh" means ordinary person, or 'worldling.' (1) One of the 24 elements not concomitant with mind in Consciousness-only theory. From the first of the ten bodhisattva-ground stages, the adept practitioner cuts off the seeds of the deluded view of the three worlds, and possesses the undefiled saintly nature. Nonetheless, when a sage gives rise to the worldly mind and it becomes manifest, it is not different from the mind of an ordinary person; yet, the worldling differs from the sage in that he possesses the seeds of deluded view. This 'worldling-nature' is something bound to transmigration and provisionally based on the seeds of defilement. (2) The inability to gain the path of the sages. (3) A term for the seeds of defilement in regular people. According to Consciousness-only theory, in the case of those of bodhisattva nature and undetermined nature, these are the seeds of the two hindrances of the hindrance of what is known and hindrance due to defilement, while in the case of those possessing the nature of sraavaka and pratyekabuddha, it refers only to the seeds of hindrance due to defilement.

DO SỰ (chần chừ): (1) Postponement, grace, extension, reprieve, delay. (2) Slackness. Waver, hesitate, be irresolute.

DỊ THỤC (sự sai khác của kết quảso với nguyên nhân): The variance in times and types of karmic maturation or fruition (vipaaka, vaipaakya) :

DỊ THỤC QUẢ (kết quả khác với nguyên nhân): The unusual or impossible case where the quality of the effect is different from that of the cause.

DỊ THỤC THỨC = A- LẠI- DA THỨC (Thức thứ 8): The consciousness which brings various kinds of karmas to fruition. A specially connotative term for the aalaya-vij~naana (vipaaka-vij~naana).

DỊ TƯỚNG (Tướng 'Dị' trong Tứ Tướng) (Tứ Tướng: Sanh, Trụ, Dị, Diệt): 'Difference', 'differentiation.' (1) "Changing;" One of the four stages that the course of all existences, from their arising to their extinction, are divided into. One of The 'four marks of conditioned existence' . (2) The appearance, or manifestation of difference. When all things are each seen individually, there are discernable differences (paraspara) (Lankaavataara-suutra). (3) The 'differentiated aspect'. Despite the fact that both the enlightened world of pure existences and the world of defiled existences produced by

ignorance have true thusness/original enlightenment as their essence, illusory distinctions are produced through the defiled mind of sentient beings. Also called "discriminated aspect", and "arising and ceasing aspect" (Awakening of Faith). (4) The appearance of possessing characteristics (Wu-chiao chang).

DO- TUẦN (đơn vị đo lường ở Aán Độ cổ thời, đo về độ dài): A transliteration of the Sanskrit yojana, an Indian measure of distance. Depending upon the source, either seven or nine miles, the distance appropriate for one day's travel for an emperor.

DỊCH (chuyển ngữ, giải thích) (1) A reason, an explanation; the underlying point or meaning. (2) To transmit. (3) To explain, comment on. (4) To translate.

DỊCH (thay đổi, dễ, quẻ Dịch): (1) To change, to transform. (2) A reference to the "Book of Changes." Thus, the art of studying change-divination. (3) Easy, easily. Simple, simply.

DỰ (khen, vui): (1) To praise, to laud. (2) To enjoy. (3) To ascertain, to correct, censure.

DỰ (sẵn, tham dự, dự phòng): (1) Previously, beforehand. (2) To deposit, give to the care of. (3) To be entrusted with; have charge of.

DỰ (sớm, an vui): (1) I, myself, the writer. (2) Previously, already. (3) To enjoy. (4) One of the hexagrams of the I Ching.

DỮ (cùng với): (1) Take part in, be implicated in, support; to share in, to be present at; to be concerned about. (2) Give, award, impart, provide, allot, concede, grant, allow (upasa.mharana, upasa.mhaara). (3) With, by, to, or, and. Concerning...; in regard to... (4) To wait for. (5) A particle used to express doubt or surprise; used interrogatively, generally implying an answer in the affirmative. (6) Because of; due to; for the purpose of. (7) Conjunction-and, then, if.

DƯỢC (nhảy lên): (1) To dance, leap about, jump up. (2) To make dance. (3) Dance, a dance. (4) Run in a lively way. (5) Run fast.

DƯỢC (thuốc): Medicines, healing herbs, drugs. To administer medicines.

DƯỢC THỤ (cây thuốc): A medicinal tree; medicinal herb. A metaphor for the teachings of the Buddha, which heal the sicknesses of people. In the kinh Thủ Lăng Nghiêm Tam Muội: Suurangama- samaadhi-suutra, a metaphor for the suurangama-samaadhi (T vol. 15, p. 633b).

DƯƠNG: (1) The sun. (2) The yang principle of existence as opposed to yin (yin) . Heaven, daylight, male, hard, active, etc. as opposed to Earth, night, female, soft, passive, etc. (3) The south side of a mountain, the north side of a river.

DƯƠNG (nêu lên, đề cao): (1) Give, hand up, lift up, hoist, raise, rise. (2) To praise, to spread, popularize. (3) A hatchet, axe. (4) A relaxed countenance. (5) A river in ancient China.

DƯƠNG KỲ (tên của một vị Thiền sư): (1095-1049) A Sung dynasty Ch'an master who was the originator of the Yang-chi branch of Lin-chi Ch'an. He is also known as Fang-hui – Phương Hội, after Mt. Fang-hui, where he lived. :

DƯỠNG (nuôi): Nourish, cultivate, raise, protect, care for--esp. to care for a Buddhist teachers basic need of food and drink.

DU (biến đổi): (1) To change, to transform. (2) Dirty, filthy.

DU (bơi): (1) To play; to sport about; to travel around. To goof off. (2) To float. (3) A person's name.

DU (dạo chơi): (1) To play, hang out, sport about, relax. (2) To travel, to walk; to go sightseeing.

DU (leo qua, trèo qua): To pass over; to exceed, to transgress.

DU (lo, xa xôi): (1) Far, distant. (2) Calm, composed, unhurried, deliberate. (3) Grieve, lament, be distressed, anxious, apprehensive.

DU-GIÀ (dịch âm của từ Yoga): (1) A transliteration of the Sanskrit term yoga, indicating a condition of stilling of the mind and accordance with the principle of reality. (2) The Yogaacaara school, Indian forerunner of the Chinese Fa-hsiang school of Buddhism.

DU-GIÀ HÀNH PHÁI = PHÁP TƯỚNG TÔNG = DUY THỨC TÔNG: The Yogaacaara ("yoga practice") school. Another name for the Fa-hsiang and Consciousness-only schools.

DU-GIÀ LUẬN: Yu"-ch'ieh lun - An abbreviation of Du Già Sư Địa Luận (Yu"-ch'ieh shih-ti lun).

DU- GIÀ SƯ ĐỊA LUẬN (tên sách) = DU- GIÀ LUẬN: Yu"-ch'ieh shih-ti lun - Commonly abbreviated as Du Già Luận (Yu"-ch'ieh lun). The Yogaacaara-bhuumi-saastra. The "Discourse on the Stages of Concentration Practice". The main text of the Yogaacaara school of Buddhism. One hundred fascicles; translated into Chinese by Hsu"an-tsang. In East Asia the putative author is Maitreya, but according to Tibetan tradition it was Asanga. This text explains spiritual states and practices to be performed in the seventeen stages leading to Buddhahood. T 1579.30.279-882.

DU HÝ (rong chơi): (1) Play, frolic, sport, romp. (2) To be free and at ease. To arrive to the condition of Buddhahood and enjoy it.

DUỆ (thông minh, vua): (1) Intelligent, clear, wise, quick-witted, smart. (2) Emperor.

DUỆ TRÍ (thông tuệ): Wise, farsighted, intelligent.

DỤ (dỗ dành): (1) To teach and guide. (2) Invite, ask, call for. (3) Provoke, cause.

DỤ (thí dụ, dẫn dụ): (1) To realize, to understand, to apprehend, to be aware of. (2) To make others aware; to teach, to enlighten. (3) Awareness, enlightenment. (4) For example...; as compared to .... (5) A metaphor, simile, allegory, parable, trope,

figurative language. (6) Be joyful.

DỤC (muốn): (1) To desire, to long for, to wish. (2) Desire, lust, passion. Covetous. (1) Generally means "craving, desire, grasping, deluded attachment;" (t.r.s.naa, raga). (2) In the Abhidharmakosa- bhaasya, one the mental functions: to hope desire, long for; the desire for those objects one takes pleasure in. (chanda, aasaya). (3) According to the doctrine of the Fa-hsiang school, the function of the mind that hopes to receive the objects that it likes. One of the five "object-dependent" mental state dharmas. (4) The desire realm (5) The sexual lust between man and woman.

DỤC CẦU (mong muốn): Desire, craving, aspiration. The mind of craving in regard to all the things of the desire realm.

DỤC GIỚI (cõi Dục: 1 trong 3 cõi): The desire realm. (1) One of the three realms of existence, in which one's consciousness is subject to the desires for food, sex and sleep (kaama-dhaatu). (2) A desirous state of mind.

DỤNG (dùng): (1) To use, make use of; employ; (2) To use up; to consume. (3) To; so as to. With, by, thereby; by means of Tợ . (4) To apply, to put into practice. (5) Function, action, activity. 'Use', 'function'. (1) In Buddhism, as well as the other East Asian philosophies, Dụng is usually mentioned in contrast to Thể (t'i) essence. In this case, "essence" refers to the inner nature of something, while "function" refers to its outward manifest aspects. (2) Enjoyment (esp. of given things) (paribhoga). (3) Action, function, activity (vrtti, krtya, kriyaa). (4) True practice; being absorbed in. (5) To necessitate. (6) The ability of the teacher to instruct the student according to his individual capacity. (7) An indication of the accusative case (taking something and...).

DỤNG THANH (la lên, la lớn): To spread a report, cry out.

DUNG: (1) To employ, to use- Dụng; usage. By means of - Dĩ . (2) Unchanging, eternal, constant- Thường . Harmony. (3) Usual, regular, ordinary, common- Thường . To serve one specific function, or perform one specific duty without change.

DUNG (chứa, chấp nhận, hòa hợp): (1) To put in; to put. (2) Allow, grant, permit, accept. (3) Contents, interior. (4) Form, looks, appearance, shape. (5) Receptive, receptivity. (6) Function, use. (7) Container, capacity.

DUNG (hòa tan): To melt, to fuse, to penetrate, interpenetrate. In Buddhism, this word has become a technical term for Hua-yen "interpenetration." In this sense, it is synonymous with Thông (t'ung).

DUNG (nóng chảy): Fuse, melt, smelt.

DUNG DỊ (dễ dàng): Easy, simple, light.

DUNG NHIẾP = DUNG THÔNG: Interfused, interpenetrated.

DUNG THỤ (chấp nhận): To contain, tolerate, put up with.

DUY (buộc): (1) Rope, cord, line, cable. (2) Line, grain, reason, texture, logic . Principle, rule, norm. (3) To connect, to bind together. (4) To support, maintain, sustain, keep. (5) Transliteration of Sanskrit vi sound.

DUY (chỉ, suy nghĩ về): (1) To think, to contemplate, to reflect on Mưu . (2) Only- Duy . (3) And, with, is.

DUY MA (tên người) = TỊNH DANH: A transliteration of the name Vimalakiirti, which means 'spotless name', and is translated as Ching-ming – Tịnh Danh etc. Vimalakiirti was a rich man who lived in Vaisaalii, India, and was renowned for his profound understanding of Mahaayaana. According to the Vimalakiirti-nirdesa-suutra – Duy Ma Kinh, he lived in a small room of ten feet square. Once, when he became ill, the Buddha sent to his place his disciples, headed by Ma~njusrii, to whom he revealed the profound Mahaayaana meaning.

DUY MA HỘI (hội về kinh Duy Ma, tổ chức ở Nara): The annual reading of the Vimalakiirti-nirdesa- suutra held at the Koufukuji in Nara, for a week beginning on the 16th of the tenth month. This annual meeting had stopped and was revived by Chihou, who turned it into a meeting for studying Hossou teachings.

DUY MA KINH: Wei-mo ching -The Vimalakiirti-nirdesa-suutra. Three translations are extant: the Wei-mo-chieh so-shuo ching – Duy Ma Cật Sở Thuyết Kinh (trans. by Kumaarajiiva; T 475.14.537a- 557b), the Shuo wu-kou-ch'eng ching –Thuyết Vô Cấu Xưng Kinh (6 fasc., trans., Hsu"an-tsang. T 476.14.557-587) and the Fo-shuo Wei-mo-chieh ching - Phật Thuyết Duy Ma Cật Kinh (2 fasc., trans. Lokak.sema. T 474.14.519-536). Of these three Kumaarajiiva's translation has traditionally been the most popular. The Vimalakiirti-suutra is considered to be one of the most profound, as well as literarily excellent of the Indian Mahaayaana suutras. The suutra expounds the profound principle of Mahaayaana and refutes Hiinayaana through the mouth of the layman bodhisattva Vimalakiirti.

DUY MA KINH HUYỀN SỚ (tên sách): Wei-mo-ching hsu"an-shu -The 'Profound Commentary on the Vimalakiirti Suutra', 6 fasc., by Chih-i. T 1777.38.519-561:

DUY MA KINH VĂN SỚ (tên sách): Wei-mo-ching wen-shu'Commentary on the Passages of the Vimalakiirti Suutra", by Chih-i.

DUY MA ĐƯỜNG (tên một tự viện ở Nhật): A name for the temple Koufukuji in Nara, where the Yuima-e takes place.

DUY THỨC (chỉ có thức, chỉ là thức): "Consciousness-only". The theory that all existence is nothing but consciousness.

DUY THỨC BÁCH PHÁP (một trăm loại (thứ, pháp v.v...) của Duy thức: The one hundred elements (dharmas) outlined by the Consciousness-only school.

DUY THỨC TÔNG (tông phái Duy thức): The Consciousness-only sect of Buddhism, which holds to the belief that all things exist as nothing but consciousness. In China, it

was called the "dharma- characteristic" school (fa-hsiang -Pháp tướng). The school of Consciousness-only corresponds to the Vij~naanavaada or Yogaacaara school of Indian Buddhism, which together with the Middle Way

(Maadhyamika- Trung luận) school, represented one of the two main branches of Mahaayaana philosophy. Its great teachers in India were Vô Trước - Asanga (fourth century A.D.) and his brother Thế Thân - Vasubandhu. When Asanga's works were first translated into Chinese in the sixth century A.D., the school was known as She-lun - Nhiếp Luận tông, but eventually it was absorbed into the school of the great Chinese translator-monk Hsu"an-tsang - Huyền Trang (596-664). It was Hsu"an- tsang's school was known as the Fa-hsiang ['dharma-characteristic'] school, after one of the main features of its teachings. The Vij~naanavaadins explained the regularity and coherence of sense impressions as due to an underlying store of perceptions Thức A lại da - (aalaya-vij~naana) evolving from the accumulation of traces of earlier sense perceptions. These are active, and produce impressions similar to themselves, according to a regular pattern, as seeds produce plants. Each being possesses a store of perceptions and beings which are generically alike will produce similar perceptions from their stores at the same time. Its doctrine reduces all existence to one hundred elements - Pháp: (dharmas) into five divisions, namely, mind, mental function, material, not concomitant with mind and unconditioned, dharmas. According to this school, the external world is created when the aalaya (storehouse) consciousness is influenced ('perfumated') by "seeds" or effects of good and evil deeds.

DUYÊN (đường viền, lý do, nhân phụ, leo, nương cậy): (1) Edge, verge, margin, brink. The decorative edging on garments. (2) Depend upon, rely upon, accord with. (3) Because of, for the purpose of. (4) Relationship, connectedness. (5) Fate. (6) Conditions, situation. (1) Cause. Various conditions. (Skt. kaara.na, pratyaya, pratiitya, pratyaya-hetu). (2) Indirect cause, secondary cause. Associated conditions. All things are subject to the principle of cause and effect, but there are conditions/circumstances that aid the causes that produce an effect, which are called 'indirect causes.' Connection. Opportunity, chance. (3) Relationship, basis (aarambana, aalambana). (4) Object of cognition, object of perception; environment, object. (5) To take as an object. To connect with. The mind facing an object of the external world. To sense, perceive or cognize. With the meaning of cognition, it refers to the relation of subject to object, that is, the function of the consciousness cognizing external objects. (6) Facing the mind. (7) An abbreviation of Cơ duyên, a term for 'sentient beings'. (8) Implement(s). Relationship, affinity, connection.

DUYÊN ẢNH (hình ảnh có do giác quan tiếp xúc với sự vật bên ngoài): 'Objective images'. The images that are produced when the subjective part of the mental consciousness cognizes the objects of the external world. Also called the 'objective aspect' .

DUYÊN GIÁC = ĐỘC GIÁC: (pratyekabuddha); 'solitary realizer', 'self-enlightened one', 'individual illuminate'. One of two kinds of lesser vehicle sages, the other being a

'hearer' (sraavaka) – Thanh Văn . Also written translated into Chinese as Độc Giác and transliterated as Bích Chi Phật . This practitioner attains liberation without the direct guidance of a teacher by analyzing the principle of conditioned origination.

DUYÊN KHÍ: (1) Conditioned energy; usually conditioned by the four elements or the six faculties. (2) The aspect of the outer environment cognized by the subjective view as explained by the Consciousness-only school. The objective view or realm .

DUYÊN KHỞI (nương nhau mà sinh khởi): Dependent origination, conditioned genesis, etc. (pratiitya-samutpaada). Also written in Chinese as Duyên Sinh. The condition of relationship to something else resulting in arising or production. To be due to, in the sense of..., due to A, B arises. In the meaning of 'causal production,' all phenomena are given rise to due to the mutual relationships of countless causes (hetu) and conditions (pratyaya) and are not independently existent. If all causes and conditions did not exist, no results or 'fruits' (phala) could come into existence. This is a basic Buddhist teaching--that all production is the result of mutually dependent existence. Theoretically this shows the impossibility of a singular, eternal or truly substantial existence. In terms of practice, the aim is, in making this cause and effect relationship clear, to release one from the phenomenal world (of suffering) by removing these causes and conditions.

DUYÊN KHỞI NHÂN PHẦN: The 'causal viewpoint of conditioned arising.' In Hua-yen teaching, that which is explained in speech in response to practitioners by the Buddha who is in the realm of the Ocean Like True Nature (realm of enlightenment). Also called the "realm of Samantabhadra". A way of describing the enlightenment perceived by practitioners who have not yet achieved Buddhahood.

DUYÊN LỰ (sự suy nghĩ do ngoại trần gây nên): The thought, conceptualization that is based on, or conditioned by the six objects. In Consciousness-only theory it is an explicit reference to the function of the sixth consciousness to reflect on its (conceptual) objects.

DUYÊN SINH (sinh ra do những tương quan): Produced by causal conditions. Produced by karma.

DUYÊN SỰ (chuyện có liên quan): (1) Things and affairs as conditions--as karma. (2) The consciousness that fully believes in the perfect connection between cause and effect. (3) The matters concerned with one's life; the things one has to do in his/her daily life; one's business. (4) The objects cognized by the mental consciousness. 'Objective aspect.' See Duyên Ảnh. (naka p="119").

DUYÊN TƯỚNG (hình ảnh của sự vật qua nhận thức của giác quan): The cognition of objects by the mental consciousness. The external appearance of conditions. (pratyaya-lak.sa.na).

DUYỆT (đọc, học, xem kỹ, xem xét): (1) Review, revise, read, look over, examine. Inspection, revision. (2) Pass, pass through, elapse [Lịch]. (3) Gather, receive, select,

collect.

DUYỆT (vui vẻ, hài lòng): (1) To enjoy, to be happy, be blissful. (2) To happily go along with.

-ooOoo-

Đ ĐA- LA: (1) An abbreviation for the translation of "paatra" - Bát- đa- la, a flat silver bowl placed in front of the Buddha image at ceremonies for incense, etc. (2) A transliteration of taala, a kind of tree. See Đa- la thụ (t'o-lo-shu). (3) A transliteration of taaraa, the pupil of the eye. (4) An abbreviation of the transliteration of Tu- đa- la, Sanskrit suutra. (5) In the Esoteric sect, a transliteration for taarani, a woman bodhisattva.

ĐA- LA THỤ (cây đa-la): A transliteration of the Sanskrit taala. Resembling the palm, it reaches a height of approximately 25 meters. Its flowers are white and its fruit is red, resembling a pomegranate. Its leaves are big enough to use as fans, and were also used for writing on.

ĐA VĂN (học rộng, nghe nhiều): To learn much through listening extensively. Widely learned; broad knowledge.

ĐẦU: (1) Head, front, chief, first, top. (2) Boss, chief, foreman. (3) A counter for large animals. (4) Hair on the head.

ĐÂU (cái nón [mũ] hồi xưa): (1) Helmet, headpiece. (2) A hat. (3) Be confused. (4) Transliteration for foreign tu sounds.

ĐẨU (Đẩu tẩu – Đầu đà: nỗ lực trừ Tam độc): Transliteration of the Sanskrit dhuuta. To leave home; to leave the defilement of the secular world. :

ĐẦU (vất bỏ, nhảy vào, theo): (1) Throw, throw away, hurl, give up. (2) Launch into, embark on, seize; jump into. (3) To present someone with a gift. (4) Depend upon.

ĐẦU CƠ (nắm lấy cơ hội, đúng lúc, đúng trình độ, khế hợp): (1) To seize the opportunity; to get the clue. To see the point. (2) The practitioner's finding the true spirit of Zen. The convergence of the predilections of teacher and student.

ĐẦU GIÁC (người cầm đầu): (1) Head, the top of the head. (2) One of extraordinary ability. A standout.

ĐẦU ĐẦU (mọi thứ, mọi chuyện): Every single thing.

ĐẦU ĐÀ (người tu khổ hạnh): (dhuta). (1) The monk's practice of begging. A monk. (2) Literally, to "brush off." To discard the comforts of food, clothing and shelter and practice the Buddha-path.

ĐẦU SỐ (số lượng): The number of heads; a "head count." The number of breaths in breath-counting meditation.

ĐẮC (được, hơn): (1) Obtain, get, acquire, gain. (2) To effect, to attain. (3) To go well. (4) Able, can, may. 'Acquisition,' 'possession.' (1) In Abhidharma theory, one of the fourteen elements not concomitant with mind. A real dharma. (2) In Consciousness-only theory, one of the twenty-four elements not concomitant with mind. A term describing the reception of defilements and karma by the continuing body of sentient beings. It is said to be related to the aalaya-vij~naana as well as the manifestation of the two hindrances. The condition of receiving defilements despite the fact that they are not actually arisen, but because of their existence in the aalaya-vij~naana. Included within this is the acquisition of habits.

ĐẮC GIỚI (được tâm giới chứ không phải chỉ là hình thức bên ngoài): The 'precept attainment.' When a novice monk receives the precepts during ordination ceremony, the essence of the precepts arises in him. This perpetuates the effect of having once received the precepts. The fact that the essence of the precepts arises in the monk is called the 'precept attainment.' Because precept attainment functions without any willful effort on the monk's part, it said to "spontaneously give rise to all the demeanors of the vinaya".

ĐĂNG (lên, tiến tới): (1) To climb, ascend to a high place. To mount. (2) To advance, step up. (3) To commence; to do. (4) To record, make an entry. To publish. (5) As soon as; at that time.

ĐỈNH (đảnh): Head, top of the head; peak, summit. The top of a thing.

ĐỈNH LỄ (lạy đầu chạm đất): Bowing by prostrating the whole body to the ground (vandaniiya).

ĐỈNH LỄ PHẬT TÚC (làm lễ chân Phật): (bhagavatah paadau sirasaa vandati). Bowing one's head to the feet of the Buddha.

ĐỈNH THIỀN = SIÊU VIỆT TAM MUỘI: The "peak meditation." Synonymous with The 'transcending samaadhi' - Siêu Việt Tam Muội.

ĐẠI BÁT NHÃ BA LA MẬT ĐA KINH (tên sách): The Mahaapraj~naaparamitaa-suutra. 600 fascicles, translated by Huyền Trang- Hsu"an-tsang in 659.

ĐẠI BÁT NIẾT BÀN (viên tịch): 'Great Nirvaana', great extinction; supreme, perfect awakening. The great death of the Buddha.

ĐẠI BÁT NIẾT BÀN KINH (tên sách): The Mahaaparinirvaana-suutra; 40 fasc., translated by Đàm Vô Sấm- Dharmak.sema. This is the Mahaayaana account of the Buddha's passing away. The suutra also explains the eternal presence of the Buddha and the inherence of Buddha-nature in every living being.

ĐẠI BỒ ĐỀ (đại giác ngộ, giác ngộ của Phật): The enlightenment of the Buddha. The Buddha's enlightenment as opposed to the enlightenment of sraavakas and pratyekabuddhas. 'Great Awakening.'

ĐẠI CHÚNG: (1) A great crowd; large gathering, or group. (2) The sa.mgha--monks and nuns. (3) Those stuck in sa.msaara. (4) In T'ien-t'ai, one of the original members of the group. (5) Buddhist practitioners, or followers.

ĐẠI CHÚNG BỘ (một chi phái Phật giáo ở Aán Độ thời cổ): daejungbu [j] daishuubu The Mahaasaamghika sect.

ĐẠI CƠ (khả năng lớn lao, tác dụng lớn lao): "Great Capacity." (1) A person who has received the supreme teaching of the great vehicle and embodies its resultant excellent abilities. A person who has accepted the great vehicle teaching and possesses the spiritual qualities resultant of bodhisattva practices. (2) Great functioning. The great functioning of an impeccable Ch'an teacher; the methods s/he uses to guide practitioners.

ĐẠI GIỚI = CỤ TÚC GIỚI: (1) "All of the precepts" as opposed to the five, or ten precepts, which are called . (2) The complete and sudden precepts of the Mahaayaana. (3) A section in part one of the Brahmajaalasutta – Phạm Võng kinh.

ĐẠI LỰC (năng lực lớn lao): (1) Great power or energy. Excellent abilities. (2) A term for a type of sa.maadhi.

ĐẠI NGỘ: Great enlightenment. The destruction of all duality-based illusions.

ĐẠI NHẪN LỰC (sức an nhẫn lớn lao): The power of great tolerance.

ĐẠI NIẾT BÀN: See Đại Bát Niết Bàn

ĐẠI ĐỊA: (1) Great bhuumi. The level of the bodhisattvas who are in darsana-maarga or above. (2) The basis upon which Buddhist practice is established. (3) The Great Earth; the whole earth; everywhere, all the land, etc. (naka p="917")

ĐẠI ĐƯỜNG NỘI ĐIỂN LỤC (tên sách): Ta-t'ang nei-tien.; by Tao-hsu"an - Đạo Tuyên (Tao- hsu"an). The 'Catalogue of Buddhist Works in the Tang.'

ĐẠI PHẨM: Daihon See next.

ĐẠI PHẨM BÁT NHÃ KINH (tên sách): Ta-p'in pan-yao ching- The Mahaa-praj~naa-paramitaa suutra in 27 fascicles, as contrasted to the 10 fascicle edition. Taishou volume 8. Officially titled Ma- ha Bát- nhã Ba- la- mật- đa kinh, it is an explication of the 25,000 verse Praj~naaparamitaa-suutra. Extant commentaries on it are only those two by Chi-tsang – Cát Tạng, a one fascicle work entitled Đại Phẩm Kinh Du Ký, and a ten fascicle work entitled Đại Phẩm Kinh Sớ .

ĐẠI PHẠM THIÊN VƯƠNG (vua cõi trời Phạm Thiên) : The king of the great Brahman-heaven. A supernatural being who protects the dharma. The great brahma heaven is one of the three heavens contained in the first meditation heaven of the form realm. He is also called Thi khí (Sikhin). Also called simply Đại Phạm Vương (Ta-fan-wang) or Phạm Vương . (naka p="929")

ĐẠI PHÁP (pháp lớn, pháp Đại thừa, một pháp tu của Mật tông): (1) The great dharma; great teaching; the teaching of the Buddha (mahaa-dharma). (2) The teachings of the Mahaayaana. (3) Great virtue. (4) The great practice dharma- Đại Tu pháp of the esoteric sect. (naka p="929")

ĐẠI PHƯƠNG QUẢNG (rộng lớn bao trùm): 'great and broad.' (1) A term for the true principle awakened to by the Buddha. In some Hua-yen interpretations, (ta- Đại) means essence, (fang- Phương)

means aspects, and (kuang- Quảng) refers to function. (2) The great vaipulyas or suutras of Mahaayaana. Vaipulya is extension, spaciousness, widespread. This term suggests the broadening of the basis of Buddhism, as found in Mahaayaana. The vaipulya works are styled suutras, as the broad doctrine of universalism, differing from the traditional account of his discourses, is put into the mouth of the Buddha in a more universal aspect.

ĐẠI PHƯƠNG QUẢNG PHẬT HOA NGHIÊM KINH (tên sách) : "Ta-fang-kuang fo-hua hua-yen ching" is the full title of the Hua-yen ching

ĐẠI SỰ (vấn đề lớn lao): The "Great Matter." An abbreviation of Nhất đại sự nhân duyên. (1) The single great matter (for which the Buddha appears in the world), thus--practice, or awakening. (2) Saving sentient beings. (3) Magnanimity, generosity, tolerance, liberality.

ĐẠI SỚ (chú giải chi tiết): (1) A 'large commentary'.

ĐẠI TÂM: Great, expansive mind. Great bodhi-mind; the mind of enlightenment. Unbiased, non- partisan mind. The mind of great faith.

ĐẠI TẬP KINH (tên sách): The 'Great Collection Scripture.' 60 fasc., tr. by Dharmak.sema- Đàm Vô Sấm et. al. The full title of this text is – Đại Phương Quảng Đại Tập Kinh ; in this suutra the Buddha explains to other buddhas and bodhisattvas the Mahaayaana principles, such as the theory of emptiness. The suutra is also very strongly characterized by esotericism.

ĐẠI TẬP NGUYỆT TẠNG KINH (tên sách): The Candragarbha-suutra; ten fascicles. A section of the Mahaasamnipata-suutra, tr. by Narendrayasas – Na Liên Đề Da Xá (Na-lien-ti-yeh-she). Discusses in detail the theory of three periods of the Dharma (true dharma, semblance dharma and degenerate dharma).

ĐẠI- TÁT- GIÁ- NI- CÀN- TỬ SỞ THUYẾT KINH (tên sách): The Mahaasatya-nirgrantha-suutra. Translated by Bồ-Đề- Lưu- Chi - Bodhiruci during the Northern Wei (early 6th c.). Other translations include that by Gunabhadra during the Liu Sung (early 5th c.) as the Bồ Tát Hạnh Phương Tiện Cảnh Giới Thần Thông Biến Hóa Kinh, as well as a Tibetan translation. The Buddha teaches the awakening of bodhicitta and the practice of the six paaramitaas to Ma~njusrii, as well as the teaching of the Single Vehicle. The Mahaasattva Nirgrantha teaches meritorious practices such as the Ten Good Karmic Paths. Here Nirgrantha is understood to be a Response-body Buddha.

ĐẠI- TÁT- GIÁ- NI- CÀN-TỬ (tên người): Mahaasatyanirgrantha. An ascetic (jain) who became a prominent disciple of the Buddha.

ĐẠI THÁNH: A great sage. The Buddha or a great bodhisattva (mahaa-muni, taayin).

ĐẠI THIÊN: An abbreviation of Tam Thiên Đại Thiên Thế Giới (trisaahasra-mahaasaahasra-loka- dhaatu).

ĐẠI THIÊN (danh từ riêng): mahaadeva.

ĐẠI THIỆN ĐỊA PHÁP: One of the six groups of mental functions outlined in the Abhidharmakosa- bhaasya. The ten mental conditions for cultivation of goodness, which are faith, zeal, renunciation, conscience, shame, no desire, no dislike, no harm, calmness and self control. A general term for the mental function that necessarily arises together with all virtues. The characters 'great-good-ground' mean 'virtue', therefore the term means 'virtuous elements.'

ĐẠI THỪA A TỲ ĐẠT MA TẬP LUẬN (tên sách): Ta-sheng a-pi-t'a-ma chi lun7 fasc., T 1605.31.663-694. By Asanga; trans. Hsu"an-tsang..

ĐẠI THỪA BÁCH PHÁP MINH MÔN LUẬN (tên sách): Ta-sheng pai-fa ming-men lun, 1 fasc., by Vasubandhu; trans., Hsu"an-tsang. A major consciousness-only text in which the 100 dharmas are outlined. T 1614.31.855-?.

ĐẠI THỪA TRANG NGHIÊM KINH LUẬN (tên sách): Ta-sheng chuang-yen-ching lun(Mahaayaanasuutra-lankaara). "Treatise on the Scripture of Adorning the Great Vehicle." 13 fascicles, attributed to Asanga- Vô Trước. The verses were probably written by Maitreya, which were expanded into prose form by Asanga, or his brother Vasubandhu. Translated in to Chinese by Prabhakaramitra during 630-633. There is also a Tibetan translation. It is an important treatise for the Mahaayaana Yogaacaara (Consciousness-only) school.

ĐẠI TRÍ ĐỘ LUẬN (tên sách): The Mahaapraj~naa-paaramitaa-saastra; a commentary on the Mahaapraj~naaparamitaa-suutra, attributed to Long Thọ- Naagaarjuna; 100 fascicles, translated by Cưu Ma La Thập - Kumaarajiiva.

ĐẠI VIÊN CẢNH TRÍ (trí Đại viên cảnh): 'Great Perfect Mirror Wisdom.' As a great round mirror reflects all forms exactly as they are, so does the wisdom of the Buddha. A clear, undefiled mind. (1) In Consciousness-only theory, one of the undefiled four wisdoms that one transforms the defiled mind into upon becoming a Buddha. It is the pure wisdom gained at Buddhahood by a qualitative transformation of the eighth consciousness. In this wisdom, the workings of mind and mental functions are acting in concordance with this wisdom.

ĐẠI Ý: The drift of, the scope of, outline.

ĐẠM (lặng lẽ): (1) At ease, calm, quiet. (2) Light, bland, insipid.

ĐẠM (nhạt): (1) Light (color, flavor); faint (light, hope); passing, fleeting. (2) Tasteless, insipid. Tastelessness; insipidness (ka.saaya). (4) Used for 104-8: sputum; phlegm

(slesman). Naka 939b.:

ĐẠO: (1) Road, way, path, method. (2) Truth, Way, enlightenment, reality, harmony. (3) To tell, to inform, teach.

ĐẠO (dẫn đường): To guide, lead, teach, instruct, serve as a master to. Guidance, instruction.

ĐẠO (đạp lên, dẫm lên): (1) Step on, tread on, stamp, trample. To go, walk. (2) To move, act, do.

ĐẠO DUYÊN (nhân duyên của Đạo): The causes and conditions of Buddhahood.

ĐẠO LÝ: (naya, yukta, nyaaya). A way, course, a reason. The law, or rule that the existence and change of all things is patterned after. The correct theory.

ĐẠO ĐẮC (nói được) (thuật ngữ của Thiền): To really have (enlightenment) in such a way that one naturally expresses its reality.

ĐẠO ĐẾ (chân lý thứ tư của Tứ Diệu Đế): (maarga-satya) The "Truth of the Way." The fourth of the Four Noble Truths, which includes the eight kinds of correct practices.

ĐẠO NHÃN (con mắt Đạo, sự hiểu biết về Đạo): The Eye of the Way; eye of awakening. The penetrating eye gained as a result of enlightenment. Exceptional discernment.

ĐẠO- PHIÊN (đạp đổ, từ chối): To kick away, kick out,; reject, refuse, spurn.

ĐẠO PHONG (sự dạy Đạo): The guidance that one religious practitioner gives to another.

ĐẠO TRƯỜNG: (1) The site of (the Buddha's) enlightenment. The diamond seat under the bodhi-tree at Buddhagayaa. (2) The place where one is enlightened (bodhi-manda). (3) The place where one practices the way. A place where the dharma is taught. (4) A monastery.

ĐẠO TỤC (xuất gia và tại gia): (1) The worlds of nirvaana and sa.msaara. (2) A member of the clergy and a secular person.

ĐẠO- TUYÊN (tên người): Tao-hsu"an (596-667); the founder of the Nan-shan Nam Sơn school of the Lu (Luật) sect in China. He assisted Hsu"an-tsang in translating precept texts and biographies of monks.

ĐẠT (thành tựu, thành công): (1) To penetrate, to pierce, to pass through. (2) To reach, to extend to, to solve. (3) To transcend; to awaken to, to realize. (4) To become proficient at.

ĐẠT- MA (tên người): Bodhidharma, the legendary first patriarch of Chinese Ch'an Buddhism who came from India "not to teach words and letters" but to "transmit the teaching that is outside of the scriptures." He is the putative author of a text called The "Two Entries and Four Practices - Nhị Thập Tứ Hạnh .

ĐẠT-MA-CẤP-ĐA (tên người): A transliteration of the name of Dharmagupta, a southern Indian Buddhist monk who came to China during the Sui dynasty, arriving to Chang-an around 590. He moved to Loyang in 606, where he translated Mahaayaana suutras and saastras prolifically.

ĐẠT-MA-ĐA-LA = PHÁP- CỨU (tên người): A transliteration of Dharmatraata. See Pháp Cứu - Fa- chiu .

ĐAM-NGUYÊN (tên người): Tan-yu"an . See Ying-chen – Ứng Chân

ĐAM TRƯỚC (đam mê): 'addiction.' Desire and attachment.

ĐAN (một, lẻ, một chỗ ngồi định sẵn): (1) One, single, simple, singular; simply, merely, only solely. (2) An assigned seating position. (3) Name card; a name card which indicates where the practitioner's assigned seat is in the monks hall. Also a card which names a suutra or indicates the approach to a monastery

ĐAN (ĐƠN) [chỉ Tinh, một trong Tam bảo (Tinh, Khí, Thần) của Đạo Gia]: (1) Cinnabar. (2) In Chinese (Taoist) alchemy, "cinnabar" refers to elixir. It is one of the three fields of advancement in the practice of spiritual alchemy.

ĐÀ-LA-NI (tổng trì): (dhaaranii). A transliteration of the Sanskrit. A mantra that is believed to contain occult power as the essence of the Buddhist teachings. A comparatively long mantra. Also translated into Chinese as 'total retention,' i.e., memory--keeping the teaching in the mind without forgetting. "Superb memory." The retention of manifold virtues.

ĐÀ-LA-NI MÔN (pháp môn Đà- la- ni): A class of scriptures established in the final period (period of esoteric teaching) of Indian Buddhism. Also, the actual practice of chanting.

ĐÀI: (1) A tower, stand, pedestal. (2) A shelf. (3) High land, mountain, plateau. (4) An office. (5) A person of lower status than myself.

ĐÃI (hầu hạ, đợi chờ): (1) To wait, wait for. (2) Be necessary; depend upon, rely on. To have as a reason or premise (apek.sate).

ĐÃI (lười biếng): Idle, remiss. Disrespectful, insolent.

ĐÃI MẠN (khinh khi): Disrespectful; to treat rudely.

ĐÀI Y (rêu, áo người tu): (1) Moss. (2) The clothes of a Buddhist monk.

ĐÀM (kéo mây): To be cloudy; become cloudy.

ĐÀM (nói chuyện): (1) Discourse, to discourse upon. (2) A story, a talk. (3) A discussion, consultation.

ĐÀM VÔ SẤM (tên người): A transliteration of the name of Dharmak. a monk originally from central India who would eventually become one of the most prolific translators of Indian texts into Chinese, among the most important of which were the

Bodhisattvabhuumi-suutra and the Nirvaana suutra.

ĐÀN (Bục, tòa giảng): A platform, a stage.

ĐÀN = ĐÀN-NA (thí chủ): (1) Sandalwood. (2) A transliteration of the Sanskrit/Pali "daana", which means "giving" or "donation."

ĐÀN BA-LA-MẬT (bố thí Ba- la- mật): The "perfection of giving," (daana-paaramitaa) one of the six Mahaayaana perfections

ĐÀN- NA: A supporter of a Buddhist temple; donor, lay member.

ĐÀN- VIỆT = ĐÀN- NA: A transliteration of the Sanskrit daanapati. (1) Chief donor, benefactor. (2) A believer, who supports the temple with her/his donation.

ĐÀO (đồ sứ, đồ gốm): Porcelain, pottery. To make porcelain.

ĐÀO LUYỆN: To polish, to become proficient at something be repeatedly practicing.

ĐẢN (chỉ cần, khi mà): Only, merely, whenever. Yet, still, but (kevala, maatra).

ĐẢN KHÔNG (chỉ trống không. Không đối đãi với Có): 'Only empty'. The opposite of Bất Đản Không -'not-only-empty'. The way Mahaayaana sees the Hiinayaana explanation of emptiness. An attachment to "emptiness only", wherein emptiness is understood, but the principle of "not empty" is not understood.

ĐẲNG (bằng, một nhóm): (1) And so forth, et cetera, and, the like. (2) Fellows; a group, a set; a class, a rank, a sort. (3) Equal, similar, alike, equivalent. To grade, to classify, to arrange.

ĐẢNG (Một nhóm người cùng chí hướng): (1) Friends, associates, comrades; a person's crowd, gang, group. (2) A street gang. (3) To join a gang, club, association. (4) Be intimate with. (4) A place. (5) Correct, right, good. (6) If.

ĐẲNG GIÁC (quả vị ngay trước quả vị Diệu Giác): "Equal enlightenment" The rank of bodhisattvahood where the practitioner has enlightenment equal to that of a buddha, but is yet a bodhisattva. Following this stage the practitioner enters the stage of 'marvelous enlightenment' – Diệu Giác .

ĐẲNG NHẤT THIẾT PHẬT (Hồi hướng thứ 3 trong Thập Hồi hướng): The third rank of the 'ten dedications of merit' in the path of bodhisattvahood. According to Consciousness-only, the stage where the bodhisattva continually and broadly penetrates the teachings of all the buddhas of the three worlds.

ĐẲNG TRÍ (trí thế gian): "Worldly wisdom."

ĐẲNG VÔ GIÁN DUYÊN (duyên không gián đoạn): (samanantarah-pratyaya); 'incessant causation', 'cause equally without gap'. One of the 'four causes' – Tứ duyên (ssu-yu"an) in Consciousness-only theory. Also called Thứ Đệ duyên . The condition of one existence directly producing the next with no interruption. In the continuing mind, the subsequent mind and mental functions are inherited from the prior moment's mind

and mental functions. The prior thought-moment as condition for the next thought-moment.

ĐÁO (đến): To arrive, to reach.

ĐẢO (ngược, lật ngược lại, lầm lẫn): (1) To fall down, fall over; lie down.(2) Upside down, perverted, inverted, contrary, mistaken. (3) But, nevertheless, and yet.

ĐÁO BỈ NGẠN (đến bờ (bên) kia): To reach the other shore. To complete, to perfect.

ĐÁO ĐẦU (rốt cuộc, cuối cùng): (1) After all, eventually, finally, at long last. (2) Best, greatest.

ĐÁP (trả lời): To answer, an answer. A response.

ĐỀ (nắm): (1) To carry in the hand. (2) Quiet, peaceful. (3) Transliteration of Sanskrit di sound.

ĐỆ (thứ tự): (1) Series, grade, sequence, class, order. (2) Number (one, two, etc). (3) A house, apartment. (4) But, only.

ĐỀ (trán, đầu đề, đề mục, vấn đề): (1) Forehead, brow, head. (2) Mark, sign, symbol, emblem, proof; caption, title, heading. (3) Quality, judgment, estimation. (4) Question, problem. (5) Write down, make note of, inscribe.

ĐỂ (vâng lời, an bình): (1) Obedient, tame, docile, compliant. (2) Peaceful, tranquil, calm.

ĐẾ (xét kỹ, chân thực): (1) Making the truth clear. To understand. To clarify. (2) Clarity. (3) Truth (satya). (4) Item, provision (tattva)

ĐỀ BÀ (tên người): (1) A transliteration of the Sanskrit deva, which means "god." (2) Used in Buddhism as an abbreviated indicator of longer names such as: (a) Đề Bà Đạt Đa - Devadatta, Saakyamuni's cousin; (b) Thánh Đề Bà - Aaryadeva, the disciple of Naagaarjuna and author of such works as the Bách Luận and the ; (c) Mahaadeva.:

ĐỀ- BÀ- ĐẠT- ĐA (tên người, bà con của Phật): Devadatta, Saakyamuni's cousin .

ĐẾ DUYÊN (Tứ đế và Thập nhị nhân duyên): An abbreviated reference to the Four Noble Truths -Tứ đế and the Twelve Limbs of Dependent Origination Thập nhị nhân duyên .

ĐỀ KHỞI (nêu lên, đưa ra): (1) To present, submit, hold out, offer. (2) Cause, bring about.

ĐỆ NHẤT (phần một, trước hết): (1) Best, greatest, first, most (agra, agrya, agrataa). (2) Excellent, superior (vara).

ĐỆ NHẤT NGHĨA ĐẾ (chân lý tuyệt đối): (paramaartha-satya) The highest truth; the absolute truth. True reality, as opposed to any kind of relative or worldly truth .

ĐẾ- THÍCH (vua cõi trời Đâu Suất): Originally a powerful Vedic god, he appears in Buddhist scriptures as a protector of the buddhadharma and as lord of Tusita heaven .

ĐẾ THÍNH (nghe kỹ, lắng nghe): Listen well, listen closely, listen clearly. Listen with one's heart (sunaatha-saadhukam).

ĐỀ THỌ (= BỒ ĐỀ THỌ: cây bồ đề): See Bồ Đề Thụ:

ĐỆ TỬ (học trò): A student; a disciple; a follower.

ĐỀ VỊ KINH: See Đề Vị Kinh

ĐỀ VỊ KINH (Kinh Đề Vị): Full title is Đề- Vị- Ba- Lỵ Kinh. Not extant, but is cited in many old texts. It apparently discussed Buddhism together with various Taoist and other Chinese native religious topics, and was not a purely Buddhist text. Such scholars as Chih-i included it in their doctrinal classification systems as a text exemplifying the "teaching of men and gods."

ĐỀ- XÁ- NA: (desanaa) According to Naagaarjuna, words which uncover reality, which reveal things as they are. Disclosive language; living words (ant. prapa~nca).

ĐỀ XUYẾT (nêu lên và bổ khuyết): To pick up and compose. The raising of the proper problem by the teacher for the instruction of the student. A Ch'an teaching term. See also Đề Tê.

ĐÍCH (mục tiêu, rõ ràng, của): (1) A target (in archery). Target, aim, objective, intent. (2) Clear, obvious. (3) Really, truly, exactly, just to. (4) White. (5) Possessive particle: "of", "belonging to" "in the type or category of." "--ness." Modern Korean ui and Japanese no. :

ĐIỂM (chấm): (1) A dot, a spot, a speck. (2) A point. (3) A bit, a little. (4) To count, to check one by one. (5) To punctuate. (6) To light.

ĐIỂM ĐẦU (gật đầu): To bow; to nod assent.

ĐIỆN (cung điện): A palace (Pali: paasaada). :

ĐIÊN (đỉnh đầu, ngã, lộn ngược): (1) Summit, origin. (2) To overturn, invert; be inverted, upside- down. (3) To fall.

ĐIÊN ĐẢO (lộn ngược): (viparyaasa, viparyasta, viparyaya, vipariita) (1) 'Perverted,' inverted, upside down. That which is opposite of the correct view, or not the way it should be, i.e., our deluded viewpoint and mode of existence. To go against the correct principle, or truth. To take the true as false and vice versa. Mistaken thought, confusion, delusion. (2) The 'four perversions' are failure to recognize the truths of impermanence, suffering, impurity and no-self. (3) To hold to a mistaken mode of meditation or contemplation. In this case it is usually called a 'fall.' (4) Conceptualization. (5) To fall down or turn back.

ĐIÊN ĐẢO MỘNG TƯỞNG: (viparyaasa). (1) Perverted mind. The confusion of not being able to see a thing correctly. This phrase is found in the Heart Suutra.

ĐIỀU (dải, sợi, điều): (1) Twig, small branch. (2) Fiber, string, tendon, vein. (3) Grain, texture. (4) Linear; something long and thin. (5) Reason, theme, logic, circumstances.

ĐIỆU (lắc, rung): (1) To fall, come down. (2) To wave, to shake, swing, rock, roll.

ĐIỀU (xếp đặt): (1) To check, investigate. (2) To harmonize, to adjust, to tune, to equalize, to tame, control.

ĐIỀU LÝ (lý luận): Reason, logic. The thread of an argument; a theme. Linear.

ĐIỀU NGỰ (chế ngự): To tame, to control. In the same way that a coach driver expertly controls a team of horses, the Buddha controls the three karmic activities of word, thought and deed, suppressing all evil activity. The "Tamer;" one of the ten epithets of the Buddha.

ĐIỀU ĐIỀU (mỗi sợi): Each piece, each part, each section, every clause.

ĐIỀU PHỤC (điều khiển, chế ngự): (1) To regulate, correct, adjust, soothe, quell (nigraha). Overcome, tame. (2) A translation of the Sanskrit vinaya .

ĐỒ (con đường): A road, a path, a journey. A career, a pursuit.

ĐỐ (ganh ghét): Jealous, envious. Jealousy, envy.

ĐỘ (luật lệ, giới hạn, đo lường, qua, cứu): (1) Rule, law, pattern, decision. (2) A limit. (3) A unit of measurement. Measure, calculate. (4) Time(s)-- to do three times, four times, etc. (1) To cross over (to the shore of liberation) (nayati, pramok.sa, uttarana). (2) The perfection(s) (paaramitaa). (3) To leave home and seek the way. (4) To save sentient beings.

ĐỊA (đất) (địa vị): (1) Earth, the earth, the ground (esp. as contrasted to heaven- Thiên "V). (2) A land, a country, territory. (3) A place, a scene, a location, a situation, a position. A stage in the progression on the path towards enlightenment. (4) The spirit of the land.

ĐỒ (đệ tử, vô ích): (1) A follower, a disciple, a crowd. (2) To go on foot. (3) Only, merely. (4) In vain, empty, useless.

ĐÔ (đều): (1) A metropolis. (2) All, the whole. Abundant, full. (3) Elegant, refined. Beauty, excellence. An exclamation of admiration.

ĐỘ (qua, cho): (1) To cross over, to ford (a river). (2) To hand over, give over.

ĐỒ (Sơn, phết, bùn lầy, con đường): (1) To paint, plaster, daub, smear, apply, spread. (2) Be covered with; be soiled with; get dirty, be stained. (3) Mud, mire, dirt. (4) Road, path.

ĐỒ CHÚNG = ĐẠI CHÚNG: (1) A multitude of disciples. A disciple. (2) The lay followers of a temple or monastery. (3) The common people.

ĐỒ- DUY = TRÀ- TỲ (hỏa thiêu): A transliteration of the Pali jhaapeti, meaning "cremation." Same as Trà Tỳ.

ĐỊA LUẬN (Tên một bộ luận): See Thập Địa Kinh Luận.

ĐỒ NHIÊN (vô ích): In vain; uselessly.

ĐỘ ĐIỆP (giấy chứng nhận tu sĩ): A government license allowing one to become a Buddhist monk or nun.

ĐÔ- SUẤT- THIÊN = ĐÂU- SUẤT- THIÊN (cõi trời Đâu Suất): 'Tu.sita Heaven.' The fourth of the six heavens in the realm of desire where the future Buddha dwells.

ĐỘ TĂNG (kiểm sóat tu sĩ): The regulation of monk and nun ordination by the government. This regulation first became practiced when too many of the clergy were able to avoid tax and military service.

ĐỘ THOÁT (cứu thoát khỏi sinh tử): (1) To liberate oneself; achieve enlightenment, nirvaana. (2) To liberate others; to save others.

ĐỖ THUẬN (tên người, sơ Tổ tông Hoa Nghiêm): (557-640). The first patriarch of the Chinese Hua- yen lineage.

ĐỊA TRÌ LUẬN (Tên một bộ luận): See Bồ Tát Địa Trì Kinh

ĐỘC (con trâu con, con nghé): A calf.

ĐỘC (một mình): (1) Only, single, alone, solitary. (2) Of itself, spontaneously, automatically.

ĐỐC (nhiệt thành, hết lòng): (1) Warm, hearty, cordial, courteous. (2) To concentrate the mind on one thing.

ĐỘC (độc ác, chất độc): (1) That which harms life, plans, etc. Poison. (vi.sa) (3) To hurt, injure, cause pain.

ĐỘC (đọc): To read. To read aloud.

ĐỘC CHƯƠNG CẢNH (1 trong 3 cảnh theo tông Duy Thức): 'Images only', 'illusory perception'. One of the three kinds of objects in Consciousness-only theory. Images projected by the subject according to willfulness that have no real objective existence. Especially false perceptions manifested on the basis of the belief in a real self and real elements which are mistakenly discriminated by the sixth consciousness. These are images transformed and manifested solely by the subjective aspect of the discriminating consciousness.

ĐỘC GIÁC = DUYÊN GIÁC: See Duyên Giác (pratyekabuddha).

ĐỘC TỬ (Sơ Tổ của bộ phái Độc Tử ở Aán hồi xưa): "Calf" (vatsa). one of the main divisions of the Sarvaastivaada school. They are considered schismatics because of their insistence on the reality of the ego.

ĐỘC TỤNG (đọc lớn tiếng): (vaacyamaana, svaadhyaaya). The oral reading of the scriptures. 'Reading and chanting.' The first ideograph refers to chanting while looking at the text, and the second ideograph refers to chanting from memory. In contrast to

(silent suutra reading). Chanting the scriptures in a deep voice with a group of monks in order to gain the essential qualities of thought, reflection and inquiry.

ĐỐI: (1) To reply, to respond, to answer. (2) Reply, response, answer. (3) To face, to meet, be facing (adhisthita, adhimukha). To compare. (4) Partner, opponent. (5) To oppose, be opposite to, compare or contrast qualitatively. (6) To make a pair, to suit; agreeing with. Respond.

ĐỐI BIỆN (so sánh để đối trị): 'Contrastively compare'.

ĐỐI ĐÃI: To deal with; attitude towards.

ĐỐI PHÁP (dịch chữ A- tỳ-đàm [Abhidharma]) (Luận): Literally "concerning the dharma." A translation of -abhidharma. Also rendered in Chinese Buddhism as "Luận".

ĐỐI TRỊ: To correct, to fix. To remove or end delusion. Dispelling the suffering of ignorance with the wisdom of awakening (pak.sa, pratipak.sa).

ĐOẠN (một đoạn, một khúc, giai đoạn): (1) Division, border, section, part. (2) Method, process. (3) Steps, stair(s), flight of stairs. (4) a certain length of cloth. (5) Grade, class, rank, level, degree.

ĐOẠN DIỆT (mất hẳn, dứt hẳn): (uccheda, upasaanti, prahaana). Get rid of, remove, do away with; be deprived of; lose. Quench, put out, eradicate, exterminate. Cessation, nirvaana.

ĐOẠN HOẶC (dứt trừ lầm lạc): 'Destruction of delusion. '

ĐOẠN KIẾN (lý thuyết cho rằng chết là hết): (uccheda-drsti). (1) "Nihilism." the mistaken view that results from not discerning the principle of cause and effect that centers on the idea that the world or oneself can be destroyed; for example, the idea that once a being dies, there is not future rebirth, or that life is something limited to this world, and therefore the nihilistic view of denying the reception of the fruits of good and evil acts. (2) The destruction of mistaken views.

ĐOẠN THIỆN CĂN (cắt đứt căn lành): (muulaccheda). The cutting off of one's good roots of meritorious practice.

ĐOẠN TRƯỜNG (đứt ruột: thống khổ): "Cutting one's intestines." A metaphor for great suffering. :

ĐOẠT (lấy đi, bác bỏ, quyết định): (1) To snatch, to grasp, to take away. To settle, to decide. To surpass. (2) To determine, to decide. (3) To deny, to negate

ĐOAN (ngay thẳng): (1) Exact, correct, straight. (2) To ascertain, make sure; to correct, fix. (3) End, tip, border, edge, point, extremity. (4) Side. (5) Beginning, origin, inception.

ĐỐN (nhanh, trực tiếp): (1) Direct, immediate, sudden; immediately, directly. (2) The immediate (sudden) teaching - Đốn giáo

ĐỘN (u tối): (1) Dull (knife edge,etc.) (2) Mental dullness, slowness, foolishness. (3) Dullness of the religious/spiritual faculty; the lowest of the three levels of faculties Tam Căn. (4) Defilements that are difficult to sever.

ĐỘN CĂN = HẠ CĂN: Dull, foolish, incapable, stupid. "Dull faculties." The lowest of the three kinds of faculties .

ĐỐN CƠ (căn cơ hiểu nhanh): One who is capable of immediate awakening. One who truly understands the immediate teaching.

ĐỘNG: (1) Action, movement, motion (cestaa). To do. To act. (2) Quake, tremble, shake, shiver, vibrate (kampita). (3) Perception, awareness, reflection, consideration. (4) Mobility or fluidity which can be seen in wind. The special quality of the element wind - Phong đại (một trong bốn đại) The basic nature of wind.

ĐỒNG (giống, cùng nhau): (1) The same, one, identical. (2) To make the same; to make into one; to put together. (3) To be in between, to gather together. (4) to become part of the same group.

ĐỘNG (hang động, sâu thẳm): (1) A cave, cavern. (2) To pass through, to penetrate. (3) Deep, profound.

ĐỒNG (trẻ con): A child, infant, baby.

ĐỐNG CHẤN (Trung Hoa thuở xưa): East Asia; China.

ĐỒNG CHÂN TRỤ (Trụ thứ 8 trong Thập Trụ): The eighth of the Ten Abidings - The "abiding of the 'true child'." The deluded view does not arise, and awakening does not cease.

ĐỘNG CHUYỂN: Movement and change (transformation).

ĐỘNG DAO (không yên): (1) To move, shake, tremble, vibrate. (2) Mental vacillation or unsteadiness.

ĐỒNG GIÁO (giáo ly ùcùng loại): The connotative aspect of the Single Vehicle. The "shared vehicle" teaching that is related to the teaching of the 'three vehicles.' From this standpoint, all teachings and existences are realized in the Single Vehicle. This is a teaching of the Hua-yen ching.

ĐỒNG GIÁO NHẤT THỪA (Nhất thừa và Tam thừa là giáo lý cùng loại): The "same teaching" of the single vehicle. In Hua-yen theory this is the same as the 'Perfect Teaching' The teaching that states that the single vehicle and the three vehicles are the same.

ĐỒNG QUY (cùng về): Concluding in the same intention.

ĐỒNG SINH (cùng sinh ra): To be born together.

ĐỒNG SỰ (cùng một công việc, giúp đỡ nhau, tham dự để giúp đỡ): (1) To cooperate, to work together, to help each other. (2) To participate in the affairs of sentient beings in

order to help them.

ĐỒNG THAM (người cùng tu học với mình): A fellow student under the same teacher or in the same monastery.

ĐỒNG TÍNH KINH (kinh Đồng Tính): Full title is Ta-ch'eng t'ung-hsing ching - Đại Thừa Đồng Tính kinh, 2 fasc., trans. J~naanaya Xà Na Da Xá.. Cited by Weonhyo for Buddha-body theory in his commentary on the Awakening of Faith.:. :

ĐOÀN (rèn): (1) To forge, temper (metal). (2) Drill, train, improve, cultivate, discipline, practice.

ĐOÁN (ĐOẠN) (Đoán: quyết định ; Đoạn: cắt đứt): (prahaana) : (1) To cut off, to sever, to destroy, to end. (2) To end evil. To destroy delusions. (3) To decide; definitely. :

ĐỊNH: (1) Establish, decide, lay down, stipulate, determine, fix, settle, arrange. (2) Be decided, be settled, be certain. Certainly, certainty. (3) Law, rule, regulation. (4) (dhyaana) 'Meditation,' 'concentration.' In the doctrine of the Fa-hsiang school, it is one of the Biệt cảnh - 'environment dependent' mental action elements. This ideograph is often used interchangeably with Chỉ (chih) (samatha). (5) The unification of the mind in concentration; stopping the floating of the mind and concentrating on one point.

ĐỊNH DỊ (danh từ chuyên môn của Duy Thức): 'Distinction of good and evil (causes).' One of the 24 elements not concomitant with mind as explained by the school of Consciousness-only. The principle that the causes and effects of good and evil are different from each other, and are not confused. A provisional element.

ĐỊNH NHÃN (mắt định): To enter concentration; to become still, and not waver regarding the object in sight.

ĐỊNH TÂM (tâm định): The mind of meditative concentration. The mind focused on an object without scattering.

ĐỊNH TÍNH (tính cố định): 'Fixed nature.' The unalterable nature or essence of a person or thing.

ĐỊNH TỤ (chẳng thoái chuyển): The firm determination to achieve liberation, or Buddhahood. Once the practitioner gains this kind of determination s/he will not falter in practice.

ĐƯƠNG (phải, nên): (1) Should be, granted, deserve; what is right according to reason. (2) Future case; will be, will. (3) Have to (do),should (do), ought to (do). (4) Then, at that time. (5) In the presence of, in the place, in, at.

ĐƯƠNG THƯỜNG (sẵn có): The "future constant." The possession of Buddha nature by all sentient beings. (Nirvaana Suutra)

ĐƯƠNG TÌNH (ý nghĩ thông thường) : (vọng tâm) 'Common sense', 'habituated thought'; manifested subsequent to belief in the reality of form, mind and sentient beings.

ĐƯƠNG TÌNH HIỆN TƯỚNG (do vọng tâm mà có vọng cảnh) : The deludedly cognized world which is manifest on the basis of people's mistaken attachment. The aspect of existence is also called • "Habitually manifest aspect."

ĐƯỜNG (Nhà, phòng, chỗ tu): (1) A hall, a reception room; a meeting place. Temple, shrine. (2) State chamber, a court of justice. (3) Venerable, grave. (4) An open place on the hills. (5) Flourishing, excellent.

ĐỚI (thắt lưng, mang thắt lưng, mang): (1) A belt or sash. (2) To wrap a garment or belt around the waist.

ĐỚI CHẤT CẢNH (danh từ riêng của Duy Thức): 'Archetypical object(s).' One of the three kinds of objects- Tam loại cảnh in Consciousness-only theory. It is another way of describing the concept of 'archetypes', that is, the original quality of images before they are transformed and manifested by discrimination. This original quality of objects exists, but as an object that is not reduplicated exactly as it is. Rather, it is established as a result of the combination of the two powers of mind and object. This is also called 'intermediary existence between mind and object.' It is an incorrect perception of the world.

-ooOoo-

E Ế (mắt bệnh, bệnh mắt, bệnh mắt mờ): (1) Be partially blind; purblind; dimsighted. (2) A hindrance to the vision; a hindrance.

-ooOoo-

G GA: (1) An example, a metaphor, a simile. (2) To take as an example; to compare.

GA DỤ BỘ = KINH LƯỢNG BỘ: An alternative name for the Sautraantika sect . Their founder was Daarstaantika - Ga dụ sư .

GIA (nhà): (1) House, home, residence, housing. (2) Family, household, family name, family fortune. (3) House, shop, store, seller, dealer. (4) Professional, profession, expert. (5) Philosopher, teacher, master. A specialist in any branch, or his/her school.

GIA (thêm): (1) Add, increase, fill up, meet. (2) To attach to, to put on. (3) Lift up, raise, popularize. (4) And further, and so on.

GIA (tốt đẹp, vui vẻ, may mắn): (1) Good, excellent, beautiful, pleasing, fortunate. (2) To like, love, respect. (3) To enjoy, appreciate, be pleased with. (4) Good fortune, happiness.

GIA HẠNH = CHÁNH HẠNH (Hạnh tu chính thức): (1) Preparation for practice; preparatory practice. (prayoga, prayogika). (2) Practice, effort, endeavor, especially of a preliminary or expedient nature. (3) The "stage of preparation;" see next entry. (naka p="293")

GIA HẠNH VỊ (Địa vị gia hạnh) (Giai đoạn sửa soạn): The 'stage of preparation'. The second among the five stages of practice as outlined by Vasubandhu in his Thirty

verses on Consciousness-only. This is the stage of preparation for the purpose of opening the wisdom of "no outflow" to enter the "path of seeing"- Kiến đạo. It is preparation like the step before - Tư lương vị, but more direct preparation.

GIA PHONG (nếp nhà, thói nhà): The "family style." Literally the customs and traditions of a certain clan. In Buddhism, the teaching methods of a certain lineage.

GIA TƯỜNG ĐẠI SƯ (tên người): A name for the San-lun patriarch Chi-tsang - Cát Tạng. This nickname comes from the name of the temple in which he lived the Chia-hsiang ssu - Gia Tường tự, in K'uai-chi -Hội Kê .

GIAI (cùng với): (1) Together, with. (2) Accompany, follow. (3) Strong, robust.

GIAI (đều): (1) Everyone, all, the whole, every. Including everybody. (2) Both, all three.

GIAN: (1) Space, opening, gap, place. (2) The space between. (3) The time between; interval. Free time. Soon. (4) To enter, to put in, mix together, become part of.

GIANG HỒ: Chiang and Hu, a reference to the provinces of Chiang-hsi and Hunan, where in the eighth century a powerful Ch'an teaching tradition arose under such influential masters as Ma-tsu and Shih-t'ou . Associated meanings are (1) the whole land, and (2) a gathering of many Ch'an practitioners. (naka p="403c")

GIÀ: Transliteration of Sanskrit "ga" and "ka" sounds.

GIÀ (ngăn cấm): (1) Check, restrain, impede, hinder, stop. (2) To cover, to protect. (1) To offer up an objection, refute. (2) That which is not in itself harmful, but is prohibited due to possible danger, such as drinking alcohol. (3) Prohibition. Intercept, check, restrain. (4) Negative, negation. (5) This, the, here

GIÀ- LAM (chùa chiền): An abbreviation of seng-ch'ieh lan-ma - Tăng- già- lam- ma (Skt. sa.mgha- aaraama), literally 'a garden for a group of monks.' A place with a pure, quiet atmosphere where one can carry out meditation practice. A Buddhist convent or monastery; a temple. (naka p="161")

GIÀ-ĐÀ (kệ tụng): The poetry or verse of the Buddhist scriptures (gaathaa). See Kệ tụng.

GIÀ TỌA (ngồi kiết già): To sit cross-legged in the "Lotus" posture.

GIẢ (không thật, tạm thời): (1) Provisionally hypothesized (-dharma). (2) An institution or establishment (praj~napti). To establish a concept. The gathering of words and/or sentences. (3) The use of a metaphor which, though not truly existent, is used for explanation (upacaara). (4) Something that is provisional or temporary. Also written Quyền. In the doctrine of the T'ien-t'ai sect, according to the true teaching, the real characteristic of human existence is provisionality. (5) The term Giả is usually used in contrast to terms like truth Chân, or reality Thực, referring to something that is empty, or unsubstantial, lacking inherent existence; something that exists only in reference to the name assigned to it. This is called Giả danh hữu (có tên suông chứ không có thực). This sort of existence is not different from emptiness. The term Giả is also used to refer to 'expedient means' Phương tiện, or methods of practice and teaching that have no

real nature, but are used provisionally.

GIÁ (này, đây): (1) To go to meet, to greet. (2) This, here.

GIẢ (trợ từ): (1) A pronoun--this, that, it, which, what. He who..., those who...(2) A clause nominalizer. (3) An emphatic particle of indication.

GIẢ PHÁP (pháp không thực, giả dối): A provisional, temporary existence or thing. According to the doctrine of the Fa-hsiang school, an element which does not possess its own "seed."

GIẢ THUYẾT (tạm giải thích): (1) To provisionally explain. Linguistic convention, or custom. Metaphorical expression. Secondary meaning (gauna) as opposed to primary meaning (mukhya). An explanation that does not express the situation exactly as it is. (2) In Consciousness-only theory, this provisional explanation is discriminated into two types, namely, the 'provisional teaching of elements' as per Sthiramati (see Thành Duy Thức Luận, T. vol 31, p. 1a) (upacaara). (3) Falsehood (praj~napti).

GIÁC (biết, hiểu): (1) Intuition, insight (Pali: aaloka). (2) Pleasant or unpleasant sensation. Synonymous with vedana (Thọ), one of the twelve limbs of conditioned origination. (3) Touch, contact, feeling (sprsati). (4) Waking, awakening (prabodha, prativibuddha). (5) The wisdom of enlightenment. The condition of the mind being free from mistaken thinking. The absolute knowledge of the Buddha (buddhi). (6) As the mind's original nature: perception, wisdom, awakening. The original essence of the mind is completely free from mistaken discriminated thought and is equal throughout all awakened and deluded states without distinction or change. (7) Ideation, thought, conceptualization (sa.mj~naa), symbolic function. The discriminating function of the mind (vitarka).

GIÁC (rõ ràng, càng xe, so sánh): (1) Clear and bright. (2) To calculate. (3) A crossbar on a chariot. (4) To compare, to test. (5) Than, more than.

GIÁC (sừng, góc): (1) Horn, antlers, tentacle. (2) Angle, corner, square, edge, nook. (3) Angularity, harshness, extremity. (4) To compare, contrast. (5) Look back, reflect.

GIÁC CĂN (các cơ quan nhận biết): The five sensory organs: eyes, ears, nose, tongue and skin.

GIÁC GIẢ (bậc giác ngộ): "Awakened one," "enlightened one." The Buddha, a buddha.

GIÁC LẬP (đặc biệt, nổi bật): A person who demonstrates extraordinary ability; a "standout."

GIÁC PHẦN = BỒ ĐỀ PHẦN: A translation of the Sanskrit bodhy-anga. Synonymous with Bồ Đề Phần. A reference to the seven stems of enlightenment (Thất Giác Chi) among the 37 Phẩm Trợ Đạo: thirty-seven elements of the path. Essential teachings leading to enlightenment.

GIÁC QUÁN (soi chiếu và quán sát): (1) "Coarse apprehension" and "fine analysis." This is the earlier Chinese rendering of the Sanskrit vitarka and vicaara, which was later

rendered as Tầm tư . Giác is the coarse mental function of making a supposition or inference, while Quán is the function of fine analysis. Together they act as hindrances to meditation. (2) Quán and Giác taken as the causes of language. When one is free from the mind of supposition and analysis, there is no language. In this sense, they are considered as hindrances to true meditation.

GIÁC THÀNH = NIẾT BÀN THÀNH (chứng ngộ): The place where the Buddha attained full enlightenment. Gayaa in Magadha.

GIÁC TÍNH (tính giác): (1) The originally enlightened nature that is free from all delusion. (2) The nature of cognition, a synonym for 'mental consciousness' .

GIÁC TRI (hiểu rõ): (pratisa.mveda-yaati, anubudhii). To awaken to or understand. (2) To know completely.

GIÁC VƯƠNG = GIÁC HOÀNG = THẾ TÔN = PHẬT: King of enlightenment; an epithet of the Buddha.

GIẢI (hiểu): (1) The most literal meaning of f is to untie or unravel (a knot, a problem, etc.); thus the meaning of liberation (mok.sa, parimocana), to be liberated. To be awakened, awakening. (2) Understanding, knowledge; dissolving doubt. (3) Explanation, interpretation. (4) The understanding that is based on faith.

GIẢI ĐÃI (lười biếng): (kausiidya). Laziness, negligence, indolence. A mental action of not exhausting all of one's energy in the effort of cutting off evil and cultivating goodness. One of the six great defilements as listed in the Abhidharmakosa-bhaasya. One of the twenty secondary defilements in the doctrine of the Fa-hsiang school.

GIẢI PHÓNG (cởi mở, thả ra): Be free from; be released from.

GIẢI THÂM MẬT KINH (tên sách) = THÂM MẬT GIẢI THOÁT KINH: Chieh-shen-mi ching - Sa.mdhinirmocana-suutra. Chinese translations include complete versions by Bodhiruci - Bồ Đề Lưu Chi (5 fasc., T 675.16.668-687) and Hsu"an-tsang - Huyền Trang (5 fascicles. T 676.16.688b-711b), and partial versions by Gunabhadra (1 fasc., T 678.16.711-719) and Paramaartha (1 fasc., T 677.16.711-713). One of the chief texts of the Fa-hsiang school, in terms of explaining its position. The word "sa.mdhi" has three meanings: first is all things have the aspect of being continuous; second is that their character has the aspect of being joined. Third is the meaning of deep mystery. There is no Sanskrit edition available, only Tibetan and Chinese. It is thought that the text was put together around 300 C.E., a little after the time of Naagaarjuna, during the middle period of Mahaayaana suutras.

GIẢI THOÁT: (mukta, parimocana, visa.myoga, pramukta). Pali: dukkhaa-pamucatti). Deliverance, salvation, especially from suffering, birth, old age and death, etc. The spirit becoming free from afflictions. Awakening to reality. Breaking attachment. The peaceful condition resulting from escaping the suffering and vexation of the world. Nirvaana. Non-attachment to self.

GIẢI THOÁT LUẬT KINH (tên sách): Chieh-t'o-lu ching -The 'Liberation Vinaya' of the Kasapiya sect. 1 fasc., trans. Praj~naaruci Bát Nhã Lưu Chi; T 1460.24.659-664.

GIẢM (bớt): (1) To decrease, to lessen, subtract, diminish, reduce. (2) Be incomplete, be lacking, imperfect (anutsada, apavaada, vaikalya).

GIÁM (coi sóc): (1) To look down from above. (2) Surveillance. (3) An official.

GIÁM (gương, soi, khuôn mẫu): (1) A mirror. (2) Example; to regard as an example. (3) To discriminate, to discern.

GIÁM SÁT (xem xét): To inspect, to examine. An inspector.

GIẢN (chọn): (1) To choose, select, pick up. (2) To discriminate, distinguish. (3) To select, choose, taste. (4) To critique or explicate.

GIẢN (giản dị, đơn giản, loại trừ, so sánh): (1) Terseness, brevity, simplicity. To abridge. (2) A slip of bamboo for making notes. Documents. (3) To choose, to examine, to appoint. (4) Hasty, rude, careless. (5) Exclude, eliminate. (6) Investigate, to compare.

GIẢN BIỆT (phân biệt rõ ràng): To discriminate, differentiate, analyze.

GIÁN ĐOẠN: Interruption, interval.

GIẢN TRẠCH (chọn lựa): (1) To investigate, analyze, research (pravicaya). (2) To select, distinguish, choose. (3) To discriminate, divide, separate.

GIẢNG: (1) To explicate, clarify, unravel. (2) To read, study, check, investigate. (3) To learn. (4) To consult, have a discussion.

GIÁNG ĐẢN = THÁNH ĐẢN: The birth of a buddha or bodhisattva. The Buddha's birthday.

GIÁO (dạy): (1) To teach, instruct, educate, edify. (2) Teaching, education, edification. (3) Academic.

GIÁO CHỦ: The one who teaches--the Buddha.

GIÁO HÓA (dạy dỗ): Guidance, edification. Teaching people and causing them to understand. Bringing peace to those who suffer, faith to those who doubt and returning those who have strayed to the correct path. Preach, propound. To cause people to go towards the good.

GIÁO LỆNH (dạy dỗ): (1) An established decision. (2) Teaching; to teach somebody. (3) To command, to order.

GIÁO MÔN (môn phái chuyên về giáo lý): (1) The aspect of the Buddha's "explained teachings"; the theoretical aspect. (2) The aspect of teaching through the suutras and saastras. (3) The main thesis of a text.

GIÁO NGHĨA (ý nghĩa của giáo pháp): (1) Teaching and meaning. (2) The meaning of a teaching, a doctrine.

GIÁO QUÁN (dạy về quán tưởng): Scripture study and meditation practice.

GIÁO THỂ (tinh yếu của giáo pháp): The essence of Saakyamuni's teachings.

GIÁO THỤ (dạy dỗ): (1) To guide, impart, teach; to teach the dharma and impart the way (anusista, vadam, cayacchanti). (2) A teacher of the way.

GIÁO TÍCH (dấu tích của giáo pháp): The traces, or marks of the Buddha's teachings. Verbal teachings. (2) 'teaching classification.'

GIÁO TƯỜNG MÔN (thiên trọng về giáo pháp, kinh điển): The aspect of the theoretical study of the Buddha's teaching, as opposed to the aspect of 'observing the mind,' practice.

GIÁP SƠN (tên một vị Thiền sư): The name of a monk and monastery during the Li Chou period of the T'ang.

GIỚI (giới): (1) To be on guard; to be careful about; to warned about; to be ready for. (2) To preserve, to protect. (3) Warning, care. (4) Metaphor: (1) The rules of religious discipline (siila). (2) To warn, to caution, to guard against. (3) Warnings, precautions, precepts.

GIỚI (răn, khuyên, cấm): (1) Admonish, warn, prohibit, advise against. Advise. (2) A precept, a command, a commandment.

GIỚI (thế giới, giới hạn, biên giới, lằn ranh): (dhaatu). "world," "realm." (1) Boundary, environment, realm. For example, the 'three realms' of desire, form and formlessness. (2) World. (3) The essential nature of the individual existence of things, as for example in the term Pháp Giới . Essence, substance, original nature. (4) That which supports or sustains. Principle. (5) Discrimination; that which discriminates this and that, giving order in place of confusion. (6) Category, class, species; delimitation, division, kind, type. (7) Element. The compositional elements of human existence, or of perception. (8) The 18 realms, that is the 18 compositional elements of human existence: the six faculties, the six objects and the six cognitive functions. (9) The compositional elements of the universe: earth, air, water, fire, wind and consciousness. (10) 'Seeds.' In both Hua-yen and

Consciousness-only theory, the seeds in the aalaya-vij~naana are sometimes called Giới tử, meaning 'element' or 'cause.'

GIỚI CẤP THỪA HOÃN: chieh-chi ch'eng-huan. See Giới Thừa Tứ Cú - chieh-ch'eng ssu-chu

GIỚI CẢM THỦ KIẾN (quan điểm cố chấp các cảm giới sai lầm): (siila-vrata-paraamarsa). The 'view of attachment to discipline'. In the doctrine of the Fa-hsiang school, it is taken as one of the five 'wrong views' - Ngũ ác kiến, also, one of the 'ten secondary dullnesses'. The mistaken view of misunderstanding the path of discipline, and considering it to be the true cause of cessation of suffering when it is not, and holding to it as the true path, though it is not.

GIỚI KIÊN LUẬN SƯ (tên một vị luận sư): (Treatise master) Siilabadhra (529-645). An Indian master who was a transmitter of the teachings of the Dharmalak.sa.na school.

GIỚI NGOẠI (ngoài giới hạn, ngoài ba cõi): (1) Outside the gate (as in the Lotus Suutra parable of the burning house). (2) Outside of regulations. (3) That which is outside the triple realm.

GIỚI THỂ (sức mạnh của giới): The 'essence of the precepts'. The power of stopping evil and cultivating goodness that is endowed on a person by their receiving the Buddhist precepts.

GIỚI THỪA CÂU CẤP (giới và thừa đều gấp) xem ý nghĩa ở dưới: See Giới Thừa Tứ Cú (chieh- ch'eng ssu-chu).

GIỚI THỪA TỨ CÚ (bốn loại kết hợp giữa Thừa (trí huệ) và Giới (giới luật): Four different ways of combining wisdom and moral discipline: (1) Giới hoãn thừa cấp: chú trọng về Trí hơn là Giới. To be relaxed about the precepts while applying great effort toward polishing wisdom. (2) Giới cấp thừa hoãn: chú trọng về Giới hơn là Trí (chieh-chi ch'eng-huan). To apply great effort toward the precepts while relaxing on the polishing of wisdom. (3) Giới, thừa câu hoãn: không chú trọng cả Giới lẫn Trí.To apply great effort to both. (4) Giới, thừa câu cấp: chú trọng cả Giới lẫn Trí. To be relaxed about both. The result of serious application to precepts is rebirth as a god. The result of serious application to the polishing of wisdom is enlightenment.

-ooOoo-

H HA (rầy, la): (1) Scold, rebuke, reprove, yell at, bawl out. (2) Find fault, blame, censure, criticize. (3) Attack, assail. (4) Transliteration of Sanskrit ha sound.

HẬN (oán hận): (upanaaha). 'resentment.' One of the lesser defilement elements listed in the Abhidharmakosa-bhaasya; one of the twenty secondary defilements – Tùy phiền não - in the doctrine of the Fa-hsiang school. The mental action of suffering due to the continual re-arising of the thought of a prior matter that aroused anger. An aspect of anger, rather than being an independent element.

HÂN (vui mừng): Be happy, happiness, enjoyment.

HẤP (hợp lại, thu lại, điều chỉnh): (1) To arise, to occur. (2) Many things occurring at the same time. (3) To unite, to contract, to gather. (4) To adjust, to regulate. (5) To be in harmony.

HẬU NGHIÊM KINH (kinh Hậu Nghiêm) .

HỈ (trợ từ ở cuối câu xác định): (1) An intensive final particle that ends the sentence with the feeling such as "indeed." Denotes that the meaning has been fully expressed. (2) Simply, only, merely. (3) Has exclamatory force; also used to give emphasis to individual words.

HẮC (đen): Black; the color black. Dark, obscure.

HẮC SƠN (núi đen): Black mountain. A place in the center of Mt. Sumeru where the light of day and moon never reaches. The lowest state of consciousness.

HẰNG (mãi mãi): Permanent; permanence (nitya). Always, continually.

HẰNG CỔ (Từ xưa đến nay): From ancient times to the present. An eternity.

HẰNG HÀ (sông Hằng): The Ganges river. (Gangaa-mahaa-nadii).

HẰNG HÀ SA = HẰNG SA: means Ganges River, thus this term means "as numerous as the sands of the Ganges." Numberless, uncountable (Gangaa-nadii-vaalukaa).

HẰNG SA (số cát sông Hằng, vô lượng): "As numerous as the sands of the Ganges." An abbreviation of Hằng Hà Sa (heng-ho-sha).

HẠ NGỮ: To give instruction; to state a case.

HẠ THỦ (Ngày đầu của mùa an cư kiết hạ): The first day of the summer retreat.

HẠI: (1) To harm, injure, damage, kill. (2) Impede, obstruct. (3) That which is harmful. (4) (vihimsaa). 'Harming.' In the Abhidharmakosa-bhaasya one of the lesser defilement elements, in the doctrine of the Fa-hsiang school, one of the twenty secondary defilements- Tùy phiền não . The mental action of taking pleasure in inflicting harm on sentient beings. In the doctrine of the Fa-hsiang school, this element is provisionally established as an aspect of enmity-Sân (giận) . In the Abhidharmakosa- bhaasya, it has its own separate nature.

HẠN (giới hạn): (1) To limit, restrict, confine. (2) Limit(s), restriction(s) (3) To the limit. (4) Extent, degree, edge.

HẠNH (may mắn): (1) Fortune, good fortune. (2) Fortunately, luckily. To rejoice; prosperous.

HẠT (sao?, thế nào?): Why? How? When?

HÀ (lỗi, dấu vết): Flaw, mistake, shortcoming, error, crime.

HÀ (sen, gánh): (1) A lotus. (2) Become, suit, befit, match. (3) Luggage, baggage.

HÀ HUỐNG (Huống gì): How much more...; how much less.... An emphatic negative or positive.

HÀ ĐẢM (gánh vác): To carry; to bear on the back or shoulder.

HÀ ĐẲNG (Cỡ nào?, bao nhiêu?, lớn quá!): In what degree? How? How much? (2) How Great!

HÀ TẤT (Cần gì): (1) what need; why? (2) It may be so..., it might be possible. An expression of vagueness, indefiniteness.

HÀM (đều, cùng, giống nhau, tên quẻ): (1) Together, all, completely. To unite. The same. (2) The 31st hexagram.

HÀM (thấm nhuần, nuôi dưỡng): (1) To wet, to soak. (2) To nourish.

HÀM- HƯ ĐẮC- THÔNG (tên người): Hamheo Deugtong(1376-1433). Posthumous name Gihwa. A late Goryeo-early Joseon monk of the Seon order, who was the leading Buddhist figure of his

generation. While receiving strong Imje influence through his teacher Muhak, Gihwa was also a prolific scholar and scriptural exegete. Famous Buddhist works include his Weongaggyeong hae seoreui, Geumgang banyabaramilgyeong ogahae seoreui, and Yonggajip kwaju seoreui . Hamheo was also distinguished by being the primary Buddhist respondent to the rising Neo-Confucian polemic of his period, his major work in this area being his Hyeon jeong non . His writings are admired for their clarity and lively style.

HÀNG (đầu hàng): (1) To submit, give in, surrender, give up. (2) To follow, accord. (3) To climb down, get off, fall down. (4) To force into submission; to make give up.

HÀNG PHỤC (chế ngự): (1) Using one's power to force others into submission. Beat, defeat, vanquish, control, master. (2) One who defeats his enemies. (3) To vanquish demons and heterodox opponents. (4) Vanquishing defilement/affliction through the wisdom of enlightenment.

HÀNH (đi, làm), HẠNH (nết): (1) To go, to proceed, to walk, to continue. (2) To travel; a trip. (3) To do, to perform, to practice, to carry out, to function. (4) To do moral or religious practice. Phật (1) Those things which arise out of causes and conditions and constantly change. A general term for conditioned things - Hữu vi (sa.mskaara). (2) The mental function of "going" towards external objects; volition. One of the five aggregates - Ngũ uẩn (wu-yu"n) (sa.mskaara). (3) An act done by body, speech or thought, with the object of attaining a higher spiritual state, thus, "practice" (caryaa). (4) Conduct, behavior, actions, etc. (5) A row, a line, a series.

HÀNH LÝ: (1) The baggage that one carries on a journey. A basket trunk. (2) Same as Hành lý --to actualize to the finish without faltering. To actualize the truth in all of one's every day activities.

HÀNH LÝ (hành vi): (1) Continuous activity. (2) Incessant effort; to carry out to the end without faltering.

HÀNH NGHI (phương thức về lễ nghi): Rules of action. Way of doing something, manner. Methods of Buddhist ritual and ceremony.

HÀNH TƯỚNG (vận hành): (1) Operation, function, activity. The operation(s) of the mind. Hành refers to the mind as intention, and Tướng refers to the reception of this intention; thus there is the manifestation of form. Inclination, intention. (2) Appearance, form, state, condition (aakaara, prakaara). (3) The condition of the function of the discriminating mind fully cognizing an object. (4) The internalization and outward appearance of the precepts. (5) Reflecting on the mind. (6) Features of the methods of religious practice. The manifestation of practices. The characteristics of religious practice.

HÀNH UẨN (một trong 5 uẩn): (sa.mskaara-skandha); The 'aggregate of impulse (patterning)'. One of the five aggregates is will, intention, habituation. The mental function that accounts for impulsive craving. The gathering of the powers of formation potential. It is also understood as the general mental functions outside of feeling and perception. The collection of mentally conditioned elements. The gathering of phenomenal and temporal existence according to the production of causes and conditions. In Abhidharmakosa theory this skandha encompasses all things outside the other four skandhas; namely, among the 46 mental function elements, the 44 (excluding the two mental functions of feeling and perception) plus the fourteen elements not concomitant with mind, which totals fifty-eight. In Consciousness-only theory, included in this skandha are forty-nine of the mental function elements (excluding feeling and perception) plus the twenty-four elements not concomitant with mind, totalling seventy-three.

HÀNH XẢ (thư giãn): (upek.saa). 'equanimity.' (1) Without floating or sinking, the mind as impartial and free from frenzied movement. One of the 'virtue-producing mental function' elements listed in the Abhidharmakosa-bhaasya, one of the good mental function elements in the doctrine of the Fa-hsiang school. (2) The fifth of the five sensations Ngũ thụ xả of sorrow - Ưu, joy - HyÛ, pain - Khổ, pleasure

- Lạc and freedom [from them all] - Xả . Freedom from censure and praise, from discrimination. In Consciousness-only, a provisional element.

HÀNH XỬ: (1) The place where practitioners do walking meditation. (2) The area within which exchange and intercourse is conducted (gocara). (3) Active function (aacaara). (4) The realm of objects. (5) The locus of mental functioning (gati-visaya). (6) Objects. (7) A basis. (naka p="243d")

HÀO (kêu gào), HIỆU (danh hiệu, hiệu lệnh): (1) A mark, a sign, a designation. A name. (2) To name, to designate, to call. (3) To call out, cry out. (4) A given Buddhist name of a monk or nun, like a nickname or pen-name.

HÀO (một phần rất nhỏ): (1) Long, very fine hair; down. (2) The tip of a writing brush. (3) A thousandth of an ounce. (4) The down on plants. (5) An atom.

HÀO (sáng suốt hơn người, chúa trùm hơn người): (1) Strong, great, powerful, excellent, outstanding. (2) A leader, a boss. (3) Animal's hair. (4) Small, insignificant, trifling.

HÀO LY (một mảy tơ): A very tiny bit. Very slightly. Silk thread comes out of the silkworm's mouth. An expression of smallness or insignificance.

HÀO LY THIÊN LÝ (cách một ly đi một dặm): The least divergence in the beginning will lead many miles astray.

HẢI ẤN TAM MUỘI (tên một loại chánh định mà Đức Phật nhập vào khi thuyết kinh Hoa Nghiêm): (saagara-mudraa-samaadhi); 'Ocean seal samaadhi'. The samaadhi (deep concentration) that the Buddha entered at the time he delivered the Flower Ornament

Scripture. All existences of the past, present and future are contained within the mind. The character Ấn (yin) means "to duplicate", or "to reflect". Thus the meaning of a calmness of mind that like a great ocean, can reflect all things. In Hua- yen thought, all things are manifest according to this.

HẢI ĐỨC (đức độ lớn lao như biển): Virtues as vast as an ocean.

HÁM (giận, ăn năn): Resent, bear a grudge, be remorseful, regret.

HÁN (chủng tộc gốc của Trung Hoa): (1) A river in China. (2) A man, a boy, derived from an early colloquial usage of "a fellow from Han. (3) The race of people to whom the origin of China is most closely identified. (4) A dynastic period in China. The Former Han was from 206 BC-8 AD. The Latter Han was from 25-220 AD. (5) China. (6) In Ch'an language, a person, a guy, a fellow.

HẢO (Tốt: adj) = HIẾU (Ưa thích: Verb): (1) Good, fine, desirable, attractive, beautiful, excellent (praniita). (2) To like, to fancy, to desire, to love, to be fond of, to be addicted to. (3) Exceedingly, better, extremely. (4) Of good quality. (5) The secondary marks of the Buddha's physical body.

HÁT (quát lớn): (1) To threaten, menace, intimidate. (2) To scold, reprove. (3) A sudden shout given during a Ch'an dialog. Used as an expression of wordless reality, or used by teachers to shock, awaken, or scold students.

HỆ (cột): (1) To attach to, to bind to. (2) Promise. (3) To continue, continuation.(sa.myoga). To be tied, tethered, attached. Another term for 'defilement.'

HỆ THUỘC (thuộc về): (1) To be bound up, fastened, tethered. (2) Relationship; be subject to, be inherent in, be affiliated with.

HỆ TỪ (phần chú giải trong kinh Dịch): Hsi-tz'u -The name of a section of the I-Ching which is an explanation of the prognostics. Part of the Great Commentary. Gihwa, in his commentary on the

Yu"an chu"eh ching, quotes extensively from this section in explaining the meaning of the term "Mahaayaana."

HÍ (đùa): (1) Play, to play; to sport, to frolic, to joke. Fool around, be illy, act foolish. (2) An exclamation of regret.

HI HI (sáng sủa, vui vẻ): To relax and be at ease. (Tao Te Ching, Ch. 20).

HÍ LUẬN (lý luận suông): (prapa~nca) (1) According to Naagaarjuna, words which conceal and cover reality, which are nothing but subjective counterfeits, and lead further into ignorance and affliction (ant.S desanaa). (2) Discrimination. (3) Metaphysical speculation. (4) Wasteful talk.

HIỀM (không ưa): (1) Dislike, hate, detest. (2) Hateful, disgusting. (3) To doubt; be doubtful. (4) Be dissatisfied, unsatisfactory.

HIỀN: (1) Intelligent, bright, smart; good, excellent, worthy, virtuous. (2) A "worthy," i.e., second in virtue to the sage. (3) To regard as virtuous or worthy.

HIỆN (hiện ra): (1) Manifestation, appearance. (2) To be perceived clearly. (3) Now, present tense, actually; the present world, present existence, manifest world. (4) Present activity, manifest activity, materialization.

HIỂN (rõ rệt): (1) Manifest, apparent, obvious, clear, luminous. Present before one's eyes (). (2) To become famous; to flourish in the world. (3) Show, unfold, unveil, uncover, disclose, prove, express.

HIỂN DƯƠNG (làm cho hưng thịnh):To spread abroad, extol, exalt.

HIỂN DƯƠNG THÁNH GIÁO LUẬN (tên sách):Hsien-yang sheng-chiao lun (Prakaranaaryavaaca- saastra) 20 fasc., T 1602.31.480b-583b. A combination of verse by Asanga, commented on by Vasubandhu. A work that is an offshoot of the Yogaacaarabhuumi-saastra. Translated into Chinese by Hsu"an-tsang in 645-646 C.E. One of the main treatises of the Consciousness-only school. (Ono Bussho kaisetsu daijiten vol. 3, p. 182d)

HIỆN HÀNH (đang xảy ra, đang tác động): (adhyaacarati, samudaacaara). (1) That which is manifestly operating. (2) In Consciousness-only theory, the appearance of things in their manifest aspect emerging from seeds in the aalaya-consciousness. (3) The manifest action of the two hindrances as they are produced from various seeds. (4) To act. (5) Materialization, as object of perception or conception.

HIỂN HIỆN: Manifestation.

HIỀN KIẾP (= HIỆN KIẾP = THIỆN KIẾP) = TRANG NGHIÊM KIẾP (quá khứ) = TINH TÚ KIẾP (vị lai): (bhadra-kalpa) The present age. A bhadra-kalpa has 1,000 buddhas, so it is called a "good kalpa."

HIỀN KIẾP NHẤT PHẬT (một vị Phật của Hiền kiếp): One of the Buddhas of the auspicious (bhadra) kalpa. (The present period).

HIỂN LIỄU (làm rõ hẳn): Clear. To clarify.

HIỂN LIỄU THUYẾT (nói rõ hẳn): The 'clear explanation.' The finished, complete explanation of the Buddhist doctrine.

HIỂN LỘ: Express, manifest.

HIỂN LỘ GIÁO (giáo pháp dạy rõ ra): 'Express teaching.' A teaching that can be explained to anybody. The opposite of a hidden, or secret teaching.

HIỆN LƯỢNG (hiểu trực tiếp, hiểu thực sự): (1) Be seen clearly (pratyaksam). (2) Direct awareness; direct cognition or experience; esp. to have direct awareness of something without interference from conceptualization or predispositions (pratyak.sa). (3) One of the three bases of cognition in Buddhist logic, where one cognizes things exactly as they are.

HIỆN ĐƯƠNG (hiện tại và tương lai sắp tới): Present world and future world.

HIỂN PHÁT (phát hiện): Appear, be revealed, be discovered, emerge.

HIỆN TẠI: (1) The present, right now. (2) State of fruition. (3) The state of the functioning of all conditioned elements, as opposed to the past or future. (4) This world, this existence.

HIỀN THIỆN (tốt lành): A worthy (pandita).

HIỀN THIỆN THỦ (tên một vị Bồ Tát xuất hiện trong kinh Viên Gíac): 'Chief Worthy'. One of the twelve bodhisattvas that appears in the Yu"an chu"eh ching (S. T. 17, 842).

HIỂN THỊ (bày rõ): To reveal, express, show, manifest, disclose (udbhaavitam bhavati, paridiipita, sa.mdesanataa, prakaasita). (naka p="332c")

HIỆN- THÔNG GIẢ- THỰC TÔNG (tông phái cho rằng đời sống hiện tại gồm cả 'thực' lẫn 'giả'): The teaching that the present has both provisional and real elements.

HIỆN THỰC: The actuality; the reality.

HIỆN THƯỜNG: The "present constant." The present manifestation of Buddhahood in an enlightened person.

HIỀN THỦ (tên người): Fa-tsang - Pháp Tạng, the third patriarch and major consolidator of the Chinese Hua-yen school. (2) "Sage-head" or "sage-leader", a term of address to a monk. (3) The name of a bodhisattva in the Hua-yen ching.

HIỂN XUẤT (bày tỏ ra): Show, manifest, display, reveal.

HIỆT (đầu, đỉnh, một tờ giấy): (1) Head, chief, top. (2) One sheet of paper. A page.

HIỆU (bắt chước, có kết quả): (1) To imitate. (2) Good result, validity, efficacy, merit, exploit. (3) Result, effect.

HIỂU (sáng sớm, hiểu rõ): (1) To awaken; to clarify. (2) Sunrise, morning, dawen. (3) To remove, conceal, exclude (vinodana).

HIỂU LIỄU (hiểu hết, thông suốt): To awaken. To fully understand.

HIẾU TÔNG (một vị vua đời Nam Tống): Hsiao-tsung (1127-1194) Emperor of the second dynasty of the Southern Sung (ascended the throne in 1162). An unusually wise and learned emperor who instituted many government reforms which resulted in a period of resurgence for the Southern Sung. He was especially interested in Buddhism and studied with prominent teachers of his time. He wrote essays defending Buddhism against Neo-Confucian criticism and also wrote a commentary on the Yu"an-chueh ching –Viên Giác Kinh (Z 251). See Kamata, Trung Quốc Tôn Giáo Sử Tự Điển T, p. 102 for further details.

HÌNH (hình dáng): (1) Shape, form. To give shape to, give form to. (2) Pattern, design. (3) Manifest (outward) appearance.

HÌNH ĐOẠN (dáng vẻ, vóc dáng): Form, shape, outward manifest appearance. Way of being.

HÌNH SẮC (dáng vẻ): Shape and form (sa.msthaana). (Visual) appearance.

HÌNH SƠN (thân thể): A human body. HPC 7.232a

HÌNH TƯỢNG: (1) Sculptured image; portrait, carved statue (pratikrti). (2) Form, appearance, shape. (3) Human form.

HƯ (rỗng, không có giá trị) = THỰC: (1) Void, empty, clear. (2) Space, sky. (3) Vain, worthless (mrsaa). (4) To empty, to make empty.

HƯ KHÔNG (bầu trời): (anaavrti, anaavarana, aakaasa, svabhaava). (1) (Empty) space. Sky. Since in the sky there is nothing to act as hindrance, there is the meaning of 'lack of hindrance.' A term used to refer to unlimited expansiveness. Also, an element (dharma) in both Consciousness-only and Abhidharmakosa theory. (2) Nothingness, completely empty. (3) Completely clear, as the sky. (4) One of the unconditioned elements (dharmas) in Consciousness-only theory. The emptiness of the location of the existence of all things.

HƯ KHÔNG TẠNG BỒ TÁT KINH: Hsu"-k'ung-tsang p'u-sa ching - The Akaasagarbha-bodhisattva- suutra, T 405.13.647-655; tr. by Phật Đà Da Xá - Buddhaya sas. Akaasagarbha Bodhisattva, using his great compassion, gives the teaching of how to extinguish the suffering and heavy karma of sentient beings to sraavakas and newly awakened bodhisattvas. There are three more translations of this text contained in Taishou. See T vol. 13, nos. 405-408.

HƯ KHÔNG VÔ VI: 'Absence of hindrance.' One of the six unconditioned elements in Consciousness-only theory. An expression of separation from the various hindrances. In Abhidharmakosa philosophy it has a meaning of 'absolute space', while in Consciousness-only, it is understood as a dimension of emptiness as the mind.

HƯ MẬU (sai lầm): (avandhya, avitatha). Mistaken, false. (naka p="351b")

HƯ VÔ (trống rỗng, không có gì cả): 'Nothingness.'

HƯ VỌNG (giả dối): (vitatha, mrsaa, abhuuta-kalpana). (1) Falsehood, delusion, deception. A incorrect view of emptiness. That which differs from reality. (2) That which is temporary. (3) Phenomena arisen by delusion

HOA (bông): (1) Flower. (2) The opening of a flower. (3) Light, brightness. (4) Beautiful, excellent, handsome, fine.

HỘ (giúp đỡ, che chở): (1) To pay attention to and maintain control of. (2) Restraint, control, discipline. (3) Preservation of the dharma. (4) To protect, maintain, preserve. To aid. (5) Equivalent to (upek.sa), one of the Four Unfathomable Minds - Tứ vô lượng tâm.

HỘ MINH (tên): Prabhaapaala, guardian of light. The name of Saakyamuni when he is in Tu.sita Heaven before his earthly incarnation.

HOA NGHIÊM: (1) To be decorated with various kinds of bright colored flowers; 'flower adornment.'(2) A reference to the Flower Ornament Scripture (Avatamsaka-suutra) or the Hua-yen school of Buddhism.

HOA NGHIÊM KHỔNG MỤC CHƯƠNG (tên sách): Hua-yen k'ung-mu chang - The full name of this text is Hoa Nghiêm Kinh Nội Chương Môn Đẳng Tạp Khổng Mục Chương, and is usually abbreviated as Hoa Nghiêm. Four fascicles, T 1870.45.536c-589b, written by the second Hua-yen patriarch Chih-yen - Trí Nghiêm in his later years. The theory of '144 gates' is established and the distinction between the theories of 'small vehicle', 'three vehicles' and 'single vehicle' are explained. This text became important for the third Hua-yen patriarch Fa-tsang in establishing Hua-yen as a school.

HOA NGHIÊM KINH: Hua-yen ching - Avatamsaka-suutra. One of the most important and influential texts in East Asian Buddhism, of which three Chinese translations were done, all with the full title of Đại Phương Quảng Phật Hoa Nghiêm kinh . This scripture, which describes a cosmos of infinite realms upon realms, mutually containing each other, was to eventually give rise to a whole school of Buddhism, which was characterized by a philosophy of interpenetration. Fragmentary translation of this text probably began in the second century, and the famous "Ten Stages" book, often treated as an individual scripture, was first translated in the third century. The first full translation was the (60 fascicles) was completed by Buddhabhadra Phật Đà Bạt Đà around 420 (Avatamsaka-suutra; 60 fascicles, T 278.9.395a-788b.); the second translation (80 fascicles Avatamsaka-suutra; T 279.10.1b- 444c.) was completed by Sik.saananda Thực Xoa Nan Đà around 699; the third was completed by Praj~naa Bát Nhã (40 fascicles, Gandavyuuha; T 293.10.661a-848b) around 798.

HOA NGHIÊM NGŨ GIÁO CHƯƠNG (tên sách): Hua-yen wu-chiao chang"Essay on the Five Teachings of Hua-yen." The full title is Hoa Nghiêm Nhất Thừa Giáo Nghĩa Pháp Tạng, and it is usually abbreviated as Phân Tể Chương . Three (or four) fascicles. Written by the Hua-yen master of Hsien-shou, Fa-tsang, T 1866.45.407-509. In this work he explains the special teaching of the Single Vehicle Nhất thừa: (as distinguished from the three-vehicle theory), showing the relative depth and shallowness of these two kinds of teachings. He also classifies the 'five teachings and ten tenets.' :

HỘ NIỆM (sự che chở): (1) The protection of practitioners by the mindfulness of a buddha, great bodhisattva, or god (parigraha). (2) Mindfulness; mental stability. (naka p="385c")

HỘ PHÁP (che chở, giữ gìn đạo pháp): Dharmapaala. One of the ten great exponents of the doctrine of the school of Consciousness-only in India, is supposed to have been born in the middle of the sixth century, C.E. He wrote a commentary on the Thirty Verses on Consciousness-only by Vasubandhu, which was later translated into Chinese by Hsu"an-tsang. Born as the son of a high government minister. At about the age of

twenty, on the evening that he was supposed to marry a princess, he ran away to a mountain temple. Subsequently he studied and mastered the teachings of Hiinayaana and Mahaayaana, later travelling extensively, and becoming famous for his debates with non-Buddhists. Later he received the Dharma from Dignaaga while staying at Naalandaa temple. He taught Consciousness-only doctrine extensively and had many disciples. At the age of twenty-nine he retired into Asa.mbodhi temple and passed into nirvaana at the age of 32.

HỘ TRÌ (bảo vệ và giữ gìn): (anupaalanaa). 'To protect and maintain'.

HOẶC (hoặc, hay): (1) Either, also, or. (2) Somebody, someone, something, some, some people. There are some who... (3) Perhaps, if, whether, or else. (4) Doubtful, uncertain.

HOẶC (lầm, nghi ngờ, sai): (1) Confusion, doubt, perplexity. (2) To doubt, to be in confusion. (1) Defilement, affliction, delusion, confusion. The root of delusion (sa.msaara-mahaarnava, klesa). In terms of the twelve limbs of conditioned origination, the aspects of desire and grasping. (2) Refers especially to the hindrance of what is known, as well as emotional and moral hindrances. (3) That which is to be corrected through practice; afflictions (vipak.sa). (4) Mistake.

HOẶC THÚ (hiểu sai lời dạy): To be in confusion regarding the message of the teachings.

HỐI (biết lỗi): (kaukrtya). 'remorse,' 'regret.' Also written Truy hối . The name of a mental function that is classified as one of the four undetermined (nature) elements in the doctrine of the Fa-hsiang school. Reflecting on one's own prior actions.

HỐI (dạy bảo) (1) To teach, instruct, guide. (2) Teachings, instructions.

HỘI (tụ lại, hội, hiểu, tập họp): (1) To combine, unite. (2) Return, conclude. (3) To call people together. (4) A gathering, a meeting, an assembly. (5) A religious gathering. The original Sanskrit term for such a temporary meeting is utsava. (6) The time period that a Ch'an monk stays at one temple before leaving as also called a hui. (7) The disciples of one teacher gathering and practicing together. (8) Understanding, comprehension, perception. (9) Salutation, greeting, recognition. (10) Union, combination, fusion. (11) The consciousness-only dharma of the Power of Human Commonality.

HỒI (về, tránh): (1) Upset, overturn, turn over, invert, reverse. (2) Return, turn back, turn to, give back. (3) To revolve. A turn. (4) Negate, deny.

HỒI HỒI (vòng vòng, trở lại mãi): (1) Go round and round. (2) Bright, brilliant, dazzling. (3) Again and again. (4) Large.

HỒI HƯỚNG: (1) To return (transfer) one's merit to another. (2) To return one's merit to the Buddha- nature, to the three Jewels, to True Thusness, etc. (3) To transfer the merit of chanting a suutra to a dead man so that he may rest in peace.

HỒI TÂM (hướng tâm về điều tốt): 'Conversion'. To turn one's thought (toward a Buddhist end). (1) Refers to- Hồi tâm sám hối 'to turn one's thought (toward goodness)

and repent (one's evil acts). (2) Refers to- Hồi tâm hướng Đại (thừa), 'to turn from Hiinayaana to Mahaayaana. (3) In the True Pure Land sect, converting from self-power belief to other-power belief.

HỘI THÔNG (kết hợp, dung thông): (1) To reconcile and unite various (conflicting) doctrines into a pervasive and inclusive understanding. (2) To pass through things.

HỒI TỴ (tránh né): To avoid, to escape.

HOẠCH (được): Get, obtain.

HOẠCH ĐẮC (nhận được): Get, obtain, receive, grab.

HOẠI (Hư): To ruin, to spoil, destroy, wipe out. To be changed and destroyed (naasaa, haani, bheda, vigayama, naasana). (2) The destruction of the universe. (3) Demolition, collapse (vinaasayati). (4) To theoretically defeat or destroy (hata).

HOẠN (lo lắng, tai nạn): (1) Calamity, evil. To suffer; to be troubled or grieved. To contract an illness.

HOẠT (sống, linh động): (1) To live, be alive, be lively, full of life. (2) Livelihood. (3) To enliven, give life to, restore life (breath) to. Resuscitate.

HOẠT LỘ (con đường sống): The living path.

HỒN: The spiritual or heavenly part of the soul, which is unattached to material things. It develops in the latter part of one's life after the Phách - p'o: soul has been developed. :

HÔN: (1) Dim, dark, beclouded, stupid, dumb. (2) Senile.

HỖN (lẫn lộn): (1) To mix; to mix together. (2) To mix and mess up; to scatter. (3) An abundant flow of water. (4) Turbid, muddy. Disorderly, mixed, confused.

HỒN (đục): (1) To become muddy or clouded; make muddy or clouded. (2) to mix, to blend. (3) To complicate, to confuse. (4) All, completely, inclusively, concentrated.

HÔN (tối, mờ): (1) Dark, gloomy. Muddled, obscure, confused. (2) Darkness, obscurity, vagueness. (3) Evening, dusk.

HOAN (vui sướng): (1) Be happy; happiness, joy. (2) Intimacy.

HỖN DUNG (xen lẫn nhau): To be blended together.

HOAN HỶ (vui mừng): (1) Happiness, joy, bliss. A joy that is produced by religious fulfillment, that which uplifts the whole person. (2) The first of the ten stages of bodhisattvas (pramuditaa), as explained in the Book of the Ten Stages in the Hua-yen ching. In this chapter it defines 'joy' as the "increase in conviction; the purity of faith and understanding; the fulfillment of compassion; the adornment of the body with compunction; the possession of the exuberance of fortitude; accumulating roots of goodness without rest; no attachment in the mind; not seeking profit, respect or name; not being attached to family and possessions; happily seeking the standpoint of total

knowledge; separation from falsehood and deceit; acting according to one's words; not acting in the world with expectations". Thus this "joy" consists of genuine practice of all religious and moral virtues. (3) The experience of entering the Pure Land.

HOAN HỶ HẠNH = SƠ HẠNH: 'Joyful service.' The first of the 'ten practices' stages of the bodhisattva.

HOAN HỶ ĐỊA = SƠ ĐỊA: The 'stage of observing joy' of the 'ten stages' (\'n) of the path of the bodhisattva. The stage where the wisdom of the middle path is first produced to benefit self and others, and where there is great happiness.

HÔN TRẦM (trì độn):'torpor,' 'depression.' One of the great defilement dharmas as listed in the Abhidharmakosa-bhaasya. One of the twenty secondary defilements – Tùy phiền não in the doctrine of the Fa-hsiang school. The mental action of the mind becoming dim and sinking. Gloominess, melancholy.

HỐNG (rống): (1) To roar like a lion; a lion's roar. (2) Yell, scream.

HOÀI NHƯỢNG (nhân danh, đệ tử của Lục Tổ, thầy của Mã Tổ): Huai-jang(677-744) A T'ang period Ch'an master from Ch'in-chou (in present-day Shantung). His family name was originally Tu. He became a monk at 15 years of age, subsequently studying under the sixth patriarch Hui-neng for a period of eight years. At his first interview with Hui-neng, he was asked the question "For what thing have you come?", to which he answered "Just at the moment you define the single thing, is the moment you lose it" . In 714 he moved to Pan-yao temple in Nan-yu"eh, where he remained for some 30 years. During this time he gained fame as a meditation master, such that later on a Ch'an teaching style, called "Nan-yu"eh" would develop. He passed away in 744 and was given the posthumous title of Ta-hui . He had six major disciples, among who Ma-tsu Tao-i and Ch'ing-yu"an hsing-ssu established major lines of transmission of the master's methods.[Ui 86; Kamata 23; cited in HPC 7.10c]

HOÃN (ấm): (1) Warm, warmth, heat; esp. understood as the basic nature of fire (usnataa). (2) To warm up, to heat. (3) Body heat (usna).(naka p="1037a")

HOÃN (thong thả): (1) Loosen, lessen, relax, slacken. (2) Loose slack, lenient, slow. (3) Looseness, slackness, relaxation.

HOÀN (vòng đeo, vòng tròn, đi quanh):A ring, a bracelet. To encircle. To go around.

HOÀN (vòng trở lại): (1) Return, esp. to one's original point. (2) To put back, to give back, replace. (3) Again, repeatedly. (4) Revolve, turn. (1) Return. (2) To return to this world. (3) Returning to the origin, going back to nothingness. Returning to extinction; entering nirvaana, or the sagely path. (4) Again, also. (5) After all, on the other hand. (6) Afterwards...

HOÀN (xong xuôi): (1) To perfect, to complete, to accomplish. (2) Perfect, full, complete.

HOÃN MẠN (chậm rãi): Slow moving; inactivity.

HOÀNG (thống trị, vua): (1) Ruler, emperor, prince, sovereign. (2) Supreme, exalted, imperial. (3) Good, bright, superior. (4) A ceremonial cap. (5) An open hall or court. (6) A female phoenix.

HOÀNG (vàng): The color yellow, esp. as the color of the earth. (2) Gold. (3) An old man. (4) Center. (5) A common surname.

HOÀNG BÁ: See prior Hoàng Bá Hy Vận.

HOÀNG BÁ HY VẬN (tên người, đệ tử của Bách Trượng): Huang-po Hsi-yu"n(d. 850) The student and dharma-successor of Pai-chang Huai-hai and master of Lin-chi I-hsu"an. His teachings were recorded by the scholar-official Pei-hsiu - Bùi Hưu (who was also a student of Tsung-mi) under the title of Ch'uan-hsin fa-yao -Truyền Tâm Pháp Yếu translated into English by Blofeld. Huang-po's final monastery was also built under the auspices of Pei-hsiu.

HOÀNG DIỆN CÙ ĐÀM (ông Cù Đàm Mặt Vàng) (Danh từ các vị Thiền sư dùng để chỉ Đức Thích Ca): A combined translation and transliteration of "Yellow-faced Gautama" referring to Saakyamuni Buddha, said to be yellow-faced because of his golden aura.

HOÀNG DIỆN LÃO TỬ (ông già mặt vàng) = HOÀNG DIỆN CÙ ĐÀM: The Yellow Faced Old Master--Saakyamuni Buddha. (naka p="129")

HOÀNH (ngang, ngang ngược, bất ngờ): (1) Horizontal, sideways, width, breadth. (2) Lie down, stretch out, place across. (3) Fill, become full; be blocked up, stopped up. (4) Freely, easily. (5) Wicked, evil, mistaken, perverse, unreasonable, unnatural. (6) As one desires. (7) Temporarily.

HOÀNH KẾ (tư tưởng sai lầm): Mistaken thought, mistaken conceptualization.

HỐT (mơ màng): Obscure, vague.

HỐT (sót, bỗng nhiên, thình lình, vô ý): (1) Instantly, immediately, suddenly. (2) Neglect, disregard. (3) Easy, simple, light. (4) To exhaust, be exhausted, become extinct, die out. (5) Vague, indistinct, formless. (6) Mindlessly, without attention; without intention.

HOÁN (soi sáng): (1) To shine. (2) Bright, clear.

HOẢNG (mơ màng): Dim, obscure, vague, formless, muddled.

HỌC: (1) To study, to learn. A student. A branch of learning.

HỢP: (1) To unite, or combine two things (samgati, samsarga, samnikarsa). For two things to become one body (sahaa). To harmonize. (2) The production of the special function of consciousness by the connection of objects, organs and self. (3) 'Contact' - Xúc. (4) To agree, to accord with. (5) The union of causes and conditions. (6) In hetu-vidyaa, the fourth of the five-part syllogism--'application.'

HỰU (giúp đỡ, ban ân): (1) Help, assistance--from a god or a buddha. (2) To help, aid, assist. (3) Good fortune, blessings.

HƯNG (hưng khởi, hưng thịnh): (1) Raise, give rise to, produce, generate. To prosper, to begin, to increase. (2) Joyful, merry, elated.

HÒA (HỌA) (êm dịu, hòa hợp): (1) Soft, flexible, gentle, pliant, obedient, gentle. (2) To harmonize (with), to adapt to, to be in tune with, or keep in tune with (musically, as well as the idiomatic usage). (3) Harmony, peace, conciliation.

HÒA HỢP: 'Unification'; 'harmonization', 'combination', 'harmony.' The action of diverse causes coming together and harmonizing. Gathering. In Consciousness-only theory, one of the 24 elements not concomitant with mind.

HÒA HỢP THỨC = A LẠI DA THỨC (thức thứ 8): The "combining consciousness" explained in the Awakening of Faith. The aalaya consciousness as the locus of the inconceivable interpenetration of purity and defilement, reality and illusion.

HÒA HỢP TÍNH (tính chất hòa hợp): 'Harmonization.' In the theory of the Consciousness-only school, one of the 24 elements not concomitant with mind. Refers to the necessity for a great number of causes to be gathered and combined in the relationship of cause and effect. For one thing to come into existence, a vast amount of causes are combined.

HƯƠNG (thơm): Scent, incense, fragrance made from the bark or cuttings of fragrant trees. In India these were originally used to counteract excessive body odor. In Buddhism, the burning or smearing of aromatics becomes an integral part of ritualized offerings to the Buddha or other great saint. There are a large variety of fragrances and methods of application. (naka p="393")

HƯƠNG CẢNH (đối tượng của khứu giác) (mùi): (gandha-visaya). 'odor'. One of the five classes of sense-objects. The object of the olfactory faculty.

HƯƠNG NGỮ = NIÊM HƯƠNG PHÁP NGỮ (một nghi thức khi thuyết pháp hồi xưa): "Incense talk." An abbreviation of Niêm Hương Pháp Ngữê. At a sermon or suutra-chanting meeting, the teacher holds a stick of incense in his fingers and expounds the dharma.

HƯƠNG THỦY (nước hoa): (1) Fragrant-smelling water. (2) A fluid created by soaking fragrances in water (3) Fragrant water that is used for offerings to the Buddha.

HỮU (có): 'Being', 'existence.' (1) To have, to possess. (2) There is, have, exist, occur, be located, happen, consist of (asti, sat). (3) Consist of; materialization, formation, completion. (4) Possession, ownership, property. (5) Some, one, a certain... (1) The antithesis of 'nothingness', or 'emptiness' (k'ung). Existence, of which there are three types: real, provisional and mysterious. (2) Kumaarajiiva generally used the Chinese ideograph to translate the Sanskrit bhavati, but it was not generally used to translate the Tibetan equivalent yod pa (become), rather it was used for hgyur ba. The main meaning of bhavati is become, beget, make, form, etc. (3) Consist of; materialization, formation, completion (sa.mbhava). (4) To consider that which is non-existent to be existent (samaaropa). (5) Possession, ownership, property. (6) Some, one, a certain... (7)

Becoming--the tenth precondition among the twelve limbs of conditioned arising. :

HỮU BỘ (tông phái nói về ‘Có’, hiện hữu) = THUYẾT NHẤT THIẾT HỮU BỘ, cho rằng hết thảy đều có: The 'Existence School.' One of the Hiinayaana Buddhist schools, developed some 200 years after Saakyamuni's death. This school holds the view that all things really exist. Most of its doctrines are defined in the Abhidharmakosabhaasya, and many of them would also be included, in modified form, in the doctrine of Yogaacaara and Consciousness-only.

HỮU DƯ NIẾT BÀN (cảnh Niết bàn tâm chứng khi còn tại thế): (1) Nirvaana attained while living in this world. Also, because the body is left, it is called "nirvaana with remainder". (2) The extinction of the causes of sa.msaara in a Bodhisattva. (3) Also called "lesser vehicle nirvaana", because it can be

attained by hearers and individual illuminates. The term refers to the manifestation of true thusness coincident with the extinction of the hindrances due to defilement. One of the "Four Kinds of Nirvaana" in Consciousness-only theory. "Nirvaana with something remaining to depend upon". (naka p="88c")

HỮU DUYÊN (có gieo nhân từ đời trước, có quan hệ từ đời trước): (1) Possessing the objects of consciousness (saalambana). (2) Dependently arisen. Related. (3) The various causes of conditions. (4) The indirect causes which generate existence. (5) A person with whom one is bound up with.

HỮU GIÁO (giáo pháp dạy ‘Ngã không có nhưng Pháp có’): The teaching that the self is empty but dharmas exist. "Substance" is recognized. The existent objective world is impermanent and changing, but the elements (dharmas) for the composition of this changing world do have a self-nature.

HỮU HỌC (đang giai đoạn tu học; đang ở trong một quả đầu của Thanh văn): The "stage of learning." One who is still learning and progressing in the Buddhist path, who is not yet perfected, or not yet an arhat. In Hiinayaana Buddhism, one who has not yet attained the fourth stage.

HỮU LẬU (còn rò rỉ, còn sai lầm) ¹ VÔ LẬU: (aasrava) Literally, "having outflow." A reference to the flowing-out of consciousness to the six objects of desire, thus it means "defiled," or "impure." It is also explained that defilement is continually "leaking out through the eyes, ears, nose, mouth and urine and feces, thus the term "leakage." This occurrence of this leakage is directly associated with the condition of ignorance which allows the consciousnesses to be tricked by the illusions of subject and object, like and dislike. The enlightened mind is able to operate without outflow (anaasrava) (naka p="89")

HỮU LẬU THIỆN (điều lành tương đối): Impure, relative goodness that is not free from a goal- oriented awareness.

HỮU ĐỈNH (cõi trời thứ tư của Sắc giới): The fourth heaven of the form realm. The highest level of material existence (bhava-agra).

HỮU ĐỈNH THIÊN = SẮC CỨU CÁNH THIÊN = HỮU ĐỈNH (cõi trời cao nhất của Sắêc giới): (akanistha); The 'Highest Heaven.' (1) Another name for the fourth and uppermost heaven in the realm of form. (2) Another name for 'no-thought-no-non-thought Heaven, the fourth and uppermost heaven in the formless realm.

HỮU PHẦN (có phần) hoặc HỮU PHÂN (có phân biệt): 'Has discriminated aspects; has a body.'

HỮU PHÁP VÔ NGÃ TÔNG (tông 'có Pháp không Ngã', cho rằng Ngã không thực có nhưng ngũ Uẩn thực có): The Sarvaastivaadin teaching that elements are real but the self is not real.

HỮU PHÚ VÔ KÝ (bị ngăn che nhưng không vướng vào phân biệt): Not ascertainable as good or evil, but something that has the contaminated aspect of impeding the production of wisdom.

HỮU TÂM: (1) Chỉ một chúng sinh hữu tình -(Something) possessing mind--therefore, sentient beings. (2) Chỉ một trạng thái phân biệt - The discriminating activity of the mind of attachment. The discriminating thought of sentient beings.

HỮU TÁC (làm ra, tạo ra, có làm) = HỮU TƯỚNG [1] VÔ TÁC (VÔ TƯỚNG): (1) Possessing function. Having creative function (kaarya). (2) That which is created. Synonymous with yu-hsiang. That which is not self-so. To be aware of function or activity. (3) That which is produced by causes and conditions; "conditioned."

HỮU THAM (tham trong cõi Dục và Sắc): The affliction of desire in the form and formless realms. Originally the desire for the continuity of one's own self; 'attachment to existence.' (2) Attachment to this world. (3) In Sarvaastivaada thought, the desire existent in higher realms.

HỮU TÌNH (chúng sinh): (sattva). 'Sentient being.'. All living beings.

HỮU VI PHÁP (pháp hữu vi, pháp sanh diệt, pháp có sinh ra rồi mất đi): (sa.mskrta, sa.mskrta- dharmaah); 'conditioned existence.' (1) The various manifest phenomena that are created as the synthesis of causes and conditions. That which is created by cause and condition, and which arises, changes and ceases. Created things. (2) That which is conditioned. Also refers to the five skandhas of form, feeling, perception, impulse and consciousness, all of which are conditioned elements. (pratyaya) (3) Defilement, affliction. (4) That which is temporary or provisional.

HƯU HIẾT (Thôi đi, ngừng đi, chấm dứt): To stop, end, finish. Transcend.

HÓA (biến đổi, thay đổi, hiện ra): (1) To change, transform, renew, renovate. (2) To undergo metamorphosis. (3) A change, a transition, a shift. (4) To die, pass away. (5) To edify, teach, educate. (6) Customs.

HỨA (cho phép, hứa hẹn: (1) Permit, approve, allow, authorize, acknowledge. (2) Pardon, forgive, acquit. (3) Confide in. (4) To promise, to betroth. (5) Perhaps. (6) Only,

merely, alone. (7) Almost, practically, about.

HÓA (của cải): (1) Valuables; gold and jewels; treasure, money. (2) Goods, assets, wealth. (3) To give valuables as a present.

HÓA LẠC THIÊN (cõi thứ 5 trong 6 cõi trời Dục giới): The "creation of enjoyment" heaven. The fifth of the six heavens of the desire realm. An existence where the subject is able to directly create his own objects of enjoyment.

HÓA NGHI (phương thức dạy dỗ): The method, or format of the Buddhist teaching.

HÓA ĐỊA BỘ (một bộ phái trong Tiểu thừa Aán Độ): The Mahiisaasaka sect. A Hiinayaana school which branched off from Sarvaastivaada about three hundred years after Saakyamuni's death. Their beliefs were close to the Mahaasaa.mghikas especially regarding the point that past and future do not have true existence, only the present truly exists.

HÓA SINH (sinh ra không cần ngoại duyên): (1) Born naturally, born from oneself. (2) That which is born through spontaneous generation. A sentient being suddenly appearing from nowhere, for example, the birth of a ghost. (3) In contrast to other types of birth, (i.e., from an egg, from a womb, from moisture) a species that is born suddenly without a specific origin. This refers especially to the intermediate stage after death, where beings are reborn as spirits, gods, hell-beings, etc. (upapaaduka- yoni). One of the four types of birth Tứ sinh.

HÓA TÁC (biến hóa ra để dạy dỗ): (1) To create with supernormal power. (2) The manifestation of appropriate form and circumstances by buddhas and bodhisattvas in order to teach and transform sentient beings. (srstitva).

HỎA TÁNG (hỏa thiêu): Cremation, which is practiced in Buddhism, but not in Confucianism.

HÓA THÂN (thân Phật hiện ra trong các loài): (1) The provisional form of the Buddha. The manifest transformation body. Also written Biến hóa thân (pien-hua-chen). A body manifest through spiritual powers. One of the three bodies - Tam thân of the Buddha. The transformation of the Buddha's own body into the form of a sentient being in order to teach and save them. Also translated as Ứng thân - "response body". (2) When transformation body and response body are distinguished, the response

body is considered to be manifest for those at a high level of practice, while the transformation body is manifest for those at a low level of practice, and for non-humans. (3) In Hua-yen theory, a Buddha in nirvaana is also called a "transformation Buddha". (4) Sakyamuni; the body of Sakyamuni.

HƯỮ TÍNH (có tính chất nào đó, có bản chất) : (1) Existent, existence; being (asita, astitva). (2) Having self-nature. That which has an original nature. (3) Persons possessing the nature capable of buddhahood. The natures of sraavakas, pratyekabuddhas and bodhisattvas, as opposed to those who lack such a nature.

HUÂN (công lao): Meritorious deed. Merit.

HUẤN (dạy dỗ): (1) Instruct, advise, admonish, guide, lead, counsel. (2) Instruction, advice, admonition. (3) To follow. (4) A reading of a text; an understanding or explanation. (5) The Japanese pronunciation of a Chinese ideograph.

HUÂN (hun, xông): (1) Smoke, smoulder. (2) The lingering habit energies (vaasanaa); see next Huân Tập (hsu"n-hsi) . (3) To scent, to perfumate.

HUÂN TẬP (làm cho quen, tập cho quen): "Perfumation." (1) To be permeated with an odor. To receive an impression. For one thing to have an effect on another thing, especially by habituation. The function of one thing gradually being conditioned by another. As clothes which have been exposed to perfume gradually come to have that same smell of themselves, our own activities of word, thought and deed leave an influence on our mind. (2) In Consciousness-only theory, unmanifest karma is sown as a "seed" in the aalaya-vij~naana. That which is the result of this perfumation are called "habit energies" (vaasanaa) which again produce new karmas. (3) In the Awakening of Faith, purity and impurity permeate each other. The permeation of true thusness by ignorance produces sa.msaara, while the permeation of ignorance by true thusness produces nirvaana.

HUỆ (trí huệ): (1) Clever, intellectual, quick-witted. (2) Wisdom, as opposed to phenomenal knowledge. (praj~naa). 'wisdom.' One of the 'Great ground' – Đại địa - elements in the Abhidharmakosa-bhaasya. One of the five "specialized function" mental action elements in the doctrine of the Fa-hsiang school. The mental function of discriminating the relative and the absolute, cutting off doubt. The mental function of penetrating the relative and the absolute. In the Fa-hsiang school, it has the special meaning of 'analysis.'

HUỆ CẦN (tên người): Hyegeun (1320-1376) A Korean monk in the from Yeonghae . Also known as Naong ("lazy old man") and Kang Weolhan . He was a Seon monk of Imje training who lived and taught at the end of the Goryeo period. He was a student of the Indian master Shih-k'ung and the teacher of Muhak. He lived at a time of increasing negative sentiment towards Buddhism due to its corruption. He is thought to have entered the sangha at the age of 20, after the death of a close friend. He spent a life of itinerant practice, and later in life became National Teacher (Quốc sư).

HUỆ CHIÊU (tên người, thuộc tông Duy thức): Hui-chao (650-714). Born in modern Shantung province. He left home at the age of 15, studying with Hsu"an-tsang and later with K'uei-chi, gaining recognition as an outstanding student of the latter. He ended up doing much work in the area of commentary on suutras and saastras, writing an important commentary on the Treatise on Consciousness-only. He is recorded in the Biographies of Eminent Monks as the second patriarch of the Fa-hsiang school. Is also known by the name of Tzu-chou.

HUỆ MỆNH (mạch sống của trí huệ): (1) Life power as a metaphor for wisdom. The physical body lives nourished by food, while the dharma-body live nourished by

wisdom. (2) A name for a practicing monk or nun. (naka p="106")

HUỆ MỤC (con mắt trí huệ): The wisdom eye. The mind's eye that sees reality as it is.

HUỆ NHÃN (con mắt trí tuệ của hàng Nhị thừa): "Wisdom eye." (praj~naa-cak.sus) The vision power that correctly analyzes things. Practitioners of the two vehicles can use this to overcome discriminations. The third of the five levels of vision Ngũ nhãn .

HUỆ SỐ (hoạt động của trí huệ): The mental function of wisdom, or knowing, which, functioning in the 7th consciousness, discriminates an ego (ngã, wo). See Weonhyo's discussion of the Lục Thô Tướng in his Đại Thừa Khởi Tín Luận Sớ .

HUỆ TỊCH (tên người, một Thiền sư nổi tiếng, học trò truyền thừa của ngài Qui Sơn): Hui-chi (807- 883). Patriarch of the Wei-yang school of Ch'an. His honorific title was Ch'eng-hsu" Ta-shih . He was named Yang-shan Hui-chi (Yang-shan Hui-chi) after his place of residence. A native of Kwangtung, he entered the sangha at the age of 17 at Nan-hua temple with T'ung-ch'an shih. He then traveled, first studying with Tan-yu"an Ying-chen . Then later, under the tutelage of Wei-shan Ling-yu; he experienced great enlightenment and became a transmitter of Wei-shan's dharma. During his 15 year tenure with Wei-shan, he was called Po-chu"eh Ch'u"-wu . He established a temple at Mt. Wang-mang . He then stayed at Mt. Yang-shan in Chiang-hsi until his old age, when he moved to T'ung-p'ing. Because of the closeness in personality and teaching style with his teacher Wei-shan, the school of Ch'an that subsequently developed was termed the Wei-yang school.

HUỆ UYỂN (tên người, thuộc tông Hoa Nghiêm): Hui-yu"an(ca. 673-743) A Hua-yen scholar-monk from Chang-an who was a student of Fa-tsang and a teacher of Fa-shen. He wrote a famous subcommentary to Fa-tsang's commentary on the 80 fascicle Hua-yen ching, which is entitled Tục Hoa Nghiêm Kinh Lược Sớ San Định ký. He was later criticized by the fourth Hua-yen patriarch Ch'eng- kuan for having deviated from Fa-tsang's real message.

HUỐNG: Still more, still (even) less. Not to mention, to say nothing of (kah vadah). Often used interchangeably with Huống (k'uang).

HUỐNG (huống gì, huống hồ): (kah vaadah) (1) Still more, even (still) less. Not to mention; let alone; to say nothing of. (2) For example.

HỦY (bỏ, phá, dẹp): (1) To defame, vilify, destroy. Slander, abuse, censure. (pratik.sipati, nindaa). (2) A slanderer (vigarhaka).

HÚY (kiêng, tránh dùng): (1) Posthumous (canonical) name. (2) To conceal, to shun, to avoid use of, as in certain personal names.

HỦY CẤM (phá hoại những điều cấm kỵ): To break commandments; to defy the precepts.

HUNG (xấu, dở, không may, rủi ro): (1) Bad, evil. (2) Bad luck, bad fortune. (3) Calamity, disaster, flood, drought.

HUNG (ngực): Chest, breast. Heart, mind.

HUY (sáng, chiếu sáng): Light, bright, luminous. To shine.

HUYỄN (giả tạo, không thật): (maayaa). (1) The art of bewitching others. Originally, in Indian mythology, the magical power by which certain gods were able to deceive people was called maayaa, and this word was translated into the Chinese Buddhist classics with the above ideograph. (2) Vision, dream, illusion. For example, the appearance of phenomena which have no real essence. Taking the illusory to be real is the deluded thought of regular people. Taking illusion to be non-existent is the mistaken understanding of the practitioners of the two (lesser) vehicles. (3) Although the six realms do not exist in reality, the manifestation of a 'self' or a 'soul' is called "illusion."

HUYỀN (đen, sâu kín, bí ẩn, lạ lùng, yên tĩnh): (1) Black (color). (2) Dark red. (3) Obscure, hidden, deep, profound, occult, mysterious, abstruse. (4) Deep and thorough understanding of something. (5) Quiet, still.

HUYỀN GIÁM (suy xét sâu xa): To be absorbed in the deepest part of one's mind and not see the myriad phenomena.

HUYỄN HÓA: (maayaa-upamataa). (1) Illusory transformation, or simply "illusion", that which lacks real substance. A magician's performance. (2) Illusion and transformation.

HUYỀN LÝ (nguyên lý sâu xa): The unfathomably deep principle of the Way.

HUYỀN NGHĨA (ý nghĩa thâm sâu): 'profound meaning'. A style of Buddhist commentary, referring chiefly to the T'ien-t'ai method of explication which was to proceed from a general explanation of the content and meaning of the various great suutras to a discussion of the deeper meaning. The method was: (1) Thích Danh -explanation of terms; (2) Biện Thể -definition of the substance; (3) Minh Tông - clarifying the principles; (4) Luận Dụng - discussing their application; and (5) Phán Giáo (p'an-chiao) - classifying the doctrine. :

HUYỀN PHONG (một lối dạy sâu sắc): A profound teaching style. A recondite school or methodology.

HUYỀN PHONG (tên riêng): (? -746); a Japanese Hossou monk who went to T'ang China in 716, and studied there for twenty years, returning to Japan in 735. He was a student of Giin, learning the doctrine of Consciousness-only. While in China, he studied with Chih-chou and also received the patronage of the T'ang emperor. Returning to Japan, he brought back more than 5000 rolls of Buddhist materials from China. He represents the fourth transmission of Hossou Buddhism into Japan. In 737 he received the title of Soujou.

HUYỀN TÁN (suy xét sự thâm sâu): Hsu"an-tsan - An abbreviation of the title of The Pháp Hoa Kinh Huyền Tán - Fa-hua-ching hsu"an-tsan.

HUYỀN- TRANG TAM TẠNG (Tam tạng pháp sư Huyền Trang): (600-664); "Tripitika Master" Hsu"an-tsang. One of the most important figures in the history of scholastic Chinese Buddhism. A monk who lived in Chang-an at the outset of the Tang dynasty. He became famous for his 17 year long trip to India, during which he studied with many famous Buddhist masters. When he returned, he brought with him some 657 Sanskrit texts. With the emperor's support, he set up a large translation bureau in Chang-an, drawing students from all over East Asia. He is credited with the translation of some 1,330 fascicles of scriptures into Chinese. His own strongest interest in Buddhism was in the field of Yogaacaara/Consciousness-only. The force of his own study, translation and commentary of Duy Thức (wei-shih) initiated the development of the Fa-hsiang – Pháp Tướng school in East Asia. Although the school itself did not thrive for a long time, its theories found their way into the doctrines of other more successful schools. Hsu"an-tsang's closest and most eminent student was K'uei-chi – Khuy Cơ who became recognized as the first patriarch of the Fa-hsiang school.

HUYẾT (máu): Blood.

HUYẾT KHÍ (máu và khí): Animal desires. Vigor, constitution.

HUYẾT MẠCH (mạch máu): (1) Blood vessel. (2) Lineage. The lineage of the transmission of the Buddha-dharma. (3) A free flow of blood throughout the body. (4) To be able to pick up the line of reasoning or theme in a text. (5) Theme, message.

HUỲNH (đom đóm): A firefly.

HY (hiếm hoi, sơ sài, ít có): (1) Rare, strange, curious, few, sparse. (2) To lose hair. (3) Hope for, emulate, strive after. (4) A superlative; very.

HY HỮU (hiếm có [quý]): Rare, extraordinary, wonderful, amazing, scarce, unique, uncommon (adbhuuta, aascarya).

HY-VẬN (tên người): A T'ang period Ch'an monk from Nan-yo, Fuchow province. (ui p="164")

HỶ (vui mừng): (1) To enjoy; enjoyment, satisfaction, happiness - Lạc. (2) To like, to be good - Hiếu (ưa)

-ooOoo-

I ÍCH (thêm, được lợi): (1) To increase, profit, benefit. (2) Advantage, profit, benefit, growth. One of the hexagrams in the I-ching. (1) to benefit others (anugraha); for the sake of, one behalf of. (2) Be beneficial, useful, valuable. (3) To augment.

-ooOoo-

K KỆ (một loại thi ca): (1) Gaathaa, the poetic verses of the scriptures, as opposed to the prose. (2) Fast, quick, hasty. (3) Brave, martial.

KẾ (tính toán, xếp đặt): (1) to calculate, estimate, consider, think about, reckon. (2) Arrange, manage. (3) Plan, stratagem, device. (4) Total sum.

KÊ (xét, ngăn lại): (1) To think. (2) Calculate, assay. (3) To compare. (4) To reach. (5) To stop, be stopped. Stop over.

KÊ THỨC = PHÁP TẮC (khuôn mẫu): Model, pattern, role, example .

KỆ TỤNG: (1) A verse praising the merit of the Buddha. The poetry of the suutras, as contrasted to narrative (chang-hsing: Trường Hàng). (2) In his commentary to the Sutra of Perfect Enlightenment - Kinh Viên Giác, Tsung-mi describes four types of gaathaa: (a) A- nậu- đô- bà tụng which does not ask questions about the prior prose and which is composed of verses of 32 ideographs; (b) Già- đà tụng which is also called Phúng tụng and and which explains the dharma in verse without necessarily explaining the prior prose text; (c) Kỳ- dạ tụng which is also called Ưng tụng and (d) Tập Thí tụng which indicates that much meaning is contained in few words (vol 9, 351c).

KẾT: (1) Tie up, join together, link. Restrain, shackle. The shackles of the afflictions; defilement. That which binds and fetters sentient beings. Delusion (samyojana). (2) A reference to the 'ten fetters': desire, anger, pride, false views, doubt, attachment to discipline, attachment to existence, jealousy, parsimony, ignorance. (3) A contract, a bond. (4) Give birth to, produce (pratisa.mdhi). To give fruit, to finish. (5) Rolled hair. (6) The fifth part of the five part syllogistic method of the Old School of Buddhist Logic. :

KHẨN (gấp): (1) Tighten, become tight, tense. (2) Shrink, be shortened. Diminish. (3) Strict, severe, rigid, harsh. (4) Hard, stiff, strong. (5) Important, essential.

KHẨN YẾU (cần gấp): Most important, most essential.

KHẤT (xin): To pray for; to beg for. To beg for alms.

KHẤT SĨ (tu sĩ khất thực): "Begging knight" . One of the various Chinese renderings for the term bhik.su (Tỳ- khưu) . HPC 7.22a20-21

KHẤT THỰC (xin ăn): "Begging for food." Also written in Chinese as Thác bát . The monks and nuns gain their sustenance by begging for food from householders. There are various rules concerning begging set forth in Giới bổn (sách về giới luật) - the Vinaya texts, such as the limitation of begging time up to 12:00 noon and the limitation of begging only for what one needs for basic sustenance. (pinda-caarika, bhaik.sya, pinda) (naka p="415d") :

KHẮC (có khả năng, khắc phục): (1) To be able to; competent, adequate. (2) To subdue; to improve. To overcome one's selfish desires. (3) To fix upon.

KHAI (mở): (1) To open; to open up. (2) To reveal, to unveil. (3) To begin. (1) To clarify, unfold, uncover, explain in detail (prakaasana). (2) To cut oneself away and be removed from mistaken views of discrimination. Being able to see after the removal of obstructions. (3) Clarification of a provisional teaching as such. Disclose, divulge, expose, unmask (pransanga). (4) Prepare, provide, establish.

KHAI GIÁ (cho phép và cấm, từ dùng trong luật): Khai refers to approval of activities, while Giá refers to prohibition. Approval and disapproval in terms of moral discipline. (naka p="170")

KHAI HÓA (dạy dỗ): To guide, teach, edify, or transform sentient beings. (naka p="169")

KHAI NGỘ: (1) To uncover enlightenment. Great Awakening (artham prativibuddha). (2) To experience enlightenment (prativedayati). (3) To understand or comprehend a matter. To understand an experiential reality through reason (vyutpaadayati). (naka p="170")

KHAI NGUYÊN THÍCH GIÁO LỤC (tên sách): K'ai-yu"an shih-ching lu - The 'K'ai-yu"an Record of Translated Classics'. Usually abbreviated as K'ai-yu"an lu . 20 fasc., by Chih-sheng Trí Thắng . T 2154.55.477-724; done in the 18th year of the K'ai-yu"an reign of the T'ang empire (730 C.E.). This work is a gathering, record and commentary on the translations of scriptures and treatises by over one hundred and seventy-six translators, covering a period of more than 660 years (from the latter Han).

KHAI PHÁT: (1) To enlighten others. One who has been awakened (sa.mcodaka). (2) That which is produced for others through diligent effort (anaabhoga). (3) In the True Word Esoteric Sect, to unfold and manifest the Buddha-nature. (naka p="171")

KHAI THỊ: (1) To elucidate the teachings. Unveil, explain, guide. To enlighten; to cause someone to perceive reality. (2) To unveil that which is hidden.

KHANG TĂNG KHẢI (tên người): Transliterated as Tăng- già- đạt- ma . Early translator of Buddhist texts among the most important of which were the Wu-liang-shou ching – Vô Lượng Thọ Kinh (ui p="305a")

KHẢ (có thể, tốt): (1) May, can, might, able, --able. Sign of the potential mood (sakya). (2) Good, fine. Will do.

KHẢ (có thể, tốt): (1) May, can, might, able, --able. Sign of the potential mood (sakya). (2) Good, fine. Will do.

KHẢ TRI (có thể biết được): Is evident; may be seen; knowable; should be known.

KHẢ TRI (có thể biết được): Is evident; may be seen; knowable; should be known.

KHÁCH: (1) A guest; a visitor, as opposed to a host. (2) A traveller. (3) A guest in an inn or restaurant; or in a car or boat. (4) The past. (5) Objective, as opposed to subjective.Phật (1) That which comes from the outside; external. (2) The 'guest' (student) in a Zen dharma-battle. (3) Phenomena- Sự as opposed to principle- Lý

KHÁCH TRẦN: (1) Accidental, fortuitous, by chance. Superficial, impermanent. (2) Accidental, external taint. Defilement, especially that which was not originally present, but came from without. It is temporary and is cleaned away by true wisdom, therefore the ideograph for 'guest'- Khách (k'o) is used; the defilements are subtle and numerous, thus the ideograph 'dust'- Trần (ch'en) is used. The ideograph for 'dust' also refers to the six sensory data-fields.

KHÁCH TRẦN PHIỀN NÃO (phiền não do chấp trước trần cảnh bên ngoài): Same as above, def. =2. In this case (k'o-ch'en) means "accidental adhesion." The defilements are not inherent, but are something which adhere to, and taint the mind. External defilements which taint the originally pure mind. These are produced as a result of discriminatory thought.

KHÁI (gạt, cân, bao quát): (1) A strickle; a striker. (2) To stop, check, curb, restrain. (3) Calculate, estimate, measure, weigh. Plan, design. A plan, calculation, etc. (4) Generally, for the most part.

KHẢI (mở, dạy, bày tỏ): To teach, enlighten, open up, clarify, explain

KHÁI NIỆM (ý niệm tổng quát): A general conception; a general idea.

KHÁN (xem): (1) To look at, to view. Observe. (2) To inquire, to question. (3) To consider, to think. (4) To watch after, to guard.

KHÁN KINH (xem kinh, đọc kinh): To read and study the scriptures. To read them in quiet, as opposed to chanting aloud. To read the scriptures carefully and intently.

KHẲNG (xác định): (1) A ligament. (2) To affirm, assent, consent.

KHẲNG ĐỊNH = XÁC ĐỊNH: Affirmation, consent, agreement.

KHÁNH (cái khánh): (1) A stone chime shaped like a carpenter's square, hung from an apex. Often found in Buddhist temples. When struck it makes a beautiful sonorous sound..

KHÁNH CHÂU (địa danh): One time capital of Silla and home city of Weonhyo .

KHẢO (suy xét, thi): (1) To think, plan, reflect on. (2) To inspect; examine.

KHÁT: Thirst, desire, longing (tarsa).

KHẾ KINH (kinh Phật), [‘khế’ là thích hợp; khế lý: hợp với chân lý, khế cơ: hợp với căn cơ]: Scripture. The recorded sermons of Saakyamuni or another sage of similar status.

KHỂ THỦ (cúi đầu chào): To worship by bowing one's head to the Buddha's feet. The highest form of respect in India. Same as Đảnh lễ.

KHÍ (bỏ): (1) Throw away, let go of, release; leave behind; forget, lose. (vihaaya; apanayati) To cast off, to get rid of. To stop.

KHÍ (không khí, khí trời, khí công): (1) Air, wind. (2) Breath (vaata). (3) Invisible life-force, somewhat equivalent to the Indian praana; the material force of the universe.

KHÍ (món đồ, đồ vật, đánh giá cao): (1) A vessel, tool, implement, utensil. (2) Function, ability, capacity, capability, amount. (3) To use as a utensil. To use or employ people according to their capabilities. (4) To respect a person, especially for her/his abilities.

KHÍ GIỚI (thế giới): The natural world; the world of matter, where people live.

KHÍ HIỀM (dẹp bỏ tỵ hiềm): To cast off doubt; to get rid of hatred.

KHÍ THẾ GIAN (thế giới): The natural world; the 'unborn' world. The world of the quality of things. The physical realm of one's existence. The non-sentient world.

KHIÊM (nhún nhường): (1) Retiring, humble, modest. To humble oneself. Yield, concede, give way. (2) Humility. (3) Decrease, lessen, make lighter, lighten. (4) One of the hexagrams of the I Ching. (5) Comfortable, agreeable, pleasant. To be satisfied.

KHIẾM (thiếu) (1) To be deficient; lack; absent. To lose. (2) A wound or injury. (3) To yawn; a yawn (vijrmbhita). Formerly written as Khuyết (121-4).

KHIÊM ÍCH (tên người): Gyeom'ig - An early Paekche monk of the Vinaya school. He traveled to India, bringing back the Five Part Vinaya, which he translated into literary Chinese.

KHIỂN (đuổi, dẹp): (1) To send away, chase away, banish. Remove, set apart, take away (vinivrtti, niraakrta). (2) To reject, exclude, deny, disapprove. To remove doubt and discrimination. (3) Give, donate, bestow upon, do for. Send, do, perform, undertake.

KHIỂN HƯ TỒN THỰC THỨC: The first of the 'five layers of penetration to the principle of consciousness-only' - Ngũ Trùng Duy Thức . This is called the "consciousness of expelling the unreal and living in the real." In this case "unreal" is primarily the deluded view of a true self and/or true elements of existence, both of which are arisen by mistaken conceptualization. The naming of this consciousness refers especially to the removal of attachment to the view of a real self and phenomena and the retention of true existence that has the nature of being arisen through causes and conditions, as well as the nature of existence according to true reality. This term is also written in Chinese as ‘Không Hữu Tương Đối’ , the "relationship of emptiness and existence." Using the view of emptiness to remove attachment to false views.

KHIỂN TƯỚNG CHỨNG TÍNH THỨC: The 'consciousness of expelling phenomena and apprehending true nature.' The fifth of the 'five levels of apprehension of the principle of consciousness-only,' also called "apprehension of the relationship of the manifest world of consciousness-only and the principle of consciousness-only" Sự Lý Tương Đối . The aspects of dependent arising are removed and the completeness of the true nature of existence Viên Thành Thực Tính (yu"an-ch'eng-shih hsing) is awakened to. The remaining part of the overall cognitive function Tâm Vương (hsin-wang) that was apprehended in the view of the principle of consciousness-only of the fourth level is a phenomenon of dependent arising.

KHIẾT (sạch sẽ): (1) Pure, clear, clean. (2) Righteous, gallant.

KHIÊU (nhảy): (1) Jump, leap, dance, spring, hop. (2) Close, be over, break up.

KHIÊU XUẤT (nhảy ra khỏi): To transcend, go beyond.

KHINH (nhẹ): (1) Light (not heavy), little, trifling. (2) To take lightly (oneself or others); regard as of small matter.

KHINH AN (thoải mái): prasrabdhi (S). The light and blissful bodily feeling that accompanies deep states of meditation; also, the continuing after effect of this condition. The condition of being able to

adapt readily to changes in one's environment; 'pliancy.' One of the ten 'virtue producing mental function' elements listed in the Abhidharmakosa-bhaasya; one of the 'good mental function' elements in the doctrine of the Fa-hsiang school. The mental function of making the person adaptable and flexible, and the mind skillful in handling affairs. The opposite of hun-shen

KHINH MẠN (xem thường): To despise, disdain (others). (avamanyanaa).

KHỔ: (1) Sorrow, suffering, affliction, pain, anxiety, uncomfortableness. The first of the Four Noble Truths (duhkha). (2) Conditioned existence, "dharmas with outflow" (aasrava-dharma); manifest existence. (naka p="265")

KHOA (ngành, ban): (1) Actions, deportment. (2) Branch, department, division. (3) Fault, blame, charge, offense. (3) Gist, outline, main points. To edit. See next Khoa Văn (k'o-wen) .

KHOA VĂN (chia ra thành chương): To break a suutra or treatise down into small sections for exegesis and analysis--a common practice in traditional East Asian Buddhist scholarship.

KHỔ, TẬP, DIỆT, ĐẠO: Suffering, origination, cessation, path (duhkha, samudaya, nirodha, maarga). The Four Noble Truths Tứ đế.

KHÔI (tro): Ashes. Something that is burnt; dead.

KHÔI THÂN DIỆT TRÍ (làm cho thân tâm trở nên vắng lặng): The extinction of body and mind--all defilements. The highest goal of Hiinayaana Buddhism--a reference to "nirvaana-without-remainder."

KHOAN (rộng rãi, rộng lượng): (1) Generous, liberal, wide, receptive, gentle. (2) To pardon, to put oneself at ease. (3) To separate from. (4) Calm, quiet, composed.

KHÔNG <-> HỮU: (1) Empty, vain, nothing. (2) Sad, lonely. (3) Worthlessly, uselessly, in vain. (4) Broad, vast. (5) Sky, space. (suunyataa, suunya); 'emptiness', 'non-existence', 'void'. The opposite of Không -the negation of existence. As the rejection by the Buddha of this 'emptiness' being simply the mistaken view of 'nothingness' – Hư vô, this basic Buddhist teaching of emptiness is the negation of the two mistaken views of the acceptance of the real existence of a self, and the understanding of an eternal nature of the compositional elements – Pháp that make up the world or the self. Therefore, it is an 'emptiness of self and dharmas'. Among Hinayanists the Satyasiddhi sect and in Mahaayaana teachings the Maadhyamika and others strongly emphasized this teaching. Among the suutras, the Praj~naapaaramitaa suutras all especially emphasize this teaching. Among the various understandings of emptiness are 'analytical emptiness' and 'essential emptiness', as well as 'only emptiness' and 'not-

only-emptiness' and so forth. As the teaching of emptiness is originally for the destruction of the attachment to false view, there is also the meaning of 'becoming empty'--to break attachment.

KHÔNG GIÁO (giáo lý dạy về Tánh Không): The teaching that beings and elements both lack inherent existence. According to the Praj~naapaaramitaa suutras, if one investigates the five clusters, one discerns that the basic nature of all elements is that of emptiness.

KHÔNG HOA (hoa đốm): "Sky-flowers." Illusory flowers seen in the sky as the result of an optical disorder. A metaphor used in East Asian texts such as the Awakening of Faith, Suurangama-suutra and Suutra of Perfect Enlightenment, to show the nature of discriminated ignorance. See Yu"an chu"eh ching (T. 842, vol. 17, Chapter of Ma~njusrii).

KHỔNG MỤC CHƯƠNG (nhan đề): K'ung-mu chang. See Hoa Nghiêm Tổng Mục Chương -Hua-yen k'ung-mu chang

KHÔNG TỊCH (vắêng lặng): 'Void and tranquil'. (1) Emptiness and tranquility, commonly said of the Hiinayaana Nirvaana. (2) Completely empty. The reality of the lack of inherent existence of all things. Emptiness. (vivikta)

KHÔNG XỨ (thuộc về Vô Sắc giới): (1) Empty place (countryside). (2) The formless realm. (3) The first stage of the formless realm, usually called the Không Vô Biên Xứ .

KHÔNG, VÔ NGÃ: Emptiness and no-self. The emptiness of all dharmas and the no-self of the five skandhas.

KHOÁI (thích thú, nhanh chóng): (1) Pleasure, enjoyment, comfortability; a good state of mind (sukha). Pleasant, agreeable, delightful, refreshing. (2) Quickly, fast, soon. Sharp, keen; sharply, keenly, acutely. (3) An indication of the future.

KHOÁNG (quặng): Ore. Unrefined metal.

KHOÁNG (sáng sủa, mênh mông, bỏ sót): (1) To be very clear and precise. (2) Waste, empty, void. (3) To vacate, to neglect. (4) Wide, broad, vast, great. (5) Distant, far reaching.

KHOÁNG (sáng sủa, mênh mông, bỏ sót, xa xôi): (1) To be very clear and precise.(2) Waste, empty, void. (3) To vacate, to neglect. (4) Wide open, broad, vast, great empty, unoccupied. (5) Distant, far reaching. (6) Free from worry.

KHOÁNG KIẾP (thời gian dài, từ xưa): A long time. Since ancient times.

KHOÁNG KIM (mỏ vàng): Gold ore; metal ore.

KHƯỚC (dẹp đi, bỏ đi, loại trừ, từ chối): (1) Drive away; repel, expel, reject truy. Refuse, spurn, reject, decline. (2) Eliminate, eradicate, remove, exclude. (3) Retreat, recede, pull back. (4) Avoid. (5) Instead, on the contrary, rather.

KHỨ (đã qua, đi, bỏ, nhấn mạnh ý nghĩa của động từ mà nó đi kèm): (1) To leave, to go away. To pass. To separate from; be free from. (2) The past; the past tense. (3) One of the four tones in spoken Chinese. (4) To throw away, discard. (5) In Ch'an language, (ch'u") often serves to strengthen the meaning of the verb, or give the verb an imperative tone.

KHỨ LAI (bỏ đi, bỏ về, tới lui, quá khứ và hiện tại): (1) To go away (gati). (2) Going and coming (gamana-aagamana). (3) Past and future (gata-aagata-pariik.saa). (4) To call at someone's home. (naka p="346")

KHỨ TỰU (tiến thối, đến nơi): (1) Course of action. (2) Stop and go, advance and retreat. Doing and not doing.

KHÓA: (1) Assign (a task); levy, assess, charge with. (2) To examine. (3) To exhort, to counsel. (4) A chapter, a section, a lesson. (5) Allotment, division.

KHỎA (hột, viên): (1) A grain, a drop. Counter for tiny articles. (2) Something round; a round shape; a counter for round things.

KHÓA (vượt qua): (1) To straddle. (2) To cross over, bestride, stride over.

KHỞI (há?, sao?):(1) What, why, how in the world, how could it possibly...? An indicator of a rhetorical question demanding a negative response. (2) Close, near. (3) To wish for. [kai] (1) To enjoy, to relax. (2) To soften.

KHỞI (nổi lên, hiện ra, bắt đầu): (1) To arise, to awaken, to initiate, to begin, to arouse; arising with...as condition. (2) Appearance, occurrence, emergence (utpaada, nirvrtti, sa.mbhava). (3) Dependent origination (samutpaada).

KHU (XU) (cái then cửa, điểm then chốt): (1) A hinge, a pivot. (2) The pivotal point; the important or essential point.

KHU YẾU (quan trọng, cốt yếu): (1) The key point; vital point; important point. (2) A commentary which is intended to elucidate the essentials of a suutra or some other canonical text, as in K'uei-chi's Ch'eng wei-shih lun shu-yao – Thành Duy Thức Luận Khu Yếu .

KHUẤT (cong, bị đè nén): (1) Bend, bend over; give in, submit to, yield. (2) Lean over, crouch, bow, stoop. (3) Exhaust, be exhausted. (4) Be discouraged, disheartened, demoralized, broken. (5) Strong, fierce.

KHUẤT KHÚC GIÁO (giáo lý ‘gián tiếp’) ¹ BÌNH ĐẲNG GIÁO (giáo lý ‘trực tiếp’): 'Gradually chipping away'. A teaching method of the Buddha, where he uses various expedient means according to people's abilities, to gradually break their attachments. One of the "two teachings of Dharma master Yin Ấn sư, the other being the direct teaching of the equality of all existences Bình đẳng giáo (p'ing- teng chiao).

KHUỂ (giận): To become angry.

KHÚC (cong, làm cho cong, sai): (1) Bend, be bent, warped, twisted. (2) To make crooked, perverted, distorted, twisted. (3) A circular route or path. (4) Incorrect, wrong. (5) Minutely, exactly. (6) A song. (7) Teaching; a teacher..

KHÚC THÀNH (khéo léo thành tựu): (1) To perfect fully without any oversight. (2) To bring things to perfection by availing oneself to change and following conditions. (I-Ching).

KHÚC THUYẾT (nói quanh co): An incorrect opinion or view. A biased or prejudiced argument; a one-sided statement.

KHỦNG (sợ): (1) Fearful, apprehensive. To fear. Lest. (2) Danger, risk; signs, chance, maybe.

KHUY CƠ PHÁP SƯ (tên người, đệ tử lớn của Huyền Trang): K'uei-chi fa-shih(632-682). "Dharma Master K'uei-chi." The most famous pupil of Hsu"an-tsang – Huyền Trang . He wrote valuable notes to Hsu"an-tsang's Ch'eng wei-shih lun – Thành Duy Thức Luận, and continued to transmit the Consciousness-only doctrine from Hsu"an-tsang. He lived most of his working life at T'a-tzu-en temple – Đại Từ Ân tự, therefore he is commonly referred to as "Great teacher Tzu-en" – Từ Ân Đại sư . He is regarded as the first patriarch of the Fa-hsiang sect in China.

KHUYẾN (khuyên): (1) To exhort, persuade, encourage. (2) Advise, teach. (3) Push, advance, increase (samaadaapayati).

KHUYẾN LINH (khuyên lơn, cổ vũ): To teach and encourage; to push, exhort.

KHUYẾT (cửa có lầu, lầm lỗi, còn thiếu): (1) The west-facing viewing stand of the palace gate. (2) A gate, entrance. (3) Palace. (4) To remove, to lessen, to decrease, to wane. (5) Shortcoming, weak point, error.

KHUYNH (nghiêng, hướng về): (1) Lean, incline, tilt, bend, slant. (2) Incline towards, be disposed to, trend toward, prone to. (3) Inclination, tendency, disposition. (4) Go down, wane, sink, decline, descend. (5) To upset, be overthrown. To collapse, to subvert. (6) To pour out. (7) To incline, to lean. (6) To assay, to test, to smelt.

KỴ (cỡi): (1) To ride a horse. (2) A cavalier.

KỴ TẶC MÃ TRỤC TẶC (cỡi ngựa của kẻ địch mà rượt kẻ địch): Riding the thief's horse, chasing the thief (Dougen).

KIÊM (gồm): (1) And, in addition, concurrently. (2) Combine with, serve as both; use with. To unite into one. (3) Simultaneously, concurrently. And, also, together with, both. (4) Hold an additional post; use with. (5) Cannot; hesitate to be.

KIỆM (tiết kiệm): (1) Economy; to economize. (2) Few, lacking. Poor, needy, in poverty, in want.

KIỂM (xem lại): (1) To affix an official seal on a document. (2) Check, investigate, examine, inspect. (3) Control, manage, supervise, oversee. (4) Rule, norm, pattern,

model.

KIỂM ĐIỂM (xem xét lại): "Checkpoint." Examining the level of one's attainment in the Buddha- dharma.

KIÊM ĐỚI (gồm cả): The use of one thing for two or more purposes.

KIÊN (Chắc chắn): (1) Hard, strong, solid, firm, rigid. (2) The hardness that can be seen in a rock. The special quality of the element earth. (3) Determined, obstinate. To maintain. (4) To harden, solidify, strengthen. (5) Armor. (6) Heavy.

KIẾN (KIỆN) (thành lập, chỉ ra): (1) To establish, to erect, to found. (2) To decide, to settle. (3) To point out.

KIẾN (thấy): (1) To see, to discern. (darsana, pasyati, anupasyati). (2) To be clear, visible, right before one's eyes (dsrta). (3) To be able to analyze the basic nature of something; correct apprehension. An abbreviation of Tri kiến (pasyati). (4) To experience for oneself, from one's own experience. (5) The function of discernment (d.r.s.ti). (6) To show, express, indicate, let see, display. (7) Idea, opinion, point of view (d.r.s.ti). (8) Insight, awakening, spiritual penetration. (9) The function of one's intent in the manifest world. Khởi Tín luận (10) To become aware that suffering is empty of inherent nature. To penetrate the truth of suffering. (parij~naana, parij~naa) Trung luận . (11) Chien often carries the derogatory senseof "deluded views," particularly under the Madhyamika stress on emptiness. It often has this sense in doctrinal passages where it corresponds with Sanskrit d.r.s.ti. Thus the connotations of mistaken view, extreme view, prejudiced view, deluded view (Tà kiến, Thiên kiến, Kiến hoặc) (abhinivesa). (12) Mistaken apprehension of the nature of something due to one's desire in reference to that thing (d.r.s.ti) [Lý Thú Kinh]. (13) Evil view -Aùc kiến, also known as the "five evil views" – Ngũ kiến, which are: the view of having a body - Hữu thân kiến, extreme view - Biên kiến, erroneous view - Tà kiến, attached view – Kiến thủ kiến, view of attachment to moral discipline - Giới cấm thủ kiến (darsana). [Ngũ giáo kiến](naka p="319d-20a"),{Muller, Gardiner} :

KIÊN CỐ (Vững chắc): (1) Solid, firm. (2) Possessing an inherent tendency towards permanence (anitya-asaara-sa.mj~naa). (3) Concretely existent (dhrdha-saara). (4) Unrelenting, non-retreating, non- backsliding. (5) Definitely.

KIẾN GIẢI (quan điểm, hiểu biết): Opinion, view. The position established on one's views. Idea, knowledge, judgement, vision.

KIẾN HOẶC (hiểu biết sai lầm): 'Deluded view.' Conceptual or ideological confusion, delusion, regarding reality.

KIẾN LẬP (lập ra, sáng lập): (1) Foundation, groundwork, base, basis (prathisthaa). (2) Decide, confirm. (3) Raise, set up, establish, posit, form, advance, create, build. (4) To manifest, express, appear. (5) To establish a temple.

KIẾN PHẦN (đối tượng): 'Subjective view.' One of the 'four perceptions' in Consciousness-only theory. The function of seeing the form of an object. The ideograph Kiến (chien) means "to shed light on" or "illuminate." This is also called Năng duyên (the subject which cognizes the object). When the substance of the mind and mental functions is produced from the aalaya-consciousness, simultaneously with the manifestation of the object, the illuminating function of the subject arises. This is called "subjective aspect."

KIẾN THỦ KIẾN (chấp vào hiểu biết sai lầm): (d.r.s.ti-paraamarsa). 'attachment to wrong view.' One of the 'five wrong views' of the Fa-hsiang school. The false view where self view - Ngã kiến, extreme view - Biên kiến, and evil view - Tà kiến are all arisen, are taken as true reality and are clung to as supreme understanding. Also, depending upon evil views, creating confusion and considering it correct. This is the root of all strife.

KIÊN TƯƠNG (tiếng kêu leng- keng): The tinkling of jade or metal pendants, often heard in Buddhist temples. A clear, resonant sound.

KIẾP (một thời gian rất lâu theo quan niệm cổ Aán Độ; tai họa; cướp giựt): (1) A kalpa, era, eon. (kalpa). The longest duration of time in the ancient Indian world-view. The time of the existence of the universe. Infinite or limitless time. Cosmic time. (2) To plunder, to rob openly. (3) A calamity.

KIẾP HỎA (thời kỳ hoại diệt của vũ trụ): The conflagration of the universe at the end of time. It is said that at that time, everything below the first meditation heaven is burnt up.

KIẾP TẬN HỎA: The conflagration at the end of the age. (yuga-anta-agni).

KIỆT (hết): (1) Give up, indicate defeat. (2) Exhaust, complete. Exhaustively, completely. Die out, disappear, use up.

KIẾT (KẾT) CHẾ (thời gian nhập thất): To stay with resolve in the meditation retreat.

KIẾT (KẾT) GIÀ (ngồi xếp bằng): See next Kiết- già phu- tọa.

KIẾT (KẾT) HẠ (thời gian an cư): The beginning of the summer meditation retreat.

KIẾT- GIÀ PHU- TỌA: A style of sitting for meditation, known in the West as Lotus Position. One first places the right foot on the left thigh, and then places the left foot on the right thigh. This is the most correct and stable posture for meditation, which has been taught in India since ancient times. (naka p="317b")

KIÊU (kiêu): 'Haughtiness.' One of the lesser defilement elements as explained in the Abhidharmakosa-bhaasya. One of the twenty secondary defilements in the doctrine of the Fa-hsiang school. The mental action of haughtiness and conceit, delighting in one's own assets, position, ability, learning, etc. The defilement of 'pride' arises upon an awareness of others, while this affliction arises without necessarily noticing others. SGK 425a

KIÊU (tự cao, ngạo mạn, mạnh mẽ): (1) Be proud, arrogant, boastful. (2) rude, without manners or respect. (3) Great, strong, flourishing.

KIÊU SA (kiêu sa): To be proud, arrogant, haughty.

KIỀU TÁT LA (địa danh): Kyousatsurakoku Kosala, an ancient state in central India where Saakyamuni lived, traveled and taught.

KIỀU THI CA (địa danh): A transliteration of the Sanskrit Kausika, Indra's name when he was a human being.

KIỀU TRẦN NHƯ (một trong 5 đệ tử đầu tiên của Đức Phật): Kaundinya. One the five bhik.sus who was also one of Saakyamuni's original disciples. A- Nhã- Kiều- Trần- Như.

KIM (Bây giờ): (1) Now, the present. Right now, soon, next. (2) This world, the present world. The present situation.

KIM (vàng, 1 trong Ngũ hành): (1) Gold. (2) Metal: copper, steel. (3) Money, coins, currency, payment; a gold piece. (4) Gold color. (5) Precious, valuable, invaluable. (6) Hard. (7) Armor, weapons. (8) A musical instrument. (9) Chains used for holding criminals. (10) As "metal" one of the Five Agents of ancient Chinese cosmology; associated with Autumn and with the Westerly direction. (11) An ancient Chinese state; the Chin dynasty established by the Ju" Chen tartars (1114-1234). (12) A surname, especially common in Korea, "Kim." :

KIM CỔ (trống vàng): 'A metal drum', also 'crocodile's mouth;' a metal plate hung above the entrance to the main hall of a temple, where worshippers can sound it by means of ropes attached to it. (2) An abbreviation of the Suvarna-prabhaasa-atarmarva-suutra Kim Quang Minh Kinh .

KIM CỔ KINH: Chin-ku ching An alternative name for the Suvarna-prabhaasa-suutra.

KIM CƯƠNG: (vajra) (1) An extremely hard material, which is identified with the diamond or the essential substance of gold; often used as an trope for something hard and indestructible. 'Adamantine.' (2) The vajra, or thunderbolt; it is generally shaped as such, but has other forms. Also, any one of the beings represented with the vajra is called a vajra. (3) An abbreviation of Kim Cương Chử - a diamond pounder,' a ritual object in esoteric Buddhism made mainly of iron and copper. (4) An abbreviation for Kim Cương Lực Sĩ, one who handles a. (5) The thunderbolt of Indra, often called The 'diamond club.' Usually considered as one of the sapta-ratna.

KIM CƯƠNG CHỬ (chày Kim Cương): A weapon of ancient India. A mallet that is made of such hard metal that it will smash anything to smithereens. Metaphorically, the vajra-mallet can destroy all ignorance and affliction (vajra-vara). (naka p="402")

KIM CƯƠNG LỰC- SĨ = CHẤP- KIM CƯƠNG = KIM CƯƠNG DẠ (tên vị Hộ pháp): Vajra-warriors. Also called Chấp Kim Cương and Kim Cương Dạ. Supernatural beings who protect the buddhadharma and whose weapon in the Vajra-mallet -Kim Cương Chử . (naka p="422")

KIM CƯƠNG TẠNG (tên một vị Bồ tát trong kinh Viên Giác): Vajragarbha bodhisattva, one of the bodhisattvas of the Esoteric school, who is also one of the twelve bodhisattvas to appear in the Yu"an chu"eh ching (šT. 842.17.914-923). (2) The 'Diamond Store', referring to a wisdom that has the immutable quality of a diamond.

KIM CƯƠNG TAM- MUỘI KINH (tên sách): Vajrasamaadhi-suutra. T 273.9.365-372. An East Asian suutra with Ch'an tendencies. Topics include the Two Entrances and aamala (ninth) consciousness. This text, like the Diamond Suutra, is primarily an exercise in the deconstruction of reified Buddhist concepts. Translated into English by Robert Buswell.

KIM CƯƠNG THÂN (thân Kim Cương, chỉ Báo thân hay Pháp thân): Diamond body, adamantine body. The indestructible body of the Buddha. The indestructible mind of enlightenment.

KIM KHẨU (miệng vàng): "Golden mouth." The mouth of the Buddha-thus, the dharma preached by the Buddha.

KIM LUÂN (vòng vàng): "Metal ring" "gold ring." (1) From Buddho-Indian mytho-cosmology. Supporting the earth there are said to be four rings. The lowest is the "wind ring." This is followed by the water ring and metal ring. (2) One of the seven treasures noticed by the wheel-turning sage kings. (3) The Golden Wheel Sage King.

KIM QUAN (quan tài bằng vàng): A gold coffin.

KIM QUANG MINH KINH (tên sách): Chin-kuang-ming chingThe Suvarna-prabhaasa-(uttama)- suutra. One of the three 'state protecting suutras' in Japan. The merit of this suutra is that wherever it is worshipped, the four Guardian Gods -Hộ Tứ Vương protect the state and benefit the people. There are five Chinese translations, as well as various commentarial works available. The three primary translations are (1) by Dharmak.sema -Đàm- Vô- Sấm (T'an wu-ch'en) of the Northern Liang (T 663.16.335-357, 4 fascicles in eight chapters); (2) By Pao-kuei -Bảo Quý et. al. of the Sui dynasty Kim Quang Minh Tối Thắng Vương Kinh (T 664.16.359-402; 8 fasc.); (3) by I-Ching Nghĩa Tịnh of the T'ang dynasty (T 665.16.403-457, 10 fascicles in 31 chapters). Though the first translation is incomplete, it has famous commentaries attached.

KIM TINH (tên một vì sao): Venus.

KÍNH (gương): (1) A mirror--often used in Buddhism as a metaphor for the pure mind of enlightenment. (2) The moon. (3) To illuminate, clarify.

KÍNH (kính trọng, tôn kính): (1) Respect, honor, revere, venerate (gaurava). (2) To warn, to advise against. (3) To believe in; devotion (bhakti). (3) Abstain, refrain. Admonish, warn, prohibit.

KINH (sợ): Be surprised, be frightened, appalled, amazed.

KINH (sợ): (1) To warn, advise, admonish. (2) Be ready, be prepared, expect. (3) Be surprised, be shocked. (4) Sharp, intelligent, aware.

KINH (sợi dọc trong tấm vải, kinh điển): (1) The vertical threads of a textile. (2) Vertical. (3) Way, path, principle, thread. (4) A book; a scripture, a classic. The recorded words of a sage. The Chinese translation of the Sanskrit term suutra.

KINH BỘ = KINH LƯỢNG BỘ: See Kinh Lượng Bộ above.

KINH GIÁO (giáo pháp của kinh điển): The teaching of the scriptures.

KINH HÀNH (đi vòng quanh sau một thời gian ngồi thiền): To quietly and slowly walk around a certain area, especially to take a break after eating, hard work or sitting meditation, to clear up drowsiness. Customarily done in between long periods of meditation.

KINH KHÊ TRẠM NHIÊN (tên người): Ching-ch'i Chan-jan - Chinese T'ien-t'ai school (711-782).

KINH LƯỢNG BỘ (một bộ phái của Phật giáo Tiểu thừa thuở xưa): One of the 20 Hiinayaana sects. This sect itself had an original group and a branch group. Both factions posited a basic seed consciousness theory. The original group developed the idea of the continuation of sa.msaara by mutual perfumation of consciousness and materiality; the branch sect established the theory of a subtle "aalaya" consciousness that is beginningless. As the name indicates, this school was known for its strict reliance on the suutra, rather than on saastras and abhidharma.

KÍNH SƠN (địa danh, nhân danh): A monastery at Ling-an Hsien, Chekiang.

KÍNH THUẬN (kính trọng và vâng lời): To respect and obey.

KINH- VĨ (dọc và ngang): (1) Horizontal and vertical; horizontal threads and vertical threads; longitude and latitude. (2) To be well-ordered; the particulars.

KỲ (cầu phước, cúng tế): To pray, to beseech, to request.

KỲ (đặc biệt, lạ lùng, không may): (1) Strange, odd, weird, out of the ordinary. (2) Mysterious, profound. (3) Scary; bad. (4) Unlucky.

KỲ- ĐÀ CẤP CÔ ĐỘC VIÊN (vườn Kỳ- Đà Cấp Cô Độc): See Kỳ Viên Tinh Xá above .

KỲ- ĐÀ- QUẬT SƠN (tên núi) = LINH- THỨU SƠN: Grdhrkuuta mountain near Raajagraha in Central India. Its name literally means "Vulture Peak." It is the reputed site of many of Saakyamuni's lectures.

KỲ- ĐÀ THÁI TỬ: Prince Jeta, the son of King Prasenajit, both of whom were devout followers of Saakyamuni. Jeta, together with Sudatta, provided the land for one of the earliest Buddhist temples.

KỲ VIÊN (xem dưới)

KỲ VIÊN TINH XÁ = KỲ VIÊN (tinh xá Kỳ Viên): Jetavana Anaathapindada-aaraama, in Sraavastii. The site of the preaching of the Sriimaalaa-suutra, as well as a number of other of the Buddha's Mahaayaana sermons. One of the early Buddhist monasteries in India. Prince Jeta laid out the grove which was the first permanent center of Buddhism. The Buddha called the monastery Jetavana in honor of the prince, and called the place Anaathapindada in honor of the elder go-between Sudatta, whose nickname Anaathapindada means "he who give alms to the helpless."

KỶ (bao nhiêu): (1) How many, how much, how long, however. (2) A particular case, an individual situation, especially in the Ch'an sect. (3) Somewhat, partly, to some extent, in some way. Almost, nearly, about. (4) In compliance with; concomitant with. (5) Subtle, recondite, hidden.

KÝ (ghi lại, ghi tên): ‹ (1) A record, account, narrative. (2) Write, down, record, describe, remember. (3) To decide one way or the other; for example, to decide whether something is good or evil. (4) Prediction; especially the prediction of future buddhahood. The promise that one will reach full enlightenment. (5) To explain.

KỶ (gỡ tơ rối): (1) To divide, or sort silk threads. To separate the ends of threads. (2) The beginning or end of a thread--thus, the beginning of a thing or a situation. (3) A thread or rope. (4) To handle, to deal with. (5) Method, principle, decision, limit.

KỶ (mình, tôi, ta): (1) Self, personal, private. I, me

KÝ (đã, đã xong): Since, when; already, previously, actually, yet, any longer. (2) To use up; to finish.

KÝ DĨ (đã xong): Previously, already, actually, yet, any longer. (2) To use up; to finish.

KỶ HÒA (tên riêng): The The posthumous name of the Joseon dynasty Korean monk Hamheo Deugtong Hàm- Hư Đắc- Thông.

KỶ NHI (Ca kỷ): An actor, actress (nata).

KÝ ỨC (trí nhớ): Memory, remembrance, recollection.

KÝ THÀNH (đã xong): When it was completed.

KÝ THỊ NHẪM MA (đã như vậy thì...): Already like this.

KÝ VỊ (địa vị sâu cạn của pháp môn): (1) To teach according to the level of the practice of the bodhisattva. (2) To show the differences in depth and shallowness of the teachings through the use of the various stages, such as the bhuumi of the bodhisattvas. (3) To assume a rank or position.

-ooOoo-

L LA (lưới, chằng chịt): (1) A net; bird's net. (2) To catch with a net. (3) To wrap up. (4) Link, join, put together, line up. (5) Used for translating the Sanskrit sound ra.

LA- HẦU- LA (tên người, con Thái tử Tất- Đạt- Đa): Raahula, Saakyamuni's biological son, who later became one of his ten principal disciples, famous for his intensity of religious practice.

LA LIỆT (chằng chịt): Link, join, put together, line up; do as a group.

LA- THẬP (tên người) = CƯU- MA- LA- THẬP: An abbreviation of Kumaarajiiva – Cưu- Ma- La- Thập .

LÂM (đến): (1) To approach. To go to a certain place. (2) To descend to; to come to; near to; on the point of. (3) To follow or copy a model; to imitate. (4) Face, confront, be on the verge of, come upon.

LÂM MÔN (đến cửa): "To face the gate, "to be at the gate." From the discussion in the Hua-yen wu- chiao chang on the meaning of the parable of the burning house in the Lotus Suutra.

LÂM- TẾ LỤC (tên sách): Lin-chi lu - The "Record of Lin-chi." The compiled sayings of Lin-chi I- hsu"an. T 1985.47.496b-506c.

LÂM TẾ NGHĨA HUYỀN: Lin-chi I-hsu"an(d. 866-7) The ancestor of the so-called Lin-chi school of Ch'an Buddhism. He was the student and dharma successor to the great master Huang-po Hsi-yun – Hoàng Bá Hy Vận, and the teacher of Hsing-hua Ts'ung-chiang – Hưng Hóa Tồn Tương . In the tradition of his dharma-grandfather Ma-tsu Tao-i – Mã Tổ Đạo Nhất, Lin-chi made use of such famous soteriological methods and sudden shouts and blows with the staff. The Lin-chi school in all three East Asian countries was often characterized by anti-scholarly, iconoclastic attitudes. (incomplete)

LÂM- TẾ TÔNG: Lin-chi tsung -The Lin-chi school of Chinese Ch'an Buddhism, named after its ancestor Lâm Tế Nghĩa Huyền (Lin-chi I-hsu"an) . The Lin-chi stream of Buddhism was one of the most prosperous in East Asia. While enjoying strong popularity in China, it is in Korea and Japan where its greatest successes were seen. Although not surviving as a distinct tradition in Korea, it is Imje soteriology which ended up dominating the Korean seon tradition within the Chogye school. In Japan, the Rinzai school, along with the Soutou school, became one of the two major streams of Zen which survive to the present. (explanation incomplete)

LÂM THỜI = TẠM THỜI: Temporary, special, extraordinary, provisional.

LÂN MẪN (thương xót): (anukampaa). Compassion, pity, mercy.

LẬP (đứng, làm ra, lập tức): (1) To stand. To stand up. To stand straight. To stand firmly, solidly. (2) To establish, to make, to posit, to put into place, to set up. (3) Immediately.

LẬP PHÁ (làm ra và lấy đi): To establish and refute; to create and destroy

LẬP PHÁP (làm ra, đặt ra điều gì đó): Manifesting the correct principle. Ridding oneself of delusion.

LẬU (rò rỉ, lộ ra, chưa thuần thục): (1) To leak. (2) To let leak, reveal, omit. (3) Activity which is based on ignorance and is therefore sa.msaaric or defiled (aasrava). (4) Defilement, affliction.

LẶC NA MA ĐỀ (tên người): Ratnamati. 5-6th century translator.

LĂNG GIÀ KINH: Leng-chia ching-The Lankaavataara-suutra, of which there are three Chinese translations: the Ju leng-chia ching – Nhập Lăng Già Kinh - (Lankaavataara-suutra); 10 fasc., trans. Bodhiruci –Bồ Đề Lưu Chi. T 671.16.514-586; the Leng-chia a-pa-to-lo pao ching – Lăng- Già A- Bạt- Đa- La- Bảo Kinh . (Lankaavataara Suutra) 4 fasc., trans. by Gunabhadra – Cầu- Na- Bạt- Đà- La; T 670.16.480a-514b (also commonly known by the name Tứ quyển Lăng- Già Kinh) and the Ta-sheng ju leng-chia ching - Đại Thừa Nhập Lăng- Già Kinh, 7 fasc., trans sik.saananda, T 672.16.587-639.

LAI (đến, tương lai): (1) To come, coming; to cause to come; to invite. To come here (aagata, aagati, aaya). (2) From; from before. The future. (3) To encourage by reward. (4) After a number it means "or more, odd, more than" etc. (5) A guest. (6) Fall back, retreat, retrogress. (7) Past tense, since. (8) An auxiliary word used to give force to another word.

LAI Ý (ý nghĩa chính, ý chính): The basic point; the gist; encapsulated summary of a text. An abstract.

LẠC PHÁT (cạo đầu xuất gia): To shave one's head--to enter the Buddhist sangha.

LẠI- DA = A- LẠI- DA: An abbreviation of A- lại- da, which is one way of transliterating the Sanskrit aalaya.

LẠI- DA- THỨC (Thức thứ 8): (aalayavij~naana). 'storehouse consciousness.' The eighth and the most fundamental of the eight levels of consciousness established in the doctrine of the Fa-hsiang sect. It stores all potential energy for the mental and physical manifestation of one's existence, and supplies the substance to all existences. It also receives impressions, from all functions of the other consciousnesses and retains them as potential energy for their further manifestations and activities.{n} According to the Fa-hsiang school, it is the operation of the most fundamental consciousness, a concealed potential consciousness, which is stored in the depths of the mind. It is the basis for the production of the manifestly functioning consciousness (the seventh consciousness). Also called the 'root consciousness' (muta-vij~naana). Imperceptible and unmanifest, it is a kind of 'consciousness- beneath-consciousness.' It stores the impressions of the mental function of the prior moments (seeds, habit energies), and gives rise to the mental activities of the following moments. It takes in the seeds which are the direct cause of all phenomena and is the mental principle which stores them within oneself. Since aalaya itself means 'storage place,' there is a tendency to have a substantial or spatial understanding of the term, but this is incorrect since its original nature is empty. According to the school of Consciousness-only, it is the subject of individual existence, the subject of transmigration, and is subtly existing within the

body.

LẠI ÔNG (nhân danh): (Lan-weng) "Lazy old man." See Huệ Cần .

LẠM (tràn, quá): (1) To overflow, spread over. (2) To float, be afloat, set afloat. (3) Be disordered, fall into disorder. Be disturbed, chaotic. Be corrupt, loose, reckless. (4) Recklessly, corruptly, unlawfully. (5) Superficial speech.

LẠT (ngang trái, xấu xa): (1) To cut in two; to slash. (2) Wicked, perverse. To be defiled.

LAN THUẨN (hàng rào): A wall, hedge, fence, railing.

LAO (nhọc nhằn): (1) Difficulty, suffering. Toil, effort. (2) In the Vimalakiirti-suutra (T. 14, 540c) 'defilement,' or 'all defilement.'

LÃM (nhìn, xem): To see, look. Look well, examine, compare, contemplate. To view, observe.

LÃNG (sáng sủa): Clear, bright, serene.

LÃNG NHIÊN (rõ ràng): Manifestly, clearly.

LÃNG NHIÊN (sáng sủa): Clarity, brightness.

LÃNH (lĩnh): (cổ, cổ áo, người trông coi một nhóm người, nhận lấy): (1) The throat, a collar-thus: to lead, guide, direct, have control of. (2) To receive, accept. (3) A retainer, retinue, servant.

LÃNH NẠP (đón nhận): Reception of pleasure/pain; "feeling" (vedanaa: Thụ).

LÃNH THỤ (nhận lấy): To hold on to something as if it was one's own. (2) To comprehend.

LÃO (già): (jaraa). (1) Old man (over 70). (2) Old age. to age, get old. 'Old age', 'decay'. One of the four sufferings. A provisionally established dharma in Consciousness-only theory.

LÃO- TỬ (già- chết): (jaraa-mara.na). Old age and death. The twelfth of the twelve limbs of conditioned origination.

LỄ: (1) Ceremony, ritual. (2) Propriety, respect. In Confucian thought, can be understood as referring to all outward correct actions which serve to unfold one's innate human virtue .

LỄ BÁI (lạy lục): Worship, adoration. To show reverence; bow, kneel.

LIỄM (thu lại, xếp đặt; cũng đọc là liệm: sửa soạn xác để chôn): (1) Govern, control, gather, collect. Levy. (2) To arrange; to compose the features. (3) To control oneself; withdraw. (4) To dress a corpse for burial. (5) Approximately, about.

LIÊM (trong sạch, tra xét, góc nhà): (1) Pure, modest, incorrupt. (2) An angle or corner. (3) To investigate or examine.

LIÊM TIÊM (tinh vi): (1) Subtle, fine, minute, detailed. (2) Subtle defilements.

LIÊN (nối): (1) Be connected with, join, attend, be in line, belong to. (2) To put in a row, to arrange.

LIÊN (nối, liên hệ): (1) Link, join, put together. To be linked, joined, etc. (2) To link two verses or two lines of poetry together.

LIÊN (sen): The lotus.

LIÊN HOA KINH: Kinh Liên Hoa (Diệu Pháp Liên Hoa Kinh).

LIỆT (cực kỳ, lửa cháy mạnh): (1) Extreme, severe. (2) Fiercely, ardently, feverishly. (3) Strict, tough, mean.

LIỆT (kém, yếu, dở, xấu): u (1) Vile, degraded, bad. (2) Inferior, inadequate.(3) Be inferior to; be worse than.

LIỄU (Hiểu, xong): (1) To acknowledge, to cognize, to understand, to know (upalabdhi, pratipatti, adhimok.sa). (2) Opinion, view (dr.sti). (3) To awaken to, to apprehend (avabodha). (4) Finish, complete, get through with. At length, finally, in the end.

LIỆU (xem xét, tiền): (1) To think, consider, reflect, measure, plan. (2) Money.

LIỆU GIẢN (xét lại, phân tích): (1) Idea, thought, intention, motive, decision. (2) To consider, think about, analyze, discern.

LIỄU ĐẠT: (1) Awakening, enlightenment. (2) To put to an end; finish, complete, do away with.

LIỄU NGHĨA: A clear matter or principle, that whose meaning is clearly understood. A fully explained teaching.

LIỄU NHÂN: "Awareness-cause;" (j~naapaka-hetu). An awareness, which produces its result--such as enlightenment; as opposed to generative cause (Sinh nhân). (2) Xong: The reasons for an opposing theory. (3) Thấu hiểu, tỏ suốt: Understanding, initial awareness.

LINH:Spirit (of the dead); ghost, soul. (2) Life. (3) Inconceivable to spiritual ability.

LINH HỰU (tên người): Ling-yu" (771-853) One of the two founders of the Wei-yang school of Ch'an, posthumously name Ta-yu"an Ta-shih - Đại Viên Đại sư . He received the name Wei-shan Ling-yu - Qui Sơn Linh Hựu " from this major place of residence. He entered the sangha first at Kiện Thiện tự - Chien-shan Temple, and later studied the suutras and vinaya at Long Hưng tự - Lung-hsing Temple in Hang-chou. At the age of twenty-three he went to Chiang-hsi, where he studied under Pai- chang Huai-hai - Bách Trượng Hoài Hải, and excelled and became a transmitter of Pai-chang's dharma. Around 820, he took up residence at Mt. Ta-wei - Đại Qui ; in T'an-chou, where he taught with a distinctive style. He was respected by the government minister Pei-hsiu - Bùi Hưu and among his disciples were Yang-shan Hui-chi - Ngưỡng Sơn Huệ Tịch (Yang-shan Hui-chi) and Hsing-yen Chih-hsien – Hương Nghiêm Trí Nhàn .

LINH SƠN = LINH THỨU SƠN (núi Linh Thứu):An abbreviation of Linh Thứu Sơn.

LINH THỨU SƠN: Also written Thứu Phong. Translated into English as "Eagle Mountain" "Vulture Peak" etc. Recorded as the site of the Buddha's Mahaayaana sermons, such as the Lotus Suutra and Suutra of Limitless Life. A narrow, high mountain located near Raajagraha in the ancient Indian state of Magadha.

LƯ (lừa): A donkey, an ass. Something that looks like a horse, but really isn't.

LƯ- XÁ- NA PHẬT = TỲ- LƯ- XÁ- NA PHẬT = PHÁP THÂN PHẬT: Vairocana Buddha, the main buddha of the Hua-yen suutra who is the teacher in the Lotus Flower Treasury Realm.

LỘ (đường): (1) Road, path, wayfare, highway . (2) Method, way. (3) Location, position, status. (4) On the way. (5) Large, big. (6) Vehicle, cart. (7) To express, show, reveal .

LỘ (sương, thấm ướt, bày ra): (1) Dew. (2) To disclose, to reveal, to expose, clarify, manifest. (3) to bless. (4) To soak, moisten, to wet. (5) Light, trifling.

LỘ ĐỊA (đất trống): 'Dew-laden ground,' 'outdoors,' 'outside.' An outside where there is nothing. (2) To sit in an uncovered spot (aabhyavakaasika) (3) The realm of freedom from defilement. A condition of not being infected with the passions. This meaning comes from the use of this term as a metaphor in the story of the burning house in the Lotus Suutra. When the father was able to get his children to leave the house, it was outside that they saw the Large White Ox Carts. So 'outside' comes to represent a place of peace of mind cut off from the afflictions of the triple realm.

LỘC (Nai): Deer, stag.

LỘC DÃ UYỂN (Vườn Lộc Dã): The Deer Park (Mrgadaava) in Saarnaath on the outskirts of Benares, where Saakyamuni is said to have delivered his first sermon.

LỘC UYỂN = LỘC DÃ UYỂN: An abbreviation of Lộc Dã Uyển

LOẠI (loài): (1) Kind, variety, class, species, genus. Parallel case, equal. (2) Be similar to; be akin to. (3) Compare with.

LOẠI TRÍ: The knowledge of particular things that works at removing the defilements of the form realm and formless realm. Also called 'unknowing wisdom,' 'unconditioned wisdom' and 'no-outflow wisdom.'

LOẠN (Lộn xộn, không yên): (1) Disorderly, confused, reckless. Disorder, disturbance, agitation; revolution. (2) Disordered, disturbed, agitated, confused, haphazard. (3) A scattered mind. The opposite of concentration or samaadhi - Định.

LỊCH (lịch): (1) Calendar. (2) Law, regulation, rule; a destiny, a fate. (3) Years, time. A year.

LỊCH (trải qua, kinh qua): (1) to pass, pass through, to move. (2) To pass over, go over. (3) In order, successive. (4) Clarity. (5) To calculate. The calendar.

LỰ (lo nghĩ): (1) To think, to plan; to deliberate carefully (2) To be anxious about. Anxiety.

LỰ TRI (cái biết do suy nghĩ, cân đo): Discriminating knowledge; analytical knowledge, esp. as contrasted with non-discriminating praj~naa.

LỰC (sức mạnh, khả năng): (1) Strength, force, power, energy, ability. (2) Movement, function. (3) To endeavor, make effort. Forcibly, to strain, exert oneself. (4) A warrior, a knight (Skt. bala, sthaaman). (5) One of the 18 distinctive marks of the Buddha. (6) Spiritual power, occult power.

LỢI: (1) Benefit, profit, gain, advantage. (2) Sharp, intelligent, cutting, witty. (3) To serve a purpose.

LỢI THA: (1) To work for the benefit of others. To enlighten other sentient beings.

LỢI THIÊN (một cõi trời) (tầng trời thứ 33 thuộc Dục Giới): (Traayastrimsa); also "Đao lợi thiên", The 'Heaven of the Thirty-three (gods). One of the heavens in the realm of desire, it is located at the top of Mt. Sumeru. At each of its corners there is a peak, where eight gods dwell, and in the palace lives the Lord of the Heavens (Indra, Sakra).

LONG (Rồng): (1) Dragon. (2) An outstanding personage; a heroic character. (3) The emperor.

LONG TƯỢNG (rồng voi) (chỉ những cao tăng): A superior (in insight) monk.

LỮ (du hành, một đội quân, tên một quẻ Dịch) : (1) A journey, trip. (2) To go around, travel. (3) In the ancient military, a division of five hundred soldiers. (4) Many people, a crowd. (5) A festival. (6) One of the hexagrams.

LỮ TRANG (hành trang để đi du lịch): A (monk's or nuns) travelling outfit.

LƯỢC (sơ lược): (1) To grasp, handle, deal with, treat, (2) A plan, a plot. (3) A border, edge; realm. (4) Simple, abbreviated, outlined. Brief and to the point.

LƯỢNG (đo lường): (1) To measure, fathom, gauge, surmise, think about, consider. (2) amount, extent, limit (maatrayaa, mita). (3) The area (breadth) of a certain place. (4) The size of a body (pramaana). (5) The method of cognition, sequence of cognition, basis of cognition, basis of consciousness. (6) The basis of the teachings. (7) Standard, norm, level. Proof, evidence (praamaanya).

LƯƠNG (tốt lành): (1) Good, excellent, virtuous, skillful. (2) Justifiable, appropriate, satisfactory. (3) Very, extremely. (4) Truly, basically, fundamentally.

LƯƠNG DO (bởi vì): For exactly this reason, precisely because of...

LƯỠNG ĐẦU (nhị bên, đối cực) (Rắn 2 đầu): (1) Two heads. (2) Two extremes, two directions. (3) a two-headed snake; the person who sees one of these is doomed to die soon.

LƯỠNG TÔNG (2 tông phái): 'Two sects' of the early Joseon dynasty in Korea. The Seon Thiền (Zen) sect, which emphasized meditation and the Kyo - Giáo (doctrinal) sect, which emphasized scriptural study. Due to governmental restrictions, these two were eventuall forced to combine into one main school of Korean Buddhism, represented by

the Chogye sect.

LƯU (chảy, dòng nước, một chi phái): (1) To flow, to drift; a current, a flow, a stream. (2) A distinct school, style, or ideology, in the arts or some type of learning. A class, a set. (3) To float, drift, wander, lapse. Unstable. (4) Synonymous with Lậu 'outflow,' which means defilement Phiền não (fan-nao).

LƯU (giữ lại): (1) Stop, stay, keep, detain, remain. (2) Be limited to, be confined to. (3) To put to an end; to cease. Pull to a halt.

LƯU (họ): Liu-ch'iu, from Nan-yang ni-yang during the period of the Northern and Southern dynasties in China. Originally an official, he left the active life to study Buddhism. He is known for his explanations of the theories that the "good do not receive rewards" and Đốn và Tiệm giáo - "sudden and gradual" teachings. He also established a prototype theory regarding the five periods of the Buddha's teaching. He lectured and commented on the Kinh Pháp Hoa: Lotus Suutra and the Kinh Niết Bàn: Nirvaana Suutra. Died in 495 at the age of 58.

LƯU BỐ (truyền khắp): (1) To disseminate to the world, to spread the teaching afar. (2) A word or expression that is generally understood in daily secular speech.

LƯU CHUYỂN: (1) 'Continuity'. The ability of conditioned elements to continue in the action of cause and effect without stopping. One of the conditioned elements not concomitant with mind in Consciousness-only theory. (2) sa.msaara. deluded transmigration through life and death.

LƯU LÃNG (trôi giạt, lông bông): To wander aimlessly.

LƯU LY (một loại ngọc): Emerald, glass.

LƯU LY (một loại ngọc): The jewel lapis lazuli.

LƯU NGẠI (trở ngại): Hinder, block, stop up.

LƯU THÔNG (truyền bá): The transmission and spreading of the Buddha's teachings.

LƯU THÔNG PHẦN (phần kết quả của một cuốn hay bộ kinh): The last section among the three sections into which Buddhist scriptures are analyzed. The section assigned to the disciple, in order to perpetuate the transmission of the teaching to later generations.

LUẬN (bàn bạc): (1) Explanatory treatise(s) written by Indian Buddhist philosophers (saastra). (2) Luận tạng: The abhidharma division of the Tripitika. (3) Explanatory notes; comments (vyaakhyaa). (4) Ưu Bà Đề Xá: upadesa; (5) Debate, discussion, argument (vaada, pravaada). (6) To think, consider. (7) To take up, to treat, make an issue of, comment on.

LUÂN (bánh xe): (1) A wheel; something wheel-shaped; circular. Roundness. (2) A vehicle, cart. (4) Vertical. (4) High and great. (5) To spin, turn.

LUÂN CHUYỂN (xoay vòng): (1) to function variously. (2) Dancing. (3) Revolution, rotating, revolving.

LUÂN CHUYỂN = LUÂN HỒI: To turn like a wheel. To spin aimlessly, to repeatedly pass through life and death. In Buddhism, equivalent to Luân Hồi.

LUÂN HỒI (quay tròn): (sa.msaara); 'transmigration.' Also written as (1) The original meaning of sa.msaara is "flow together." This is the expression of the ancient Indian idea that all living things repeatedly pass through life and death. Like a continually spinning heel, sentient beings are reincarnated and die without end. In Buddhism, one is said to transmigrate through the triple realm (desire, form and formless) and the six destinies (god, demigod, human, animal, hungry ghost, hell- being). However, this original word sa.msaara in modern Sanskrit and Hindi usage means "world" or "within the world." This usage can be traced back to a fairly early period. Accordingly, when the term Luân Hồi (lun-hui) is found in Chinese Buddhist texts, it should not be simply understood as 'reincarnation.'

LUẬN THỨC (tên sách): The Vaada-vidhaana; a work written by Vasubandhu on Buddhist logic. "Syllogistics".

LUẬT (luật lệ, giới luật): (1) Rule, law, precept, condition, norm. (2) To take as a model. (3) Musical scale. (4) A genre of Han poetry. (5) A Buddhist sect: the Vinaya sect.

LUẬT NGHI (nghi thức và luật lệ) [Note: tiếng noun mà tác giả lại dịch như tiếng verb]: To control, restrain, suppress, prevent, ward off, resist. To suppress evil and do good action.

LUẬT THÍNH = GIÀ TỌA: To sit cross-legged in the "Lotus" posture.

LUNG (điếc): (1) Deaf; deaf person. (2) Obscure, unclear.

LỤC (ghi lại, bản ghi lại): (1) To record. (2) A written record.

LỤC BA- LA- MẬT: The six perfections. The pure practices of the bodhisattva which are all carried out with an attitude of detachment from personal gain (based on the wisdom of emptiness). They are charity, morality, patience, effort, meditation and wisdom. One text that gives and in-depth discussion of the Perfections is the Kinh Thủ Lăng Nghiêm Tam Muội: Suuramgama-samaadhi-suutra (T vol 15, p. 629-645).

LỤC DỤ (Sáu ẩn dụ): "Six metaphors" (1) In the Kinh Kim Cương: Diamond Suutra, six examples of emptiness and impermanence: Dream, illusion, foam (bubbles), shadow, dew and lightning - Sáu thí dụ của kinh Kim Cương: Mộng, Huyễn, Bào, Aûnh, Lộ, Điển (T vol. 8, p. 752b). (2) In the Kinh Duy Ma Cật: Vimalakiirti-nirdesa-suutra they are: illusion, lightning, dream, fire, the moon reflecting in the water and the images reflected in a mirror. (3) In the Quán Phật Tam Muội Hải kinh (Kuan-fo san-mei hai ching) (T 643) the six metaphors reflect the various virtues of remembering the Buddha's name. (naka p="1460c") (4) In Gihwa's O ka hae seoreui Ngũ Gia Giải Thuyết Nghị, the six metaphors are six colors which represent six aspects of the enlightened

mind. HPC 7.15c3-15

LỤC HẠNH (Sáu hạnh): (1) The six practices (of the bodhisattva), i.e., the six perfections Lục độ. (2) In the Kim cương tam muội định, the practice of the ten faiths, ten abidings, ten practices, ten returnings of merit, ten bhuumi and equal enlightenment.

LỤC HÒA KÍNH (Kính trọng nhau bằng Lục hòa): Six ways that Buddhist practitioners should live in harmony and be sensitive and caring towards each other: (1) Thân hòa: To unify their respectful deportment to be the same; (2) Khẩu hòa: To unify their chanting; (3) Ý hòa: To unify their purpose; (4) Giới hòa: to unify their practices of purity; (5) Kiến hòa: to unify their view; (6) Lợi hòa: to unify their benefits. Other sets of six may be seen in various scriptures. (naka p="1461")

LỤC ĐỘ (Sáu độ, sáu Ba- la- mật): The Six Perfections (paaramitaas). Same as Lục Ba la mật: charity, morality, patience, effort, meditation, wisdom. The six excellent practices which lead one to the "other shore" of liberation.

LỤC PHÀM: The six non-enlightened realms among the ten realms Thập giới: Hell, hungry ghost, animal, asura, human, god. See Lục phàm Tứ thánh (liu-fan shih-sheng).

LỤC PHÀM TỨ THÁNH (sáu nẻo phàm phu, bốn đường Thánh đạo): Ten Realms. The first six are the unenlightened worlds of hell-being, hungry ghost, animal, asura, human and god. The latter four are the enlightened world of Thanh văn, Duyên giác, Bồ tát và Phật: sraavaka, pratyekabuddha, bodhisattva and Buddha

LỤC TẶC (sáu tên ăn trộm, sáu thằng giặc): The "six thieves." The six faculties of eyes, ears, nose, tongue, skin and mind which engender affliction.

LỤC THẬP NHỊ KIẾN (62 loại quan điểm ngoại đạo) : Sixty-two (mistaken) views. Varying versions of the sixty-two can be found in the (Sáu đường, còn gọi là lục đạo, lục thú): Vimalakiirti-nirdesa- suutra, the Mahaaparinirvaana-suutra, the Abhidharmakosa-bhaasya and others.

LỤC TỔ ĐÀN KINH (tên sách): The Platform Suutra of the Sixth Patriarch. Centered on the discourse given at Shao-chou - Thiều Châu temple by the Tổ sư Huệ Năng: 6th Ch'an patriarch Hui-neng, this text contains all his recorded sayings and doings. The most important topics of the discourse are sudden enlightenment, the direct perception of one's true nature and the unity in essence of giới, định, huệ: siila, dhyaana and praj~naa. The so-called Southern (sudden) school of Chinese Buddhism based their doctrine on this extremely influential scripture. Translated into English by Philip Yampolsky.

LUYỆN: (1) To forge, temper (metal). (2) Drill, train, improve, cultivate, discipline, practice. (3) To knead. (4) Boil off, polish, refine.

LUYỆN (rèn kim loại bằng lửa) (rèn luyện): To forge metal; burn out impurities in the furnace. Also a metaphor for the physical and spiritual purification of the human being.

LY (lìa): (1) To separate from, to leave, to put distance between. (2) To be free from. To be separated from. Distant from, apart from. (3) To be scattered. (4) Brightness; one of the hexagram symbols in the I Ching. (1) to stop evil actions. (2) Detachment, abstention, distancing. Abolition, exclusion. Transcendence, separation, removal (esp. of defilements) (virati, parivarjana, varjana, varjita). (3) To be separate from the nature of something else (tiraskrta). (4) Separation from the world (nirvaana, nihsarana, nihsara). (5) To escape, be freed, be delivered from, get out of.

LY CẤU ĐỊA (một trong Thập địa): The 'stage of freedom from defilement' of the 'ten stages' of the path of the bodhisattva. The practitioner, abiding in reality, is able to enter the dust of the world of sentient beings, yet remain detached.

LY NHIỄM (lìa ô nhiễm): Freedom from defilement. The removal of taint in the mind (vairaagya, prahaana, viitaraaga).

LÝ (lý lẽ, lý thuyết, chân lý): (1) The lines or grain in precious stone. (2) Logic, reason; a theme. Theory. (3) The fitness of things; right, as an abstract principle. Truth, reality. (4) Original truth or principle; universal principle. (5) Connected with the prior meaning, this term was invested with a special meaning by the Hua-yen school, as the underlying "noumenon" or principle of emptiness contained in and which contains all individual phenomena.

LÝ GIÁO: (1) The teaching of non-discrimination between principle and phenomena. (2) Non- discriminated true reality and provisional explanation.

LÝ PHÁP GIỚI (phương diện tuyệt đối): The view of the dharma realm as the perception of all things in the universe as true thusness. The dharma-realm of noumenal principle. In Hua-yen thought, the second of the four dharma-realms.

LÝ THỂ = BẢN THỂ: (1) The essence of myriad existences. (2) Mahaavairocana.

LÝ TÍNH (chân lý, cội nguồn): One mind, original nature. The sameness of principle and nature. Unchanging nature. True thusness. The world of true thusness witnessed by non-discriminating wisdom that has penetrated to the emptiness of self and existence.

LÝ TRÍ (chân lý và trí huệ): (1) Principle and wisdom. (2) Undefiled wisdom. The wisdom of emptiness.

-ooOoo-

M MA: (1) Evil spirit, evil demon, demon king. The demon king of the sixth heaven of the desire realm. In the same vein, "defilement," or hindrances to enlightenment. An abbreviated transliteration of the Sanskrit, which means "to kill." (2) Magic. Magical power.

MA (cây gai): Hemp.

MA (mài, giũa): (1) To polish (a jewel, mirror, etc.) (2) To polish one's character or learning.

MA (rờ, xoa, mài): (1) To polish. (2) To touch, feel. (3) Draw near, come close. (4) decrease, diminish, disappear. (5) Transliteration for the Sanskrit and Pali sound ma.

MA (sao?): (1) Small, minute. (2) A question mark. How? Why?

MA CỐC BẢO TRIỆT (tên người, đệ tử của Mã Tổ): Ma-yu" Pao-ch'e - The Ch'an master Pao-ch'e who lived at Ma-yu" monastery. He was an active transmitter of the Buddha-dharma which he received from Ma-tsu Tao-i.

MA DA (huyễn hóa): (maayaa) Illusion .

MA- DA PHU NHÂN (thân mẫu của Đức Thích Ca Mâu Ni): A transliteration of the Sanksrit and Pali Maayaa, the name of the mother of Saakyamuni.

MA- HA (lớn lao): A transliteration of the Sanskrit mahaa, which means "great."

MA- HA CA- DIẾP (tên người): Mahaakaasyapa; the foremost of the Buddha's disciples. After the Buddha's death, he became the head of the community of monks.

MA- HA- DIỄN (Đại thừa): A transliteration of the Sanksrit mahaa-yaana, meaning "great vehicle." Usually written in Chinese as Đại thừa.

MA- HA TĂNG- KỲ LUẬT (bộ luật Ma- ha Tăng- kỳ): The Mahaasaamghika Vinaya.

MA- HA- TÁT (từ tôn xưng một vị Bồ tát): A transliteration of the Sanskrit mahaasattva. A term of respect for a bodhisattva. One possessing great determination for enlightenment. An outstanding personage.

MA- HÊ - THỦ - DIÊN (Âm của Mahe Svara): A transliteration of the Sanskrit Mahesvara.

MA- HÊ THỦ- LA (Đế Thích): Makeishura A transliteration of Mahesvara. A reference to Indra or Siva.

MA- KIỆT- ĐÀ (địa danh): Magadha. An old name for Biharu, located on the south part of the Ganges river. The places of the Buddha's enlightenment.

MA NGOẠI = THIÊN MA NGOẠI ĐẠO: A contraction of Thiên Ma Ngoại Đạo -"Evil demons and heretics" who slander and transgress the Buddha-dharma.

MA NI CHÂU (ngọc Ma- ni): The first two ideographs in this word are a transliteration of the Sanskrit mani. (1) A general term for jewels or gems. Also the "Mani-jewel." It is said that jewels have the virtue of being able to drive away evil, clarify muddy water. (2) An abbreviation of the term cintaa- mani - Chấn- đa- ma- ni, a jewel that appears as any rare jewel that one thinks of. Priceless gem.

MẪN (thông minh, nhanh nhẹn): (1) To hasten; fast. (2) Clever, smart, intelligent. (3) Active, prompt, earnest, diligent. (4) The big toe.

MẪN (thương): (1) To sympathize with; to pity; to grieve, to worry.

MẬT: (1) Secret, quiet, hidden, unknown. (2) Tiny, subtle. (3) To cover, to conceal. (4) To approach, come near.

MẬT HỮU (sự hiện hữu ẩn tàng): "Mysterious existence;" true existence, Buddha-existence.

MẬT NGHIÊM: The 'land of mystic glorification;' The 'mysteriously adorned land.' Also written Mật Nghiêm Tịnh Độ . The Pure Land of Vairocana (Tỳ Lô Giá Na) Buddha which is described in the Đại Thừa Mật Nghiêm Kinh.

MẬT NGỮ (ngôn ngữ ẩn tàng): (1) The teaching by the Buddha which contains the truth in a profound way and is not readily understandable. For example, in the Nirvaana-suutra, the Buddha's teaching of the eternal existence of the tathaagata. (2) A mantra - Chú or dhaarani- Đà- la- ni ; 'Esoteric speech.' (3) An expression of the absolute, of non-duality.

MẬT TÔNG (Chân Ngôn): term for Amitaabha (A-di- đà-Phật) .

MẬT Ý (ý nghĩa ẩn tàng): (1) Not clearly explained. An explanation possessing a special meaning. A concealed, but essential meaning (abhipraaya, sa.mdhaaya). (2) Deep or profound meaning. A point that is hard to grasp. (3) As opposed to the "express teaching"- Hiển giáo, a situation where the original teaching has been concealed in favor of presenting a easier, or more expedient teaching. (4) The Buddha's meaning - Phật ý.

MẪU (mẹ): Mother, mama. In the Esoteric sect, an object of offerings (jananii) (naka p="1361b")

MÂU (lớn, tiếng kêu của trâu bò): (1) The "moo" of cattle. (2) To benefit, make a profit. (3) Great, large.

MÂU- NI (âm của ‘Muni’ [Sankrit]) (Thánh giả, người tu hạnh yên lặng): (1) A transliteration of the Sanskrit muni, which means 'saint' or 'sage.' (2) An abbreviation of the transliteration Saakyamuni--the Buddha. (3) Muni by itself refers to the adept's practice of silence.

MẬU (sai lầm, nói bậy): (1) An error, mistake. (2) To be mistaken. (3) To differ from; be different from. Break, violate. (4) To lie, deceive, mislead.

MẶC (im lặng): (1) Be quiet, be silent. (2) Silence, quiet.

MẶC NHIÊN (im lặng): (tuusniimbhaava). Be silent.

MẠC (bao la, yên lặng, lãnh đạm): (1) Vague, obscure, vast, boundless. (2) Careless, indifferent.

MẠC (chớ, đừng): (1) No, not, there is not - Vô . (2) Must not, do not. (3) Extensive, great. (4) To decide, to fix, to plan.

MẠC NHIÊN (chểnh mảng): Vague, obscure.

MẠCH (mạch máu, mạch lạc): (1) Vein, artery. (2) The flow of blood. (3) Reason, logic, circumstances. The linear continuation of something.

MẠCH- LẠC (tương quan): Literally the "flow of the veins." In textual studies it is used as a metaphor to refer to a line of reasoning; a reason, an argument or doctrine. Linear.

MẠN (kiêu căng): (mana). 'pride,' 'arrogance,' 'self-conceit.' The defilement of depending upon the ego, considering oneself higher or better than others. In the Abhidharmakosa-bhaasya it is one of the indeterminate elements, while in the doctrine of the Fa-hsiang school, it is one of the six primary defilements. It can be further subdivided into seven or nine types. This defilement afflicts even very advanced practitioners.

MẠT (rốt, ngọn, ngoài cùng): Branches, extremities, end. Surface, superfluous.

MẠT- NA THỨC (thức thứ 7, thức chấp Ngã): (manas). The manas consciousness, the function of which is to perceive the subjective position of the eighth consciousness and erroneously regard it as one's own ego, thereby creating ego attachment. According to the explanation of the Fa-hsiang school, it is the seventh of the eight consciousnesses and refers to the functioning of a consciousness of discrimination. Its root nature is that of consideration, but there is a difference between it and the sixth consciousness. Not consciously controllable, it is said to be a mind of a realm that gives rise to contradiction of conscious decisions, and to incessant self-love. Since it can also be called the movement of the human mind which sees the limits of human variation from within, it is necessary that for their basis of existence, humans have some fundamental thing that unceasingly continues and changes, serving as the ground for the sixth consciousness. This consciousness is also called the place where good and evil are eternally accumulated, and is theorized as the connecting realm between the mano-consciousness and the aalayavij~naana. The so-called 'origin of delusion', it is also called the 'stained mind', and is associated with the four defilements of self-delusion –Ngã si, self-view – Ngã kiến, egotism – Ngã mạn, and self-love – Ngã ái. It is the source of all egoistic tendencies.

MẠT THẾ= MẠT PHÁP (thời đại mà đạo pháp suy vi): (pascima-kaala). Future generation(s). A latter age (time period). The age of the decline of the dharma. Final age.

MANH (mù, đui): (1) Blind, blindness; a blind person. (2) Dark, obscure.

MAO LUÂN = KHÔNG HOA = HOA ĐỐM: (kesa-u.nduka) "Hair circles." A similes used in the way of that of sky-flowers – Không hoa . A metaphor for optical illusion that one sees in the sky as a result of impaired condition of the eyes.

MÃ TỔ ĐẠO NHẤT (tên người): Ma-tsu Tao-I - One of the most influential Ch'an masters in the history of Chinese Buddhism. He is said to have had a large numberof eminent disciples. His style of Ch'an had a deep influence on early Korean Seon Buddhism, as

many early Korean masters studied under Ma-tsu and his students.

MÃN (đầy): (1) Be filled, filled up; be enough, sufficient; be full, be whole, be complete. (2) To satisfy, to fulfill.

MÃN TỰ (nghĩa bóng chỉ giáo pháp liễu nghĩa [Đại thừa]): (1) The "full word" or complete teaching of the Buddha. (2) In Sanskrit, a reference to the combination of a vowel and a consonant to make a complete word.

MÃN TÚC (đầy đủ): (1) Fulfillment (of a desire or aim). To supply, to satisfy, to answer, to meet. To complete, to perfect. (2) The perfect, complete teaching.

MÃO (chi thứ 4 trong 12 địa chi. Giờ Mão từ 5 –7 giờ sáng): (1) The (4th) astrological sign of the Rabbit; east; 5-7 a.m. (2) To grow thick, be overgrown; luxuriant. (3) A hole for a cog or pivot

MÊ (u tối, mờ mịt, lầm lạc) Perplexity, doubt, ignorance, illusion, delusion. The opposite of enlightenment (vimoha, bhraanti, bhrama, sammuudha, visammuuddha). :

MÊ CHẤP (mê lầm và cố chấp): "Mistaken attachment." A bias resulting from a mistaken viewpoint.

MÊ MUỘN (buồn phiền mờ mịt): 'Deluded anguish.'

MÊ ĐẢO (mê lầm và lẫn lộn): Inverted and confused. Conceptualization regarding reality.

MÊ NGỘ (mê lầm và giác ngộ): 'Delusion and Enlightenment.'

MÊ VỌNG (mê lầm và mờ mịt): Confusion, craziness, fantasy, delusion.

MỆNH (sinh mệnh, vận mệnh): (1) Life, life span. (2) One's fate or destiny, especially as ordained by heaven - Thiên mệnh. (3) Rule, principle, order. Law, decree, command. Vận, Đạo, Sử

MỆNH CĂN (gốc mạng sống): 'Life force','life potential'. One of the fourteen elements not concomitant with mind in Abhidharma; one of the twenty-four elements not concomitant with mind in Consciousness-only. The potential energy for a lifetime of certain length, where the aalaya-vij~naana, as a result of the general effects of karma, has the power to exist for 50, 70 years, etc. This latent energy is contained in the 'verbal expression' seeds of the aalaya-vij~naana.

MÍCH (tìm kiếm): To search for; to seek, look for .

MIÊN (kéo dài): (1) Long, drawn out, continuous, prolonged, unbroken. (2) floss silk.

MIÊN (ngủ): (1) To sleep. (2) Be sleepy, get drowsy.

MIẾU (miếu): (1) A mausoleum; an ancestral shrine, ancestral hall. (2) Shrine, temple.

MINH (sáng, rõ ràng; Minh nhật, ngày mai): (1) Clear, bright. (2) To clarify, shed light upon, to brighten. To open, to reveal, to make manifest, to explain. To distinguish

clearly. (3) Sharp, intelligent, bright. (4) The Ming dynasty in China (1368-1664). (1) Knowing, consciousness. (2) The Vedas. (3) The wisdom of enlightenment; enlightenment (vidyaa). (4) Illumination (prabhaa, aaloka, avabhaasa). (5) Skilled, ingenious (kausala). (6) Tomorrow.

MINH (tối tăm, âm thầm): (1) Darkness, especially as a metaphor for ignorance. (2) To join perfectly; to be unified. (3) Occult, mysterious.

MINH CHỦ (tiếng tôn xưng một vị lãnh tụ sáng suốt): A wise and honest ruler. (naka p="1307")

MINH GIỚI (các cõi giới tối tăm): Dark realm(s), generally referring to the three existences of hell- being, hungry ghost and animal. More specifically--hell.

MINH HẠNH TÚC (1 trong 10 hiệu của Đức Phật): (vidyaa-carana-sa.mpanna). One who has consummated knowledge and practice. One of the ten epithets of the Buddha. Originally a Jain term that was borrowed by the Buddhists.

MINH LIỄU (hiểu rõ): (uttaana-kriyaa). To clarify. To understand clearly.

MINH ĐẮC (1 trong 4 thiện căn): Another name for the first of the 'four good roots,' that is, 'warmth' . In the way of the brightness just before sunrise, one has the predilection of the wisdom of awakening. This stage is called 'bright attainment.'

MINH NHẤT (thầm hợp) (dung hợp): Harmoniously unified so as to be indistinguishable.

MỖ (ai đó): A certain..(person or thing). Somebody, something.

MỖ GIÁP (ai đó, tôi đây): Someone or another; a certain person; somebody.

MÔI GIỚI (trung gian): Intermediary, agency, medium.

MÔN (cửa, khía cạnh, một giáo lý): (1) A gate, a door, an entrance or exit. (2) An aspect, a section. (3) A certain teaching. The place where one receives a teaching. (aaya-dvaara). (1) Principle, theory, viewpoint, standpoint, method (sarva-dharma-naya-kusala). (2) Method of teaching (paryaaya). Way of doing (something). (6) Teaching. (7) Aspect. (8) Mouth, head, face (mukha).

MỘNG: (1) To dream (2) A dream; dream images. (3) Dark.

MÔNG (che giấu, ngu dại, nhờ cậy): (1) To conceal. (2) Dull, stupid.(3) To receive, to get, to suffer, to undergo, to enjoy. (4) To be acted upon; passivity. Sometimes mixed in usage with N and C.

MÔNG MUỘI (mờ tối, u tối): Ignorance of the mind. Ignorance regarding reality.

MỘNG TƯỞNG: That which is seen in a dream. Illusion, fantasy.

MỘT (chìm): (1) To sink, be submerged, drown. (2) Finish, end, exhaust, be exhausted. (3) Exceed, pass, go beyond. (4) Disappear, die. (5) Negation, not.

MỤC (hài hòa): (1) Rice plant; a rice paddy. (2) Be discreet, careful, prudent, cautious. (3) Soft, gentle, harmonious. (4) Happy, joyful. (5) Beautiful, sublime.

MỤC (mắt, điều quan trọng, tiêu đề): (1) The eye, eyeballs. The organ of vision. (2) To regard; to look on. (3) Chief, the most important. (4) A list, an item. Headings or chief points of concern. (5) Degree, extent; order.

MỤC- KIỀN- LIÊN (tên người) = MỤC- LIÊN: See Mục Liên

MỤC- LIÊN: Maudgalyaayana, one of the ten principal disciples of Saakyamuni, renowned for his occult powers. He was born in Kolita, a northern area of Raajagraha in Magadha. Prior to his conversion to Buddhism, he was, along with Saariputra, a disciple of the skeptic philosopher Sa~njaya. He was especially famous for his development of supernatural powers, and is said to have accomplished many miracles during his association with the sangha.

MỤC NHÃN (thấy biết của phàm phu, mắt thịt): "Earthly vision." The eyes of worldlings that perceive physical matter. The lowest of the five levels of vision (maa.msa-cak.sus).

MỤC TƯỞNG (quán tưởng bằng hình ảnh): Mental images derived from what one has seen with the eyes. HPC 7.167a

MUỘI (mờ, không rõ): Totally obscuring. Poor eyesight; unclear vision.

MUỘI (tối, mờ): (1) Dark, dim, unclear, obscure. (2) Dawn, daybreak. (3) To suppress, to appropriate. (4) To cut.

MUỘN (buồn bực): (1) To be agonized, anguished, worried, troubled. Be sick at heart. (2) Dark, obscure, unclear. (3) Be depressed.

MƯU (tính toán, dự trù): (1) Plan, devise, scheme. (2) Counsel with. (3) Have in mind, aim at. (3) Deceive, cheat, impose upon. (4) A plan, scheme, plot, stratagem.

MỸ (đẹp): (1) Beauty, grace, charm. (2) Beautiful, fine, lovely, good-looking. (3) Sweet. (4) Noble, handsome. (5) To beautify, to improve. (6) To praise, to laud.

-ooOoo-

N NA (kia), âm của chữ 'Na': (1) Many. (2) Peaceful. (3) Beautiful. (4) How, why, which, what. (5) That, there. (6) Transliteration of Sanskrit sound "na".

NA CÁ (cái nào, điều nào, chuyện nào): Which one, who?

NA-DO-THA (vayu ta): một con số rất lớn không đếm được: A transliteration of the Sanskrit nayuta, which means a vast number of something. Billions, trillions, incalculable.

NA- LIÊN- ĐỀ- DA- XÁ (tên người): Narendrayasas, a monk of Uyana, northwest India, 6th century C.E. Translator of the Candra-garbha -Đại Tập Nguyệt Tạng Kinh, Suurya-garbha -Đại Tập Nhật Tạng Kinh and other suutras.

NĂNG (có thể, khả năng, chủ thể <-> đối tượng [Sở]):(1) Able to, may, can. (2) Talent, power, ability. Function, activity. (3) Skillfully, well, proficiently. (1) 'Subject' or 'subjective aspect' as opposed to 'object(ive)' . (2) Efficacy, capability. Talented.

NĂNG- BIẾN- KẾ (khả năng phân biệt, khả năng chấp ngã) <-> SỞ- BIẾN- KẾ: 'Subjective discrimination.' The complement of Sở Biến Kế. The action of discriminating thought carried out by the sixth and seventh consciousnesses that regards all objects as being 'self' or 'existence.' This is according to the explanation of Dharmapaala. Therefore it refers to the subjective aspect of the sixth and seventh consciousnesses attaching to self and existence. According to Dharmapaala, it is dependently arisen, and has real existence.

NĂNG DUYÊN (có khả năng nhận ra, phân biệt đối tượng) <-> SỞ DUYÊN: (aalambana) The subject which cognizes the object. As opposed to Sở Duyên.

NĂNG QUÁN (chủ thể quán sát [quán tưởng]): (pariik.saka). Subject. The subjective viewpoint. The inquirer.

NĂNG QUÁN SỞ QUÁN (chủ thể và đối tượng quán tưởng): The observer and the observed. The subject and object in a conscious function.

NĂNG QUY = CHÚNG SINH: Dependence. The one who is dependent (i.e., sentient being).

NĂNG SINH (có khả năng sinh ra): That which has the nature of production (prasava-dharmin). That which will yield a result. (2) Producer, maker. The subject which produces.

NĂNG- SỞ (chủ thể và đối tượng): Subject and object. Seeing the world in a dualistic subject/object way.

NĂNG TÁC = TÁC NHÂN (người làm một hành động): (1) The subject of an action. (2) An abbreviation of .

NĂNG THỨC (khả năng tri nhận): (vijaanaati); the operation of knowing. A definition of the special characteristic of consciousness.

NĂNG THUYÊN (lời giải thích) <-> SỞ THUYÊN (điều được giải thích): That which is expressed in words. Sentences that explain the meaning and content of the suutras and so forth. As contrasted to Sở thuyên. The explanation of the meaning of the suutras and saastras, as opposed to the suutras and saastras explaining something.

NẠP TỬ (người xuất gia): A Buddhist monk or nun.

NAM NHẠC NHƯỢNG (tên người), đệ tử của Lục Tổ, thầy của Mã Tổ, đọc đủ là Nam-Nhạc Hoài- Nhượng: (677-744) A Ch'an master of the T'ang dynasty, more commonly referred to as Huai-jang - Hoài Nhượng (Huai-jang).

NAM THIỆM BỘ CHÂU (1 trong 4 châu theo quan niệm vũ trụ thần thoại Phật giáo): One of the Four Great Continents in Indian Buddhist mythological cosmology. Skt.

Jambuu-dvipa.

NAN (khó): (1) Hard, difficult, grievous, troublesome. To regard as difficult; to contend with. (3) Difficulty, trouble, suffering, hardship. (4) A kind of bird. (5) To drive away pestilence. An enemy. (6) Denunciation, criticism, censure. (7) Debate, discussion, argumentation. (8) An abbreviation of Nan- Đà, one of Saakyamuni's ten primary disciples.

NAN ĐẮC (khó được): 'Difficult attainment.' The eighth of the 'ten practices' stages in the path of bodhisattvahood.

NAN ĐÀ (tên người): Nanda, who lived in the sixth century C.E. in Northern India. Considered to be one of the 'Ten Great Masters' of the school of Consciousness-only. He put forth the theory of "newly perfumated seeds" and the theory of the two aspects of subject and object [tướng phần, kiến phần]. He is said to have written a commentary on the Du Già Sư Địa Luận - Yogaacaarabhuumi-saastra, but it is not extant. His exact dates of birth and death are uncertain.

NÃI CHÍ QUẢNG THUYẾT (vân vân và vân vân): And so forth...; and etc., etc. Usually marks the end of the quote.

NÃO (buồn rầu): (pradaasa). 'Vexation.' One of the lesser defilement elements listed in the Abhidharmakosa-bhaasya. The mental action of self-affliction in coming to know one's bad actions as bad actions and being stuck with this knowledge, yet not benefitting by the remonstrances of others. A facet of the primary dharma of 'enmity.' In the doctrine of the Fa-hsiang school, one of the twenty secondary defilements . The mental action of self-affliction due to recollection of the past or present people, places and things that are "unsuitable." :

NÃO (não, óc, thông minh): (1) The brain; brains. (2) The head. (3) Intelligence. (4) The mind.

NÊ- HOÀN (Niết- bàn): A transliteration of the Sanskrit "nirvaana". The cessation of all afflictions. More commonly transliterated as "Niết-Bàn".

NÊ ĐOÀN (cục bùn): Mud; hardened mud (mrt-pinda).

NGẪU (số chẵn, phối hợp, tình cờ): (1) Even number, couple. (2) Man and wife; friend. (3) A mate; to mate. (4) An image, an idol. (5) Same kind. (6) Accidental. Occasional, rare.

NGẠ (đói): To starve; suffer from severe hunger. Suffer from starvation.

NGẠI (trở ngại, ngăn cản): (1) To obstruct, disturb, hamper, impede, hinder, block off. (2) An obstruction, an obstacle, a hindrance.

NGÃ (tôi, mình): (1) I, my, we, me, our. Subject (aatman. (2) In Buddhism, the equivalent of the Indian concept of aatman, an eternal, unchanging "self." It is the belief in such a self that Saakyamuni Buddha refuted in his teachings. (3) Attachment to self; self-consciousness; the thought of "I." :

NGÃ ÁI (yêu cái "tôi" của mình): 'Self-love'. Attachment to self.

NGÃ CHẤP (cho cái "tôi" có thực mãi mãi): The attachment of ordinary people to self.

NGÃ KIẾN (nhận thức cho cái "tôi" là có thực, vĩnh viễn): 'Self-view'. The view, or belief in, an eternally existent soul or aatman.

NGÃ MẠN (cho cái "tôi" của mình là hơn cả): 'Self-pride', or simply pride.

NGÃ ĐỨC (một trong 4 đức của Niết bàn): Thường, Lạc, Ngã, Tịnh: One of the "four virtues of Nirvaana" in the Nirvaana-suutra. Weonhyo says: "To be free from the view of self and the view of no- self." (YC: HPC 533D, 19)

NGÃ PHÁP (cái "tôi" và hoàn cảnh mà nó sống): The teaching that self and elements both exist. Originates from Saakyamuni's original teachings for lay people who could not understand the teaching of emptiness.

NGÃ SI (chấp chặt cái "tôi"): One of the four primary defilements. Delusion regarding the self (aatma- moha). Ignorance which acknowledges the existence of a self.

NGÃ TƯỚNG (những biểu hiện do chấp ngã): The appearance of self, or self-aspect (aatma- sa.mj~naa). In the Yu"an chu"eh ching (T 842, p. 919b) this appearance of self is shown to be the primary hindrance to enlightenment, and is the first of the "four appearances" (l‘Š). The appearance manifested by mistaken conceptualization that seems to be a self, which ordinary people attach to as being inherently existent. The term Ngã Tướng (wo-hsiang) also appears in the Diamond Suutra and the Suurangama-suutra.

NGHỆ (đến): (1) To reach to, arrive at. (2) To go, to advance. (3) To reach a deep level in one's field.

NGHI (nên, thích hợpï): Right, fitting, ought, seemly, fit, suitable. Should. That which is appropriate at a certain time.

NGHI (nghi thức): (1) Rule, pattern, model, example. (2) Ceremony, affair, case, matter. (3) Deportment, manners. (4) A present. (5) Instrument, apparatus. (6) A fine (handsome) appearance.

NGHI (nghi): Doubt; to be in doubt, to be perplexed. To be doubtful about; doubtful. To be troubled. (vicikitsaa): 'doubt, 'suspicion'. The mental action of inability to be resolved to the reality of delusion/awakening and cause and effect. In the Abhidharmakosa-bhaasya it is listed as one of the indeterminate elements, while in the doctrine of the Fa-hsiang school, it is counted as one of the six primary defilements, and one of the ten 'secondary dullnesses.' Also the vascillatory indecisiveness of the mind regarding an object

NGHI ĐOÀN (khối nghi): (1) The solidification of doubt at the bottom of one's mind. (2) In k'ung-an practice, this condition is used for positive purposes, referring to the increased focus on the k'ung-an "doubt-mass." :

NGHI- QUỸ (luật lệ, mẫu mực): Rule, law, pattern, norm, tradition.

NGHI VÕNG (lưới nghi): "Net of doubt," "web of doubt." A net as a metaphor for the way doubt entangles and binds the mind of true awakening.

NGHIÊM: (1) To adorn. (2) Commanding, strict, awe-inspiring, glorious. (3) Strict, severe. (4) To warn, to admonish.

NGHIỆM (xem xét): Test, attempt, investigate, inspect, verify, check, examine. (2) Sign, indication, omen.

NGHIỆP: (1) Activity, action, function (karman, karma). (2) Human activity; behavior, conduct, which is included in the three divisions of intention, speech and bodily action (shen). (2) The traces, remainder or results of these three kinds of karmic activity; the latent functional energies--causes and conditions coming from the actions which will eventually bring about some other result. (3) Harmful, evil or deluded activity. (4) Pure experience (anubhaava). (5) To endeavor, to make effort; to strive (vyaayama). (naka p="406b") :

NGHIỆP CHƯỚNG (chướng ngại do nghiệp): (karma-aavarana). The 'hindrance of karma.' The hindrance of evil karma. (2) The hindrances that are produced as a result of evil actions.

NGHIỆP DỤNG (tác dụng của nghiệp): Function, activity, action. 'Karmic activity.' (kriyaa).

NGHIỆP NHÂN (nhân của nghiệp): 'A karma-cause', a good or evil act as the cause of a good or evil effect.

NGHIỆP THỨC (sự nhận thức do nghiệp mà có): 'Activity consciousness'; in the sense that through the agency of ignorance an unenlightened mind begins to be disturbed or awakened. Because of the ignorance that does not perceive that the suchness of all dharmas is originally equal and of a single taste, there is the rising of this unenlightened, mistakenly conceptualizing consciousness. Roughly equivalent in meaning to(chuan-shih).

NGHIỆP TƯỚNG (hình thức của nghiệp): (karma-a~njana). (1) The expression of karma. (2) In the Awakening of Faith, one of the 'three marks' (the mark of karmic ignorance in addition to the subjective mark and the objective mark). The fact that the pure mind begins to awaken in dependence upon original ignorance. (3) The characteristic of karma.

NGHIỆP TRÍ (trí thế gian, trí sinh tử): (1) Karma and praj~naa; action and wisdom. (2) Karmic (defiled) wisdom.

NGHỊ (luận bàn): (1) Speak, converse, discuss, consult, hold a discussion, have a conference. (2) Debate, argue, hypothesize; explain, clarify. (3) A discussion, conference. (4) A thesis.

NGHỊ = NGHĨA: (1) Right, correct. (2) Reason, line of thought, theme, principle. (3) Good, appropriate.

NGHĨA (đạo nghĩa, ý nghĩa): (1) In Confucianism, justice, righteousness, morality, right conduct. (2) Meaning, purport, interpretation. -- (1) Affair, object, thing, substance. That which is expressed in words (artha, don). (2) Meaning, especially as expressed in a form of literature. Gist, motive, purpose (artha); words (vacana). (3) Reason, or matter. (4) Truth – Đạo lý. Correct, true teaching.

NGHĨA TỊNH (tên người): I-ching (635-713) A T'ang period monk originally from Shantung. Inspired by the accomplishments of such monks as Hsu"an-tsang and Fa-hsien, he traveled to India to study Buddhism. During his 25 year stay, he traveled through more than thirty states, gathering many Sanskrit texts. Later, after his return to China, he translated some 50 texts in 230 fascicles, concentrating particularly on Sarvaastivaada and Vinaya works.

NGHĨA TƯƠNG (tên người): Euisang (625-702) One of the most eminent early Silla scholar-monks. He was a close friend of Weonhyo – Nguyên Hiểu. He traveled to China, studying at Mt. Chung-nan as a student of the influential Hua-yen master Chih-yen – Trí Nghiêm and as a senior colleague of Fa- tsang – Pháp Tạng. He became an expert in Hua-yen doctrine and was the founder of the Korean Hwaeom school. He was famous as a temple builder. Most well-known among his writings is the Chart of the Avatamsaka Single Vehicle Dharmadhaatu – Hoa Nghiêm Nhất Thừa Pháp Giới Đồ, but he also wrote several other Hwaeom-related works.

NGHĨA UYÊN (tên người): Gien - A master of the Hossou sect in Japan. He was abandoned in infancy but found and taken to a palace of Emperor Tenchi, where he was raised. He entered the priesthood by imperial order and studied Hossou under Chihou of the Gangouji in Nara. In 703 he was given the title of Soujou and died in 728. His disciples include Gyouji and Rouben.

NGHỊCH (ngược): (1) To disobey, rebel, oppose; disagreeable, contrary, rebellious. (2) Inverse, reverse, opposite, unnatural, wicked, contrary. (3) To meet, to accord with. (4) To anticipate.

NGHỊCH THUẬN (ngược xuôi): (1) Offensive and pleasant. Contrary and comfortable. (2) To be contrary to; to oppose, to offend.

NGỘ (gặp): (1) To encounter, meet, interview. (2) Happen, occur. (3) Receive, entertain, deal with. (4) To be appointed to or promoted to.

NGOA (lầm lẫn, lời nói láo, nói láo): (1) Error, mistake. (2) To err. (3) Lie, deception, to lie, deceive. (4) To speak with a rural accent or local dialect; a local dialect or rural accent. (5) To change, transform.

NGỘ (lầm): (1) To err, to make a mistake. (2) Mistake, error, failure.

NGÔ (tên một triều đại thuở xưa, họ): (1) The name of an ancient Chinese kingdom: (a) during the Spring and Autumn period, Wu was a powerful kingdom which was defeated by the Yu"eh kingdom; (b) the most easterly of the Three Kingdoms (A.D. 229-280) approximately comprising Chekiang. (2) Clamorous, noisy; to bawl. (3) A common Korean and Chinese surname. (3) The Japanese pronunciation of a Chinese ideograph which is derived from its original Chinese Wu pronunciation, rather than Han - Hán: (Š¿) pronunciation. Many Buddhist words use this pronunciation.

NGỘ (thức tỉnh, giác ngộ): (1) To awaken to, apprehend, perceive, become aware. Apprehension of reality. Synonymous with Giác (chiao, chu"eh). Enlightenment, realization; Japanese satori. (2) Theoretical understanding.

NGỘ TÍCH (dấu tích của sự giác ngộ): The marks of enlightenment.

NGOẠI (ngoài): (1) Outside, external to, other than. (2) Also, besides, in addition. (3) The external part. External; external world (baahya). (4) Heterodox, schismatic, opposing belief.

NGOẠI KINH (kinh điển của ngoại đạo): A work that is classified as non-Buddhist, or as Buddhist but not truly ascribed to the Buddha.

NGOẠI ĐẠO: Heretic; non-Buddhist. To miss, mistake or be off the true way. A follower of mistaken theories. (1) In Indian Buddhism, other religious teachings than Buddhism, or their followers. For

example: The 'six masters of the outside way' - Lục sư ngoại đạo, and the '95 Kinds of Outside Teaching' – Cửu thập ngũ chủng ngoại đạo, etc. (2) A debater or argumentative person; a dialectician.

NGOẠI PHÀM (hàng tu chứng cấp thấp): A worldling completely out of the realm of enlightenment, as opposed to the higher ranking (nei-fan). The "outside worldling" in Mahaayaana is still on the stage of the "ten faiths." :

NGOAN (ngu ngốc, tham, xấu xa): (1) A dogged determination; adamant, stubborn. (2) Having a powerful desire. (3) Foolish, stupid, dull-witted. (4) Evil.

NGÔN (nói): (1) Speech, words, language. To talk, to speak.

NGÔN THUYÊN (dạy bằng lời nói): (1) to discuss verbally. To explain the scriptures. (2) One of Hakuin's five categories of kouan.

NGỘT NGỘT (vững vàng, không dao động): Steadfast, determined, unmoving. One-pointed effort.

NGỌA (nằm): (1) To lie down, to rest. (2) To lie face down. To lie down due to sickness. (4) A bed, a bedroom.

NGƯNG (ngừng, cô đọng): (1) To freeze, congeal, harden. (2) Be absorbed in, concentrate on.

NGƯNG NHIÊN (tên người): (1) Firmly, steadfastly, quietly, changelessly, motionlessly. (2) (pn) Gyounen (1240-1321) Japanese Kegon monk. His family name was Fujiwara and he was originally from Iyo - Y Dư prefecture in Shikoku. At eighteen he left home to meet a master named Enshou - Viên Chiếu, at Kaidan-in - Giới Đàn Viện (a section of Toudaiji) and received the precepts at age 20. He learned the precepts from the monks Shougen - Chứng Huyền and Jouin - Tịnh Nhân, received the esoteric teachings from Shoushu - Thánh Thủ . Although he was a Kegon monk, he also studied Consciousness-only, San-lun, Pure Land, Zen, Confucianism, Taoism - Duy thức, Tam luận, Tịnh độ, Thiền, Khổng giáo, Lão giáo, and the philosophers of the (Chinese) warring states period. In 1276 he lectured on the Kinh Hoa Nghiêm - Hua-yen ching in the great Buddha hall of Toudaiji. After the death of Enshou, he carried on for him, and based in Kaidan-in, unceasingly lectured on the Kegon suutras and explained the rules of the Vinaya. In 1313 Gyounen moved to Toushoudaiji (also in Nara), staying there for five years before returning to Kaidan-in. Besides lecturing, he wrote extensively on Kegon, Tendai, Shingon, Sanron, Hossou, Kusha, Joujitsu, Ritsu and Joudo doctrine, as well as studies in history, Shintou and music. Altogether he wrote over 1200 volumes. He died at Kaidan-in at the age of 82. Some of his more famous works include An Outline of Eight Schools - Bát Tông Cương Yếu, A Record of the Transmission of the Buddha-dharma through Three Countries - Tam Quốc Phật Pháp Truyền Thông Duyên Khởi, and the Essay on the Origins of Pure Land - Tịnh Độ Nguyên Lưu Chương.

NGỮ (lời nói, nói): (1) To say, to speak, to talk, to tell, to explain, to teach. (2) Words, speech, sentence, language.

NGỮ NGÔN: (1) Speech, language (vaac). (2) To tell in writing (abhidaana). (3) A style of Buddhist theoretical treatise (vaakya) :

NGƯỠNG SƠN (Tên người): A reference to the Chinese Chan master Ngưỡng Sơn Huệ Tịch.

NGƯỠNG SƠN HUỆ TỊCH: See Huệ Tịch.

NGƯU XA (xe trâu) = ĐẠI THỪA (xe lớn): (1) An oxcart. (2) As explained in the Lotus Suutra, a metaphor for one of the three vehicles--the bodhisattva vehicle. See Tam Xa - san-ch'e.

NGU: (1) Foolish, stupid. (2) To make someone into a fool. (3) I, myself, mine (humble). (1) Simple honesty, tactless frankness. (2) Confusion regarding an object. (3) Stupid, foolish (mala, baala, akovida, durmedha, muudha).

NGU SI: (1) Foolish, stupid, dull. (2) Ignorant, esp. in regard to true reality. The condition of a beclouded mind that lacks the wisdom which penetrates to reality, thus becoming the root cause of mistaken actions (aj~naana). (3) Delusion, confusion, illusion, mistaken conceptualization. As an origin of defilement, one of the 'three poisons' – Tam độc (san-tu) (moha, mohavat, muudha). (4) Confused, deluded. (5) The confusion caused by afflictions. Inability to understand things. (6) Regular (unenlightened) person. "Worldling." (7) The first of the twelve limbs of conditioned

arising.

NGŨ BỘ ĐẠI LUẬN (5 bộ đại luận): The "Five Great Mahaayaana treatises" written by Di Lặc - Maitreya.

NGŨ CĂN: I. 5 Gốc rễ của nhận thức: the 'five faculties.' The five faculties, or organs of perception. They are the faculty of sight - Nhãn căn, the faculty of hearing - Nhĩ căn, the olfactory faculty - Tỷ căn, the faculty of taste - Vị căn, and the tactile faculty - Xúc căn . In Consciousness-only theory, they are considered as part of the aalaya consciousness. II. 5 Gốc thiện, 5 Rễ lành: The 'Five Roots of Goodness:' (1) Tín căn - the root of faith; (2) Tinh căn - the root of endeavor; (3) Niệm căn - the root of mindfulness; (4) Định căn- the root of concentration; (5) Huệ căn - the root of wisdom. The five roots of goodness are listed among the 37 Aids to Enlightenment

NGŨ CÁI (5 thứ ngăn che): "The Five Coverings (of Wisdom)." Five kinds of defilements which block off the true mind: desire - Tham dục, anger - Sân khuể, dullness - Trầm, agitation - Trạo hối, and doubt - Nghi

NGŨ CẢNH (5 trần cảnh): 'Five external objects.' In the explanation by the Fa-hsiang school, these are the five elements which the five faculties - Ngũ Căn make contact with as objects. They are the eye-object (ruupa: Sắc), the ear-objects (sabda: Thanh), the nose-objects (gandha: Hương), the tongue- objects (rasa: Vị) and the tactile objects (sprastavya: Xúc). The objects of the five organs of perception. This arrangement was developed primarily in the Abhidharmakosa-bhaasya. In the doctrine of the Fa-hsiang school, they are considered as aspects of the five consciousnesses

NGŨ CHI TÁC PHÁP (5 điều kiện để lý luận): The five-part syllogism, consisting of: (1) Tông - pratij~naa, the proposition; (2) Nhân - hetu, the reason; (3) Dụ - udaaharana, the example; (4) Hợp - the application; and (5) Kết, the conclusion. These were used in Phái Nhân Minh the Former School of Logic, prior to Dignaaga

NGŨ DỤC (5 thứ ưa muốn): (1) The 'five desires;' the cravings of the five organs. Five kinds of desire that arise from attachment to the objects of eyes, ears, nose, tongue, and body. The desires of regular people. (2) A reference to the five objects themselves in the sense that they are the cause of these desires. (3) The five desires of Tài: wealth, Sắc: sex, Thực: food, Danh: fame and Thùy: sleep.

NGŨ GIÁO (5 loại giáo pháp): 'Five Teachings.' According to the content of meaning, format, or time period, the teachings of the various scriptures are classified into five types. This is usually done according to the shallowness and depth of the teaching. The five classifications of Hua-yen and T'ien- t'ai are the most common, but during the early period of classification (the period of division of China into northern and southern dynasties) there were a number of classifications done. A few of these are as follows: - (A) That propounded by Tzu-kuei - Tư- Quỹ consists of these five: (1) Giáo lý Duyên khởi - the teaching of causal arising (Sarvaastivaadin, etc.); (2) Giáo lý Giả danh: the teaching of provisional names (Ch'eng-shih lun, etc.); (3) Giáo lý Tánh Không: the teaching of the negation of reality (Kinh Bát Nhã- Praj~naapaaramitaa suutras); (4)

Giáo lý Thực tại: the teaching of reality (Kinh Niết Bàn- Nirvaana Suutra); (5) Giáo lý Thực tướng: the teaching of the Reality-realm (Kinh Hoa Nghiêm- Avatamsaka Suutra).

- (B) The classification done by Hui-k'uan -Huệ Quán and Fa-yen -Pháp Vân of (1) the teaching of the existence of form (Aagamas); (2) the teaching of the non-existence of form (Praj~naapaaramitaa Suutras); (3) Restraining and praising teaching (Kinh Duy Ma- Vimalakiirti Suutra etc.); (4) the Teaching of Same Meaning (Lotus Suutra) and (5) the Eternal Teaching (Nirvaana Suutra). - (C) The Hua-yen scheme, as taught by Fa-tsang, consists of the following five: (1) Tiểu Thừa Giáo - Hiinayaana teaching; (2) Đại Thừa Giáo - Elementary doctrine of Mahaayaana, which refers to Fa- hsiang and San-lun teachings; (3) Đại Thừa Chung Giáo - the Final Doctrine of Mahaayaana, which asserts the existence of Buddha-nature in all beings; (4) Đại Thừa Đốn Giáo - the Sudden Enlightenment doctrine of Mahaayaana and (5) Đại Thừa Viên Giáo - the perfect doctrine of Mahaayaana, namely Hua-yen teaching.

NGŨ GIÁO CHƯƠNG (5 chương mục về 5 loại giáo pháp): See Hoa Nghiêm Ngũ Giáo chương.

NGŨ KHÔNG (5 Không): Five Emptinesses (discussed in the Kim Cương Tam Muội Kinh: the emptiness of the three realms; the emptiness of the six destinies; the emptiness of the marks of the dharma; the emptiness of name and form; the emptiness of consciousness and meaning. (T vol. 9, p. 369b)

NGŨ LỰC (5 năng lực): 'Five Powers' obtained by the practice of the 'Five Roots of Goodness' - Ngũ Thiện Căn. (1) Tín Lực- the power of faith; (2) Tinh Tiến Lực - the power of effort; (3) Niệm Lực - the power of mindfulness; (4) Định Lực - the power of concentration; (5) Huệ Lực - the power of wisdom.

NGŨ LUẬT PHẦN (Một loại giới luật): "Vinaya of the Five Categories" of the Mahisaka sect.

NGŨ ĐẠO (5 nẻo luân hồi): The Five Destinies: Hell-being, hungry ghost, animal, human being and god.

NGŨ ĐÀI SƠN (Núi Ngũ Đài): (1) Near the north-eastern border of Shansi -Sơn Tây, one of the four mountains sacred to Buddhism in China. The principle temple was built 471-500, and there were at one time some 150 monasteries. For details of its history, see Kamata Trung Quốc Tôn Giáo Sử Từ Điển T, p. 112. (2) There was also a mountain monastery in Korea with the same name.

NGŨ NGHỊCH: Five heinous crimes: (1) killing one's mother; (2) killing one's father; (3) killing a saint; (4) to wound the body of the Buddha; (5) to destroy the harmony of the sangha

NGŨ NHẪN (5 loại nhẫn nhục): "Five Tolerances" listed in the Jen-wang ching Nhân Vương Kinh: (1) Phục nhẫn; (2) Tín nhẫn; (3) Thuận nhẫn; (4) Vô sinh nhẫn; (5) Tịch diệt nhẫn

NGŨ NHÃN (5loại mắt): The "five eyes": (1) Nhục nhãn (mắt thịt) the earthly, physical eye. (2) Thiên nhãn (mắt trời): the heavenly eye, possessed by devas, as well as humans in the form realm who are in meditation; this eye can see far and near, past and future, inside and outside. (3) Huệ nhãn (mắt hàng nhị thừa) - The wisdom eye, possessed by Hiinayaana sages who can the lack of inherent existence in all things. (4) Pháp nhãn (mắt hàng Bồ tát) - the Dharma Eye, possessed by bodhisattvas which illuminates all teachings in order to save sentient beings. (5) Phật nhãn (mắt Phật) - the Buddha-eye, which includes all of the prior four.

NGŨ PHÁP (5 Pháp): I. Ngũ uẩn: The five skandhas. II. In Consciousness-only theory, the five categories of essential wisdom (see Ngũ Trí). They are (1) true thusness -Chân Như; (2) Great Perfect Mirror Wisdom -Đại Viên Cảnh Trí; (3) the Wisdom of the Equality of the Nature of all things -Bình Đẳng Trí; (4) Wondrous Observing Wisdom -Diệu Quan Sát Trí; (5) the Wisdom Perfect in Function - Thành Sở Tác Trí. III. The five categories of form and name as explained in Kinh Lăng Già the Lankaavataara Suutra: (1) appearances or phenomena -Tướng; (2) their names -Danh; (3) deluded conception -Vọng tưởng; (4) corrective wisdom -Chánh trí; and (5) bhuuta-tathataa or absolute wisdom -Như như .

NGŨ QUẢ: (1) 5 Phạm trù kết quả: The clarification into five categories of all cause and effect relationships. (2) 5 Thành tựu tu chứng: The terms assigned to the five kinds of fruits in Hiinayaana practice.

NGŨ TẠNG: The five viscera. The Tâm -heart, Phế -lungs, Can -liver, Thận -kidneys and Tỳ vị - stomach. :

NGŨ THẦN THÔNG (5 loại thần thông): 'five supernatural powers' possessed by the Buddha: Thần túc thông: ability to go anywhere one wishes, Thiên nhãn thông: ability to see all things, Thiên nhĩ thông: ability to hear all things, Tha tâm thông: clairvoyance, and Túc mệnh thông: memory of former lives :

NGŨ THỂ (5 phần của thân thể): 'Five parts of the body.' Two knees, two elbows, and the head. (2) The whole body.

NGŨ THỂ ĐẦU ĐỊA (5 phần của cơ thể chạm đất): A form of prostration where both knees, both elbows and the head hit the ground. "Throwing five parts of the body to the ground." Throwing the whole body to the ground in prostration, thus showing total respect. (pa~nca-mandala-namaskara).

NGŨ THÔNG: "Five Spiritual Powers": (1) Divine sight; (2) divine hearing; (3) power to extend life; (4) ability to know the minds of others; (5) the power to do exemplary religious practice

NGŨ THỪA (5thừa, 5 xe): The five vehicles conveying the karma-reward which differs according to the vehicle.

NGŨ THỜI (5 giai đọan thuyết pháp của Đức Phật): 'Five teaching periods.' A division of the periods of the varying methods used by Saakyamuni to explain the dharma from

the time he attained enlightenment until the time he entered nirvaana. Though there are various theories regarding these five, all are generally derived from the original explanation propounded by Huệ Quán - Hui-k'uan in the fifth century: - (A) Hui-k'uan's explanation divides the teaching into gradual and sudden, further dividing sudden into the following five: (1) the Distinct Teaching of the Three Vehicles (Aagama Suutras, etc.); (2) the Three Vehicle Shared Teaching (Praj~naapaaramitaa Suutras, etc.); (3) the Restraining and Praising Teaching (Vimalakiirti Suutra, etc.); (4) the Teaching of the Shared Intent (Avatamsaka-suutra, etc.) and (5) the Eternal Teaching (Nirvaana-suutra, etc.). This is the classification of the "Nirvaana school." - (B) In the Hua-yen teaching of Liu-ch'iu the Avatamsaka-suutra is called the "Sudden teaching" and the "gradual teaching" is divided into the following five: (1) The Teaching of Men and Gods; (2) The Teaching of the Existence of Form (the Aagamas and so forth, that accept the existence of discriminated forms); (3) The Formless Teaching (praj~naapaaramitaa teaching, etc., that denies the real existence of form); (4) The Teaching of Shared Intent (Lotus Suutra, etc.) and (5) The Eternal Teaching (Nirvaana Suutra etc.){n} - (C) Chih-i altered the above (B) somewhat According to T'ien-t'ai teaching, the five periods are: (1) The Hua-yen period. After the Buddha's enlightenment, he expounded the Avatamsaka-suutra for 21 days for bodhisattvas. This was a teaching for those of very sharp faculties, and according to this teaching such bodhisattvas may directly awaken to the reality-principle. (2) The Deer Park period. After delivering the Avatamsaka-suutra, ordinary people of undeveloped faculties are not able to understand, so he discards this teaching in favor of guiding people through expedient teachings. Thus he delivered the lesser vehicle teachings at Deer Park near Benares. This period was twelve years, and the scriptures that developed from this are the aagamas, so it is also called the "aagama period." (3) The Vaipulya period (Elementary Mahaayaana). For the people that had grasped the Hiinayaana teachings, the Buddha now teaches Mahaayaana Suutras such as the Vimalakiirti Suutra, the Suutra of the Golden Light and the Srimala Suutra, broadly explaining the Tripitaka, Shared, Distinct and Perfect Teachings. This is intended to convert people from Hiinayaana to Mahaayaana. This period lasts for eight years. (4) Perfection of Wisdom. For 22 years the Buddha teaches the Praj~naapaaramitaa suutras in order to awaken people to the principle of emptiness. (5) The Lotus and

Nirvaana period. The Buddha makes clear that the final goal of Hiinayaana and Mahaayaana is to same. Thus it is also called the Teaching of the Single Vehicle, wherein the presence of Buddha-nature in each person is affirmed.

NGŨ THỜI BÁT GIÁO (5 giai đoạn giáo hóa và 8 hệ thống giáo lý): The T'ien-t'ai classification system as explained by Chih-I. The order in which Saakyamuni taught the dharma is broken down into five periods (see wu-chiao). The methods which he used are also broken down into four types, and the contents of the teaching into four categories: - (A) The four methods of teaching are: (1) the Sudden Teaching, which is the teaching of the direct awakening to the Buddha-nature; (2) the Gradual Teaching, where one is lead from shallow understanding to deep understanding; (3) the Secret

Indeterminate Teaching, where the aspirants secretly receive teaching appropriate to their own abilities without being aware of the presence of others and (4) the Express Indeterminate Teaching, where the listeners, though aware of each other, still receive teaching according to their individual capacities. There is, in addition to this, the method of "neither sudden nor gradual, neither secret nor variable", also known as the "method of the Lotus and Nirvaana Suutras.{n} - (B) The four types of content are (1) Hiinayaana or "Tripitaka" teachings; (2) "Pervasive" or "Shared" teachings. This is Mahaayaana teaching that includes the teaching of Vaipulya, Praj~naapaaramitaa, Lotus and Nirvaana, and is for sraavakas, pratyekabuddhas and bodhisattvas; (3) the Distinct Teaching. This is teaching for bodhisattvas only. The practitioners understanding has its emphasis on the middle truth of understanding emptiness and existence. Hua-yen teaching is typical of this type. (4) The Perfect Teaching. Enlightenment and delusion do not differ in essence. The teaching of the perfect mutual penetration and containment of all things, the explanation of the Buddha's enlightenment exactly as it is. The perfect teaching is actually contained in all the other teachings, but is most excellently put forth in the Lotus Suutra.

NGŨ THỜI GIÁO (5 giai đoạn giáo hóa): See above.

NGŨ THỤ (5loại cảm giác): The five sensations of sorrow - Ưu thụ, joy - Hỷ thụ, pain -Khổ thụ, pleasure -Lạc thụ and freedom [from them all] - Xả thụ .

NGŨ THÚ (5 đường luân hồi): Also written Ngũ Đạo . The five destinies (gati): Địa ngục: the hells, Ngạ quỷ: hungry ghosts, Súc sinh: animals, Người: human beings, A- tu- la: devas.

NGŨ TÍNH BIỆT CÁC (5 loại tính khác nhau): Five natures distinction. A theory put forth by the school of Consciousness-only that claims the discrimination of the innate capacities of temperaments of sentient beings into five types, these being the nature predetermined for bodhisattva, the nature predetermined for pratyekabuddha, the nature predetermined for sraavaka, the indeterminate nature, and the nature lacking capacity for enlightenment (icchantika).

NGŨ TỊNH CƯ THIÊN (Một cõi trời): One of the heavenly realms in Indian Buddhist mythology. Five existences within the fourth meditation. They are: (1) The non-afflicted heaven; (2) the 'not-hot heaven'; (3) the skillful manifestation heaven; (4) the skillful seeing heaven and (5) the heaven of ultimate form. Saints who have achieved the fruit of the non-returner are born here.

NGŨ TRƯỢC (TRỌC) (Năm thứ nhơ uế): The "five defilements" of the world: (1) Kiếp trược: the defilement of the trends of the present age; (2) Kiến trược: the defilement of mistaken views; (3) Phiền não trược: the defilement of afflictions; (4) Chúng sinh trược: the defilement of being a sentient being; (5) Mệnh trược: the defilement of having a lifetime.

NGŨ TRÙNG DUY THỨC (5 tầng lớp tu quán của Duy Thức tông): 'Five-fold Consciousness-only.' The five levels of the apprehension of the principle of

consciousness-only. These are five kinds of distinctions made in level of realization, from shallow to deep. They are: (1) The consciousness of expelling the false and abiding in the real; (2) The consciousness of the expulsion of confusion and holding to true awareness; (3) Holding to the function and returning to the essence; (4) Concealing the

mean and manifesting the superior; (5) dispelling manifestations and apprehending the true nature. This theory of five layers appears in K'uei-chi's Đại Thừa Pháp Viên Nghĩa Lâm Chương. Here, in making the division between subjective consciousness and objective realm, the one hundred elements are shown to be the objective realm, while the five layers are explained as the existential aspect of subjective consciousness.

NGŨ UẨN (5 uẩn): 'Five skandhas', 'five aggregates', 'five clusters.' 'Skandha' means 'accumulation' or 'gathering.' The collection of the five compositional elements of our existence. The viewpoint that all existence, including our own, lies in the relationship of five clusters. The assembly of mind and matter, or spirit and matter. The five skandhas are the division of matter and mind into five categories, which are form, feeling, perception, impulse and consciousness. 'Form' -Sắc (ruupa) is matter in general, the body or materiality. 'Feeling' -Thụ (vedanaa) is receptive or sensory function. 'Perception' -Tưởng (samj~naa) refers to images that surface in the mind. Symbolic function. 'Impulse' -Hành (samskaara) is will, intention, or the mental function that accounts for craving. The power of formation potential. It is also understood as all of the general mental functions not included in the skandhas of feeling or perception. 'Consciousness' -Thức (vij~naana) is the cognitive, or discriminating function. Knowing through discrimination.

NGŨ VỊ (5 địa vị, 5 trình độ tu chứng): Five ranks. Five stages. I. In the Fa-hsiang school, the division of the path of practice into five levels. These five ranks are enumerated in both Hiinayaana and Mahaayaana treatises. They are primarily explained in the A- tỳ- đạt- ma- Câu- xá Luận - Abhidharmakosa-bhaasya, and the Duy Thức Tam Thập Tụng Luận - Thirty Verses on Consciousness- only, both written by Vasubandhu. In Consciousness-only, these five are: the stage of accumulation - Tư lương vị, the stage of preparation - Gia hạnh vị, the stage of proficiency - Thông đạt vị, the stage of practice - Tu tập vị and the stage of completion - Cứu cánh vị . In the Abhidharmakosa-bhaasya, they are the stage of accumulation - Tư lương vị, the stage of preparation - Gia hạnh vị, the stage of seeing the Way - Kiến đạo vị, the stage of cultivating the way - Tu đạo vị, and the stage of no more learning - Vô học vị . II. In the Vajrasamaadhi-suutra - Kim Cương Tam Muội Kinh, the Five Stages are: (1) the stage of faith - Tín vị; (2) stage of deliberation - Tư vị; (3) stage of cultivation - Tu vị; (4) stage of practice - Hành vị; (5) stage of non-attachment - Xả vị . See T. 273.9.371a-b.

NGUY (nguy hiểm, đáng sợ): (1) Dangerous, difficult, precarious. (2) Fear, have misgivings about, be apprehensive of. (3) To injure, harm, damage.

NGUYÊN (cội nguồn, chấp nhận: (1) Origin, source, fount, spring. (2) To return to the source; go back to the origin. (3) To seek the source; so search for. (4) Return, again, twice. (5) Moor, field. (6) Allow, grant, approve.

NGUYÊN (dòng nước, nguồn): (1) A spring, a fount. (2) Origin, source, beginning.

NGUYỆN (muốn): (1) To ask, seek request, beseech, wish. (2) to vow. (3) To pray; to pray for. (1) To decide what one will seek after and long for its attainment. A long-cherished desire. (2) Desire, wish, request, prayer. (3) The tenth of the Ten Faiths.

NGUYÊN (đầu tiên,gốc, căn bản, lãnh đạo): (1) First, beginning, origin, foundation, basis, source, cause - Bổn, Nguyên . (2) First year of an era; first day of the year. (3) Great virtue; a saint. (4) Head, chief, leader, principal, eldest. (5) Good, large, great. (6) The Yu"an (Mongol) dynasty.

NGUYÊN HIỂU (tên người): (617-686). One of the leading thinkers, writers and commentators of the Korean Buddhist tradition. His life spanning the end of the Three Kingdoms period and the beginning of the Silla, Weonhyo played a vital role in the reception and assimilation of the broad range of doctrinal Buddhist streams which poured into the Korean peninsula at the time. Weonhyo was most interested in, and affected by Tathagatagarbha, Consciousness-only and Hua-yen (Korean: Hwaeom) thought, but in his extensive scholarly works, addressed in commentaries and essays the whole spectrum of the Buddhist teachings which were received in Korea, including such schools of thought

as Pure Land, Nirvana, San-lun, T'ien-t'ai (Lotus Sutra). He wrote commentaries to virtually every major Mahayana scripture, altogether including over eighty works in over two hundred fascicles. His most influential works were the two commentaries he wrote on the Awakening of Faith . These were treated with utmost respect by leading Buddhist scholars in China and Japan, and served to help in placing the Awakening of Faith (Đại Thừa Khởi Tín Luận) as the most influential text in the Korean tradition. Weonhyo spent the earlier part of his career as a monk, but after experiencing a "consciousness-only" enlightenment, he left the priesthood in favor of spreading the Buddhadharma as a layman. Because of this aspect of his character, Weonhyo ended up becoming a popular folk here in Korea. He was a colleague and friend of the important Silla Hwaeom monk Euisang, and an important result of their combined works was the establishment of Hwaeom as the dominant stream of doctrinal thought on the Korean peninsula.

NGUYÊN NHÂN LUẬN (tên sách) ‘Luận về cội nguồn của con người’: The "Essay on the Origin of Man", by Tsung-mi Tông Mật. One fasc., T 1886.45.708a-710c. An important essay written in response to attacks on Buddhism made by Han Yu Hàn Dũ (768-824). Tsung-mi shows the relative strengths of Buddhism in comparison with Confucianism and Taoism, while emphasizing the "unity of the three teachings." Translated into English by Peter N. Gregory as Inquiry into the Origin of Humanity: An Annotated; Translation of Tsung-Mis Yu"an Jen Lun" With a Modern Commentary .

NGUYỆN PHẬT: The Buddha manifest as the original desire to save all sentient beings.

NGUYÊN THỦ (vị lãnh đạo): The head, leader, chief, ruler, sovereign, best, first, beginning.

NGUYỆN TRÍ: (pranidhi-j~naana). The 'wish-knowledge.' The ability to know all things as one wishes.

NGUYỆT TẠNG KINH (tên một bộ kinh): Yu"eh-tsang ching. The Candra-garbha-suutra - Ta-chi yu"eh-tsang ching :

NHẪM (như thế): In this way; like this.

NHẪM MA (như thế, cứ thế): In this (that) way; especially used in live Ch'an dialogue. The title of the 17th chapter of the Shoubougenzou.

NHẬN (biết): To witness, sight, discern, authorize recognize; appreciate, approve of; judge, conclude, believe, regard as.

NHẪN (chấp nhận, chịu đựng): (1) To bear, endure, stand, put up with. Endurance, forbearance, patience (adhivaasana, k.santi). (2) One of the six or ten paaramitaas, with the same connotation. (3) To accept, admit, allow, especially as a function of wisdom.

NHÂN (Lòng nhân từ): (1) Goodness, kindness, compassion, benevolence, humaneness, humanity, innate human goodness. (2) The basic way of being a human being. (3) That from which all good human qualities come. (4) A person of great virtue. (5) The essence of the heart/mind - Tâm of man . Phật (6) "You" form of address used to someone of approximately the same or slightly higher status.

NHÂN (Người): A person; human being. Other people. Phật (1) Man, the sentient, thinking being in the desire realm, whose past deeds affect his present condition. One of the six destinies Lục đạo . (2) Self, ego. The individual as inherently existent; soul. Attachment to one's individuality.

NHÂN GIẢ (Tiếng xưng hô với người tôn kính) : "You" form of address used to someone of approximately the same or slightly higher status.

NHẪN NHỤC (chịu đựng, chấp nhận): (k.santi) 'patience,' 'forbearance.' One of the 'six perfections'.

NHẬN THỨC (hiểu biết): Cognition, understanding.

NHẪN TUẤN (thông minh đặc biệt): Outstanding intelligence.

NHẪN TUẤN BẤT CẤM (không cưỡng nổi, không nhịn được): Nakamura says kotaerarezu, which means "to be irresistible," "to be to much to bear," "to be unhandleable." By context, we might also offer "to smile without being able to restrain oneself." Further investigation of this phrase would be appropriate.

NHÂN VÔ NGÃ (Không chấp là có mình): The "person lacks true essence"; anaatman. Human existence is a result of the combination of the five skandhas, and there is no such thing as an eternal subject.

NHẬP LĂNG- GIÀ KINH (tên sách): The "Suutra on (the Buddha's) Entering (the Country of) Lanka." This suutra propounds various Mahaayaana theories, such as "eight consciousnesses" - Bát Thức and tathaagatagarbha -Như Lai Tạng . It is used as a text by the Fa-hsiang and Ch'an sects in presenting their basic teachings. There are three Chinese translations: (1) Lăng- già A- bạt- đa- la- bảo kinh , 4 fasc., tr. by Gunabhadra [T 670.16.479-513]; (2) Nhập Lăng- Già Kinh - Ju-leng-ch'ieh-ching 10 fasc., tr. by Bodhiruci [T 671.16.514-586]; and (3) Đại Thừa Nhập Lăng- Già Kinh, 7 fasc., tr. by sik.saananda [T 672.16.587-639] .

NHẬP LĂNG- GIÀ TÂM HUYỀN NGHĨA (tên sách): Commentary on the Lankaavataara-suutra written by Pháp Tạng Fa-tsang; one fasc., T 1790.39.425-433.

NHẤT ÂM GIÁO: Also written Nhất Viên Giáo. The 'one-voice teaching'. The Buddha's teaching is unitary. A theory established by Bodhiruci - Bồ Đề Lưu Chi when he came to Ch'ang-an (Trường An) in about 502 A.D. The reasons that there are teachings of small/great vehicle and teachings of emptiness/existence is due to the temperaments and capabilities of people.

NHẤT CÁ BÁN CÁ (Một hoặc một nửa, rất ít): A particle; the very least.

NHẤT CỬU: A Shingon

NHẤT DỊ: One and many; sameness and difference.

NHẤT HƯỚNG (1. Một lòng, 2. Một mực, 3.Một bề): (1) Earnestly; to be one-pointed, wanting nothing else besides that being attended to. Fervently, intently. (2) Wholly, entirely, completely (eka- a.msa). Thoroughly, as far as possible. (3) One-sidedly, only.

NHẤT HƯỚNG THUYẾT (Đều nói về): The "Buddha always taught the same thing."

NHẤT HÓA (Một đời giáo hóa): One lifetime of the Buddha. One life's teachings.

NHẤT LAI (quả vị TƯ- ĐÀ- HÀM): One who has only one more return to this life.

NHẤT LÕA MINH CHÂU (Một hạt minh châu): "One Bright Pearl." An essay by Dougen, based on the saying by Hsu"an-sha - Huyền Sa, "all the worlds in the ten directions are one bright pearl." This essay is a chapter in the Shoubougenzou.

NHẤT ĐẠI (một đời): Literally "one age". This refers to the teacher of this age, Saakyamuni Buddha.

NHẤT ĐẠI TAM ĐOẠN (Ba giai đoạn của một đời giáo hoá [của Đức Phật]): The three periods of buddha's teaching in his lifetime, known as introductory, main discourse and final application.

NHẤT NHIÊN (Tên người) (1206-1289): An important Goryeo monk. A prolific writer, who is most famous for his Samguk Yusa (Tam Quốc Di Sự), a collection of facts and

anecdotes which is an essential text for the study of the history of Korean Buddhism.

NHẤT NHƯ: 'Oneness', 'non-duality' (1) Nondiscrimination between and the sameness of two or more things. (2) The essential principle of all existences, a synonym of Chân Như, Pháp Tính and Thực Tướng etc. (3)Always.

NHẤT NIỆM: A thought; a thought-moment.

NHẤT PHẬT THẾ GIỚI: A Buddha-realm.

NHẤT PHÁP TRUNG ĐẠO: In Consciousness (Duy Thức) -only theory, the idea that each one of the three natures Tam Tính by itself contains the meaning of the middle path. That is, the nature according to 'all pervasive discrimination' is that "people exist" and "principle does not exist". In this, there is the middle path's meaning of "neither existent nor empty." :

NHẤT PHƯƠNG: (1) One side, one hand. (2) The other side, the other party. (3) In the meantime, meanwhile. (4) Greatly.

NHẤT TÂM (Một lòng, hết lòng): (svacitta-maatra; eka-agra; eka-citta; dhyaana). (1) Mind as the most fundamental basis. The true thusness of all existence. "One" means that the ordinary is one with the absolute. "Mind" means "certainty". Also, the one consciousness that is the basis for all sentient beings. The absolute reality that is the basis for all phenomena in the universe. (2) To unify the mind; therefore, "unity of the psyche" or "concentration". The mind concentrated on Amitaabha Buddha when praying to him. (3) To concentrate the mind in the empowering sense of "devotedly" or "whole heartedly", without scattering.

NHẤT THIẾT (Hết thảy, tất cả): All, the whole, everything.

NHẤT THIẾT HỮU (Muôn vật, muôn pháp): (1) All existent things. (2) The belief held by the Sarvaastivaadins, that all things truly exist in themselves.

NHẤT THIẾT TRÍ: Omniscience; the knowledge of everything, possessed by the Buddha.

NHẤT THỪA: "One vehicle." A term used to indicate the doctrine that there is only one teaching, which is the teaching for the purpose of becoming a Buddha. The other two vehicles are merely set up as expedient means to attract people to the Single Buddha vehicle. Since this one vehicle is the teaching of becoming a Buddha, it is also called the 'bodhisattva vehicle', the 'Buddha vehicle' and the 'Great vehicle'. In the Fa-hsiang - Pháp Tướng sect, this bodhisattva vehicle of the three vehicle system is the 'one vehicle' or 'buddha vehicle', but in Hua-yen - Hoa Nghiêm and T'ien-t'ai - Thiên Thai, there is a distinction between this one Buddha vehicle and the bodhisattva vehicle Bồ tát thừa of the three vehicles.

NHẤT THỪA BỒ- TÁT: A bodhisattva who has awakened to the truth of the Single Vehicle.

NHẤT THỜI (1. Một thuở, 2. Cùng lúc): (eka.m-samayam); 'once', 'one time...'. In the opening paragraph of suutras, it refers to the time that the suutra was taught, though it does not necessarily refer to a concrete time. (2) At the same time. (ekatra, tulya-kaala).

NHẤT TƯỚNG: 'One aspect;' uniformity. Absolute equality with neither discrimination nor antagonism. The aspect of Suchness (eka-lak.sa.na).

NHẤT TRIÊU (Một mai): Overnight; in a day. In a short time.

NHẤT VỊ (Một mùi vị): 'Single taste'. The equality of principle and phenomena, taken from the metaphor of all of the ocean having the same salty taste. Non-discrimination.

NHẤT VỊ UẨN: (eka-rasa-skandha). The principle that the Sautraantika school hypothesized as being the subject of transmigration. The most subtle consciousness, having one root essence that has continued and operated since beginningless time.

NHẤT XIỂN ĐỀ: (icchantika). A transliteration of the Sanskrit term icchantika. Also translated into Chinese as Đoạn thiện căn (Dứt gốc lành) - 'one who has cut off the good roots' and Tín bất cụ túc - 'lacking in the necessary faith'. A person whose roots of goodness are cut off and therefore cannot be saved. Someone who cannot attain enlightenment no matter how strenuously they practice. According to the original explanation icchan refers to someone in whom craving is continually present. In India the term refers to an Epicurean or a secularist. In Buddhism it refers to someone who lacks the basic causes and conditions for becoming a Buddha. The theory of the existence of such people was taught by the Fa-hsiang school. Buddhist schools such as T'ien-t'ai, Hua-yen etc., disagree with this theory, teaching that all beings can become buddhas. This becomes the source of debate in later East Asian Buddhism, and is discussed at length in the "Buddha-nature Treatise" Phật Tính luận .

NHẠC (âm nhạc) hoặc LẠC (vui) hoặc NHẠO (ưa thích): (1) Music. (2) To take pleasure in. (3) Happy, pleased. To laugh. Joy. (1) Ease, comfort (sukha). The result of a person being born in a desirable circumstance; pleasure, and agreeable sensation. (2) As one of the skandhas, "sensation." (vedanaa). (3) The bliss of liberation. (4) In Pure Land Buddhism, a blissful "heaven" in which devout practitioners are reborn. (5) Addiction to, absorption in.

NHÀN: (1) Leisure, relaxation. (2) Quiet. (3) To learn.

NHÃN (mắt): (1) Eye, eyeballs. (2) To see; vision. (cak.sus). 'eye', 'sight.' That which, arising independence upon the transparently pure existence of the four gross elements, and serving as the basis for the eye consciousness, functions as the seeing of visible objects. One of the five (six) sense organs; one of the five (six) consciousnesses (cak.sus, netra). (3) The faculty of sight; vision (darsana). (4) Vital point, pivotal point.

NHÃN CĂN (gốc của sự thấy): (cak.sur-indriya). One of the five (or six) sense faculties. That which the production of the eye-consciousness depends upon. Accomplished depending upon the four gross elements . Having a pure essential nature which is invisible, is called a 'transcendent faculty.' The eyeball, which is visible, is called a

"world supporting organ" – Phù Trần Căn , which depends upon the 'transcendent faculty' – Thắng Nghĩa Căn. Blindness is said to be a case where the physical eye is present, but the faculty of seeing is not, so that there is no ability to arise eye consciousness.

NHÃN HOA (hoa mắt): "Flowers in the eyes;" a metaphor for blurred vision.

NHÃN LỰC (sự thấy): Insight, discernment, perceptiveness.

NHÃN MỤC (những tiêu đề chính):(1) Eyeball. (2) Core, point, gist, essence.

NHÃN QUANG (khả năng thấy): Glint of the eye, discernment, insight. Vision; the ability to see to the heart of the matter.

NHÀN TẬP (học): To learn.

NHI (mà, và, thì): (1) And, and yet; yet, but, however, nevertheless, moreover. (2) Whiskers.

NHI HẬU (sau đó) (từ đó về sau): After that; and only after that...

NHIỆM (Đảm nhiệm, gánh vác, chấp nhận): (1) To surrender, give up. (2) To take on a certain job or role. (3) To resign oneself to one's situation. Accept one's place and duty in life. "Acceptance." :

NHIỄM (nhuộm, quen theo, ô nhiễm, dính lấm): (1) To dye (clothing, etc.); to be dyed or stained. (2) Dye, ink, color. (3) To be psychologically or physically influenced by something else. (4) To learn, become habituated. (5) To be defiled, polluted, infected with (sa.mklesa).

NHIỆM BỆNH (Bệnh 'thây kệ ', bệnh ' bỏ mặc'; 1 trong 4 bệnh của người tu trheo kinh Viên Giác): The "naturalism" sickness. One of four wrong views described in the Suutra of Perfect Enlightenment Viên Giác Kinh.

NHIỄM Ô (dính lấm): (1) To stain or taint. To soil clothes, etc. Dirt, filth, contamination. To contaminate the pure mind with defilements. (2) To conceal, hide deceive; to be covered by filth.

NHIỄM TẬP (vướng vào): Defiled habituation.

NHIỆM VẬN (Thuận theo, tùy thuận): Be resigned to fate. (2) As it is; natural, naturally. Naturally occurring Pháp nhĩ . Effortlessly.

NHIÊN – ĐĂNG PHẬT (Phật Nhiên Đăng): Diipankara Buddha, the 29th predecessor of Saakyamuni, who always appears when the Buddha preaches the themes of the Lotus Suutra.

NHIÊN (đốt): To burn, blaze, glow.

NHIÊN (trợ từ, xác định) (1) In this way, in that way. Just so. (2) Yes, certainly, really. (3) Adjectival or adverbial formation: --ly, --ness. (3) Still, nevertheless, though, but, on the other hand. (4) The original meaning of this ideograph is to blaze or to burn.

NHIÊN ĐĂNG (đốt đèn): (1) A burning lamp; a light. (2) Diipankara 'light causer,' a buddha of the past. The buddha seen after the second incalculable eon of practices.

NHIẾP (nắm, gồm, thu): (1) Contain, hold, have, include. (2) To be included (within a certain group or set, etc.) (sa.mgraha). (3) To put away, keep, store, gather in. (4) To comprehend, embrace. (5) To relate to, belong to, be part of, fall under, be affiliated with.

NHIẾP DƯỠNG (điều dưỡng): Care of health, recuperation.

NHIẾP MẠT QUI BỔN THỨC (thức 'đưa gốc về ngọn') (từ của tông Duy Thức để chỉ một trạng thái tâm lý thiền định cao cấp): The 'consciousness of holding the function and returning to the essence. ' The third of the 'five layers of penetration to the principle of consciousness-only.' Since this function is the function of the essence-aspect of consciousness, it is seen as essence . Also, since in the transformations of this essential part of consciousness these are the two aspects of subjective and objective view, these two are seen as function . Since these two views are not separate from the consciousness in itself, in the original essence of the mental function of the subject cognizing the object, these two functions are included. This is also called The 'relativity of substance and function' – Thể Dụng Tương Đối .

NHIẾP ĐẠI THỪA LUẬN (tên sách, do Đại sư Vô Trước viết): She-ta-sheng lun-Mahaayaana sa.mparigraha-saastra. A collection of Mahaayaana saastras, ascribed to Asanga, of which three translations were done into Chinese, by Buddhasanta (2 fasc., T 1592.31.97-112.), Paramaartha (3 fasc., T 1593.31.112b-132c.), and Hsu"an-tsang (fasc., T 1594.31.132c-152).

NHIẾP NHẬP VÔ NGẠI (dung chứa lẫn nhau) = DUNG THÔNG VÔ NGẠI: To contain and enter each other without obstruction. A Hua-yen concept, wherein each and every single thing can be contained by and can contain every other thing without losing or damaging its characteristics.

NHIẾP TƯỚNG QUI TÁNH (đem tướng về tánh, đưa hiện tượng về bản thể): (1) In Consciousness- only theory, within the reality that is the basis for all things and situations, all distinctive aspects are included; one of the "four types of issuance of existence." (2) The understanding that the various characteristics of the manifest world are contained in non-discriminated reality.

NHIỆT (nóng): (1) The heat (fever, mania, passion) of the external world (usna, tapa). (2) Bile, gall. One of the three fluid qualities of the body (pitta).

NHIỄU: To circle. To face (the Buddha) with the right shoulder and circle him.

NHIỄU TAM TÁP (đi quanh ba vòng): "Circle (circumambulate) three circles." A Buddhist ritual; walking around the Buddha three times.

NHĨ (gần): Close, be close, come close, near. Regular, ordinary.

NHƯ (giống, bằng, bản thể): (1) Like, such as, as if. Thus. (2) Be equal to, be like. (3) Seem to be. (4) Suchness; reality as-it-is.

NHỊ (Hai): (1) Two, second. (2) Duality; "two-ness", "self and other." :

NHỊ (mồi): (1) Food, feed, bait (for animals). (2) To feed animals. (3) (Tempting) profit. (4) To entice by promise of profit.

NHO (Nho sĩ, học giả, yếu đuối): (1) A literati, a scholar. (2) Soft, weak. (3) Confucian.

NHĨ (tai): (1) The ear; that which is at the side. (2) A final particle, which gives the meaning of "only" or "merely." (3) Soft, pliant. (4) An ear-shaped handle.

NHĨ (vậy, chỉ ngôi thứ 2, gần): (1) He, it, this, that. Here. (2) You, your. (3) So, like that, -like. Merely. (3) That, him. (4) Near.

NHĨ CĂN (căn tai) (tai): (srotra-indriya). auditory faculty. One of the five (or six) faculties. The basis of the ear-consciousness--that which by connection with sound objects give rise to perception of sound.

NHỊ CHƯỚNG (Hai trở ngại): (1) The 'two hindrances' of Phân Biệt Chướng and Câu Sinh Chướng, found in the teachings of Consciousness-only. (2) The hindrance of defilement - Phiền Não Chướng which can be eliminated by the gradual practices of the sraavakas and pratyekabuddhas, and the hindrance of what is known Sở Tri Chướng which is only destroyed by bodhisattvas who have the immediate experience of emptiness. In the Suutra of Perfect Enlightenment - Kinh Viên Giác, these are referred to as the "phenomenal hindrance" - Sự Chướng and "noumenal hindrance" - Lý Chướng, respectively. For a text which discusses the hindrances in detail, see Nhị Chướng Nghĩa (next).

NHỊ CHƯỚNG NGHĨA (Ý nghĩa của hai trở ngại): "The Doctrine of the Two Hindrances." An in- depth investigation concerning the various theories developed on the doctrine of the two hindrances by Weonhyo. See HPC vol. 1, pp. 789-814.

NHỊ CHỦNG NHẪN NHỤC (Hai loại nhẫn nhục): Two kinds of patience or forbearance: (1) Enduring the extremes of nature, such as heat, cold, snow, rain, etc. (2) enduring the assaults, insults etc., that come from other human beings

NHỊ CHỦNG SINH TỬ (Hai loại sinh tử): "Two kinds of samsaara:" 'Fragmentary samsaara' Phân đoạn sinh tử (experienced by unenlightened people) and "(miraculously) transformed samsaara" Biến dịch sinh tử as experienced by enlightened people

NHỊ CHUYỂN (Hai chuyển đổi, hai loại chuyển hóa) : 'Two transformations.' The transformation of the hindrances due to defilement and the hindrances that impede wisdom, into great awakening and great nirvaana.

NHỊ DIỆT (Hai loại diệt: Quán Không và Bổn Không): "Two kinds of extinction." These are: (1) extinction due to the practice of analytical meditation; (2) extinction according to the originally quiescent nature.

NHƯ HUYỄN (không thật nhưng không phải là không có): Like an illusion; illusory. Empty, transitory, ephemeral.

NHƯ HUYỄN TAM MUỘI (thể nghiệm được muôn vật đều là 'như huyễn'): (1) A concentration (samaadhi) wherein one observes that all phenomena, like an illusion, lack inherent existence. See the first three chapters of the Yu"an chu"eh ching (T. vol. 17 842).

NHỊ KHÔNG (Hai thứ không): "Two kinds of emptiness." (1) Ngã Không và Pháp Không: Elements of existence as well as self are both empty. (2) Năng Không và Sở Không: The knower and the known are both empty. (3) "Only-empty" and "not-only-empty." (4) Emptiness of essence and emptiness of aspects.

NHƯ LAI BẢN KHỞI (nguồn gốc của Như Lai): The 'tathaagata is originally arisen.' Refers to the fact that the tathaagata, as "fruit aspect", is something that is originally present.

NHƯ LAI TẠNG (kho của Như Lai) (bản thể của tất cả) = PHÁP THÂN = PHÁP TÍNH: (1) The 'womb of the tathaagata,' The 'matrix of the thus come one(s).' As an embryo that should become a Buddha, or as that 'womb' where the Buddha-to-be is carried. In either case, it does not refer simply to "mind", rather it is an expression that refers to sentient beings as the full embodiment of the Buddha's capability for existence. At the same time, compositionally, it is in the condition of being temporarily defiled by non-inherent forces, thus it cannot be called "Buddha." Therefore the term refers to the capability for becoming a tathaagata that is present in the minds of worldlings. The cause of tathaagatahood existing within sentient beings. Thought to be the origin of the manifestation of all aspects of existence. (2) There are three meanings of the term 'matrix of the thus-come-one': (a) the meaning that the absolute body of the tathaagata (dharma-kaaya) is existent within all living creatures; (b) the meaning that the tathaagata as reality-nature (true thusness) is a whole without distinctions; (c) the meaning that the tathaagata exists within every living creature in a seed, or embryonic form. (3) The origin of the manifestation of Buddhahood. (4) The essence of enlightenment that is originally present within the minds of all sentient beings. The tathaagata existent within the minds of people: The "tathaagata has the mind of sentient beings as matrix, the mind of sentient beings has the tathaagata as matrix, the mind of sentient beings has the multifarious virtues of the tathaagata as matrix. In addition to these three kinds of interpretation the tathaagata is called the 'mind of clear and pure reflection,' or The 'reality-body in the condition of confusion" (Ta-ch'eng ch'i-hsin lun, T. 1666.32.576b). (5) The general understanding of thee matrix of the thus-come-one' in Chinese Buddhism is that of the tathaagata in the condition of being obscured by defilement. The Buddha hidden within us. (6) Despite the fact that the matrix of the thus-come-one is obscured in defilement, when the expression of its form is referred to, it is called the 'reality-body'- Pháp thân.

NHỊ LỢI HẠNH: The practice of the two kinds of improvements, or benefits: "Improving oneself and improving others." Tự lợi, Lợi tha.

NHỊ ĐẾ (Hai loại chân lý: Chân lý Tuyệt đối, Chân lý Tương đối): The 'twofold truth.' The absolute and conventional truths.

NHỊ NGÃ KIẾN (Hai thứ ngã kiến: chấp ngã và chấp pháp): 'Two views of self.' The belief in the inherent existence of a subjective self and objective dharmas.

NHĨ NGÔN: Ordinary language; everyday speech.

NHỊ NHẬP (Hai lối vào): The two entrances to enlightenment as found in the teachings of Bodhidharma and in the Vajrasamadhi-sutra. These are the 'entry by principle' Lý nhập and 'entry by practice Hạnh nhập, which includes four practices. See T. vol. 9, p. 369c.

NHƯ NHƯ (bản thể): "Just as it is-ness." The disclosedness of something. Suchness, true thusness (tathataa, tattva).

NHƯ NHƯ TRÍ (trí tương ứng với bản thể): The kind of awareness that accords with reality.

NHỊ PHIỀN NÃO (Hai thứ phiền não): 'Two kinds of defilements.' In the Sriimaalaa-suutra, the two defilements are the static - Trụ and arisen -Khởi defilements. There are four static defilements and numberless arisen defilements (T. 353.12.220a).

NHỊ TÂM (Hai tâm): (1) 'Two minds': Chơn tâm và Vọng tâm: The true (non-discriminating) mind and the false (discriminating) mind. (2) Định tâm và Tán tâm: Concentrated mind and scattered mind. (3) Nghi tâm (tâm nghi ngờ): The mind that is always in doubt.

NHỊ THẬP BÁT THIÊN (28 cõi trời): The twenty-eight heavens. The six heavens of the desire realm, the eighteen heavens of the form realm, and the four formless heavens.

NHỊ THẬP DUY THỨC LUẬN (Tên sách): The Vimsatikaa-saastra. Written by Vasubandhu, translated by Hsu"an-tsang and Paramaartha. Twenty verses defending Yogaacaara doctrine against critics. Also written Wei-shih-erh-shih-lun - Duy Thức Nhị Thập Luận :

NHỊ THẬP NGŨ HỮU (25 cõi): (1) 'The Twenty-Five (stages of) Existence(s).' The division of the three realms that sentient beings transmigrate through into 25 sub-realms. In the desire realm there are fourteen existences, in the form realm there are seven existences, and in the formless realm, four existences. The twenty-five are grouped into the Four Evil Destinies, the Four Continents, the Six Heavens of Desire, the Four Meditation Heavens, the Heaven of the Five Pure Abodes, and the Four Spheres of the Formless Realm. (2) The term is also often simply a reference to the "Three Realms" Tam Giới or "all sentient beings." :

NHƯ THỊ (như vậy, như thế này, như vậy đó): Like this, such, in this way. This kind of... (2) Thus; such-like (tathaa). (3) According to Shoutoku Taishi, a way of explaining the meaning of faith (hsin). (4) The appearance of something just as it is. (5) A reference to the "ten such-likes" of T'ien-t'ai teaching- Thập như thị .

NHƯ THỰC (đúng với chân lý): True, real. To go along with reality; follow; accord with the truth (yathaa-bhuutam) .

NHỊ THỪA (Hai thừa, hai xe): The "two vehicles" of Thanh Văn sraavaka and Duyên Giác pratyekabuddha, whose natures are fixed on La Hán - arhatship and not Phật quả - Buddhahood.

NHỊ TÔNG: Two schools of Buddhism. See Lưỡng Tông .

NHỊ TỬ (Hai loại sinh tử: Phân đoạn sinh tử và Biến dịch sinh tử): 'Two kinds of death.' Fragmentary (samsaaric) death and miraculous (enlightened) death. (naka p="1043")

NHƯ Ý CHÂU (ngọc Như Ý), (nghĩa bóng: đạt đạo): A gem that appears as any rare jewel that one thinks of.

NHƯ Ý PHẬT (tên một vị Phật): In Hua-yen teaching, one of the ten buddhas of the practice realm. An expression that refers to the spiritual powers possessed by a buddha. The 'as he intends' Buddha.

NHỮ (anh, mày, ngươi): (1) You. A form of address, from superior to inferior, or same level (maarsa). (2) The name of a river in China.

NHỮ ĐẲNG (các ngươi): " (maarsa). You (plural), you guys.

NHƯỢC (nếu): (1) And, if, as if, supposing. (2) Like, to be like. (3) Conform to, accord with. (4) This, that. This way.

NHƯỢC CAN (biết bao nhiêu): Various, multifarious; different (naanaatva).

NHƯỢNG (nhường): To yield, resign, cede. To hand over, transfer, bequeath. Be inferior to; to yield to.

NHU (thấm ướt, trở nên quen): (1) Get wet, be drenched. (2) Be moist, get moist. (3) To wet, moisten, dampen, soak, dip. (4) Calm, quiet, peaceful. (5) Urination. (6) To stop, to stay.

NHUẬN (dư, làm cho phong phú): (1) Leap, intercalary (as in "leap year"). (2) Extra, remainder, leftover. (3) Moisten, fatten, enrich, benefit, enhance .

NHUẬN (thấm nhuần, ẩm ướt, ban ân, ban phước) : (1) To moisten, to fatten, to enrich, to benefit, to adorn. (2) Shining, sleek. (1) Stickiness, adhesiveness (sneha). (2) To wet, moisten. (3) Fluidity, mobility (seka). (4) To give happiness to sentient beings.

NHUẬN SINH (làm cho tươi tốt): The nourishment or "watering" of the defilements. To nurture affliction.

NHUỆ (sắc bén): Sharp, alert, strong, able.

NHỤC: (1) Shame, disgrace, dishonor. (2) To disgrace, to defile.

NI (nữ tu sĩ Phật giáo): (Pali: bhikkunii). A nun; a female religious practitioner.

NI KIỀNTỬ (nirgrantha). A saadhu who is free from all ties. A naked mendicant. (2) The Jain sect; a Jaina. (3) The Jain leader, Mahaaviira. Also written as Ni Càn Tử.

NI-LẠM-BÀ (tên một vị thần vương trong Mật tông): Niila-vajra, the 'Blue Vajra,' or 'Blue Thunderbolt.' :

NIỆM (nhớ, ghi nhớ): (1) To recollect, recall, remember. That which is remembered. The function of remembering. The operation of the mind of not forgetting an object. (smrti) (2) Mindfulness, awareness; concentration. (smrti) (3) To think within one's mind (without expressing in speech. (4) To think, to contemplate. (5) Meditational wisdom. (6) To ascertain one's thoughts. (7) In Abhidharma- kosa theory, one of the Ten Great Ground dharmas. (8) In the doctrine of the Fa-hsiang school, one of the five "object-dependent" mental action elements (9) Mind, consciousness. (10) A thought; a thought-moment; an instant of thought. (k.sana) (11) Mindfulness of the Buddha, as in Pure Land practice. (12) Patience, forbearance. (naka p="1078") :

NIÊM HOA VI TIẾU (Phật đưa cành hoa, Ca Diếp mỉm cười): "Holding a flower and subtly smiling." Once, when the Buddha was with his congregation at Vulture Peak, he held up a bouquet of flowers offered to him by a god. Nobody understood the meaning of this event except Mahakasyapa, who indicated his understanding with a small smile. The Buddha then proclaimed that he would transmit to him the essence of Buddhism. This story is told in the Ch'an school. (ina1-226) :

NIỆM HƯƠNG (đốt hương (nhang) làm lễ): To hold a stick of incense between one's fingers and light it in the fire. It is also a ritual wherein a newly installed monastery head ascends to the dharma-seat,

prays for the well-being of the emperor and temple supporters and thanks the Buddha and the patriarchs for their compassion.

NIỆM LAI (nêu ra): (1) To hold or twirl in one's fingers, as a lecturing Zen master might do with a stick of incense. (2) Annotation, commentary.

NIỆM NIỆM (luôn luôn, không gián đoạn): 'Every thought-moment.' (1) Every moment. (2) Every thought; continuous thought (k.sana, citta-k.sana).

NIỆM NIỆM TƯƠNG TỤC (nhớ mãi, không hề gián đọan): (1) The practice of constantly remembering the Buddha, without break for even a single thought-moment. Constantly thinking of something without an instant's gap. (2) Moment-to-moment continuity.

NIỆM XỨ (điều ghi nhớ): (1) A base of mindfulness (smrty-upasthaana). (2) The stopping of thought in a certain place. (3) The retention of all memories in the mind. (4) The focus of the mind on an object.

NIẾT (âm của Nir [Sankrit]): (1) Black soil. (2) Black, blackness. (3) A transliteration for the Sanskrit nir. See next.

NIẾT BÀN: (nirvaana) An approximate transliteration from the vulgar nibban. (1) The condition where the flames of delusion have been blown out. (2) As a verb, to enter nirvaana. (3) Unconditioned.

NIẾT BÀN HỘI (lễ kỷ niệm Đức Phật nhập Niết bàn): A dharma assembly given on the 15th day of the second month, the day of Saakyamuni's entry into nirvaana. This assembly is unique to East Asian Buddhism.

NIẾT BÀN KINH (kinh Niết Bàn = kinh Đại Bát Niết Bàn): The Nirvaana Suutra; one of the major texts of East Asian Mahaayaana Buddhism, of which there are three translations: (1) The Ta pan-nieh- p'an ching . T 374.12.365c-603c (Mahaaparinirvaana-suutra) 40 fasc, tr. by Dharmak.sema in 416-423. (2) Same title, 36 fasc., trans. by J~naanabhadra and Hui-ning; (3) 6 fasc., translated by Buddhabhadra and Fa-hsien in 416-418. This suutra emphasizes that all sentient beings possess the buddha-nature, and that all beings, even icchantikas, will become buddhas. The original suutra had probably been expanded gradually by the time Dharmak.sema translated it, since the text that Fa-hsien had first brought home from India was only a small work of six fascicles, while Dharmak.sema's later translation grew to forty fascicles. Still later, Hui-yen and other of the Liu Sung dynasty (420-79) integrated and amended the translations of Fa-hsien and Dharmaksema as a single edition of thirty-six fascicles. That version is called the "southern text" of the Mahaaparinirvaana-suutra, while Dharmaksema's work is called the "northern text."

NIẾT BÀN TÔNG YẾU (tên sách): The "Essentials of the Nirvaana Suutra" by Weonhyo – Nguyên Hiểu. An explanation of the content of the Nirvaana Suutra from the aspects of Nirvaana and Buddha- nature, as well as a discussion of the main points of the same scripture. T 1769.38.239a-255c.

NỘ (giận): (1) Become angry, be offended, be excited. (2) Anger, indignation, rage, wrath.

NỘI CĂN (căn bên trong): Internal realm; mental realm.

NỘI PHÀM (địa vị tu chứng cao): The inner of higher ranks of ordinary disciples, as contrasted to Ngoại phàm, lower, or "outer" ranks. In Hiinayaana, it is considered to be the stage of the Four Roots of Goodness - Tứ Thiện Căn Vị. In Mahaayaana, the three stages of the worthies -Tam Hiền Vị.

NỘT (nói chậm chạp): (1) Stammer, stutter. (2) Clumsy in speech.

-ooOoo-

O OAN (phán đoán sai, không may): (1) A false charge. (2) Oppression; injustice; a wrong. (3) To oppress. (4) To spend recklessly. (5) Bitter feeling, grudge; enmity, ill-will, malice, resentment. (6) Calamity, misfortune, disaster. This ideograph is also

commonly written with radical 40 on top Oan

OAN: (1) A false charge. (2) Oppression; injustice; a wrong. (3) To oppress. (4) To spend recklessly. (5) Bitter feeling, grudge; enmity, ill-will, malice, resentment. (6) Calamity, misfortune, disaster. The more correct form of this ideograph is written with radical 14 on top.

OAN GIA (oán thù nhau từ trước): (1) A person who has anger towards the first person; an enemy. (2) A household that engages in vengeful acts. (3) A synonym for "foe-destroyer" (arhat).

OÁN (ghét), OAN (oan ức): (1) Bitterness, enmity, resentment, grudge, hatred, malice. To be murmured against. (2) To bear a grudge; show resentment. To criticize; denounce.

Ô (dơ, lấm): (1) To stain, to dirty, to defile, pollute. (2) Be stained, defiled, polluted. (3) Dirt, filth, pollution. (4) Disgrace, shame, dishonor. (5) Mean, base, lowly.

ỔN (yên tĩnh): Calm, quiet, peace; moderation.

-ooOoo-

P PHẨM: (1) That which belongs to a certain type or class of things. (2) Type, class, category, kind, species group. (3) Classification, level. (4) A section of a written work; a chapter, a division (parivarta, patala) .

PHẪN (giận, bực bội): (1) To become angry. (2) Anger. (krodha) 'anger.' In the Abhidharmakosa- bhaasya, one of the lesser defilement elements; in the doctrine of the Fa-hsiang school, one of the twenty secondary defilements- Tùy phiền não . The substance of the mental action which occurs through experiencing anger in regard to a disagreeable environment.

PHẦN (đốt, nấu): To burn, to cook.

PHÂN (phần): (1) To divide, to cut up, to distribute. (2) To be divided. (3) To discriminate, distinguish. (4) An allotment. One's allotment in life, in terms of basic character or disposition. (1) A minutely small part (kala). (2) A branch, section or limb (anga). One branch of the three-part method of Buddhist logic [hetu-vidyaa; Nhân minh]. (3) One of the twelve limbs of dependent origination. (4) A part (ava-yaana). (5) Partially. (6) Especially in Hua-yen dialogue, an aspect. (7) Determination, decision.

PHÂN (rối rắm): (1) Be mistaken for; be confused with; go astray. (2) Distract, divert, beguile, evade, conceal. (3) Misleading, ambiguous, confusing.

PHÂN BIỆT: 'Discrimination.' (1) Decisions, or conclusions (made regarding external phenomena). This term is usually used with a negative connotation, referring to the mental action of partial and limiting rationality which hinders the function of the originally enlightened mind. To think in terms of difference (vikalpa, kalpana). (2) Dispute, argue, differ. (3) Guarantee or prediction by the Buddha of the future enlightenment of a disciple. (4) 'Discussion;' one of the nine (or twelve) kinds of

scriptures (upadesaah; Luận nghị). (5) To distribute, to apportion, manage, arrange. (6) Analysis, decomposition,

disintegration; distinction, difference (vibhaaga, lak.sayati). (7) In a positive sense, to distinguish, right from wrong, the true teaching from the false teaching.

PHÂN BIỆT CHƯỚNG (trở ngại do phân biệt): 'Hindrances due to discrimination'. Hindrances of evil passions - Phiền não chướng and the hindrances of what is known Sở tri chướng that arise from discriminatory thought. Since discrimination is the function of the sixth consciousness the hindrances of discrimination are hindrances that arise from that consciousness. They arise from following a deluded teacher, deluded teaching, or one's deluded thoughts.

PHÂN BIỆT DU GIÀ LUẬN (tên sách): Attributed to Di Lặc - Maitreya, commented on by Thế Thân - Vasubandhu. One of the eleven treatises of the Dharmalak.sa.na school, but which was not translated into Chinese.

PHÂN BIỆT TÍNH (tính phân biệt): The nature of existence according to the discriminating mind (parikalpita-svabhaava). Synonymous with Biến kế sở chấp tính (pien-chi so-i-hsing).

PHÂN GIẢI: Analysis, parting, decomposition, dismantling, disintegration, dissolution, reduction.

PHÂN GIỚI: A delimitation, a demarcation, boundary, border.

PHÂN LƯỢNG: (1) Quantity, degree, extent. (2) Weight.

PHÂN MINH (rõ ràng): (1) To see clearly. (2) Clear (vyakta, vispasta).

PHÂN NHIÊN (bối rối): To be in trouble, difficulty, confusion, disorder.

PHÂN ĐOẠN (phân ra từng phần): (1) Division, discrimination (pariccheda). (2) Different aspects of one explanation.

PHÂN ĐOẠN SINH TỬ (Hình thức sinh tử của sáu đường) (Hình thức sinh tử nặng nề của lục phàm): The lot of life and death received by the worldling who wanders about in the world of delusion. Transmigration with a predetermined life-span and body. (2) 'Fragmentary samsaara.' Unenlightened people's samsaara, as opposed to miraculous samsaara (Biến dịch sinh tử), the samsaara experienced by bodhisattvas.

PHÂN TẾ: (1) Distinction. (2) Limitation, limitation, extreme. (3) Situation, circumstance.

PHẦN THIÊU (đốt cháy): To set fire to; to burn (up).

PHÂN TÍCH QUÁN (quan sát phân tích): Analytical observation.

PHÂN TƯỚNG MÔN: The single vehicle is absolute, independent. The "separate aspect" of Nhất thừa: the single vehicle:

PHÂN VÂN (chần chừ): Out of order, in disorder, a mess, be in confusion, disarranged; in chaos.

PHẤT (dẹp đi, lau, chống lại): (1) To shake off; to brush away. (2) To expel, to oppose.

PHẬT CẢNH GIỚI (cảnh giới (cõi giới) của Phật): "Buddha-realm", "Buddha- sphere", "Buddha- land", etc.

PHẬT KINH (kinh Phật): The Buddha's teachings, Buddhist suutras; a Buddhist Suutra.

PHẬT LỰC (sức Phật; năng lực của Phật): (1) The ability or power of a buddha. (2) The power of buddhas and bodhisattvas to protect practitioners.

PHẬT NHÃN (mắt Phật, nghĩa bóng): The Buddha-eye. The eye of perfect omniscience, gained upon the attainment of Buddhahood. The highest of the five levels of vision (buddha-cak.sus).

PHẬT NHƯ-LAI: 'Buddha-tathaagata'. The Buddha.

PHẬT- ĐỊA KINH (tên kinh): "Sutra of the Buddha-stage." One fascicle, trans. by Hsu"an-tsang. T 680.16.720-723. Full title is Phật thuyết Phật- Địa Kinh . An explanation of the five aspects of the Buddha-stage, including the pure dharmadhaatu and the four transformed wisdoms of Consciousness- only. Explains the details of the tenth bhuumi and the Buddha-stage.

PHẬT ĐỊA KINH LUẬN (tên một bộ luận): " Seven fascicles, by Thân Quang Bồ tát . Also called the Phật Địa Luận . The author explains the five kinds of dharma taught in the Phật Địa Kinh . T 1530.26.291-328. PHẬT ĐỊA LUẬN (tên một bộ luận): See Phật Địa Kinh Luận :

PHẬT QUẢ (quả Phật): The 'Buddha-fruit'. As opposed to Phật nhân - the Buddha-cause. The result of following the practices of the Buddha-path; the stage of buddhahood. Awakening, enlightenment.

PHẬT SỰ (chuyện Phật làm, chuyện liên quan đến Phật pháp): (1) The work that a buddha does. To deliver the Buddha's teachings. The activity of saving sentient beings. (2) Anything done after attaining enlightenment would be "Buddha-work".

PHẬT TÁNH, PHÁP TÁNH: "Absolute non-arising;" a description of the condition of absolute reality.

PHẬT THÂN (thân Phật): The Buddha's (physical) body. As a result of the questions of Buddhist followers, inquiries were made resulting in "buddha-body theory". Saakyamuni himself established the position of believing in the true principle (dharma) that he himself would die but the dharma was indestructible and therefore said that after his death the Dharma was to be depended upon. However, many disciples held to their concept of the Buddha's person and believed in it as the Buddha-dharma, and therefore, even while Saakyamuni was still in the world his body had come to be seen as transcendent. Because of this, after he died, the Dharma that he had explained was regarded as indestructible, and was set up in contrast with his

natural body, bringing about a 'two body' theory. From this, Buddha-body theory was expanded from three, to four, and even up to ten Buddha- bodies. Among these, the Mahaayaana theory of the three bodies--the Dharma-body, the Reward-body, and the Response-body is most common. The Dharma body- Pháp thân is considered to be the eternal indestructible true principle, the Buddha's original body. The Response body- Ứng thân is considered to be the Buddha's manifest body, but in Mahaayaana Buddhism is regarded as the personification body, which from true principle manifests according to the temperaments and abilities of sentient beings in order to save them. The Reward body- Báo thân is manifest as a combination of the other two, and is therefore not simply eternal true principle, nor simply an impermanent personality. Rather, it is an ideal body possessed by those who have awakened to the true principle based on meritorious practice. It is the living form of the eternal principle, possessing individuality. This is a general explanation, and there have been a large numbe of interpretations of buddha-body theory offered in the history of Buddhism, which contain significant differences.: :

PHẬT THUYẾT PHẬT ĐỊA: One fascicle, trans. by Hsu"an-tsang (Huyền Trang). T 680.16.720-723. Commonly referred to as the Phật Địa Kinh . An explanation of the five aspects of the Buddha-stage, including the pure dharmadhaatu and the four transformed wisdoms of Consciousness-only. Explains the details of the Địa thứ 10 tenth bhuumi and the Đẳng Giác Buddha-stage.

PHẬT TÍNH LUẬN (tên một bộ luận): The Buddha-nature Treatise, written in four fascicles. T 1610.31.787a-813a. Attributed to Thế Thân - Vasubandhu, translated by Paramaartha. The theory of Buddha-nature is discussed at great length in 16 chapters, from the four aspects of: 1) Dependent arising; 2) breaking attachment; 3) manifestation of essence; and (4) discriminated aspects. It is explained that all sentient beings have the buddha-nature, and the mistaken views of outsiders and low

vehicle practitioners are refuted. Numerous quotations are made from the Sriimaalaa-suutra, the Lotus Suutra and the Yogaacaarabhuumi-saastra.

PHẤT TỬ = PHẤT TRẦN (đồ đuổi ruồi muỗi hồi xưa): A fly whisk made out of hemp, silk or animal hair, used by Buddhist monks so that flies and other insects may be chased away without killing them. The tradition of using the whisk comes to Buddhism from Jainism, but in East Asian Ch'an, Seon and Zen schools, the usage of the whisk by the master teacher during his sermons becomes ritualized.

PHỈ (chê): To slander, badmouth, ridicule.

PHỈ BÁNG (chê bai): (apavaadaka). To slander, badmouth, defame.

PHẠM (luật, mẫu): (1) Rule, law, example, model. (2) A pause, an end, a stop.

PHẠM (mắc phải, có tội, có lỗi): To commit crimes; to be immoral, to break the precepts.

PHẠM HẠNH (hạnh trong sạch): (1) 'Pure practices.' With Phạm (fan) meaning "pure," a term for the religious practices that involve the cutting off of desire. The practices that a member of the brahman caste carries out during his student life. (2) One of the restraint-disciplines, yama. (3) Pure religious practice. The practices of discipline of a Buddhist monk. The practice of ridding oneself of lust and desire.

PHẠM THIÊN: (Brahma-loka). (1) The 'Brahma-Heaven' in the realm of form. (2) Brahman, which in Indian thought is the substrate of all existence, is converted into a god in Buddhism, and is used to name the First Concentration Heaven – Sơ Thiền Thiên . This is a general term for the three heavens included in it, which are Brahmaa-kaayika – Đại Chúng Thiên, Brahma-purohita - Phạm Phụ Thiên, and Mahaabrahmaa – Đại Phạm Thiên . The term is also often used to denote the Mahaa-brahmaa heaven itself.

PHẠM TỘI: To commit crimes; to be immoral, to break the precepts.

PHẠM VI (trong vòng): Limit, scope, sphere.

PHẠM VƯƠNG: The King of the Brahma Heaven.

PHẠN (PHẠM): (1) A transliteration of the Sanskrit brahman. The ultimate principle, or most elemental substrate of existence in Vedic religion. Later on, Brahman became personified as a god, and ended up becoming a guardian deity in Buddhism. (2) A transliteration of the Sanskrit braahmana, a sage. (3) Pure, holy spiritual. (4) The Sanskrit language.

PHẠT: (1) Crime, offense. (2) To punish, to fine. Punishment.

PHAN DUYÊN (nương theo, bám theo): (1) To climb up, clamber up; scale. (2) The arising of consciousness due to its contact with the external world. The mental function of cognizing objects. (3) The cognized objects.

PHÀM (nói chung, phàm phu): (1) All, common, general, every. (2) Mortal, secular, earthly. (3) Dull, foolish (bala). (4) Deluded, secular; 'regular person' or 'worldling,' as opposed to a sage. (5) All, completely, in general, entirely. (6) As a rule; approximately.

PHÀM THÁNH: 'Ordinary man and sage'. In the Hiinayaana tradition, the 'first fruit' and above is considered as sage, in Mahaayaana the first of the ten bhuumis and above is considered as sage. The below this, deluded people, are called 'regular people' or 'worldlings'.

PHÀM THÁNH Y CHÁNH (thế giới và căn thân của phàm, thánh): The "difference between worldling and sage is in the correctness." (A phrase repeated throughout Hamheo's - Hàm Hư - Commentary to the Suutra of Perfect Enlightenment - Chú Giải Kinh Viên Giác).

PHÁ (làm cho hư): (1) To refute, disprove, negate, solve. (2) To break, disrupt, destroy (pratibhaadati, vyutsarga). (3) A trouble-making, or dispute-causing monk.

PHÁCH: Soul; the lower spirit that is attached to the physical body which co-exists with the higher soul . The earthly aspect of the soul, which one develops in the earlier part of their life.

PHÁI (ngành, chi phái, môn phái): (1) Division, branch, offshoot, stream. (2) A group, faction, tradition, school. (3) To cause to go.

PHÁN (chia ra, phân định, phán đoán): (1) To divide, separate; cut away from. (2) To distinguish, understand, discriminate. (3) Judge; pass judgement on. (4) To decide, determine.

PHÁN GIÁO (phân loại giáo pháp): To classify the teachings according to theme, time period, etc. Teaching classification was a major aspect of the textual studies of many 5-8th century monks from the scholarly schools of Chinese Buddhism, such as Fa-hsiang, T'ien-t'ai and Hua-yen. Some of the more famous doctrinal classifiers were Hui-yu"an, Chih-i, Fa-tsang and Tsung-mi.

PHÁN ĐỊNH KÝ (tên sách): An abbreviation of the title of the Tục Hoa Nghiêm Kinh Lược Sớ San Định Ký .5 Strokes.

PHÁP: (dharma). The word dharma is originally derived from the Sanskrit root dhr, with the meaning of "that which preserves or maintains", especially that which preserves or maintains human activity. The term has a wide range of meanings: (1) custom, habit, standard of behavior; (2) That which should be done; occupation, duty, obligation; (3) social order, social pattern; (4) goodness, good action, virtue; (5) truth, reality, true principle, law, (Skt. satya); (6) the basis of all worlds and realms; (7) religious duty; (8) the standard of the awareness of truth, the law; (9) teachings, explanation; (10) original essence, original nature, attribute, quality, characteristic quality, compositional element; (11) in logic, a predicate or verb object:

PHÁP ÁI (yêu thích giáo pháp): (1) To love, or be attached to the dharma (teaching). (2) To seek truth.

PHÁP BIỆN (chỗ nói pháp) = PHÁP ĐƯỜNG: (1) A teaching hall; (2) A palace as a metaphor for the correct teaching of the Buddha; "dharma-palace, dharma-hall."

PHÁP BỔN (gốc pháp) (pháp gốc): "Dharma-source". A term for the Sanskrit suutra. It is called Dharma-source because the transmundane virtuous dharma is the source of the Buddha's verbal teachings.

PHÁP CHẤP (chấp rằng pháp là có thực; chấp chặt giáo pháp; cho rằng vạn hữu là có): 'Attachment to (the reality of) dharmas.' The belief that although the self is an illusory conglomerate of the five skandhas, the compositional elements of existence are substantial. This is a view which might be acceptable in certain early or elementary provisional Buddhist doctrines, but which is clearly refuted by later, especially Mahaayaana, Buddhist teachings. (2) 'Attachment to the teachings.' To hold rigidly to the teachings of Buddhism. (dharma-graaha).

PHÁP CỨU (tên người): (1) Dharmatraata. The first patriarch of the Sarvaastivaada school in India, who probably lived around the second century CE. He taught that all things in the three worlds were truly existent and distinct from each other. (2) There is sometimes confusion with another Dharmatraata, who apparently lived in India around the fourth century AD, also a Sarvaastivaadin. He is the putative author of the Tạp A- tỳ- đàm Tâm Luận - Tsa-a-p'i-t'an hsin lun

PHÁP CÚ KINH (kinh Pháp Cú): Fa-chu" ching"- Dharma-phrase sutra" (Skt. Dharmapada, Pali. Dhammapada). 2 fasc., by Pháp Cứu . A collection of phrases comprising the basic teachings of Buddhist morality. The Chinese version contains 758 verses. T 210.4.559-574. (ina1-106)

PHÁP GIỚI (vũ trụ): (dharmadhaatu); 'dharma-realm'. Originally dharma is derived from the Sanskrit root dhr, with the meaning of that which preserves or maintains, especially that which maintains human activity. Dhaatu is derived from the masculine nominal root dha, which originally had the meaning of 'element', but after becoming a Buddhist term, it began to take on the meaning of 'nature'. In this term, refers to the various elements, and refers to "marking the limits" of something. (1) One of the 'eighteen realms', the objects of the mano-consciousness. Where things are thought of, therefore the meaning is equivalent to that of 'dharma locus' . (2) Limit, border. (3) Especially in Mahaayaana teaching, dharma-dhaatu refers to a religious basis or principle--the origin of all things. In this kind of teaching, where the whole universe is taken as phenomena, it is understood as the manifestation of true thusness. Accordingly, this dharma-realm, being true reality, is equated to the reality-body of the Buddha. Also called the 'reality-realm'. (4) Taken as one of the eighteen elements in Consciousness- only theory, it includes 82 dharmas from the categories of imperceivable material dharmas, mental function dharmas, dharmas not concomitant with mind and unconditioned dharmas.

PHÁP GIỚI HẢI HUỆ (trí huệ bao la): The equanimous, vast wisdom that observes the reality-realm.

PHÁP GIỚI TÍNH (bản thể của vũ trụ): The original nature of the reality-realm. A term expressing the union of the concepts of 'reality realm' and 'reality-nature'.

PHÁP GIỚI VÔ LƯỢNG (vũ trụ vô cùng): The tenth of the 'ten dedications of merit' of the path of the bodhisattva. The stage where the bodhisattva witnesses that all existences are the middle path, lacking characteristics.

PHÁP HẠNH (hạnh đúng theo chánh pháp) = CÔNG HẠNH: (dharma-carana). (1) Action, practice, according to reality. In the Suutra of Perfect Enlightenment, as religious practice, refers to the direct practice of the Buddha's enlightenment, as opposed to methods of gradual advancement. Thus "reality- practice." (2) To depend upon. (3) Making one's own thinking accord with the teaching. (4) A "wheel- turner" (dharmacaarin).

PHÁP HIỂN (tên người): Fa-hsien(320?-420?) Famous Buddhist pilgrim and translator. Traveled to India from 399 to 414. On his return, he translated the six-fascicle version of the Mahaaparinirvaana- suutra and some forty fascicles of vinaya materials. Also wrote a text called The "Record of Buddhist Kingdoms."

PHÁP HOA HUYỀN TÁN (tên sách): Fa-hua hsu"an-tsan20 fasc., compiled by K'uei-chi . T 1723.34.651-854. Its full title is Pháp Liên Hoa Huyền Tán . It is an explanation of the Lotus Suutra from the perspective of the Fa-hsiang school. Contained within are quotations from Vasubhandu's treatise on the Lotus Suutra, as well as citations from several other prominent Consciousness-only thinkers.

PHÁP HOA KINH = DIỆU PHÁP LIÊN HOA KINH: Fa-hua ching: The Lotus Suutra. See Pháp Liên Hoa Kinh Huyền Tán below.:

PHÁP HOA LUẬN (tên sách): Fa-hua lun. See Pháp Hoa

PHÁP HOA TAM BỘ KINH (ba bộ kinh Pháp Hoa): The 'three parts of the Lotus Suutra;' The three principal suutras of the T'ien-t'ai and Nichiren sects. They are the Kinh Vô Lượng Nghĩa (T 276), which serves as an introduction to the Lotus Suutra, the Lotus Suutra – Kinh Pháp Hoa (Fa-hua ching) itself (T 262), which is the main discourse of the teaching; and the Phổ Hiền Quán (T 277), which serves as the conclusion to the teaching.

PHÁP HỘI (tên người): (1) A Buddhist service, an assembly for the purpose of reading the scriptures. (2) "Buddha-work:" the activity of saving sentient beings. Feeding buddhas and sentient beings, explaining the dharma, etc. at a gathering:

PHÁP HÚY = PHÁP DANH (tên trong đạo): The name one receives when he/she enters the Buddhist order. One's Buddhist name that he/she assumes on receiving the precepts.

PHÁP HỶ (niềm vui do giáo pháp mang lại [nhờ tu học]): The bliss of the dharma; the joy one experiences on receiving the dharma (priitijanana).

PHÁP KHÍ (người có thể lãnh hội Phật pháp [theo nghĩa triệt để]): "Dharma-vessel." (1) Someone who is suitably prepared to believe and understand the teachings of Buddhism. (2) In the Ch'an tradition, one who is capable of being entrusted with the Dharma. (3) A ritual vessel used in Buddhist ceremonies.

PHÁP LẠC (niềm vui do tu tập chánh pháp): (1) Enjoyment of the truth, of enlightenment. The joy induced by the study of the Buddhist teachings. (2) To enjoy detachment, recitation of the suutras, or any other religious practice

PHÁP LIÊN HOA KINH HUYỀN TÁN = PHÁP HOA HUYỀN TÁN : See Pháp Hoa Huyền Tán (Fa-hua hsu"an-tsan) above.

PHÁP MÔN (cửa pháp): "dharma-gate". The Buddhist teaching; a doctrine. The true teaching. The Buddha's teaching. The gate of truth. The gate that enters into the truth. The gate to the enlightened state (dharma-mukha).

PHÁP NHÃN (con mắt pháp –1 trong 5 loại mắt [nghĩa bóng]): The "dharma-eye." (dharma-cak.sus) (1) The 'dharma-eye.' ability to see the dharma, or all dharmas perfectly. With this ability the bodhisattva can save all sentient beings. (2) The second of the five levels of vision

PHÁP NHĨ (vốn là, bản tánh): 'According to rule'. Naturally, spontaneously. Workings of the universal law.

PHÁP NHƯ NHƯ (muôn vật vốn là vậy): All things are absolute reality just as they are.

PHÁP NHŨ (sữa pháp): giáo pháp nuôi dưỡng người tu như sữa đối với hài nhi: "Dharma-milk." A metaphor for the teachings of a great master. The master's teachings enable the student's development as milk aids in the growth of a baby:

PHÁP PHONG (tên người) (dịch nghĩa của Đàm Vô Sấm): Dharmak.sema.

PHÁP PHƯỢC (bị pháp trói buộc) = PHÁP CHẤP (bám chấp theo pháp): Attachment to dharma; to be rigidly attached to the letter of the scripture and fail to perceive the real point of the Buddhist teachings.

PHÁP PHỤC (y phục của người tu): A monk's or nun's clothes.

PHÁP TẠNG BỘ (một tông phái Phật giáo Ấn Độ): The Dharmagupta sect.

PHÁP THÂN (bản thể, chân lý): (dharmakaaya). 'Reality body', 'Truth body'. (1) In Sarvaastivaadin teaching, the correct teaching of the Buddha, or the meritorious dharma of the ten powers. A collection of dharmas. (2) In general Mahaayaana teaching, the 'reality-body' is a name for absolute existence, the manifestation of all existences. The true body of reality. Buddha as eternal principle. The body of essence that is pure, possesses no marks of distinction, and is the same as emptiness. (3) One of the three bodies of the Buddha. The Buddha's body of the universe-the body of truth that lacks form. The

basis of all things. (4) The Dharma (teaching) as body, as opposed to the physical body of the Buddha. (5) The tathaagatagarbha. (6) Four kinds of Dharma-body (7) According to Hakuin, one of the categories of kouan. A "reality-body kouan" is one that makes clear the absolute reality-principle (Buddha-mind) that penetrates all existence. (8) In Consciousness-only theory, the reality-body possesses the pure dharma-world, as well as the Great Perfect Mirror Wisdom.

PHÁP TÍNH (bản thể): The true, original nature of all "dharmas" (all existences/manifest phenomena). The original essence of all being; the Buddhist reality; Suchness, dharma-realm. (2) Reality as complete in itself. (3) Emptiness; the nature of emptiness.

PHÁP TÍNH BÌNH ĐẲNG: The equality of the nature of reality.

PHÁP TỰ (người được truyền thừa): A dharma heir. The disciple to whom the master has imparted his most profound realization.

PHÁP TƯỚNG TÔNG = TÔNG PHÁP TƯỚNG = TÔNG DUY THỨC: Fa-hsiang tsungThe name of a Buddhist school, the "dharma-character" school. The East Asian version of the Consciousness- only/Yogaacaara traditions. This school was founded in China by Hsu"an-tsang, who, on his return from China, brought with him a wagon-load of the most important Consciousness-only texts. These, with government support and many assistants, he translated into Chinese. His disciple K'uei-chi wrote a number of important commentaries on the Consciousness-only texts and further developed the influence of the school in China. The Fa-hsiang teachings were transmitted to Korea and Japan, where they made considerable impact. Although the Fa-hsiang/Beopsang/Hossou tradition would all but die out as an independent sect, its Consciousness-only teachings made a major impact on the native East Asian traditions that would later develop, most notably T'ien-t'ai, Hua-yen and Ch'an Buddhism.

PHÁP UẨN (sự tích lũy giáo pháp): The collection of the teachings.

PHÁP VỊ (vị trí của pháp): (dharma-niyaamataa). (1) The condition or process in which all dharmas (existences, things, mental states) are established. The early Sarvaastivaadins, in attempting to explain how we can distinguish between past, present and future, had concluded that it was because the point of function differs between existences. This theory was further worked out in the Abhidharmakosa-bhaasya, which said that the time in which dharmas function is called the present; the time in which dharmas have disappeared is called the past. This view, if not properly analyzed, can result in a tendency to lead to the mistaken view that things are self-established and have their own individual natures. Therefore this position was refuted by Naagaarjuna and others. (2) "Dharma-position." A thing, or each thing being in its appropriate place in terms of its suchness. (3) To be in the status of monkhood.

PHÁP VÔ KHỨ LAI TÔNG (tông cho rằng pháp [muôn vật] vốn không tới lui [bất động]): "Dharmas are without past and future."

PHÁP VƯƠNG (Vua Pháp:Đức Phật): (1) The king of the dharma--the Buddha. (2) A king who is truly concerned about transmitting the Buddhist teaching:

PHÁP VƯƠNG TỬ TRỤ (Trụ thứ 9 trong Thập trụ của 52 địa vị tu chứng): The ninth of the "ten abidings in the 52 stage path of the bodhisattva. The "abiding of the dharma-prince." The stage of producing wisdom in accordance with the Buddha's teaching, and being assured of becoming a Buddha in the future.

PHÁP XỨ (thuật ngữ của tông Duy Thức): (dharma-aayatana). The 'locus of concepts'. One of the twelve loci in Consciousness-only theory. That which exists as the point of the production of conceptualization. The locus of conceptions--non-perceptory objects. "Ideas". Non-material objects of thought.

PHÁP XỨ SỞ NHIẾP SẮC (thuật ngữ của tông Duy Thức): In the doctrine of the Fa-hsiang school, this refers to all material elements that are included as objects of the six senses that are not covered under the categories of the five faculties and the five object-realms . That is, there are some objects of the mind which are included as

material elements. In Consciousness-only theory, five types are included in this group.{n} (1) The understanding of the atomic nature of existence of the five faculties, the five object realms, the four elements and so forth, due to the analysis by wisdom. This is a level of subtlety that can be theorized through analysis, but cannot be perceived by the sense organs. Material objects too small to be seen. The existence of atoms cannot be directly perceived by the five senses, but their existence can be inferred.{n} (2) The extreme subtlety of the visible colors of the relative category, such as light, shadow, brightness, dullness, and the relative categories of forms, such as length, shortness, squareness and roundness.{n} (3) Unmanifest matter that is created as a result of receiving the precepts into one's mind. In the doctrine of the Abhidharmakosa-bhaasya, this is simply considered as "unmanifest form", but in Consciousness-only, the 'seeds of goodness' that are gained as a result of the mental action at the time of receiving the precepts are taken as the 'essence of the precepts'. The word means "gained according to the reception of the precepts". A provisional element.{n} (4) Forms of magical production and transformation.' This is a form element where the sage in meditation can freely transform and manifest things. By thinking of water or fire, he can manifest water or fire. Or he can transform sand and soil into gold and silver and so forth.{n} (5) The situation of the sixth consciousness, unconnected to the other five consciousnesses, reflecting on the past, or giving rise to illusory objects, such as flowers in the sky. This form (object) is risen through the mistaken discriminatory power of the sixth consciousness.

PHÁT (hiện ra): (1) To arise, to appear [‹N]. To blossom forth. (2) To give birth . (3) To release (an arrow, etc.); to go, to go out . To emit, to leave; (4) To open, to reveal (that which was hidden). To make manifest. (5) To start or begin.

PHÁT DƯƠNG (làm cho hưng thịnh): Make known; spread; popularize.

PHÁT HUY (làm cho phát triển, làm cho rõ nghĩa): (1) The spreading of the teachings. (2) To explain the meaning of the teachings. (3) Exhibition, demonstration, realization. To manifest, elucidate, develop.

PHÁT MINH (làm cho ngộ đạo, làm cho rõ): (1) To enlighten, to clarify. (2) To invent. To explain.

PHÁT ĐẮC (khám phá ra):To produce, or gain wisdom, meditative concentration, etc., within oneself.

PHÁT NGUYỆN: To arouse the vow (to save all sentient beings). To arouse the aspiration for enlightenment, or rebirth in the Pure Land.

PHÁT ĐỘNG (đề ra, đưa ra): Initiative, first motion. Motive, active.

PHÁT TÂM (ý muốn làm chuyện gì tốt lành): The arousal of the thought, or sincere and earnest intention to attain enlightenment, especially for the sake of saving other sentient beings (bodhicitta- samutpaada).

PHÁT TÂM TRỤ (Trụ thứ nhất trong Thập Trụ): The first of the Ten Abidings: The "abiding of awakening operation." The 'ten faiths' stage of provisionally following to enter the view of emptiness is completed, the true wisdom of no outflow arises, and the mind dwells in the principle of absolute reality:

PHÁT- THÚ VỊ (địa vị bắt đầu tu tập): The starting point of practice.

PHÁT TRÍ LUẬN (tên sách): Fa-chih lun . See A- tỳ- đạt- ma Phát Trí Luận

PHẾ (bỏ, dẹp): (1) Fall into disuse; become obsolete; die out, decline, be outmoded. (2) Get rid of; discard.

PHÍ: (1) Spend, expend, lay out. (2) consume, waste, throw away, squander. (3) To be wasted. (4) Expenses, cost.

PHI (bay): (1) To fly, leap, jump. (2) Scatter apart, separate. (3) Go far away, cross over. (4) Go quickly. (5) Rootless, baseless. (6) Far. (7) Bird(s).

PHI (chẳng phải): (1) No, not, is not, not to be; without. (2) Wrong, bad. A negative. (3) To blame, to condemn, to disown. (4) Reject, exclude, denounce, disapprove. To negate. to oppose. (5) Mistake, misdeed, injustice. (6) non-, un-, anti-.

PHI BIẾN DỊ (không thay đổi): (1) Unchanging (ananyathaa). (2) In Saa.mkhya philosophy, unmanifest primordial substance (prakrti).

PHI HỌC PHI VÔ HỌC TRÍ (loại trí huệ không do học hay không học): Defiled wisdom; worldly wisdom.

PHÍ NHI ẨN (làm được nhiều chuyện mà ít ai biết): To fill many functions yet remain inconspicuous.

PHI TIỀM TẨU THỰC (chim, cá, thú và cây):Birds, fish, animals and plants.

PHI TƯỞNG ĐỊA = PHI TƯỞNG PHI PHI TƯỞNG: See Phi Tưởng Phi Phi Tưởng Xứ.

PHI TƯỞNG PHI PHI TƯỞNG XỨ (một cảnh giới thiền định rất cao dù chưa phải là cứu cánh): A state of meditation where there are no objects (concepts) yet there is no non-presence of objects. This is the highest state of the formless realm, and thus the highest existence of the three realms. It is not yet nirvaana, because there is still a very subtle kind of thought remaining.

PHI TRẠCH DIỆT VÔ VI (một cảnh giới theo Duy thức): (apratisa.mkyaa-nirodha). 'Non-analytical cessation.' One of the six 'unconditioned elements (dharmas)' in the theory of the Consciousness-only school. Extinction of the arising and existence of certain seeds not due to the power of awakened wisdom. The non-arising of defilements and so forth due to lack of cause.

PHIẾM (trôi nổi, bâng quơ): (1) To float, to drift; set afloat. To surface, rise to the surface. (2) To call to mind; recall. (3) Widely, generally.

PHIỀN (bực bội): Trouble, worry, pain, affliction.

PHIÊN (dịch, lật ngược): (1) To translate. (2) Turn over, to change, to come back. (3) contradict. (4) To differ. (5) To convince someone.

PHIÊN (PHAN) (cờ, phướn): Pennants, banners used for decoration at Buddhist temples. A decoration to extol the power and virtue of a Buddha or bodhisattva. The Japanese word hata is derived from the Sanskrit term for pennant--pataakaa. (naka p=" 1102, 1117")

PHIỀN NÃO (khó chịu): (klesa) (1) Defilement(s), afflictions. Evil passion, carnal desire. All of the thoughts, words, actions and emotions which arise and cease based on ignorance and desire which keep human beings trapped in the cycle of birth and death, and which result in suffering. (2) In the Fa- hsiang school, comprises one of the groups of elements outlined in their doctrine. In this case, the term refers specifically to the six "primary" defilements of covetousness -Tham, enmity- Sân, delusion- Si, pride- Mạn, doubt - Nghi, and wrong view, Ác- kiến .

PHIỀN NÃO CHƯỚNG (trở ngại do phiền não): 'Hindrance due to defilement.' The evil passions of ignorance, anger, greed and so forth prevent one's realization of nirvaana, and therefore are called 'hindrances.' The hindrance due to defilement is named in contrast to the hindrance of what is known- Sở tri chướng.

PHIỆT DỤ (ví dụ như chiếc bè để qua sông): The parable of the raft. The Buddha's teaching is like a raft, which should be abandoned once the river is crossed.

PHỔ (khắp cả): Widely, generally, universally.

PHỔ GIÁC (tên một vị Bồ tát trong kinh Viên Giác): 'Pervasive (Universal) Enlightenment'; one of the twelve bodhisattvas of the Suutra of Perfect Enlightenment Yu"an-chiao ching).

PHỔ HIỀN (tên một vị Bồ tát): "Universal Goodness;" The bodhisattva Samantabhadra. He represents the practice and meditation of all the Buddhas, as contrasted to Ma~njusrii who represents wisdom and realization. He is the right-hand attendant of Saakyamuni Buddha, and is often portrayed mounted on a white elephant. He serves as an interlocutor to the Buddha in many Mahaayaana suutras.

PHỔ HIỀN CẢNH GIỚI (cảnh giới của địa vị Phổ Hiền): The 'Realm of Samantabhadra.' In Hua-yen teaching, the realm known by the great faculties of the Single Vehicle bodhisattva Samantabhadra. The aspect of the reality realm that is perceived by people who are not yet buddhas is expressed as the realm of Samantabhadra. This is because Samantabhadra is the bodhisattva of meditation and practice, which can be explained, as opposed to the realm of wisdom of Ma~njusrii which is inexplicable.

PHỔ NGU (tên người): Pou (1301-1382), a Goryeo Seon monk from, commonly known by his Buddhist name of T'aego . He entered the sangha at age 13, is said to have become determined to resolve his doubt-mass at the age of 19, and succeeded to penetrate the mu kong'an and experience deep enlightenment at the age of 30. In 1341 he took up residence at Chungheungsa of Mt. Samgak , where he gathered many

students. He constructed a hermitage to the east of the temple, which he called T'aego, and there he wrote the Gailpyeon . He later wrote the Sanjungjallakka. He was later invited to be royal teacher and national teacher . He was a transmitter of the Imje (Lin-chi) style of Seon in the tradition of Ta-hui, emphasizing reflection on the hwadu. He was famous for his poetry, which was collected by his students.

PHỔ NHÃN (mắt Ngài Quan Âm, tên một vị Bồ tát trong kinh Viên Giác): 'Pervasive vision,' 'universal eyes.' (1) The compassionate eyes of Avalokitesvara that see all sentient beings. (2) The perception that all things are contained in one thing. (3) One of the twelve bodhisattvas that serves as an interlocutor in the Suutra of Perfect Enlightenment .

PHỔ ĐỨC (tên người): A Goguryeo monk who was exiled in Silla during the time of Weonhyo. A reputed expert on the Nirvaana Suutra.

PHỔ VỊ THỪA GIÁO (giáo pháp gồm cả 5 thừa): The "teaching that encompasses all vehicles". So called because it includes the five vehicles. Another name for the Fa-hsiang sect. This is a term that is often used by the Fa-hsiang school to refer to itself and was originated by K'uei-chi .

PHỒN (nhiều, phức tạp): (1) Many, compound, multiple. (2) Frequency, complexity, trouble. (3) Grow thick, be overgrown, be luxuriant.

PHONG (gió): (1) The wind, a wind (2) Usage, habits, custom. Manner, style, tradition, taste. (3) Fame, reputation. (4) A teaching, an order. (5) Sexual attraction between male and female animals. (6) To cool oneself; cool off. (7) Set free.

PHONG (nhiều): (1) Rich, abundant, plentiful. (2) Be fertile. (3) Grow, fertilize, fatten, enrich. (4) One of the hexagrams.

PHONG KIỆM (nhiều ít): Plenty and poverty. Positive and negative.

PHONG NGUYỆT (gió trăng): The bright moon and cool breezes; the beauty of nature.

PHƯỢC (cột, trói): (1) Arrest, bind, tie, fasten. (2) Binding, bonds, fetters; therefore, affliction or defilement.

PHƯƠNG (ngăn trở): To hinder, to oppose. Obstacle or difficulty. To interfere with.

PHƯƠNG (vuông vắn, phương hướng, phương cách): (1) To make even. (2) To compare. (3) Square. Right, correct. (4) Direction; the four cardinal directions. (5) A place, a location. (6) A method, a way, a principle. A technique; a formula. (7) There; in that place; at that time. In that. Now. (1) One of the twenty-four elements (dharmas) not concomitant with mind in the theory of the Consciousness-only school. (2) The ten directions of north, south, east and west, plus the four intermediate directions, as well as the zenith and nadir. Since material existence occupies space, these directions are provisionally established on their mutual relationship. (3) An expedient method; a means of remedying the desire and ignorance possessed by sentient beings.

PHƯƠNG HIỂN (mới hiện ra, do đó mà hiển bày): And then it became apparent.

PHƯƠNG HỘI (tên người, thuộc phái Lâm Tế): Fang-hui (995-1049) The originator of the Yang-chi branch of Lin-chi Ch'an. Originally from I-ch'un in Yu"an-chou . He received the dharma-transmission from Shih-shuang Tz'u-ming, becoming the eighth generation successor of Lin-chi. He did a major part of his teaching during his stay at Mt. Yang-chi. Later in his life, he moved to Mt. Yu"n-kai in T'an- chou, where he passed away in 1054 at the age of 54. There is a two-fascicle teaching record attributed to him. He passed his dharma-seal first to Po-yu"n Shou-tuan [and later to about ten or so other disciples, who spread his teaching methods widely, which later became known as the Yang-chi school. (ui p="748")

PHƯƠNG ĐẲNG (phổ quát, rộng lớn): (1) Broadly put forth; universally (vaipulya). (2) Mahaayaana; (3) Universal equality.

PHƯƠNG SÁCH: Method, process. Plan, device, design, scheme.

PHƯƠNG TIỆN = (phương cách, cách thức, phương pháp): (1) A method, a means, a device for saving sentient beings. "Expedient means" (upaaya). "Excellent method for converting beings" (upaaya-kausalya). The wisdom of being able to save sentient beings by knowing discriminated phenomena. A temporary teaching established in order to lead sentient beings to the true teaching. This is a subject of primary importance in the Lotus Suutra. (2) The seventh of the 'Ten Perfections'. (3) A plan, scheme, design (aarambha). (4) Usage of metaphor. (5) Effort.

PHƯƠNG TIỆN HOẠI (dùng phương tiện nào đó để diệt lầm lạc): The destruction of mistaken (biased) thought through expedient methods.

PHƯƠNG TIỆN MÔN (khéo léo hướng dẫn người khác tu hành): (dvaara-bhuutaani). The teaching through expedient means. A method of guiding people to the Buddhist truth.

PHƯƠNG TRƯỢNG (phòng của vị trụ trì ngôi chùa, vị trụ trì ngôi chùa): Literally a square chang, which is one hundred square Chinese feet. (1) The front room, or parlor room of a monastery. (2) The room of the head monk. This meaning is originally derived from the story of Vimalakiirti's room, which was supposedly one square chang (about 9 square meters). It later becomes a term of respect used to address a teacher or a superior monk.

PHƯƠNG VIÊN (vuông tròn): "Square and round." Partial, or limited, and perfect teachings. Instruction through relative truths and through the absolute truth. The relationship between these two is

explicated in depth by Gihwa in his commentary to the Suutra of Perfect Enlightenment. See HPC 7.123-5.

PHƯỜNG (Một xóm, một khu phố): (1) A monk or priest's residence. (2) A subdivision of a city; a neighborhood, a ward. (3) A workshop; a store.

PHƯỚC = PHÚC: (1) Fortune, blessing; meritorious virtues, goodness; meritorious behavior. (2) The good rewards that result from practicing the dharma. The fruits of good actions. (3) The good karma of the desire realm. (4) Charity, giving.

PHƯỚC HUỆ: (1) Good actions and wisdom. Sometimes called the "two resources." (2) A reference to the six paaramitaas. Giving, morality, patience, effort and meditation are Phước, and wisdom is Huệ (hui).

PHƯỚC ĐIỀN (ruộng phước): "Field of blessings;" "field of merit." (1) A reference to the three treasures: the Buddha, the Sangha and the Dharma; also, one's parents and the poverty-stricken. These are the objects toward which one should direct his/her religious practice. (2) The place where people nurture and develop their meritorious virtues. (3) The practices which lead to enlightenment:

PHƯỚC ĐỨC: (1) Beneficial practices; meritorious virtues. All kinds of good actions and the merit derived from them. The first five of the paaramitaas, as opposed to the sixth paaramitaa, wisdom.

PHÓ (dạy, giúp, gần gũi): (1) Instructor, tutor (to a prince). To teach, instruct. (2) Wait upon, serve. (3) Come near, be near. (4) To reach to. (5) To assist, to support.

PHÓ CHÚC (Uỷ thác, di chúc): (1) To address another person, making a request of them. (2) To commit to, to submit to; to entrust with. Phật The entrustment of the buddhas with the transmission of the teaching.

PHỎNG (hỏi, thăm hỏi): (1) To question, inquire, ask about, ask for. (2) To visit, call on. (3) To consult.

PHÓNG (thả ra, không giữ gìn): (1) Set free, release, fire, shoot, emit, give out. (2) Let go, release, disengage, liberate. (3) Give up, neglect, leave alone. (4) To act unrestrainedly, without discipline. (5) To go to; to reach to. (6) To depend upon.

PHÓNG DẬT (buông lung) (1 trong 20 phiền não nhỏ): (pramaada). 'negligence,' 'dissipation.' One of the great defilement elements as listed in the Abhidharmakosa-bhaasya; one of the twenty secondary defilements- Tùy phiền não in the doctrine of the Fa-hsiang school. Playing with one's energy. Negligence, laziness, self-indulgence. Not holding to the intent of practicing goodness and repelling evil. A function of the 'three poisons.'

PHÓNG HẠ (buông xuống, buông bỏ): To cast off attachment as the result of awakening to the truth of no-self.

PHÓNG QUANG (phát hào quang): Emission of light.

PHÓNG XẢ (buông ra): (1) To abandon, give up on, throw away, release. Become detached. (2) To still the mind by abandoning worry and planning.

PHU- TỌA (ngồi bán già hay kiết già): To sit cross-legged, with the top of one's feet on the thighs. "Lotus position."

PHỤ (dựa vào): (1) Attach, connect, join. (2) Come close to, become intimate with. (3) Give in to, depend upon.

PHỤ (giúp): (1) To help, aid, assist; lend a hand. (2) To make sure. (3) Help, aid, assistance, support.

PHỤ (nương cậy, mang vác, thưa) (1) Negative, minus.(2) Be defeated, be overcome, succumb to, bow to; to lose. (3) Bear, carry, sustain. Receive, take, lean on, rest on, rely on. (4) To make, carry, entrust with, charge with. (5) Embrace, match to, respond to. (6) To go against. (7) Defeat, vanquish.:

PHỤC (mặc, theo, phục tòng): (1) To wear. (2) Clothing. (3) Follow, listen, go along with. To serve.

PHỤC (Qùy phục, nằm mọp, che giấu): (1) To submit; to make submit. (2) To lie on one's side. (3) Cover, conceal, hide.

PHỤC NHẪN (Nhẫn đầu tiên trong 5 loại nhẫn nhục): The first of the five forbearances taught in the Jen wang ching - Nhân Vương Kinh . "Subduing forbearance," where the afflictions are kept from arising.

PHỤC NHẬN (kính phục): To keep in one's heart. To keep in one's mind. To remember perfectly.

PHỤNG (nhận, hầu hạ, tôn thờ): (1) To receive with both hands. (2) to offer, to serve. To present. (3) Respectfully; to have the honor to. (4) Receive, hear, listen. Worship, admire.

PHỤNG GIÁO (tuân theo lời dạy): To do real practice according to the teachings. To receive (and revere) the teachings.

PHỤNG HÀNH (tuân,làm theo): To practice with sincerity and reverence for the Buddha, for the teachings, etc. Bonafide practice.

PHỤNG TRÌ (tuân theo, gìn giữ): (1) To put into practice. (2) To memorize; to preserve, maintain. (3) Holding to the precepts etc., with a reverent mind.

PHÙ (nâng đỡ, dựa vào): (1) To help, aid, assist. (2) To depend upon. (3) The width of four fingers.

PHÙ- ĐỒ (chùa chiền): A transliteration of the Sanskrit "buddha" or "stuupa". Can also refer to a temple or member of the Buddhist clergy.

PHÙ- ĐỒ (phiên âm của chữ Buddha [Phật]): (1) A transliteration of the Sanskrit term "buddh"a. (2) A transliteration of the Pali term thuupa (Sanskrit: stuupa). (3) The Buddhist teachings.

PHÙ TƯỞNG (nhữmg ý tưởng lăng xăng, bất định): Floating thoughts; false thoughts.

PHÙ TRẦN (bụi bặm; danh từ chỉ mọi vật vì tính chất hư giả của chúng): Literally, "floating dust." All created phenomena. Because of lack of awareness of our true

nature, all things rise and fall haphazardly without basis.

PHÙ TRẦN CĂN (căn): See CĂN

PHÙNG (gặp): (1) To meet, go to meet; to greet. (2) Large, great.

PHÚ (giàu): (1) To become wealthy, become filled. (2) Wealth, fortune.

PHỦ (nghi vấn tự = dấu?) còn đọc là Bỉ (tên quẻ): (1) Not, if not, whether or not. On the contrary, to deny. (2) One of the hexagrams in the I-ching. Wicked, evil, clogged, stopped.

PHÚ- LÂU- NA (1 trong 10 đệ tử chính của Đức Phật): Purna Maitraayaniputra, one of the ten principal disciples of Saakyamuni, famous for his eloquence in preaching the dharma.

PHÚC (lật lại, nghiêng đổ, kiểm lại): (1) To repeat - Phục. (2) To overturn, overthrow, undermine, veto, disprove. To defeat; on the contrary. (3) To cover over. (4) To sit, as a bird. (5) To ambush. (6) Check, investigate. (7) To cover; covering, shade. (mrak.sa). 'concealing'. One of the lesser defilement elements in the Abhidharmakosa-bhaasya; one of the twenty secondary defilements in the doctrine of the Fa-hsiang school. The mental function of covering up one's mistakes. This element is influenced by the elements of covetousness and ignorance.

PHÚNG (ngâm nga): (1) To chant. (2) To satirize, ridicule.

PHÚNG TỤNG (tụng đọc, trì tụng): (1) Recitation of the scriptures. To chant the scriptures melodiously; to read with a tempo. (2) The texts specially used for chanting.

-ooOoo-

Q QUẦN (nhóm, đám, bầy): A group, a bunch, a flock.

QUẦN MANH (đám đông mê mờ): Blind masses; blind populace.

QUẦN PHẨM (mọi căn cơ) = QUẦN SINH: All kinds of sentient beings.

QUÂN TỬ: The superior man, noble man, gentleman of the Confucian teachings, who is established in contrast to the Tiểu nhân, or "petty man.".

QUAN (cửa ải, quan hệ, đóng cửa): (1) A frontier pass or gate. A barrier. (2) To connect, to implicate, be concerned with. (3) A crisis, a juncture. (4) To inform.

QUAN (ông quan, giác quan): (1) An officer; a government clerk, official. (2) Government office. (3) Prince, ruler. (4) The sensory faculties- Căn: eyes, ears, nose, tongue, skin.

QUANG (ánh sáng, rực rỡ): (1) Light, brightness, splendor. (2) Sunlight. (3) Manifestation, appearance (aabhaasa). (4) The opposite of dullness; wisdom. (5) Halo, aura.

QUANG MINH: 'Bright light', 'radiance'. A symbol of the wisdom of a Buddha or bodhisattva. It is an expression indicating the destruction of the darkness of delusion and the manifestation of the reality- principle. It is an expression of praise of the unlimited and unimpeded light of Amitaabha Buddha, where Quang (kuang) is distinguished into the light of his wisdom and the light of his form. Minh (ming) is the external manifest functioning expression of this wisdom.

QUANG TRẠCH (tên riêng): Another name for Fa-yu"n - Pháp Vân of Kuang-chai temple.

QUANG TRẠCH TỨ THỪA: A reference to the establishment of the doctrine of one vehicle (fourth vehicle) by Kuang-chai based on his interpretation of the parable of the burning house in the Lotus Suutra. This is an important and special characteristic of the T'ien-t'ai and Hua-yen schools.

QUÁ (qua, lỗi lầm): (1) To go past, go beyond, to exceed, to pass through. Overcome, surmount; to pass; more than. Beyond, transcendent. (2) To err, to make a mistake, to lose the way, to do wrong. (3) Theoretical error, theoretical disagreement. (4) A fault, shortcoming. (5) The past; past tense.

QUẢ = QUẢ VỊ: (1) Fruit. (2) To bear fruit; a result; a necessary; conclusion. (3) To come to fruition. The effects of an action or practice; the result aspect of karma.

QUÁ HOẠN: (1) Faults and distress; mistakes and anxieties. (2) Error. (3) Great affliction; the suffering of excesses.

QUẢ ĐỊA VẠN ĐỨC (muôn đức của quả Phật): The infinite merit possessed by the Buddha.

QUẢ ĐỨC = QUẢ ĐỊA VẠN ĐỨC: (1) The merit contained in the result. (2) Merit beyond awakening.

QUẢ PHẦN (thành quả) <-> NHÂN PHẦN: The fruition aspect of practice by buddhahood, as opposed to the causal aspect of practice by sentient being.

QUẢ PHẦN BẤT KHẢ THUYẾT (quả Phật không thể bàn được [vượt khỏi ngôn ngữ]): As contrasted to the concept of Nhân Phần Khả Thuyết (yin-fen k'o-shuo). In Hua-yen teaching, the belief that the content of the Buddha-fruit (enlightenment) is not something that can be explained in words.

QUẢ PHẦN KHẢ THUYẾT (quả Phật có thể nói được): In the Esoteric Teaching, the belief that the perfection of the 'effect aspect' (i.e., the Buddha-realm as the "effect") is something that can be explained. This is in contrast to the theory that only the causal aspects of Buddhahood can be explained--the stages of practice that are regarded as the causes of awakening can be explained, but the ultimate realm that is the aspect of practice cannot be explained.

QUÁI (kỳ dị): (1) Strange, weird, extraordinary. (2) To regard as strange or extraordinary.

QUÁI NGẠI: (1) Covering, veil, obscuration; esp. of the mind (aavarana). (2) Hindrance, obstacle, impediment, barrier, interference. To be obstructed.

QUÁN (một xâu tiền, xuyên suốt): (1) A string of cash. A thread. (2) To go through, penetrate, implicate. Pierce, perforate, shoot through.

QUÁN (quan sát) = QUAN: (1) To see, to observe; to observe carefully or closely. To examine in detail. To see broadly, or distantly. (2) Vision, line of sight. (3) To think, contemplate, speculate, analyze. (4) To show, to display, to clarify. (5) One of the hexagrams in the I Ching. (1) In Buddhism, "analytical meditation" or "observation meditation" (vipasyanaa) as contrasted to "concentration meditation" (samatha). Using strong concentration to investigate a Buddhist truth, such as dependent origination, or emptiness. Sometimes used as a general term for "meditation" or "contemplation," but also used with specific technical connotations. (2) To "discern" or "observe" the principle of reality; to see things as they really are (upalak.sa.na, vipasyanaa, pasyanti). (3) The observation at the fourth level of breathing meditation where one analyzes with wisdom. (4) To analyze or investigate the principle of things with wisdom (pariik.saa). (5) "Fine analysis" (vicaara). (6) To pay attention. (7) Reflection. .

QUÁN (quen với, thói quen): (1) Become accustomed to, get used to. Become habituated. (2) Habits, customs. (3) To learn.

QUÁN HẠNH (pháp quán): The method of practice of observing the mind. Analytical meditation.

QUÁN MÔN (pháp môn quán tưởng): (1) Contemplation on an objective thing or principle. The practice of observing the mind, or the Buddha. The meditational aspect of practice, as opposed to the aspects of study, understanding or action. (2) In T'ien-t'ai teaching, the fourth of the six mysterious gates. (3) In Pure Land, one of the three gates to the Western Paradise.

QUẢN ĐẮC (thể nghiệm được): To experience (reality) for oneself.

QUÁN PHẬT TAM MUỘI HẢI KINH (tên sách): Kuan-fo san-mei hai ching, 10 fasc., trans Buddhabhadra. T 643.15.654-679. A scripture which extols the virtues of mindfulness of, and contemplation on the Buddha, making extensive use of Indian mythology. (ui p="158") .

QUÁN PHÁP (phương pháp quán tưởng): 'Contemplating the Nature.' (1) Contemplation on an objective thing as the reality principle. (2) A method of contemplation.

QUẢNG (rộng lớn, trùm khắp): (1) Width, breadth, range. (2) Wide width. (3) Wide, broad, extensive, vast, magnificent. (4) Full, detailed, accurate. (5) Explained in full, explained in detail.

QUẢNG BÁCH LUẬN (tên sách): The Catuhsataka-saastra-kaarikaa. An expanded version of the Bách Luận (Pai (Po) lun) (T 1569), for which there are two entries in Taishou. One is the Quảng Bách Luận Bổn, trans. by Hsu"an-tsang, T 1570.29.182a-187a.

The other Đại Thừa Quảng Bách Luận Thích Luận is an explication of the same text by Dharmapaala, 10 fasc., trans. Hsu"an-tsang, T 1571.30.187a-250b.

QUẢNG ĐẠI (rộng lớn, bao trùm): (1) Excellent, magnificent, (udaara, atyudaara). (2) Bright, brilliant, beautiful, calm (visada). (3) Broad, rich, vast, abundant (vipula).

QUẢNG THUYẾT (nói rộng ra, giải thích đầy đủ): (1) To explain in detail; to explain in full, or exactly. (2) The mark of the end of a quote. (3) A detailed commentary Tỳ- bà- sa .

QUÍ (sang, mắc, đắt): (1) Valuable, important, excellent, good, virtuous. (2) To value, respect, revere, regard as important. (3) Valuables, treasures.

QUI (về, trở về, quay về, nương theo): (1) To return (to one's original place). (2) To return something, to give it back. To come again. (3) To go home. (4) To lean on, to follow, accord with. To depend upon, rely on, count on, trust in. (5) That which can or should be trusted in, such as Buddha's teachings.

QUÍ (xấu hổ): (apatraapya). 'shame,' 'embarrassment.' One of the ten 'virtue-producing' mental function elements listed in the Abhidharmakosabhaasya, one of the eleven good mental function elements in the doctrine of the Fa-hsiang school. The mental function of feeling shame expressed towards others for one's own misdeeds.

QUI KÍNH (hướng về và tôn kính): To turn in reverence. To put one's trust in and revere.

QUI KÍNH TỰ (lời tựa qui mệnh Tam bảo): An invocation, dedication. A prefatory statement found in suutras and saastras, wherein the author expresses his reverence for and faith in the Buddha, or in the Three Treasures.

QUI MỆNH (một lòng hướng về): A translation of the Sanskrit namas . To devote one's life (to the Buddha, etc.); to entrust one's life; to obey the Buddha's teaching. For an extensive definition of this term see Weonhyo's Commentary on the Awakening of Faith, T44.1844.203b.11ff.

QUI TÁNH (về với thể tánh): Returning from conditioned appearances to the original nature of true thusness.

QUI THÚ (hướng về): Conclusion, destination, refuge, way (maarga).

QUY: (1) A compass. (2) Circle, circular, round. To draw a circle. (3) to calculate; to fathom. (4) To correct, fix. Advise, warn. (5) To take as a guide, norm or model. (6) To limit. (7) Norm, limit, rule.

QUY LUẬT: Order, discipline, rules, regulations.

QUYỂN (một cuốn sách cổ, cuốn lại): (1) Roll, a roll of something. (2) An examination paper. (3) a rolled volume, scroll, fascicle. (4) To roll (up).

QUYỀN (quyền hạn, sự áp dụng linh động): (1) Power, influence. (2) Expedient. Provisional teaching(s). (3) A weight used in steelyards. (4) To weigh, measure. (5)

Equal, to equalize.

QUYỀN THỰC (phương tiện và cứu cánh): 'Expedient and True.' .

QUYẾN THUỘC (người thân, bà con): (1) Followers, adherents; one's entourage. Close attendants, retinue (parivaara, kalatra-bhaava). (2) A company, a party, a crowd, a bunch. (3) Followers of a buddha or bodhisattva (vibuddha). (4) One of a family.

QUYẾT (dứt khoát): To decide, settle, judge, fix agree upon, resolve, arrange, determine.

QUYẾT (té, đạp): (1) Stumble, trip, fall, make a false step. Lose one's footing. (2) Kick out, reject, turn down. (3) To dance. (4) To arise, to surprise. (1) To fall. (2) Move, change. (3) To run.

QUYẾT (ý nghĩa chân thực): (1) Branch off, split, part from. (2) Be parted from by death. (3) A division, part, branch. (4) The deeper implications, a meaning.

QUYẾT LIỄU (giải quyết dứt khoát): (1) To decide resolutely. (2) To apprehend perfectly.

QUYẾT ĐỊNH: (1) Necessarily, naturally. Decidedly, undoubtedly. (bhuuta-niscaya; nirvicikitsa, avasyam). (2) To judge, settle, determine. Judgment, settlement, determination. (3) Predetermined nature (toward goodness or evil). (4) Something truly existing.

QUYẾT ĐỊNH TÂM (tâm chắc chắn; lòng cương quyết): Unshakable faith, firm faith.

QUYẾT TRẠCH (chọn lựa dứt khoát): "Firm Decision," "decision and selection." (1) The cutting off of doubt and discernment of the marks of the four noble truths that occurs in the stage of the sagely path – Thánh đạo (viniscaya). Attained as a result of the four preparatory practices – Tứ thiện căn. (2) To select the most excellent thing. (3) To conclude an argument. (4) In general, the discernment of reality and dissolution of ignorance through the use of wisdom.

QUỸ (pháp tắc): (1) A rut, a track, a path. (2) A rule of law, pattern, a principle; an example. (3) To follow, to imitate.

QUỲNH NHỊ (vòng đeo tai): A necklace of precious stones. (muktaa-haara, keyuura, rucaka).

QUỶ: (1) A demon, ghost, spirit. An evil spirit. (2) A hungry ghost (preta).

-ooOoo-

S SA (nhảy lòng vòng, đi lòng vòng): (1) To dance, lounge around, saunter, walk around. (2) Old woman; grandma. (2) Transliteration for foreign sa and sha sounds.

SA- BÀ = TA- BÀ (thế giới): The secular world; this world. The corrupt world.

SA- DI (người xuất gia mới thọ 10 giới): A transliteration of the Sanskrit sraamanera. A novice monk or nun.

SA LA THỌ LÂM (địa danh chỗ Đức Phật viên tịch): Saala Forest. The place where Saakyamuni passed into nirvaana, located on the outskirts of Kusinagara, along the Ajitavati river.

SA MÔN QUẢ (quả vị của người tu): (1) The effects of religious practice. The merit of leaving the secular world. (2) The final accomplishment of the practitioner--nirvaana. (3) The four fruits of Hiinayaana practice.

SÂM LA (đông đảo): Many things arranged together, or connected together. To go on limitlessly. (naka p="788")

SÂM LA VẠN TƯỢNG (muôn vật hiện hữu): All of the numberless things in existence.

SÂN (giận): Anger, be angry. Dislike.

SÂN (giận): (pratigha; krodha). 'anger','enmity.' The name of the mental action of hate and anger regarding situations or things that run counter to one's own disposition, preventing the body and mind from having stability. In the Abhidharmakosa-bhaasya, one of the undetermined elements, in the doctrine of the Fa-hsiang school, it is counted as one of the six primary defilements. Also one of the three poisons .

SÂN HẬN (oán giận, giận hờn): Grudge, hatred, malice, bitterness.

SÂN KHUỂ (giận dữ): Anger, rage, scorn (kruddhi). To be angry at that which is disagreeable to oneself. To become angry. Malice, hatred. The term is often written simply with the first ideograph. (2) One of the 'three poisons', along with desire and ignorance. To become wholly embroiled with malice and commit evil deeds (dvesa).

SỈ (xấu hổ): (1) To be ashamed; to shame oneself. (2) Shame, embarrassment.

SẮC: (1) Color. (2) Beauty, looks, appearance. (3) The face, the countenance. (4) Lust, lewdness. Sex, sexy.

SẮC (1) (ruupa): 'form.' 1) That which changes and decays, has the quality of shape and mutual obstruction. The Sanskrit root of the word ruupa, rup, is a verb which means to have form, therefore the primary meaning of 'something which has form.' It is understood as something created by forming (skt. ruupyata iti ruupam). It also has the meaning of the verbal root ru, meaning decay, or break down, and therefore, something which decays or breaks down, or changes. It is a word which refers to a material object which has shape, is formed or created, and changes. It is understood with the meaning of Chất ngại - "materially obstructing," and Biến hoại, "changing and decaying," both of which are the nature of all that possesses form. Other technical usages of the term include the meanings of (1) color, colorful (skt. varna, citra, ranga); (2) color and form (Danh Sắc); that is, as an object of the eye consciousness. That which can be seen by the eye. All material existence, possessing form. The objects of the faculties of perception, so not simply color, but color and form together. Objects of vision; one of the five object-fields. Also called Sắc trần - The 'data-field of form,' which is one of the 'six data- fields' or six objects of consciousness. Also has the meaning of

'form realm' - Sắc giới. In the Abhidharmakosa school, Sắc is also interpreted as Hiển sắc, that is, visible color as opposed to Tướng (hsing) which means visible shape. (3) In the doctrine of the Consciousness-only school, one of the five categories of elements within the group of form elements -Sắc pháp. When considered as one of the five object realms - Ngũ cảnh, it is the object-realm of the faculty of sight. :

SẮC CẢNH (đối tượng của cái thấy): (ruupa-visaya). 'color.' One of the five classes of objects. The object of the vision faculty. In Consciousness-only theory, an aspect of the eye-consciousness.

SẮC GIỚI (lĩnh vực hữu hình, cõi giới thấy được): The "form realm." (1) Existence constituted of pure materiality, separated from the defilements of the desire realm Dục Giới (yu"-chieh). Although the

desires have subsided, one still possesses a body. It is the locus of the four meditation heavens. (2) Objects of vision. One of the eighteen realms.

SẮC PHÁP (thuộc về hữu hình, thấy được): Material existence. In Consciousness-only theory, all existence is divided into form elements and mental elements. Those which have the nature of occupying space are called material elements. The five organs of sense and their objects are all considered as material elements.

SẮC THÂN (thân thể): (1) Material body; physical body (ruupa-kaaya). (2) The physical body of the Buddha manifest in the world.

SẮC TỰ TẠI ĐỊA (địa thứ 8 trong Thập địa): The stage of unimpeded form. The eighth of the ten bhuumis – Thập Địa of the bodhisattva path.

SẮC TRẦN (hình thể): "Form objects." One of the six kinds of objects, those of vision.

SẮC UẨN (một trong 5 uẩn): (ruupa-skandha). The 'aggregate of form.' The gathering of materiality. The cluster of material existence. One of the five skandhas. It refers to material existence as opposed to mental functions as the other four skandhas do. In Abhidharmakosa theory this category consists of the eleven elements of the five sense organs, their five objects and unmanifest form. In Consciousness- only theory, there are also eleven elements in this category, including the five sense organs, the five faculties and subtle form.

SAI (lỗi lầm, khác): (1) To err, mistake, differ. (2) Error, discrepancy, unlike. (3) Uneven, irregular, to go wrong. (4) To send, depute on business, to commission, dispatch. (5) Difference, variation, discrepancy, margin. (6) To go to excess, to go too far. (7) To go past; to pass by. (8) To heal, or recover from sickness.

SAI BIỆT (khác nhau, khác hẳn): (1) To discriminate (visesana). (2) To differ, different (bhinna). (3) Discrimination, distinction (sa.mbheda, pravibhaaga). (4) The discrimination of a mode of existence. Type, kind (prakaara). (5) Distinction; distinctive quality (visesa). (6) Synonym (paryaaya). (7) Various, variation.

SAO (chép lại, luận thêm cho lời chú giải [Sớ]. – Sớ: chú giải kinh;- Sao: chú giải sớ): (1) To copy; to transfer in writing. To extract, to excerpt. (2) To steal; to plagiarize. (3) To scoop up, to dip up. (4) A summary of the contents of a large book. Digest. Gist.

SAO XƯỚNG (hỏi đáp trong Thiền tông): The ideograph means to knock, referring to eh student's questioning of the teacher, refers to the appropriate answer on the part of the teacher. Ch'an technical teaching terminology.

SÁCH (roi đánh ngựa, thẻ tre để viết hồi xưa, một kế hoạch): (1) A whip, to whip (a horse). (2) A plan, a scheme. A bundle of bamboo slips for writing on. A question. (3) Divining straws. (4) A written document.

SÁM HỐI (hối cải): To repent. Repentance. "Please forgive me for the crimes I have committed." To confess one's crimes before the Buddha.

SẢNG (sáng, khoáng đạt, rộng rãi): (1) Refreshing, bracing, clear, resonant. (2) To ascertain, make sure. (3) Be disheartened, discouraged, dispirited, disappointed. (4) To differ; be mistaken. (5) Strong, fierce, bold.

SÁT (cõi, vùng, cột phướn, chùa): (1) World, country, realm (k.setra). (2) A staff or pole erected in front of a buddha-hall as a sign of a temple--hence, a temple. (3) An abbreviation of ˜, k.satriya, a caste in India which consists of kings and warriors. (4) A temple; a stuupa.

SÁT (giết): To kill, murder; to take a life (vadha).

SÁT (quan sát): (1) Clear, to clarify. (2) To see, check, observe, investigate, listen. (3) To know, to be aware of. (4) Presume, surmise, judge, imagine, suppose, conjecture, consider.

SÁT LỢI (một giai cấp ở Ấn độ thuở xưa): A transliteration of the Sanskrit k.satriya, the warrior/political caste in ancient India.

SÁT- NA (một khoảng thời gian rất ngắn): (k.sana). A moment; an instant.

SÁT- NA DIỆT (có rồi mất trong khoảnh khắc): "Every moment produced and destroyed".

SÁT SÁT (nổi rõ, quá rõ): (1) Clear and sharp. (2) Troublesomely detailed, nitpicking.

SÍ (lửa cháy mạnh) (mạnh mẽ): (1) Burn, kindle, ignite. (2) The strength, or fury of a fire. (3) Prosperous, flourishing, numerous.

SI (u mê): (moha, muudha): 'delusion', 'ignorance'. The defilement of confusion regarding all relative and absolute truths. In the Abhidharmakosa-bhaasya it is listed as one of the evil producing elements; in the doctrine of the Fa-hsiang school, it is listed as one of the primary defilement elements. Also, one of the three "roots of non-virtue" and one of the "ten secondary dullnesses" . A synonym for Vô Minh. Often considered as the origin of all defilements. :

SÍ NHIÊN (cháy sáng): A burning lamp; the condition of a burning lamp (diipa).

SIỂM (nịnh hót): To flatter, curry favor with. (saathya). 'Flattery'. One of the lesser defilement elements as listed in the Abhidharmakosa-bhaasya, one of the secondary defilement elements - Tùy phiền não: in the doctrine of the Fa-hsiang school. The mental action of meeting someone and hiding your inner heart and pretending on the exterior to have love and affection.

SIỂM KHÚC (nịnh hót và quanh co): In pleasing others, becoming twisted in one's own thought. "Flattery and perversion;" (vanka, kuhana). Perverse mind.

SIỂN (XIỂN)- ĐỀ = NHẤT- XIỂN- ĐỀ (không tin Phật pháp): (Skt. icchantika). Those whose predisposition disallows the attainment of buddhahood. Those who have severed the roots of goodness. The school of consciousness-only posited the existence of an extremely evil class of beings who were incapable of attainment of buddhahood. But the newly developed East Asian forms of Buddhism such as Hua-yen, Ch'an and T'ien-t'ai rejected this notion in favor of the stance that all sentient beings possess innate Buddha-nature.

SIÊU (vượt qua): Leap over, pass over, surpass, transcend.

SIÊU QUÁ (vượt qua hẳn): To exceed, go beyond, transcend.

SIÊU VIỆT TAM- MUỘI (một lối Thiền đi thẳng vào giai đoạn Diệt tận định, không qua các giai đoạn trung gian): (samatikrama-utpatti). The 'transcending samaadhi'. A concentration in which, instead of progressing step by step through the four meditations, the four formless concentrations, and the concentration of extinction, the practitioner can directly enter the final concentration of extinction Diệt Tận Định, or conversely, come directly out of the concentration of extinction.

SINH (SANH): (1) To produce, to bring forth, to beget. To be born. (2) Life, living. (jaati) 'Arising', 'production'. Coming into existence. In Consciousness-only and Abhidharmakosa theory, the arising of conditioned elements (dharmas). Also birth, or the life of sentient beings. One of the four conditions of existence (arising, abiding, changing, and extinction). Also one of the twelve limbs of conditioned origination.

SINH PHẬT (chúng sinh và Phật): Sentient being and Buddha.

SINH QUÍ TRỤ (Trụ thứ 4 trong Thập Trụ): The fourth of the Ten Abidings - The "abiding of producing virtues." The stage of dwelling peaceably in the principle of "no-self' where the seed natures are purified.

SINH TỬ (sống chết): (jaraa-marana, sa.msaara, janana-marana). Life and Death, sa.msaara. An expression of the vicissitudes of the transmigration in the world of delusion. Also, a synonym for Luân Hồi (lun-hui) 'transmigration.' An allusion to suffering and delusion.

SINH- TRỤ- DỊ- DIỆT (sinh ra, tồn tại một thời gian, thay đổi và diệt vong): The arising, abiding, changing and extinction of all existences. Also called the four aspects of arising, abiding...etc. Also called 'four characteristics', 'four conditioned aspects'. For

the Sarvaastivaadins, these aspects of arising, abiding, changing and ceasing are said to be the nature of real existence. For the Sautraantikas and so forth, these are not considered to be real, but four provisionally established characteristics. Consciousness-only theory is also opposed to the Sarvaastivaadin idea.

SINH VÔ TÍNH (đời sống không có tự tính): One of the 'three non-natures' of the Fa-hsiang school. Life, and existence have no self-nature. Life appears dependent upon causes and conditions and its existence is provisional.

SINH XỨ (chỗ phát sinh, nơi sinh ra): (upapatti-sthaana). The locus for the arising of something. The place where something was once (formerly) produced.

SƠ: (1) Commencement, inception; the beginning, the opening, the start, the outset (adaya, adi). (2) The inception of the arousal of the mind of faith. (3) The first of the ten abidings . (4) The beginning of entry into religious practice.

SƠ (không thân, làm cho thông suốt) . SỚ (chú giải, một bản tường trình cổ xưa): (1) To penetrate, permeate, pass through. (2) To let through, let pass, let in. (3) Be distant, estranged, alienated. (4) Neglect, shun, alienate, distance from. (5) Rough, coarse. (6) Divide, part from, be separated. (7) To cut. (8) To write a commentary. A commentary, usually on a suutra or saastra, done in order to clarify the meaning. (9) A letter. (10) A memorandum to the emperor.

SĨ (Một trong bốn giai cấp cổ thời: Sĩ, Nông, Công, Thương): (1) A man of great ability who holds to the proper principles. (2) Nobility; an officer; a knight. A man of great knowledge and great character. A scholar. (3) In Buddhism, a bodhisattva. :

SƯ (thầy): (1) A teacher, a guide, a (Zen) master, a mentor. A model of exemplary person. One who possesses a specific skill. (2) An army general. One who is of the rank that he may lead an army division (in ancient China, 2,500 men). (3) A lion.

SƠ (thô sơ, không thân): (1) Penetrate, pierce, pass through. (2) Distant, estranged, alienated. To distance oneself from, neglect, shun. (3) Rough, wild, sparse, sporadic.

SƯ- BỊ (tên người): A Chinese Ch'an master of the Five Dynasties period of the Latter Tang. Also known as Hsu"an-sha- Huyền Sa and- Tông Nhất Đại sư (Tsung-i ta-shih). He was originally a fisherman. He left the secular world at age 30, becoming a disciple of Hsu"eh-feng I-ts'un- Tuyết Phong Nghĩa Tồn, from whom he eventually received certification. He stayed with Hsu"eh-feng for a while, but later taught on his own at Hsu"an-sha monastery- Huyền- Sa tự . There is a three fascicle work containing the record of his sayings and doings. (ui p="430b")

SƠ HỌC: Beginning study. A beginner.

SƯ HUYNH (anh trong đạo, tiếng xưng hô người tu đồng môn): A respectful second-person address for a monk.

SƠ ĐỊA (địa thứ nhất trong Thập địa): The first of the ten bhuumis.

SƠ SỞ DUYÊN (thuật ngữ của Duy Thức): A term used in Consciousness-only theory to describe the true nature of the object that gives rise to the objective aspect of consciousness.

SƯ TỬ: The lion, which is king of the beasts. A metaphor for the Buddha, especially as compared with lesser teachers.

SƯ TỬ HỐNG (tiếng gầm của sư tử): A 'lion's roar.' A metaphor for the preaching of the Buddha. A metaphor for the authority of that teaching. In the way that the other beasts scatter before the roar of a lion, false teachers are also afraid of the true teaching.

SỐ (SỔ) (đếm, số): (1) To count, to calculate, estimate. (2) To call to account, to upbraid, reprimand, scold. (3) Several, a number of; an indefinite number; the total count of something. (4) Fate, destiny; one's "number." (5) Principle, reason. (6) Technique, art, method. (7) Often, always, frequently, whenever. (8) Close-meshed (net, etc.). I. (1) 'Habituation by repetition,' which contributes to the special conscious functions of the six faculties. (2) Often. II. (1) Number (sa.mkhyaa). (2) To count (ganana). (3) In Consciousness-only theory, one of the 24 elements not concomitant with mind. Calculating the various material and mental elements. (4) Countable (sa.mkhyeya). (5) A synonym for wisdom (’q); especially analytical wisdom (pratisa.mkhyaa). (6) suu: (samudaacaritatta, punnappunam); 'number,' also 'often,' 'calculation.' :

SỐ DUYÊN DIỆT (một phép tu về quán tưởng): Extinguishing afflictions by analytical meditation.

SỐ LUẬN (một phái ngoại đạo thời Đức Phật): (1) Saamkhya. An Indian brahmanistic philosophical sect founded by Kapila . Often mentioned in Buddhist treatises as one of the six heterodox schools. (2) Hiinayaana abhidharma; Sarvaastivaada.

SỐ LUẬN SƯ (người sáng lập Số Luận, tên Kapila): (1) Kapila, the founder of the Saamkhya sect. (2) A Saamkhya philosopher.

SỔ TỨC QUÁN (lối tu Thiền bằng cách đếm hơi thở): Breath counting meditation. Focusing the mind by counting exhalations. A method of stilling the mind.

SỰ: (1) An affair, a matter, an undertaking, business. Matter, affair, manifest phenomena (vastu); concrete. (2) Distinct phenomenon. Individuality. Differentiated. (3) Function, activity, motion (kriyaa). (4) Thing, object, body (dravya). (5) Realm, state, condition, scene.

SỰ NGHIỆP: (1) Work, action, function, operation, activity (karman, prakriyaa). (2) That which should be done. (3) Activity related to one's livelihood.

SỰ PHÁP: Individual phenomena.

SƠN- HẢI- HUỆ TỰ- TẠI (tên riêng): The name by which Aananda is to be called when he attains buddhahood. Also abbreviated as Sơn- Hải Như- Lai . In the Thọ Ký chapter of the Lotus Suutra it says: Phật cáo A- nan ‘Nhữ ư lai thế đương tác Phật, hiệu Sơn- Hải- Huệ Tự- Tại Thông Vương Như Lai’ . (T. vol. 9 =262, p. 29b-c). Also see Leon

Hurvitz: Scripture of the Lotus Blossom of the Fine Dharma, p. 168. Here và Raahula - La- hầu- la and Aananda - A- nan somewhat selfishly and vainly nag the Buddha to give predictions for them, since he has given predictions of Buddhahood for the others present at the assembly.

SƠN MÔN (cổng chùa, chùa chiền): (1) "Mountain gate;" the gate to a monastery. (2) The monastery itself.

SONG LÂM PHÓ ĐẠI SĨ (tên người) = PHÓ ĐẠI SĨ : Shuang-lin Fu Ta-shih . See Phó Đại Sĩ .

SỞ (của, nơi, đối tượng): (1) An indicator of the object or the passive. That which... Whereby. (2) Place, location, scene, situation. (3) Extent, to a certain extent. (4) Object (sthaana).

SỬ (khiến): (1) To use, to put to use, to employ. To make work. (2) To send, to order, to cause, to allow. (2) A messenger, an envoy, a commissioner. (3) If. (4) Defilement, affliction--since afflictions "cause" people to do various things.

SỞ BIẾN (chỗ hóa ra, chỗ tạo ra): That into which something has been transformed. A transformation, an incarnation.

SỞ BIẾN KẾ (nhận thức phân biệt sai lầm): The objectively discriminated objects of self and elements, that are discriminated by the action of the subjective consciousness. Nanda called this a non- substantial existence, but Dharmapaala called it a dependently arisen substantial existence. The objective aspect in the operation of the sixth and seventh consciousness.

SỞ BỊ (dạy dỗ): Teach and transform. To edify.

SỞ CHỨNG (quả vị, chỗ chứng được): (1) That which is realized (anubhuuta) (2) That which is awakened (to). Enlightenment (adhigama, prapti).

SỞ DĨ (lý do): Hence, therefore. That by which something is effected. The reason, the way something happened.

SỞ DĨ NHIÊN (lý do mà): The reason for, the cause; the circumstances of.

SỞ DUYÊN (đối tượng): The object of perception or conception. Relationship.

SỞ DUYÊN DUYÊN (đối tượng của đối tượng) : (aalambanam). An object as a conditioning element. Sở duyên (so-yu"an) itself refers to the objects of mind and mental functions. When the object of the mind and mental functions is taken as a cause, this object is considered as a "conditioning object" and the mind and mental functions are called the "dominant result" Tăng thượng quả .

SỞ HÀNH XỨ (giới hạn, đối tượng): The extent or limit of function. Object.

SỞ KỲ (ước muốn): That which is waited for, hoped for, expected, anticipated.

SỞ ĐẮC (thể nghiệm, đạt được): (upalambha, apalabdhi). (1) Acquisition, realization, cognition. (2) View, opinion. The view of the essential truth of the Buddha-dharma gained through the path of study and practice. (3) The discriminating mind that picks and chooses.

SỞ QUY (chỗ hướng về): That which is depended upon. That which one always returns to.

SỞ SINH (chỗ sinh ra): (janya). That which produces. That which gives birth. Parents.

SỞ TÁC (hành động, hoạt động): (1) Duty, responsibility, obligation. That which should be done. The accomplishment of a goal. (2) The operation of the three modes of activity (thought, word, deed). Act, action, activity, deed, function (kriyaa). Ability. (3) That which has been created.

SỞ THUYÊN (chỗ dạy, đối tượng): (1) That which is explained in the suutras. (2) Final goal. Final.

SỞ TRI CHƯỚNG (chướng ngại do nhận thức): The hindrance of what is known. Also interpreted as "hindrances to knowing," or "hindrances to omniscience." The concept is originally developed in Consciousness-only texts such as the Yogaacaarabhuumi-saastra, but appears in various forms in later East Asian works such as the Awakening of Faith and Suutra of Perfect Enlightenment. The most concentrated discussion of the Two Hindrances is to be found in Weonhyo's Doctrine of the Two Hindrances (I chang eui: Nhị chướng nghĩa). Here he defines this hindrance to enlightenment to be none other than our own knowledge, our own habituated way of knowing, which is the hindrance. That is, it is exactly what we think we know, which keeps us from enlightenment. In either case, this hindrance is established as a complement to the "hindrance of defilements" Phiền não chướng which can be eradicated by the imperfect contemplation techniques of sraavakas and pratyekabuddhas. The hindrance of what is known is eliminated by advanced bodhisattvas who have a penetrating experience of emptiness. :

SỞ VĂN (điều nghe được): That which one hears; that which one is taught, or believes.

SỞ VỌNG (ước mong): That which is expected, hoped for, waited for, or anticipated.

SỞ Y (chỗ dựa, chỗ nương, nền tảng): (aasraya, nisraya, vastu, adhisthaana) (1) That on which something depends. A basis, a ground, a foundation. (2) A shelter, a person or place to depend upon. Fact, reality. (3) Basis, foundation. As the basis for transmigratory existence, the aalaya-vij~naana. (4) To supervise, manage, survey (adhisthaayaka). (5) To be managed, controlled, guided.

SỨC (làm đẹp): To decorate. Decoration, ornamentation. Superficial additions.

SUNG (làm đầy): To fill.

SUNG MÃN (tràn đầy): To be filled with, to be pregnant with, teem with (puurna).

SUNG TÚC (đầy đủ): To be full, be whole, be complete.

SÙNG (tôn sùng): (1) To venerate, respect, revere, adore (2) Lofty, noble, high. (3) To gather, increase, improve. (4) To guide.

SÙNG ĐỨC (tôn trọng đạo đức): (1) To revere virtue. (2) To elevate one's level of virtue by cultivation of it.

SÚC (chứa): To store up, to gather; storage, storehouse. To nurture, develop, cultivate.

SÚC (nuôi): (1) Store, stock up, save, put aside, keep, accumulate, gather. (2) That which is stored, kept, gathered, etc. (3) To restrain, stop. (4) To rear, to feed, to cultivate. (5) Cattle, domestic animals.

SUY: Decline, wane, weaken, abate, decay, wither, waste away.

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Ta TA (tiếng than thở): To polish, esp. jewelry. A metaphor for polishing one's character.

TÂM (tâm hồn, quả tim, trung tâm) [Nghĩa tối hậu : bản thể của tất cả]: Heart, mind, spirit, motive, sense, mentality, idea, thought, feeling. Wholeheartedness, sincerity, attention, interest, care, intention, will, mood. Essence, core, marrow. (1) The organ of conceptualization; thinking. One of the six faculties, often written as Ý . (2) The mind as the principle of the universe. In this understanding the

three worlds are only mind, and outside of mind there is no separate existence. (3) The enlightened mind-essence which is the basis for the manifestation of various buddha-bodies.

TẦM (tìm kiếm, tìm tòi): (1) To seek, request, inquire, investigate. (2) Soon, quickly. (3) Get, grasp, accumulate, possess. (4) (vitarka). 'Investigation', 'discovery', 'perception'. One of the four undetermined (nature) elements in the doctrine of the Fa-hsiang school. Seeking. The function of the mind that gives a general view. The action of a coarsely inquiring mind. The action of a rough and inferential mind. The mental action of roughly fathoming the principle of a thing. Also translated as Giác . See also Tầm tý .

TÂM BẤT TƯƠNG ƯNG HÀNH PHÁP (những trạng thái tâm lý [gồm 24 loại, theo tông Duy Thức]): (viprayyuktas sa.mskaaraah, citta-viprayukta-dharma); "elements not concomitant with mind (or matter)." Within the fourth of the five skandhas (impulse) there are forces not associated with mental functions as well as forces that are. Forces that are associated with mental functions are included in the group of elements with that characteristic. Concerning these 'mental function' elements, the two skandhas of feeling and perception are included as separate mental functions, while the remaining mental functions are included in the skandha of impulse. However, within the skandha of impulse, elements that are not mental functions, such as physiological energies are present. Since these do not operate in direct association with the mind, they are named as such. In the theory of the Abhidharmakosa school, there are fourteen of these kinds of elements and they are considered to be real, while in

Consciousness-only theory, there are twenty-four, and they are considered to be unreal.

TÂM HẢI (biển tâm): 'Mind-sea.' A metaphor for the mind, likening it to a vast sea.

TÂM SỞ: An abbreviation of Tâm Sở Hữu Pháp . See next.

TÂM SỞ HỮU PHÁP (những trạng thái tâm lý phụ thuộc vào tâm): (caitta) 'mental functions.' Things that are related to the mind. Mental functions, workings, phenomena. Spiritual functions. The mental function that fully recognizes the separate aspects of the external environment at the time that the mental consciousness is aware of it. It arises depending upon the "mind-king" which discerns all the characteristics of the environment. According to the Fa-hsiang school, there are fifty-one elements contained in this category, which are grouped into six subcategories.

TÂM THANH TỊNH (tâm trong sạch): (citta-parisuddhi). (1) The mind's (original) purity. (2) The mind becoming pure as the result of religious practice.

TẦM TƯ (Tìm tòi và suy nghĩ): To seek, inquire, examine, investigate (taarkika). Rational investigation, which goes deep, but is not as subtle as analysis.

TÂM TỰ TẠI ĐỊA (Địa thứ 9): The ninth of the ten bhuumis in the bodhisattva's advancement. The stage of unimpeded mental function.

TÂM TƯỚNG (hình tướng của tâm): (1) The mind as it is. The appearance or aspect of the mind. (2) The mind's original aspect. The mind's functional aspect of subjective cognition. (3) The contents of the mind, the thoughts within the mind.

TẦM TỶ (TỨ) (Tìm kiếm và phân tích về phương diện tinh thần): Vitarka and vicaara, two conditions of meditation, which are investigation and analysis. These are two kinds of mental functions included among indeterminate (nature) elements. In viewing the object, to search for it roughly, then to scrutinize it in detail.

TÂM VƯƠNG (những trạng thái tâm lý chính yếu) : 'Mind-king.' The overall cognitive function of one's consciousness, as opposed to the distinctive mental functions which belong to it (called Tâm Sở). In the Abhidharmakosa- bhaasya, only one mind-king is conceived, but the Fa-hsiang sect establishes

eight, one for each of the eight consciousnesses. There is no such term as 'mind-king' in Indian Buddhism.

TÂM Ý: (1) Mind (manas, cetas). (2) Mental perceptory function. (3) To conceptualize.

TẬN (hết, dừng):(1) To use up; to exhaust, finish, end, die out; be exhausted, be used up, etc. (2) Completely, totally, all, exhaustively. (1) Be ruined, perish. Die out, disappear, fail. Become nonexistent (k.saya, k.siina). (2) Stop, finish, end (avaasanaa, anta). (3) Exhaust. (4) The extinction, or destruction of suffering. Among the Four Noble Truths, the equivalent of 'cessation'. Extinction. A synonym for Diệt (mieh) (nirodha). (5) Pause, rest (uparama). (6) The conflagration of the universe and its return to nothingness.

TÂN (khách): (1) A visitor, a guest. (2) An honored guest. (3) To guide, to lead. (4) To follow, to go along with.

TẦN BÀ SA LA (tên vua): Bimbisaara, the king of the ancient kingdom of Magadha, who lived in Raajagraha – Vương Xá Thành . He became a disciple of Saakyamuni and a staunch supporter of the sangha.

TÂN HỌC (người sơ cơ trên bước đường tu học Phật pháp): Someone newly learning. Someone who has recently aroused their mind to study the Buddhist path. Beginner's mind. A beginning practitioner.

TÂN HUÂN THUYẾT (thuyết cho rằng chủng tử trong Tàng thức là do huân tập mà có chứ không phải có sẵn): The theory of newly perfumated seeds, as opposed to the theory of "originally existent seeds .The Consciousness-only theory which maintains that the seeds in the aalaya-vij~naana are not originally existent, but are newly perfumated. This theory was posited by Nanda (Nan- đà) and Jayasena (Thắng – quân) . The Fa-hsiang school in China proposed that the aalaya-vij~naana had both "newly perfumated" and "originally existent" aspects.

TẤN THỦY (tên người): Chin-shui- a Hua-yen monk during the Sung Buddhist revival period.

TẬP (góp lại, tụ, gom lại): (1) To gather; be gathered, be collected, congregate, swarm. (2) Collection, gathering, meeting. (3) Equal, equalize; to adjust. (4) To compile, to edit. (1) To gather, collect, assemble (sa.mcita, upacaya). (2) "Arising" of phenomena as the source of suffering--the second noble truth (samudaya). (3) "Outflow " or defiled dharmas (aasrava-dharma). (4) Attachment.

TẬP (tập luyện, học tập, tập tành) (làm cho quen với): (1) To learn, to study, to practice--i.e., to learn something by repetition. Habituation. (2) To get accustomed to; customs, habits. (3) To pile up, to add up. (4) The original meaning of this character is for a baby bird to learn how to fly by repeated attempts. (1) An abbreviation for Tập khí, 'habit energies.' Traces, or remains of defilement. (2) A Chinese translation of samudaya, the second of the four noble truths, more commonly written in Chinese as Tập. (3) Mistaken habituated nature.

TẬP KHÍ (thói quen): 'Habit energies'. The energy that exists, even after destroying the seeds existent in the aalaya-vij~naana. This energy arises due to habituated nature. According to the Fa-hsiang school, the seeds and the habituated energies are removed during the period from the first bhuumi until the tenth. This energy is completely cut off with becoming a Buddha.

TẬP LƯƠNG LUẬN (tên sách): Chi-liang lun - The Pramaa.nasamuccaya, written by Dignaaga (ca. 400-480). A work that re-explains causation theory and logic through Consciousness-only theory.

TẬP ĐẾ (chân lý thứ hai trong Tứ đế): The Noble Truth of the arising of suffering (samudaya).

TẬT (ganh tỵ): 'jealousy,' 'envy.' One of the lesser defilement elements as listed in the Abhidharmakosa-bhaasya, one of the twenty secondary defilements in the doctrine of the Fa-hsiang

school. The mental action of displeasure regarding the accomplishments or virtuous actions of others. Also, a sub-function of the primary defilement element of enmity.

TẬT (đau, bệnh, gấp, ghét): (1) Sickness, illness, disease; to get sick. To worry, to suffer over. (2) Urgency, haste. Speed, velocity. Quickly. (3) To hate; to be hated.

TẤT (toàn thể, xong): Ž (krtsna). All, one and all; entirely, fully, wholly, altogether, completely, utterly, thoroughly, without exception.

TẤT (tột cùng): To finish, conclude. All, together.

TẤT CÁNH (tột cùng, rốt ráo): (1) Absolute, (2) Final, most, the limit. After all, finally, in the long run. (3) Positively, decidedly, absolutely. (4) Again, in conclusion (punar). (5) Necessarily. (6) Enlightenment = TẤT CÁNH BẤT SINH (tuyệt đối chẳng sinh diệt)

TẤT- ĐẠT (tên của Phật Thích Ca khi chưa xuất gia): A transliteration of the Sanskrit Siddhaartha- Tất- Đạt- Đa, which means ‘bậc thành tựu chí nguyện’ - the "one who accomplishes his goal." This was the name of Saakyamuni Buddha before he left home.

TẬT ĐỐ: Jealousy; envy (maatsarya).

TÂY (hướng Tây): (1) West, Westerly. (2) The West. (3) In traditional Chinese cosmology, the West is associated with Autumn among the four seasons, with metal of the five elements, with white of the colors.

TÂY CÀN = TÂY THIÊN: India.

TÂY MINH PHÁP SƯ (tên người): Hsi-ming fa-shih . See 31-10 Weonchug - Vân Trắc .

TÂY THIÊN (Aán Độ thuở xưa) = THIÊN TRÚC: (1) Literally, "Western Heaven." (2) India Thiên Trúc, Aán Độ .

TẶC (giặc, ăn cướp, kẻ thù): (1) A thief, a robber, brigand, criminal. (2) A traitor, a rebel, an insurgent, a mutineer. An enemy. (3) To destroy, steal, rob, kill, bully, inflict harm. (4) A monk with a biased habituated mind. (5) An impeccable Zen master, who snatches delusion and attachment from his student.

TẮC (thì, là): (1) Wherefore, then, and so; immediately; in that case, consequently, namely. (2) In accordance with; based on; accordingly (anantaram). (3) A rule, a law, a pattern, a standard, a list.

TĂNG (Thêm): (1) Accelerate, increase, enlarge, enhance, augment (vrddhi, abhyudaya, pravardhita, vivardhana). (2) Elevated, exalted. Superb, superior, surpassing, excellent. (3) Above, beyond. Extra, excess, surplus. (4) Attached, annexed, affiliated; dependent, auxiliary. (6) Unimpeding – Tăng thượng . (7) The eight hells that become increasingly more painful.

TĂNG (tu sĩ Phật giáo): (1) Originally an abbreviation of the transliteration of sa.mgha Tăng- già, referring to the whole community of monks and nuns. (2) That which belongs to, or is of the sa.mgha. (3) Later, in East Asian usage, comes to refer to individual monks and nuns, but earlier it refers to a group of more than 3-4 monks or nuns.

TĂNG CHÁNH (một giáo phẩm): The first grade in the Buddhist hierarchy, comparable to an archbishop in the Roman catholic church.

TĂNG- GIÀ (cộng đồng tăng lữ): (1) A transliteration of the Sanskrit/Pali sa.mgha. The community of Buddhist practitioners who gather together in the common effort of attaining Buddhahood. (2) A reference to the Sa.mkya school of philosophy. (3) Simha--"lion." (naka p="874a")

TĂNG- GIÀ LÊ Y (y [áo} Tăng- già- lê): The gathering place of Buddhist practitioners: the temple or monastery. Commonly written Tăng- già lam or Già- lam.

TĂNG ÍCH (Tăng thêm, nẩy nở): (1) To increase, enlarge, enhance. (2) To mistakenly cognize and posit something that is in reality non-existent. to commit oneself to some kind of objective composite. (3) To bring good fortune; to cause things to flourish.

TĂNG LÃNG (tên người): A 4-5th century translator from the Tam Luận tông - San-lun school. (ui p="665b")

TĂNG-NHẤT A-HÀM KINH: Skt. Ekottara-aagama-suutra. 'Increased by One Aagama Suutras': one of the four collections of suutras in the Aagama division; 51 fasc., tr. by Gautama-samghadeva in 397. T 125.2.549a-830b. This collection has 52 chapters, containing 451 suutras in all. Subjects expounded are numbered from one to eleven and the suutras are grouped according to their contents.

TĂNG-TẮC- CA- LA (Hành Uẩn, 1 trong 5 Uẩn): A transliteration of the Sanskrit 'samskaara'. Usually represented by the Chinese character hsing - Hành. One of the five skandhas. Impulse.

TĂNG THƯỢNG (Thêm, vượt trội): (1) To accelerate, increase, develop. (2) Superior, dominant, surpassing, extreme. Mainly; unimpededly. Unimpeding.

TĂNG THƯỢNG DUYÊN (Những yếu tố phụ tác động vào): One of the "four causes" in Consciousness-only theory. It refers to 'conditions related to the absence or presence of empowerment'. All the causes that aid the main causes of the production of existences – Hữu lực, plus the conditions that, though not directly contributing to the cause, are of the nature of 'not impeding' – Vô lực. Therefore, for all occasions, when one thing is produced, there are various influencing and controlling factors. These are called the 'causes beyond direct empowerment.'

TĂNG THƯỢNG QUẢ (Kết quả do những yếu tố phụ): 'dominant effects'. The secondary causes that work with the main cause are called "dominant conditions", and the results of these are called dominant effects.

TĂNG TIẾN: To enlarge and develop; grow and advance; to accelerate.

TĂNG TRIỆU (tên người): (384-414?) A scholar-monk of the latter Ch'in. A student of Kumaarajiiva (Cưu Ma La Thập), he was considered as a genius who died prematurely. Originally a student of Taoism, he was converted to Buddhism upon reading the Vimalakiirti-suutra (Kinh Duy Ma Cật). As a student of Kumaarajiiva, he worked with him on his translation projects, but he also wrote a number of his own treatises on topics such as praj~naa, emptiness and nirvaana (Bát nhã, Tính Không và Niết bàn).

TĂNG TRƯỞNG: (1) To increase, enlarge, broaden (vrddhi). (2) To reinforce, strengthen, develop. (3) To enliven. (4) To become superior or predominant. (5) The condition of completion of karmic reward. (6) To take out, lead out, bring out. (7) Enhancement of one's influence and power, therefore, pride.

TẮNG (ghét): (1) To hate, detest, loathe (vidvesa, virodha). (2) Hateful, horrible, abominable. (3) Hatred, envy.

TẮNG ÁI (ghét và thương): Hate and attachment.

TẮNG TẬT (ghét và ganh): To be hateful and envious. Jealous dislike. Hatred and envy.

TẰNG (từng, đã; họ): (1) Already, past. Has, have. An indicator of the past tense. (2) To pass. (3) Then. (4) More, additional. (5) A family name.

TAI (chữ dùng để hỏi): (1) Rhetorical question--isn't it so?. (2) An interrogative. (3) A particle expressing surprise, admiration or grief. (4) To begin.

TAI (điều không may): Calamity, misfortune, woe, evil, curse (vyasana, upadrava).

TẠ (xin lỗi, hết): (1) To thank; be grateful for; thanks. (2) To decline. (3) Confess faults. (4) To die, to fade. (5) A surname.

TẠI (ở): (1) To be, to exist. At, in, on. (2) To consist in, to rest with. To be present. (3) With reference to; in the case of.

TẠI ÁC (Trong tay, đang sở hữu): To be in one's hand; be in the hand; be at hand.

TẠI TRIỀN (Đang bị trói buộc, đang bị vướng mắc): Being in a stage of confusion resulting from adhesion to defilements. The ideograph "Zen" (ch'an) means "shackled" by defilement.

TẠM (tạm thời): For a while, for a moment. Temporarily, briefly, meanwhile. Suddenly.

TẠO (làm ra), THÁO (đến): (1) Make, produce, turn out, create . (2) Raise, cultivate. (3) To compose literature. (4) To begin. (5) To reach to, arrive to, go to, come to. (6) To become. (7) A time, a period.

TẠP: (abhuuta-parikalpa). (1) Discrimination. (2) To be mixed; to mix (sa.msrsta, vimisra), be confused, jammed up. (3) To combine, put together. (4) Complicated, troublesome, annoying, impure. (5) to gather; all; altogether. (6) Various, sundry.

TẠP A TỲ ĐÀM TÂM LUẬN (tên sách): Tsa-a-p'i-t'an hsin lun - Eleven fascicles, T 1552.28.869- 943. Written by Pháp Cứu (Fa-chiu) Dharmatraata. Trans by Tăng già Bạt Ma et. al.

TẠP NHIỄM (đủ thứ nhiễm ô, dơ bẩn): "Defiled." A reference to all defiled existences, including the qualities of good, evil and neutral. (sa.mklesa)

TẠP TÂM LUẬN = TẠP A TỲ ĐÀM TÂM LUẬN (tên sách): T. vol. 28, 1552.

TAM A TĂNG KỲ KIẾP: 'Three incalculable eons.' See also asougi - A tăng kỳ . The fifty-two stage practice of the bodhisattva is divided up into three great eons. The 'ten faiths', 'ten abidings', 'ten practices' and 'ten dedications of merit' are in the first eon. From the first bhuumi to the seventh is during the second eon, and from the eighth to the tenth bhuumi is during the third eon.

TAM BẢO: The 'Three Treasures' in Buddhism. (1) the Buddha - Phật ; (2) the Dharma – Pháp and (3) the Sangha - Tăng (Tăng- già), or Buddhist priesthood.

TAM CA- DIẾP (Ba anh em ông Ca- Diếp): The three Kaasyapa brothers: Uruvilvaa-Kaasyapa, Nadii- Kaasyapa and Gayaa-Kaasyapa. Originally they had been priests of the fire-sacrifice, with over a thousand disciples. When they were converted by Saakyamuni, they brought their followers with them. They were later instrumental in the organization of the Buddhist sangha.

TAM CĂN (Ba căn): (1) The three capacities of people: superior (thượng), middling (trung) and inferior (hạ) . (2) The three roots of evil: desire(tham), hatred (sân) and ignorance(si) .

TAM CHI TÁC PHÁP: The three part a syllogism in the New School of Buddhist logic. These are: pratij~naa - Tông, the proposition; hetu - Nhân, the reason; and udaaharana - Giới the example. The older school had used a five-part syllogism - Ngũ Chi Tác Pháp, but from the time of Dignaaga, the five part syllogism was considered unnecessary and the three part syllogism was used.

TAM GIẢI THOÁT MÔN (Ba cửa giải thoát): (1) The three gates of liberation. 'Emptiness liberation,' 'no-aspects liberation,' and 'desireless liberation.' These are three kinds of meditative practices. (2) In the Diamond Sutra these are Emptiness Liberation, Adamantine Liberation and Praj~naa Liberation (T. vol. 9, 370a).

TAM GIÁO: "Three Teachings." (1) The three major East Asian traditions of Buddhism, Confucianism and Taoism. (2) According to Tông Mật Tsung-mi in his commentary to Kinh Viên Giác the Suutra of Perfect Enlightenment, the sudden teaching - Đốn Giáo, represented by the Hua-yen ching; the Tiệm Giáo represented by the period from the Deer Park to Saala Forest, and the Bất Định Giáo, which teaches the eternal perfection of the Buddha-nature (Z 243.9.323b-c).

TAM GIỚI (Ba cõi): The three realms of samsaara: (1) The Desire Realm - Dục Giới, where one is preoccupied by desires for physical gratification. (2) The Form Realm -

Sắc Giới, where one is free from the desires for physical gratification and experiences subtle form. The is the locus of the Tứ Thiền Thiền Thiên - four meditation heavens. (3) The Formless Realm - Vô Sắc Giới, the highest realm of samsaara, where one is free from material existence. This is the locus of the practice of the Tứ Không Định - Four Formless Concentrations.

TAM GIỚI (Ba loại giới luật): Three categories of self-restraint. The precepts for householders, precepts for clergy, and the precepts that the two groups have in common.

TAM HÀNH (TAM HẠNH): (1) The three karmic activities of deed, word and thought. (2) Good action, evil action and non-action. (3) Three Practices. In the Diamond Sutra - Kim Cương Tam Muội Kinh these are: acting according to situations; acting according to consciousness; acting according to Suchness (T. vol. 9, 372a).

TAM HIỀN: 'Three degrees of worthies' or 'Three Worthies.' (1) In Hiinayaana Abhidharma, these are the three stages of Ngũ Đình Tâm Quán, Biệt Tướng Niệm Trụ and Tổng Tướng Niệm Trụ. (2) In the Fa-hsiang school, the thirty stages of 'ten abidings', 'ten practices', and 'ten dedications of merit.'

TAM HOẶC: 'Three delusions,' three afflictions.' (1) Three kinds of basic defilement: craving - Tham dục, anger - Sân khuể, and ignorance - Ngu si . These are equivalent to the 'three poisons' - Tam Độc . (2) In T'ien-t'ai teaching, the three delusions are: delusions arising from incorrect views and thoughts - Kiến tư hoặc; delusions which hinder knowledge and are as numerous as the number of grains of sand in the Ganges river -Trần sa hoặc ; and delusions which hinder knowledge of reality - Vô minh hoặc . The first type of delusion is dealt with by followers of Hiinayaana as well as Mahaayaana. The latter two types are destroyed only by bodhisattvas.

TAM HỌC: The three practices of Buddhism: siila (morality [Giới]), dhyaana (meditation [Định]), and praj~naa (wisdom [Huệ]).

TAM HỮU (Ba cõi): (1) Three kinds of existence: those things which exist in the realm of desire, the realm of form, and the formless realm. (2) The three realms Tam giới .

TAM KHOA: 'Three categories.' (1) A classification of all dharmas into the three categories of the five skandhas - Ngũ Uẩn, the twelve loci - Thập Nhị Xứ and eighteen realms - Thập Bát Giới . (2) The six organs, the six objects and the six consciousnesses.

TAM KHỔ (Ba khổ):Ž Three kinds of suffering: (1) Khổ Khổ - the suffering one experiences from contact with unpleasant objects; (2) Hành Khổ - the suffering caused by change; (3) Hoại Khổ - the suffering experienced due to the destruction of conditions pleasing to the subject.

TAM KHÔNG: (1) Three emptinesses described in the {text missing}: emptiness of marks, emptiness of emptiness, emptiness of that which is empty. (T. vol. 9, 367B) (2) According to Gihwa in his Ngũ Gia Giải Thuyết Nghị, the emptiness of self, emptiness of dharmas and emptiness of emptiness (HPC 7.12a)

TAM LOẠI CẢNH: 'Three kinds of Objects.' (1) In Consciousness-only theory, objects of consciousness are divided into three categories according to their properties. These are a) Tính cảnh - things which are truly manifested from (aalaya) seeds; b) Độc ảnh cảnh - things provisionally manifested from a subjective view; and c) Đới chất cảnh - things that exist in relation to the above two.

TAM LUẬN HUYỀN NGHĨA (Tên sách): The Profound Meaning of the Three Treatises, T 1852.45.1a-15a. by Chi-tsang Cát- Tạng

TAM- MA- BÁT- ĐỂ: A transliteration of the Sanskrit samaapatti. A term for meditation. A condition of calm abiding. Equanimity attained due to a unification of mental energies.

TAM- MA- ĐỀ: A transliteration of the Sanskrit and Pali samaadhi. Also written Ž Tam Muội and Tam ma địa. Perfect concentration.

TAM- MA-BÁT-ĐỀ: A transliteration of the Sanskrit samaapatti. Same as prior.

TAM MINH: "Three awarenesses": Túc Mệnh Thông - The awareness of the causes and conditions remaining from prior lifetimes (which corrects the view of eternalism); Thiên Nhãn Thông - the awareness of future affairs (which corrects the view of nihilism); Lậu Tận Thông - no-outflow awareness (which ends the creation of defiled views).

TAM MUỘI: The term in Sanskrit means "putting together", "composing the mind", "intent contemplation", "perfect absorption." A high level of meditative concentration.

TAM MUỘI CHÁNH THU:Û (1) Believing without a doubt the teachings of a sage who has gained great concentration. (2) samaadhi, great concentration.

TAM ĐE Á: 'The triple truth,' or 'threefold truth' The T'ien-t'ai term used to explain reality in three aspects. (1) Không Đế, the 'truth of emptiness', i.e., all existences are empty and non-substantial in essence. (2) Giả Đế, truth of temporariness, i.e., all existences are temporary manifestations produced by causes and conditions. (3) Trung Đế,' truth of the mean', i.e., the absolute reality of all existences cannot be explained in either negative or affirmative terms.

TAM ĐẾ VIÊN DUNG QUÁN: The observation of the real principle that allows one to be aware of the perfect interfusion of the three truths of voidness, temporariness and the mean simultaneously.

TAM NGHI (Ba nghi ngờ): Three doubts which inhibit steadfast practice: doubting oneself, doubting the teacher, doubting the dharma.

TAM ĐỘC (Ba độc): The 'three poisons.' The three basic evil afflictions: (1) Desire (tan-yu: Tham dục); (2) anger (chen-hui: Sân khuể); and ignorance (yu-chi: Ngu si).

TAM ĐỨC: Three aspects of the Buddha's virtue: (1) The merit of his compassion (Từ) ; (2) the merit of severing affliction (Bi) ; (3) the merit of his wisdom (Trí) .

TAM QUỐC DI SƯ (Tên sách): The Samguk Yusa written during the Goryeo monk Iryeon (Nhất Nhiên) (1206-1289). A collection of stories related to the transmission and development of Buddhism in Korea, especially focusing on the Three Kingdoms and Silla periods. This text is a fundamental work for the study of the history of Korean Buddhism. Translated into English by Ha Tae-Hung and Grafton K. Mintz.

TAM SỰ: "Three affairs." (1) Morality (Giới), concentration (Định), wisdom (Huệ) . (2) Greed (Tham), anger (Sân), ignorance (Si) . (3) Life energy (Tinh), body heat (Khí), consciousness (Thần) .

TAM TÂM (Ba đức): Ngũ Gia Giải Thuyết Nghi, the "three minds" are the sixth, seventh and eight consciousnesses (Thức thứ 6, 7 và8) . HPC 7.14c1-2.

TAM TAM VỊ (Ba loại Chánh Định): "Three samaadhis": (1) The samaadhi of emptiness; (2) The samaadhi of no-marks; (3) the samaadhi of non-contrivance. [From Kim Cương Tam Muội kinh, T. vol. 9, 372a] .

TAM TẾ: 'Three subtleties.' The division, in the Awakening of Faith, of original ignorance into three aspects: (1) the aspect of ignorant action; (2) the aspect of subjective view and (3) the aspect of objective world. This function of these aspects is extremely subtle, thus their name.

TAM TẾ LỤC THÔ: 'Three subtle and six coarse aspects.' The three aspects of original ignorance and the six aspects of manifest ignorance as explained in the Đại Thừa Khởi Tín Luận - Awakening of Faith.

TAM THÂN: The 'three bodies' of the Buddha. (1) The dharmakaaya - Pháp Thân is a reference to the transcendence of form and realization of true thusness; (2) the sambhogakaaya - Báo Thân is the buddha-body that is called 'reward body' or 'body of enjoyment of the merits attained as a bodhisattva'; (3) the nirmaanakaaya - Hóa Thân, Ứng Thân is the body manifested in response to the need to teach sentient beings. (II) In the Fa-hsiang school the three bodies are explained in this way: (1) the Buddha body in its self-nature, which is the same as the dharma body; (2) the body which he receives for enjoyment - Thụ Dụng Thân . Within this is the body received for one's own enjoyment in the transformation into Great Reflecting Wisdom, and the body received for the enjoyment of others in the transformation into the Wisdom of Awareness of Equality. The first one is experienced only in the Buddha realm, while the second is experienced from the first stage of bodhisattva practice and above. (3) The transformation body, by which he can appear in any form. This body is manifested according to the arousal of the wisdom which brings the salvation of sentient beings to fulfillment.

TAM THẬP LỤC VẬT: Thirty-six parts of the human body, all being unclean. Twelve external aspects, twelve bodily aspects and twelve internal parts.

TAM THẬP THẤT ĐẠO PHẨM: [37: 4 (Tứ Niệm Xứ) + 4 (Tứ Chánh Cần) + 4 (Tứ Thần Túc) + 5 (Ngũ Căn) + 5 (Ngũ Lực) + 7 (Thất Giác Chi) + 8 (Bát Chánh Đạo)]: The

Thirty-seven Aids to Enlightenment. These are thirty seven kinds of practices for the attainment of enlightenment. They are: The Four Bases of Mindfulness, The Four Right Efforts, the Four Occult Powers, The Five Roots of Goodness, the Five Powers, the Seven Factors of Enlightenment, and the Eightfold Holy Path.

TAM THẤT NHẬT (21 ngày): A period of twenty-one days. (2) The twenty-first day.

TAM THỈNH (Ba lần thưa hỏi): 'Three requests.' To ask (request) three times. In the suutras, the Buddha is often implored to teach three times before he speaks.

TAM THIỆN CĂN: (1) The three good roots of 'not coveting' (Vô tham), no anger (Vô sân) and no delusion (Vô si) . So called because they are considered to be the basic mental functions of goodness. According to the Fa-hsiang school, all good elements are produced from these three. (2) 'giving' - Thí

(Bố thí), 'compassion' - Từ (Từ bi) and 'wisdom' - Huệ (Trí huệ). As opposed to the 'three poisons' Tam Độc

TAM THIÊN ĐẠI THIÊN THẾ GIỚI: . One billion worlds, constituting the domain of the Buddha. A world consists of the world of desire and the first heaven of the world of form. One thousand times one thousand times one thousand makes one billion. Commonly abbreviated as Tam Thiên Thế Giới. It is a way of describing the vastness and interwovenness of the universe in ancient Indian cosmology.

TAM THỜI PHÁN GIÁO: (Phân định ba giai đoạn giáo hóa của Phật): "Three period teaching classification." The doctrinal division of the teachings of Sakyamuni's lifetime into three periods. The Fa-hsiang sect's explanation establishes the three times of the teachings of existence, the teaching of emptiness, and the teaching of the middle way. (1) The teaching of the first period (the period of the teaching of existence), says that all existence is established due to causes, but the elements of this composition are truly existent. This is established in the Kinh A Hàm Aagama suutras and other Kinh Tiểu Thừa Hiinayaana suutras. (2) The teaching of the second period, which says that the original nature of all things is empty. This is also called the "negative" period. This is the beginning of "great vehicle" teaching, as it is changing from "small vehicle" teaching. The Kinh Bát Nhã - praj~naapaaramitaa suutras are examples of this teaching. (3) The teaching of the third period is that of true emptiness: the middle way is explained affirmatively through such suutras as the Kinh Hoa Nghiêm -Avatamsaka and the Kinh Niết Bàn - Sa.mdhinirmocana. This is also called the period of the "true great vehicle."

TAM THU Ï: "Three Feelings." Pleasure (Lạc), pain (Khổ) and neither-pleasure-nor-pain (Vô ký).

TAM TÍNH: The three natures. I. The division of all dharmas into three natures: (1) That which produces good karma. (2) That which produces bad karma and (3) That which is neutral, producing neither good nor bad karma. II. The three natures of the school of Consciousness-only are: (1) The nature of existence produced from

attachment to illusory discrimination. The mind of mistakenly assigning a real essence to those things that are produced from causes and conditions and have no true essence, and the appearance of that mistaken world - Biến Kế Sở Chấp Tính . (2) The nature of existence arising from causes and conditions. All existence is produced according to cause -Y Tha Khởi Tính . (3) The nature of existence being perfectly accomplished; the highest state of existence conforming to ultimate reality -Viên Thành Thật Tính

TAM TÍNH ĐỐI VỌNG: In the Fa-hsiang sect, the use of the three natures - Tam Tính to explain the middle path. According to Consciousness-only theory, all dharmas (all existences) are included in these three natures. The nature based on all-pervading discrimination is the dharma expressing the average man's deluded attachments. The existence that is based on accepting the fact that there are regular people is the nature of all-pervading discrimination, though it is not something that is real. This point is called "non being" or "emptiness." In Consciousness-only doctrine, emptiness means non- being, which is quite different from emptiness as understood in the Praj~naapaaramitaa suutras, which understand emptiness to mean "that which is ungraspable and unattached." The next, in the nature of existence established according to causal arising, those things which are established according to causal arising are called "dharmas." This is "provisional existence" or "phenomena" Giả Hữu . It is also called "non-empty." The nature of complete becoming is absolute reality. That is, the essence of existence. This is true existence, and therefore the three time divisions of the teaching Tam thời giáo of existence, emptiness and the middle path, are understood as the middle path of going by the three natures, as distinct from a one-sided clinging to existence and a one-sided clinging to emptiness.

TAM VÔ TÍNH: The 'three non-natures.' In contrast to the 'three natures' of 'attachment to pervasive imagination', 'dependent arising', and 'perfectly accomplished reality', these three non-natures are established from the point of view of the lack of self nature of elements. Thus, this is an explanation from the standpoint of emptiness. (1) Tướng Vô Tính. Form, appearance, or seeing is unreal, e.g., a rope appearing like a snake. (2) Sinh Vô Tính . Arising, existence, has no self nature. Arising appears

dependent upon causes and conditions, and its existence is provisional. (3) Thắng Nghĩa Vô Tính . The non-nature of ultimate reality.

TAM VÔ-LẬU CĂN (Ba căn bản vô lậu): The 'three undefiled faculties': (1) to realize the principle of the Four Noble Truths which one did not know before; (2) to study further the Four Noble Truths in order to destroy defilements; (3) to know that one has comprehended the principle of the Four Noble Truths.

TAM XA (Ba xe): "Three carts." A metaphor of the Lotus Suutra, from the story of the 'burning house,' which is as follows: Some children are playing in a house, unaware that it is on fire. Their father induces them to come out by telling them that there are three carts outside, Dương Xa (xe dê) a goat-drawn cart , Lộc Xa (xe nai) a deer-drawn

cart and Ngưu Xa(xe trâu) an oxcart. When they come out, all there really is, is a great white oxcart. These three carts are metaphors for the sraavaka vehicle, the pratyekabuddha vehicle, and the bodhisattva vehicle. This story is told in order to explain that although there are "lesser vehicle" and "greater vehicle" in Buddhist teachings, in the final analysis, they are all methods aimed at the same enlightenment. The 'burning house' represents the deluded world of human beings. The children are the practitioners of the three vehicles. The goat cart represents the sraavaka vehicle, the deer cart represents the pratyekabuddha vehicle, and the ox cart represents the bodhisattva vehicle. When the children have been induced to come out of the house, the large identical white ox carts are prepared outside the gate to give to each child. These are metaphors for the great compassion of the Buddha as he discards his expedient means and returns the practitioners to the true single Buddha vehicle. Students of the Lotus Suutra in China were divided into two main groups: one that considered the expedient ox cart and the (fourth) great white ox cart to be the same (therefore positing three vehicles). These were mainly the Fa-hsiang and San-lun schools. The other group, the "four vehicle thinkers" (Hua-yen, T'ien-t'ai) maintained that the expedient ox cart and the great white ox cart are different. That is, the three vehicle thinkers consider the bodhisattva vehicle and the Buddha vehicle to be the same, while the four vehicle thinkers considered them to be different.

TÀ KIẾN (quan điểm lệch lạc, sai lầm): Eight kinds of evil (errors). Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong mindfulness, wrong effort, wrong concentration. The opposite to the Eightfold Noble Path.

TÀ KIẾN: (mithyaa) 'Erroneous view.' One of the 'five wrong views' in the doctrine of the Fa-hsiang school, also, one of the 'ten confusions.' The false view that ignores the principle of cause and effect. Even though all false views differ from the true principle, the false view of disregarding the principle of cause and effect is the most dangerous, because it destroys the foundations of morality.

TÀ MỆNH: (1) Wrong (evil) livelihood. Making a living in an immoral way (mithyaa-aajiva). (2) A term describing the situation of a monk or nun making a living by divination, astrology, using his/her keen wit, flattery, magic, etc.

TÀ MỆNH NGOẠI ĐẠO: Non-Buddhist philosophy which condones the making of one's living by immoral means. See prior entry.

TÀ: (1) Wrong, mistaken, incorrect, evil. (mithyaa, asat). (2) Mistaken views. See next ‘Tà Kiến’ .

TÀI (tiền của): Money, wealth, assets, property

TÀM (hổ thẹn): (hrii). 'conscience,' or 'shame for one's faults.' The name for a mental function, which in the Abhidharmakosa-bhaasya is one of the 'ten virtuous mental function' elements, and in the doctrine of the Fa-hsiang school, is one of the 'eleven good mental function' elements. It refers to the shame resulting from reflecting on one's self-centered evil actions.

TÀNG (TẠNG) (chứa, kho chứa): (1) To cover, to conceal. (2) Hold, embrace, cherish, nurture. (3) To keep, to store, put, place. (4) To accumulate. (5) A storage place, a hold, a bank, a container.

TÀNG THỨC = A LẠI DA THỨC = THỨC THỨ 8: 'Storehouse consciousness;' the eighth, or aalaya-vij~naana as taught by the school of Consciousness-only. The special function of consciousness at its deepest level. There are three meanings of the term 'storehouse:' (1) Subject store. The aalaya- vij~naana stores and keeps all the seeds of the mind within one's consciousness. (2) Object-store. The eighth consciousness store and perfumates the seeds for the prior seven consciousnesses. (3) Attachment-store. The eighth consciousness preserves the meaning of eternality, unity, subjectivity and mastery without cease, resembling an eternal aatman, thus causing the seventh consciousness to mistakenly perceive and attach to a self. (Also see: Duy thức, Pháp tướng).

TÀO (một viên chức thuở xưa, một nhóm người; họ): (1) An official, an officer. (2) A group, crowd, bunch. (3) Common surname.

TÀO KHÊ (địa danh, chỗ ở của Lục Tổ Huệ Năng): A stream southeast of Shao-chou, Kwangtung, which became a name for the Ch'an Sixth Patriarch Hui-neng .

TÀO KHÊ TÔNG (tên một tông phái của Đại Hàn) The Chogye, the most important sect of the Korean Seon tradition. Founded during the Goryeo period, it attempted, under the primary influence of Chinul, to harmonize the Seon (meditational) and Kyo (scholarly) approaches. :

TÀO ĐỘNG TÔNG (tông Tào Động): One of the five major schools of Ch'an Buddhism in T'ang China. The school was founded by the Chinese Ch'an master Tung-shan Liang-chieh – Động Sơn Lương Giới and his student Ts'ao-shan Pen-chi – Tào Sơn Bổn Tịch . Along with the Lin-chi school, this line of transmission became one of the most popular in East Asia, enjoying great success in Japan where its teachings were spread by Dougen – Đạo Nguyên, as the Soutou school.

TÁC (dây tơ), SÁCH (yêu cầu): (1) A rope, a cord. (2) To twine rope. (3) Regain, retake, resume, recover, redeem. (4) Seek, ask for, desire, search for; to question. (5) Sad, lonely. (6) Use up, exhaust, finish. (7) Scatter, disperse. (8) A unit of length.

TÁC (làm): (1) To make, to create, to do, to establish. To write literature, compose music, create works of art, etc. To establish, to put forth, to finish. In Sanskrit, iihate, karoti. (2) Function, activity (karman, kriyaa). (3) That which has been made, formed or created, especially form conditions (krtaa- katva, krtaa). (4) Act, deed, conduct (karman). (5) Occupation, vocation. (6) The person who makes (something). (7) Outwardly expressed activity.

TÁC BỆNH (bệnh 'làm'): The sickness of the belief that one can contrive to gain enlightenment. One of the four mistaken views described in the Sutra of Perfect Enlightenment -Viên Giác Kinh.

TÁC DỤNG: (1) Function, activity (vyaapaara, kaaritra, pravartate). (2) The essential cause of something. Inducement, incentive, motive, cause. (3) The arising and cessation of existence. (4) Actual religious practice.

TÁC PHẠM (làm xấu, phạm giới): To "create evil." To carry out evil actions, breaking the precepts.

TÁC TỨ ĐẾ: The Four Created Noble Truths as opposed to the four uncreated noble truths. See Sriimaalaa-suutra, T. vol. 12, p. 221b.

TÁC TRÌ (làm lành): To do good actions; positive religious practice, as contrasted to the practice of "stopping evil Chỉ trì (dứt ác) "

TÁI = TẢI (chở, bắt đầu): (1) To overcome, surpass. (2) To ride (on a vehicle). (3) To carry, transport. (3) Receive, accumulate. (4) Baggage, luggage. (5) To fill up. (6) To go, to do, to finish up. (7) To begin. (8) A text; to write down.

TÁN (ca tụng): (1) To praise, admire. (2) A translation of the Sanskrit stotra, a literary work that praises the Buddha's actions and merits. (3) To extend hospitality.

TÁN (TẢN) (phân tán): (1) To scatter, spread out, disperse; be scattered, be dispersed. (2) Disorganized, in disarray. (3) Dispersion. "Scattering." The opposite of concentration. (1) The mind scattered, not stopping in one place. Mental disturbance or confusion (viprakiirna). (2) Loose, disconnected, scattered, disordered (vyasta). (3) To divide something which had been unified. Scatter, disperse, dispel, dissipate.

TÁN LOẠN (lộn xộn): (vik.sepa) 'distraction,' 'scattering.' One of the twenty secondary defilement elements in the doctrine of the Fa-hsiang school. A condition of the mind of wandering through the fields of the six senses and not stopping for an instant.

TÁN THÁN (ca tụng, khen ngợi): (1) Praise, admiration (stotra, upadesya). (2) Praising the virtues of a buddha or bodhisattva. One of the five teachings of mindfulness taught by Vasubandhu, one of thee Five Correct Practices taught by Shan-tao to gain rebirth in the Pure Land.

TÁNG (chôn cất, chết): (1) Funeral rites; a funeral. Proper rituals of respect for the dead. (2) To die, to disappear, to be destroyed; to lose.

TÁNH CẢNH (cảnh chân thực): One of the three kinds of objects – Tam loại cảnh in Consciousness- only theory, meaning 'real objects.' Objects which are arisen from true seeds, have true substance and function, and which the mind cognizes in their true aspect. The objective aspect of the three transformations of the eighth consciousness (seeds, five faculties, container world). The objective aspect as objectified by the first five objects and the five organs, or the objective aspect of the mind fixed in concentration.

TÁNH HẢI QUẢ PHẦN (biển tánh về phương diện ‘quả’): The extent of the sphere of the Buddha. The 'ocean-like true nature of the effect aspect.' 'Ocean' is a metaphor for great depth and breadth. 'Nature' refers to that which is unchanging, whether in the

station of Buddhahood or sentient being. The time of practice is called 'cause' - Nhân ˆư, and the awakening of enlightenment is called 'fruit' - Quả (kuo).

TÁP (đi vòng, đi quanh một vòng): To go around, to circle, encircle, circumambulate.

TÁT BẠC (thương mãi): A transliteration of the Pali sabhaa, which means commerce, trade, etc. A trading cartel.

TÁT BÀ (hết thảy): A transliteration of the Sanskrit sarva, which means "all" or "completely." Usually translated into Chinese as Nhất Thiết.

TÁT BÀ ĐA BỘ (bộ phái Tát Bà Đa): The Sarvaastivaada school, more commonly designated by the abbreviated name Hữu bộ - "existence school" which held to the position that all existences (dharmas - Pháp) are real.

TÁT ĐỎA: A transliteration of the Sanskrit sattva, meaning "(sentient) being." Also, an abbreviation of bodhisattva Bồ đề tát đỏa.

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Te-Ti TỂ: (1) rule, govern, conduct, manage, direct. (2) Ruler, manager, director. (3) Family head, chieftain. (4) Butcher, cook. (5) The Buddha, as opposed to his audience or followers.

TỀ (bằng): (1) To adjust, to line up, to straighten up, to put in line, to equalize. (2) Even, regular, uniform. Alike, equal, similar, the same. (3) In the Classics, this ideograph is often used interchangeably witâV, especially when referring to the religious meanings of fasting, worship and purification, etc. (4) The lower edge of a mourning garment.

TẾ (cúng): (1) To sacrifice or make offerings to one's ancestors. (2) A festival; to participate in a festival.

TỆ (hư, dở, xấu): (1) Destroy, break down, ruin. (2) To throw away, discard. (3) Poor, unworthy. A humble term for referring to one's own belongings. (4) Worn out, tired.

TẾ (mé, ranh giới): (1) Time occasion, when. (2) Side, edge, verge, boundary. (3) Very, exceedingly; extremity. Origin, end.

TẾ (mỏng manh, nhỏ nhiệm, chi tiết): (1) Get thin, taper off, make narrow. (2) Fine, thin, slender. (3) Detailed, minor, trifling, delicate, small, minute. (4) The subtle defilements possessed by bodhisattvas, as opposed to the coarse defilements possessed by worldlings.

TẾ (qua, giúp): (1) To cross over, to give over. (2) A ford, a crossing-over place. (3) To aid, to save, to help [‹~]. (4) To do, to finish, to complete. (5) To increase.

TẾ ĐỘ (cứu giúp): "Aid and liberate." To guide deluded sentient beings to their emancipation in the enlightened condition. To ferry sentient beings across the sea of suffering to the "other shore.

TÍCH (chứa): Gather, accumulate, store up. Pile up, amass.

TÍCH (dấu vết): (1) Footsteps, tracks, traces, impressions, marks. (2) Transmigration resultant of karma. (3) The results, or after-effects of something, especially Buddhist teachings. (4) Teaching classification Phán giáo .

TÍCH (phân ra, chia chẻ): (1) To break; break off; break up; divide. Grind up, pulverize, crush into pieces. (2) To analyze, discriminate, understand.

TÍCH (tiếc): Be sparing of; be frugal with, be stingy with. Regret, value, prize. Be reluctant.

TÍCH (vết): (1) Mark, print, trace, track, evidence. (2) Remains, effects. (3) To follow up, to search out.

TÍCH (xưa, trước đây): (1) Ancient, formerly, before. (2) Yesterday. (3) Late afternoon, evening.

TÍCH KHÔNG (chia chẻ thành không có) <-> THỂ KHÔNG (vốn là không có): 'Analytical emptiness.' As contrasted to 'essential emptiness'‹ĩ. The discovery of the lack of inherent existence in all things through the process of analysis.

TÍCH KHÔNG QUÁN (quán sự vật cho thành không có): The meditational practice of analyzing things to be empty of self-nature. I.e., when the compositional elements of one object are thoroughly analyzed, that object cannot be found existing in anyone of the elements; therefore that object is said to be established in name only, and is in reality, non-existent. In the same way, when the existence of an individual is analyzed in this way, a concrete or eternal self (aatman) cannot be found among the

compositional elements. Therefore there is the Buddhist theory that the aatman is non-existent. This is a view of emptiness prevalent in Hiinayaana teachings.

TÍCH TỤ (chứa đựng): (1) To accumulate harvested grain. (2) The gathering of various elements to create one thing (sa.muuha, kuuta-raasi). (3) Accumulation, pile, heap (kuuta).

TIỀM (ẩn náu, ẩn tàng): (1) To hide away, secret oneself; lie hid under water; conceal, hide, be hushed. Lurk, lie dormant, be hidden. (2) Secretly. (3) Retired.

TIỆM (dần dần, tên quẻ Dịch): (1) Gradually, by degrees, in order. (2) To advance (by degrees). (3) To sink, dip, immerse (in water). (4) One of the hexagrams.

TIỆM GIÁO (giáo pháp dạy tu theo thứ lớp): The 'Gradual Teaching'. (1) The teaching preached for a gradual advancement from a lower level to a higher one; the opposite of tun-chiao "sudden teaching (2) One of the four methods of preaching by the Buddha, according to the T'ien-t'ai sect; exposition of the teaching from a shallow to deeper level. (3) In Hua-yen teaching, the elementary and final doctrines of Mahaayaana are called Tiệm Giáo (chien-chiao) because they provide methods of gradual advancement towards enlightenment. See wu-chiao .

TIỀM PHỤC (ẩn tàng, bên trong): Concealment, hiding, incubation. Secret, latent. To hide oneself.

TIỆM THỨ (thứ lớp): 'Gradual advancement'; stages of gradual advancement (upanisad, kramasas). Gradually.

TIÊN: (1) A mountain man; hermit, recluse. (2) A Taoist sage, living in the lofty mountains, away from the secular world.

TIỆN (bèn, thuận tiện, rồi, mà): (1) Tidings of the perfect Buddha-realm. (2) Very suitable, ideal, will do, advantageous. (3) A teaching of expedient means. (4) Rely on, have recourse to. (5) Immediately, readily, promptly, easily, comfortably.

TIỂN (dẫm lên, theo): (1) To tread on, to step, to trample. (2) To do; to carry out, go through with. To fulfill a position. (3) Harm, hurt, injure, damage. (4) To be in a row; lined up.

TIỆN (hèn, rẻ): (1) Humble, base, mean, lowly. Low-minded, despicable, cheap. (2) Despise, condemn, spurn, scorn, disdain. (3) A base person.

TIỀN (ở trước, phía trước, vừa rồi, qua lâu rồi, trước): (1) Front, fore part, head, ahead, the facing. (2) Before, prior; previously, ago, up till now. (3) A while ago, a long time ago. Originally, former, previous.

TIẾN (tới): (1) Continue, advance, go, go forward, go up, improve, overcome, excel. To push forward.

TIÊN (trước): (1) Before, prior, ahead, first, initial. Foremost, before, former. In front. (2) Previous in time. Before, former(ly), previous(ly). (3) To put first, to regard as first; to take precedence. (3) Deceased, former. Ancestor.

TIỀN CẢNH (cảnh trước mắt): A manifest object (avabhaasa). An object apparent to the mind.

TIÊN GIÁ (Xe tiên đi): The carriage of a recluse sage.

TIỀN HẬU TẾ ĐOẠN (lằn ranh giữa, trước, sau (thời gian) không còn. Thời gian không còn hiện hữu): The negation of past and future. There is nothing but the eternal present. A view of the Middle Way school, directly related to the fact that in reality there is neither arising nor ceasing.

TIẾN ĐẮC (đạt hết): "To seize the mat." As in gambling when one wins the whole pot (all the money on the mat), one takes all of it and puts it in his own pocket. To take everything for oneself.

TIỀN PHI (lỗi lầm trước đây): One's prior mistake(s) or error(s). .

TIÊN THƯỢNG (cõi trời): The 'heavenly realm.' The "heavens above," i.e., the six devalokas: Lục Dục Thiên of the region of the desire and the form and formless realms.

TIẾN THỦ (lộc quyền): To take all to oneself; to monopolize; get complete possession of. Stealing, pilfering. A pilferer; a sneak thief. (naka p="842a")

TIẾP DẪN (hướng dẫn): (1) The Buddha's guidance of people to the Pure Land. (2) A teacher's guidance of her/his students. (naka p="717d")

TIẾT (phần, mục, đoạn): (1) Joint, knuckle, knob, knot (esp. as is found in bamboo). (2) Up to a certain level, therefore the meaning of moderation, economy, temperance, restraint, control. (3) Integrity, honesty, chastity, purity. (4) A certain period of time; a season, a term, a holiday. (5) A verse, a section, a chapter, a clause.

TIÊU (bầu trời): (1) Heaven, sky. (2) Sleet. (3) Cloud(s). (4) Night. (5) Extinguish.

TIÊU (chảy ra, mất đi): (1) Melt, dissolve, fuse, cast (iron). (2) Conquer, overcome, surmount. (3) Pass away, cancel, finish.

TIÊU (mất đi): (1) Cancel, annul, extinguish, put out, do away with. (2) To melt, to thaw, disperse, dissipate. (3) To make use of, to make essential, digest. (4) To understand.

TIÊU (mục tiêu, điểm mốc): (1) Explaining (uddisati). (2) Show, indicate, express, point out. (3) A sign, an indication.

TIÊU CHỦNG (đốt hạt giống): A person who has burnt the seeds of the possibility of awakening; a person who has committed evil crimes. icchantika.

TIÊU CỬ (nâng cấp, khen ngợi): To extol. To raise to high honors. To praise.

TIỂU KIẾP: A minor kalpa. A part of a kalpa.

TIÊU KIM (lọc vàng, tu hành): 'To smelt gold.' A metaphor for religious practice, which purifies and discloses the real person.

TIÊU KÝ (dấu hiêu để nhớ): A mark; marking. Marks for navigating; distinguishing marks. To write and put up sign or indicator.

TIÊU NHA BẠI CHỦNG (mầm giống đã bị cháy, hư hoại): A person who has burnt the seeds of the possibility of awakening; a person who has committed evil crimes. icchantika.

TIÊU NHƯỠNG (trời đất):Heaven and earth; two completely different things.

TIỂU PHÁP (giáo pháp của Tiểu thừa): The "lesser dharma" -- Hiinayaana teachings.

TIÊU SÍ (cờ hiệu, một dấu hiệu đặc biệt): (1) A mark, a sign. In Esoteric Buddhism, the use of bodily marks and implements to express the merits of the Buddha's enlightenment.

TIỂU THAM (một buổi nói nói pháp và giảng pháp nhỏ): Literally "small gathering." A smaller, especially impromptu, dharma-lecture.

TIÊU THÍCH (giải thích): To solve and explain.

TIỂU THỪA (cỗ xe nhỏ): (hiinayaana). 'Small vehicle.' As opposed the term Đại thừa (mahaayaana), hiinayaana refers in general to Buddhist practices which are centered on self-salvation, or which are not based upon the true experience of emptiness.

Historically, the term is applied to the early Indian groups typified by Theravaadins, who held to a monastically centered approach to Buddhist practice.

TIỂU THỪA KINH (kinh điển Tiểu thừa): The scriptures of the lesser vehicle, usually the four Aagamas: Trường A- hàm, Trung A- hàm, Tăng Nhất A- hàm and Tạp A- hàm.

TIÊU THÚ (nêu ra): To profess, advocate.

TÍN (tin): To believe in, to trust. Faith, confidence, sincerity. (sraddhaa): 'faith', 'conviction'. (1) A name for the mind. (2) One of the 'ten good mental condition' elements listed in the Abhidharmakosa- bhaasya; one of the 'eleven good elements' in the doctrine of the Fa-hsiang school. Facing the environment with clarity and calmness, thereby calming and quieting the other mental functions. Accepting the world as it is. According to the Fa-hsiang school, it is a 'real element' which functions throughout the three realms.

TÍN GIẢI (tin hiểu): (1) Believing and understanding the teachings. Having both faith and understanding in the Buddhist teaching. Correct faith, complete understanding (adhimukti). (2) Belief in oneself and others. (3) Joy, the arousal of the mind determined for enlightenment.

TÍN PHỤNG (tin theo): Belief, faith, conviction.

TÍN THỤ (tin nhận): To receive (the teachings) with confidence. To gain faith and keep it.

TÍN THỤ PHỤNG HÀNH (tin nhận vâng làm): To receive the Buddha's teaching with conviction and understanding, and then truly practice these teachings. This phrase frequently appears at the end of a suutra or a saastra.

TÍN TƯƠNG ƯNG ĐỊA: A term in the Khởi Tín Luận Awakening of Faith for the ten abidings, wherein one achieves a condition of Bất thối chuyển - non-retrogression.

TÍN TÚC: To stay over for two nights.

TÌNH: (1) Feeling, emotion, passion. (2) Heart, human nature; disposition. (3) Sympathy, compassion. (4) Circumstances, facts. (5) True, sincere. (1) Sentiency (sattva). (2) Faculty, ability (indriya). (3) Thought, mind, emotion.

TINH (gạo đã xay kỹ, tinh luyện, cốt tủy): (1) Well-refined white rice. (2) To polish, to refine. (3) Detailed, minute, details. Skill. (4) Excellent, purified, pure, undiluted. (5) Beautiful, shining, clear. (6) Deep. (7) Essence, spirit, vitality. Semen. (8) The essence of; essential. (9) Animal spirits, spirits, ghosts. (10) Vigor, effort. (11) Skillful, versed in.

TÍNH (họ). Ở Aán: chỉ tầng lớp xã hội: (1) Surname, family name. One's clan, tribe or ethnic group (gotra). (2) In India, one's social caste (jaati).

TÍNH (TÁNH) (cá tính, bản tính, v.v.): (1) Nature, essence, substance, self-nature; (pre-)disposition, inclination, temperament. That which a person (or thing) is born with. (2) Quality, characteristic. (3) The inner essence of something as opposed to its

outer form. That which does not change according to external influences (svabhaava). (4) Innate, inherent, inborn. (5) The quality or constituent by which one becomes a buddha. (6) Suchness, reality. (7) Sex.

TINH CẦN (cần mẫn): To endeavor, make effort; strain, exert (aataapin, pradadhaati, viirya).

TÍNH DUY THỨC = DUY THỨC TÍNH: The "True Principle of Consciousness-only." The known world is an expression of mind and the original nature of the known world and the mind are the same. This mind nature is called true reality. Conversely, this true reality is the nature of mind. Here, the ideograph Tính (hsing) refers to principle, which is true thusness. This condition of reality is perceived in fifth level of apprehension of the principle of Consciousness-only. In contrast to the manifest consciousness (which is the eight consciousnesses) which arises, change and ceases, this is the eternal unmanifest true thusness. The apprehension of perfectly accomplished reality.

TÍNH HẢI (biển tánh): The Ocean of Original (True) Nature. A comparison of true thusness with an ocean. The world of original essence. True reality as-it-is, which cannot be expressed in speech, and has a breadth and depth that is compared to an ocean. Synonymous with lixing.

TÍNH KHỞI (từ bản thể hiện ra): 'Arising from the original nature.' In the Hua-yen school, the absolute condition of conditioned arising. The original nature of things manifest just as it is. The appearance of the reality-nature.

TÌNH KIẾN (các vướng mắc do tư tưởng,hiểu biết, nhận thức): Discrimination; the defiled views influenced by sentiments. These views arise unawares due to ignorance.

TÌNH LƯỢNG (suy lường, khái niệm): Thought, calculation, conceptualization. False discrimination.

TÍNH MỆNH (tâm hồn và thể xác): (1) The life of conscious beings. Essence and life. The nature of things that possess life.

TINH MINH (sáng sủa): Exact, lucid, explicit, distinct; definite, clear, bright.

TÍNH ĐỨC (bản tính tốt sẵn có ở muôn loài) <-> TU ĐỨC (tánh tốt do tu mà có): The possession by every sentient being of the qualities of his original nature, such as good/evil, delusion/awakening.

TÌNH SINH TRÍ CÁCH (tư tưởng khởi lên thì cái biết chân thực bị trở ngại): "When a thought arises, wisdom is obstructed" (said by Yu"n Men, Dougen and others).

TINH TIẾN (nỗ lực): (viirya). 'effort', 'vigor', 'diligence'. One of the 'six perfections' – Lục Ba- la- mật. One of the 'ten good mental condition' dharmas explained in the Abhidharmakosa-bhaasya, one of the eleven good mental function dharmas in the doctrine of the Fa-hsiang school. The mental operation of continuously cultivating good dharmas and cutting off evil ones.

TÍNH TỊNH (tánh trong sạch): An abbreviation of Tự tính thanh tịnh, the "purity of the self-nature." (prakrti-prabhaasvara).

TINH TƯỜNG (rõ ràng): Minute, detailed, exact.

TÍNH TƯỚNG (bản thể và hiện tượng, nội dung và hình thức): 'Essential nature and characteristic.'

TÌNH TRẦN (tư tưởng và tình cảm, căn và trần): (1) The six faculties and the six objects. (2) Defilement.

TINH XÁ (chùa): The residence of a religious practitioner: temple, monastery, etc.

TỊNH (sạch): (suddhi, suddha, visuddhi, parisuddha). (1) Clear, clean, pure. (2) Without taint or defilement. (3) Not arising deluded thought. (4) The Pure Land – Tịnh Độ (cõi sạch) [1] Uế Độ (cõi dơ). (5) The practice that leads to rebirth in the Pure Land. (6) A translation for the Sanskrit and Pali brahman.

TĨNH (yên lặng) = TỊNH:(1) Still, motionless. Quiet, silent, serene, peaceful. (2) Quietude, peace. One of the Sixteen Active Aspects of the Four Noble Truths (saanta).

TỊCH (vắng lặng, nhập Niết bàn): (1) To become quiet. Peaceful, extinguished (saanti, sama, samana, viviktataa). (2) Nirvaana. (3) Quiescence.

TỊCH DIỆT (vắng lặng tuyệt đối, Niết bàn): To become tranquil. Quiet, peaceful, silent. The perfect stillness of the mind when the flames of affliction are extinguished. Returning to stillness, separated from all manifestations. Nirvaana, Buddhahood, enlightenment, realization of the reality principle (vyupasama, nirodha, nirvrta, prasaanta).

TỊCH DIỆT BÌNH ĐẲNG: The extinction of all differences in the equality of emptiness.

TỊCH NIỆM (nhập định): Silenced thought; meditative concentration.

TỊCH ĐỊNH (nhập định): Meditation, concentration, calm abiding; samaadhi.

TỊCH TĨNH (lặng yên): Quiet. Calmness of mind. The enlightened world. To become peaceful (sama, saanti).

TỊNH CHƯ NGHIỆP CHƯỚNG (tên một vị Bồ tát trong kinh Viên Giác): 'Purifier of All Karmic Hindrances'. One of the twelve bodhisattvas who appears in the Suutra of Perfect Enlightenment. T 17.842.

TỊNH CƯ (chỗ ở trong sạch): A pure abode.

TỊNH DANH KINH (kinh Tịnh Danh): Ching-ming ching- The Chinese translation of the title of the Vimalakiirti-nirdesa-suutra (Wei-mo-chieh ching).

TỊNH GIỚI (giới luật thanh tịnh): (1) The pure precepts. The moral disciplines practiced by members of the sangha. (2) Purity in the precepts. To hold closely to moral discipline. (3) A Chinese alternative rendering for the term bhik.su (pi-ch'iu). HPC 7.22a21.

TỊNH HẠNH (hạnh trong sạch): (1) Practices (behavior) of purity, especially pure in terms of absence of sexual excess (brahma-caarya). (2) One who abides in pure practices (behavior) (vrttin). (3) The name of the third out of the four bodhisattvas who appear in the Lotus Suutra. (naka p="752").

TỊNH HUỆ (trí huệ thanh tịnh): Wisdom based on tranquility. The wisdom of emptiness.

TĨNH LỰ (ngồi thiền): (dhyaana). 'Concentration,' 'meditation.' To concentrate the mind; to make the mind single-pointed.

TỊNH PHẠN VƯƠNG (vua Tịnh Phạn, phụ thân của Đức Thích Ca): Literally "pure rice." King Suddhodhana, the father of Saakyamuni. He was king of the Indian state of Kapilavastu.

TỊNH PHẠN VƯƠNG TỬ (con vua Tịnh Phạn: Phật Thích Ca): Joubanoushi The "son of King Suddhodhana"--Saakyamuni Buddha.

TỊNH SẮC (thuần túy vật chất): (ruupa prasaada). Pure material existence. Transparently pure substance. The five organs of eye, ear, nose, tongue and body.

TỊNH TÂM ĐỊA (1 trong Thập Địa theo luận Khởi Tín): A term used in the Awakening of Faith for the first stage of the ten bhuumis.

TĨNH TỌA (ngồi thiền): "Quiet sitting." Sitting in meditation with a stilled and focused mind.

-ooOoo-

To-Tu TOẠI (hoàn thành, bèn): Comply with; to follow, to proceed to, to prolong. To complete, to accomplish, attain. Consequently; and then; thereupon, next.

TỌA (Ngồi, chỗ ngồi): (1) To sit. (2) A seat. (3) Preserve, protect, hold to.

TOÀN (hoàn toàn, hoàn chỉnh): (1) All, whole, entire, complete. (2) Accomplish, fulfill, complete, preserve. (3) Perfect, complete, whole, sound, intact. (4) Entirely, completely, wholly.

TOÀN (quay trở lại một vòng): (1) Go around, turn, spin, revolve, move in an orbit. (2) A whirlpool. (3) Return, come back. (4) Soon, thereupon.

TOÀN HỎA LUÂN (vòng lửa do một đốm lửa quay tròn mà có): When one holds a burning piece of rope or stick and spins it, it looks like a ring of fire. Used in the Yu"an chu"eh ching as a metaphor to indicate the illusory nature of existence.

TOÀN THỂ: (The) whole body. All. Original.

TOÁI (bể nát): (1) Smash into tiny bits, pound, grind, pulverize. (2) Be pulverized, smashed into particles.

TOẢN HỎA (mồi lửa): To make a fire by rubbing two sticks together.

TÒNG (theo): (1) Follow, accord with, comply; listen to. To follow in one's steps. To learn. (2) From. (3) Vertical. (4) Together, a follower. (5) An indicator of the ablative case. From... (6) Permit, approve, sanction, authorize. (7) To cause joy.

TỐ (ngoi lên, ngược dòng): (1) To go upstream, go against the flow. (2) to trace back to the origin, or through the past. (3) To face.

TỐ (vải trắng, trong sạch): (1) White cloth. (2) White, bright. (3) Simple, unadorned. Purity, simplicity. Naive. (4) Origin, beginning. Raw materials.

TÔ DU (dầu chế từ bơ): An oil that is extracted from butter. Sanskrit ghrta.

TỐ HOÀI (hoài bão, ước nguyện): One's original intent; a vow or wish held from long ago.

TÔ MẬT (bơ và mật ong): Refined butter-oil and refined honey.

TỘC (dòng dõi, giết cả một dòng họ): (1) A clan, a tribe, a family (anvaya). (2) A class; to collect together. (3) To destroy the whole family for one member's crime.

TỐC (nhanh): (1) Fast, quick, early, hurried. (2) To quicken, to speed up. To urge. (3) To summon, to invite.

TỐC TẬT (nhanh chóng): Rapid, speedy, prompt, fast, quick.

TỐC THÀNH (thành công nhanh): Quickly attaining enlightenment.

TỐI (tột cùng): (1) Highest, best, greatest, first, most. (2) Great, excellent.

TỘI: (1) Sin, crime, offense, fault, blame, misconduct. (2) To charge, to sentence, to punish.

TỒI (bẻ gãy, diệt hết): (1) Destroy, break down, cause to cease. (2) Be sad.

TỒI TÚY (đập nát): Break, smash, crush, pulverize.

TÔN (tôn xưng, một thánh giả): (1) Honorable, to honor, to venerate (puujita). (2) A sage or worthy (muni). (3) One who has perfected his/her practice; a buddha. (4) Excellent, superb.

TÔNG (nguồn gốc, tông phái): (1) Ancestor, origin. (2) Head, chief. (3) Patriarch. (4) A clan of single ancestry. (5) A certain teaching or tradition which has come from a certain source.

TÔNG CHỈ (ý chỉ căn bản): (1) The basic meaning, aim, motive or gist. (2) In the Ch'an school, the source of the Buddha-dharma. Original idea. The reference point of religious practice. (3) The main principle or teaching of a particular sect.

TÔNG NHẤT ĐẠI SƯ (tên người):

TÔNG SƯ (đại sư của một tông phái): An eminent monk who possesses learning and virtue, and serves as an instructor and guide for a practitioner, especially in the Ch'an school. (2) In Ch'an and other sects, a patriarch.

TỔNG (tổng quát, gồm): (1) All, general. Undiscriminatingly, without distinctions. Whole, the whole. (2) To summarize, to gather. Choosing the important sections and omitting the rest. Gist, summary, digest. (3) Common or shared quality. (5) Chief. (6) To manage. (7) Emphatic particle, "always," "probably."

TỔNG BÁO (quả báo chung) <-> BIỆT BÁO (quả báo riêng): 'Species reward', 'general reward'. In contrast to Biệt Báo - 'distinct reward'. A term referring to the aspect of the commonality of the reward of human, horse, dog, etc. Above the general reward of species, there are special discriminated rewards of male/female, honor/debasement, rich/poor, etc.

TỔNG KẾT: Summary; to sum up.

TỔNG THUYẾT (nói chung): (1) To explain generally; a general term; a general definition. To be put into one group.

TỔNG TRÌ (nắêm giữ tất cả): To hold to the good, trying not to give rise to evil. To completely retain the Buddhist teachings (dhaara.nii). 'Total retention'.

TƯ (của cải, giúp đỡ, khả năng): (1) Property, wealth, possessions. (2) To aid, to assist, to rely upon. (3) One's disposition, natural gifts. (4) A disciple.

TƯ (này, đây): (1) This, this one, here. (2) In this way. (3) Then, at that point, in that case.

TƯ (riêng): (1) Myself, I, me. (2) Personal; one's person; personal affairs; private affairs; secret, private, as opposed to public. (3) Concerning one's personal benefit; selfish.

TƯ (suy nghĩ): (1) To think, contemplate, esteem, consider, judge, realize, imagine. Thought(s), idea, mind, sense. (2) the function of the mind with a motive; intention, aim; volitional activity. In Abhidharmakosa theory, one of the Ten Great Ground Mental Function Elements (cetanaa, detayitva). (3) In Consciousness-only theory, creative, volitional functioning; one of the Five Pervasively Functioning Mental Function Elements; the essence of karma. (4) Inference, reasoning, deduction. Discrimination.

TƯ (thêm, càng, nuôi dưỡng): More and more; increasingly; be luxuriant; be ripe, fruitful. Increase; to nourish, to stir up, to excite.

TƯ ÁN (suy xét): To think. Thought, pondering over. Fret, worry.

TƯ DUY (nghĩ ngợi): (1) To think, to consider or discriminate an object. To continue thinking about one thing. Deliberation (cetanaa, cintaa, miimaamsaa, upadhyaana). (2) To think in one's mind. (3) To consider theoretically. (4) To think in view of achievement. (5) To pay attention, to pay heed (maniskara). (6) to practice the Buddhist Way. (7) One of the 'Ten Dharma Practices' – Thập Pháp Hạnh . To infer a meaning through the principle. Thinking (cintanaa).

TƯ DUYÊN (những món cần có để tu như thức ăn, áo quần và chỗ ở): External supportive conditions, especially those conducive to the cultivation of the Tao. This

refers to the support from others in terms of food, clothing and shelter. (naka p="547b")

TƯ LƯƠNG (của cải và lương thực): (sa.mbhaara) Preparation, accumulation, nourishment; raw materials, provisions, endowment. The good roots and meritorious virtues that are the basis of practice. Also see next Tư Lương Vị (tzu-liang-wei) .

TƯ LƯƠNG VỊ (địa vị chuẩn bị 'lương thực'): The 'stage of accumulation'. According to the Consciousness-only school, the stage where the "raw materials" of merit and wisdom are gathered for practice. This rank includes the first thirty stages of bodhisattva practice, and is said to require one incalculable eon of practice. A preparatory stage for later genuine practice.

TƯ- ĐÀ- HÀM (quả vị thứ hai của Tứ thánh Thanh văn): A transliteration of the Sanskrit sakrd- aagaamin, meaning "Once-returner," which is usually translated into Chinese as or. A religious practitioner who will only be reincarnated in this world one more time. The second of the four Hiinayaana fruits.

TƯ NGHỊ (NGHÌ) (suy nghĩ và luận bàn): (1) To think about the meaning of the words of the scriptures (artha-cintaa). (2) To think, to conceptualize. A conception. (3) To think objectively.

TƯ TRẠCH (suy nghĩ và lựa chọn): To ponder, think deeply about; analyze in a thorough and concentrated manner (pratisa.mkhyaa).

TƯ TUÂN (thưa hỏi): (1) To consult, to question, to ask. To seek an answer.

TƯ VẤN (hỏi han, xét hỏi): Question, inquiry, investigation, examination.

TỰ (chùa): (1) A Buddhist temple; monastery, nunnery. (2) An office.

TỰ (mình): (1) Self, oneself. (2) by oneself, of itself, automatically, naturally. (3) From. (4) According to, accordingly.

TỰ (nối dõi): (1) To connect; to inherit. (3) Heirs, posterity, afterwards.

TỰ (tế lễ): (1) A festival, celebration. (2) To deify, worship (a god), enshrine, consecrate. (3) A year.

TỰ (thứ tự, lời nói đầu): (1) Precedence, order, orderly. (2) A preface.

TỰ (xếp, đầu mối, gặp gỡ, thứ tự): (1) Converse, speak, to say. Narrate, state, describe, write. (2) Interview, meeting. (3) To arrange, place in order. (4) Details, rank, series. (5) A preface; synonymous with . To write a preface.

TỰ CHỨNG PHẦN: 'Self-witnessing aspect.' One of the four aspects of perception as explained in Consciousness-only theory by Dharmapaala. The function of consciousness of subjectively knowing. According to this function, the subject cognizes the object. The ideograph Tự(tzu) refers to the function of the self (subject: Kiến phần). The witnessing of the functioning of the subjective aspect.

TỰ DƯ (phần còn lại): The others; the rest.

TỰ KHIÊM: 'Self-satisfaction.'

TỰ KIẾN (hiểu biết của mình, ngạo mạn) = THÂN KIẾN: (1) Pride, arrogance. (2) The view of the body as an inherently existence self; synonymous with Thân Kiến. (3) To see for oneself. (4) One's own view or opinion.

TỰ KỶ (tự mình): (1) Oneself, ego. One's original self. (2) That which is born possessing the buddha- nature.

TỰ NHIÊN: (1) Oneself. Of itself, spontaneously, automatically, naturally. (2) Despite effort. (3) Spontaneously or naturally included (sa.msiddhika). (4) The original nature of things; original nature (dharma-svabhaava-mudraa). (5) Self-existent (svayam-bhuu). (6) The situation of a person having no intention at all towards anybody to even the slightest extent. Existing in freedom without any attachment. (7) "Suchness," "thusness" (tathataa). The appearance of true reality as it is. Oneself, or a thing just as it is.

TỰ NHIÊN SINH (tự nhiên sinh ra): The view that the production of things has its own substance. Spontaneously arisen, naturally arisen.

TỰ PHÁP (nối dòng pháp): To succeed, or inherit the dharma from one's teacher truyền pháp . The transmission of the dharma from teacher or disciple. (naka p="547")

TỰ- SIÊU: See Vô Học (86-8 Muhak).

TỰ TÂM (tâm mình): (1) One's own mind. (2) One's own thoughts. (3) Faith in Amitaabha Buddha. (4) bodhi-mind.

TỰ TẠI (giải thoát mọi phiền trược): Translated into English as "freedom," "omnipotence," but it is difficult to find the adequate expression to deliver the meaning of Tự Tại (tzu-tsai) . What is being referred to by this term is the ability of a buddha to function throughout the universe in any way without impediment. For example, a buddha has all kinds of "supernatural powers", such as knowing the past and future, reading minds, etc. But in Buddhism, the reason such "powers" are possible is not because of the development of great personal power on the part of a buddha, but because of his/her realization of the world to be completely interpenetrated . Thus, the unhindered function of a buddha is nothing other than an expression of the reality of the universe.

TỰ TÁNH THÂN = PHÁP THÂN = PHÁP TÁNH THÂN : (svabhaava-kaaya); 'self-nature body.' The Buddha-body in its essential nature. Synonymous with dharma-kaaya .

TỰ TÁNH THANH TỊNH (sự trong sạch của tự tánh) : (prakrti-parisuddhatva) 'Original purity.' True thusness, though tainted by the defilements attached to the mind of sentient beings, is originally pure. The purity existent in an original form of something. The original purity of the mind. One of the 'four pure elements'.

TỰ THỂ: (aatman, svabhaava, bhaava-svabhaava, aatma-bhaava). (1) Self, oneself, itself. Substance, entity, the thing in itself. Original nature, real character. (2) The condition of the self. The body. See Abhidharmakosa-bhaasya – A- tỳ- đạt- ma Câu- xá Luận, vol. 5, p. 10-11; Yogaacaarabhuumi-saastra – Du- già Sư Địa Luận (T. vol 30, p. 396c).

TỰ THỂ PHẦN: One of the four aspects of Consciousness-only. The self-witnessing aspect. See Tự Chứng Phần.

TỰ THỪA QUẢ (quả vị của pháp môn mình theo) : The "results of the practices of each vehicle." In Consciousness-only theory, the separate viewpoints, or realms, where each of the practitioners of the three different vehicles arrives to.

TỰ THỤ DỤNG THÂN <-> THA THỤ DỤNG THÂN : 'Personal enjoyment body.' One of the four bodies of the Buddha. The Buddha-body that is able to completely enjoy itself by continually illuminating the true principle through the clarity of the wisdom within the mind.

TỰ TƯỚNG: (svaatman). (1) Substance. The thing in itself. (2) Original quality. Special quality. A thing's or a person's original nature. (svaruupa). (3) One's own body; oneself; itself (svaatman).

TỰ TRI (tự biết): To know for oneself; to know true reality for oneself. One of the four knowledges l'm.

TỰU (đến, đạt thành): (1) Then, thereupon; in consequence, according to. (2) At once; then. (3) To come to or go to; to complete; to follow. (4) At; regarding, concerning. concerning such-and-such.

TỪ (chữ ghép): (1) To say, tell. (2) Words, text, sentences.

TỪ (chữ kép, từ chối): (1) Word, term, expression, sentence, speech, phrase. (2) Statement, opinion, reason, explanation, message, instructions. (3) To say, to speak, to explain, to talk, to request. (4) Refuse, decline, deny, resign, leave. To shirk, to make excuses.

TỪ (lòng từ, tình thương không vụ lợi): To love; treat tenderly; take pity; be compassionate. Compassion, kindness, pity, mercy. True, pure, altruistic emotion that seeks nothing for oneself. One of the Four Unfathomable Minds. Pali; mettaa; Sanskrit maitra.

TỪ ÂN (pháp hiệu của Đại sư Khuy Cơ): Another name for K'uei-chi – Khuy Cơ . Named for the temple in which he lived and taught Từ Ân tự .

TỪ HỐI (dạy dỗ do từ bi): Compassionate teaching.

TỪ TẠNG (tên một vị sư Đại Hàn): (dates unclear). An early Silla monk who travelled to T'ang China and studied in Chung-nan. Hereturned to Silla in 643, founding the Vinaya school in Korea.

TỪ THỊ (pháp hiệu của Đức Di Lặc): A name for Maitreya.

TỪ TÔN (danh xưng): Another name for Maitreya. 'A compassionate saint.'

TƯỢNG (con voi, hình tượng): (1) Elephant. (2) To resemble, to imitate, pattern after, symbolize. (3) Form, shape, image sign.

TƯỢNG (hình dung, hình dạng): (1) Form, shape, image. (2) To reflect, to copy.

TƯƠNG ĐÃI (nương nhau, dựa nhau): (1) Interdependence, for example, heads and tails are established in their relation to each other (apek.saa, apek.sana). (2) To obtain reciprocity or symmetry. (3) To meet each other; to treat one another.

TƯƠNG NHÂN (nương nhau mà sinh khởi): (lak.sa.na-hetu). (1) The characteristic of karma wherein there is continual arising without cease--no break between prior instant and later instant. One of the 'six kinds of causes' ˜Zíˆư. (2) The cause of a characteristic.

TƯƠNG ĐỐI <-> TUYỆT ĐỐI: As opposed to; as compared to; in relation to.

TƯƠNG ỨNG (ƯNG) (phối hợp): (anvita, yukti, sa.mbandha, sa.mprayoga). 'Response', 'accordance.' (1) Those things which are grouped together under the main topic of a teaching. (2) Accompany, to be involved in (anvita). (3) Bound together, existent together. Binding, bound relationship, relationship, concomitant (yukti, sa.mbandha). (4) The concomitance of mind with mental functions. (5) In the theory of Consciousness-only, union, or combination of the mind and its functions. The mind and mental functions arise from the same sensory faculty, serving as the agent, and possess the same objects, symbols, time and original quality (sa.mprayoga). (6) Accordance with true principle (yoga).

TƯƠNG PHẢN (trái nhau): Contradictory, opposing.

TƯƠNG TỢ (giống nhau): Resemblance, similarity. To simulate.

TƯƠNG TỨC (hòa lẫn): The union of two phenomena, whereby they lose their distinction and become one. Not different.

TƯƠNG TỤC (tiếp nhau): (1) Continuity, succession, inheritance. Union, link, fusion. (2) Continuing individual existence. Eternal, unchanging continual individual substance (body). (3) The continuity of an unbroken lineage of a school from master to disciple.

TƯƠNG VI (trái nhau): (1) Opposing, contradictory (paraspara-viruddha, viruddha, virodha). (2) Different. To different. (viparyaaya, viparyayena, viparyayaad, vipariita). (3) An abbreviation of Tướng Vj Nhân. (4) To be at odds with reality, or correct reason. (naka p="864")

TƯƠNG VI NHÂN (nhân trái nhau): Mutually opposing causes; one of the ten causes (soothill 309)

TƯƠNG Y (nương nhau): Existence based on mutual dependence.

TƯỚNG (hình thức) hoặc TƯƠNG (hỗ tương, tương quan):(1) Mutual, reciprocal, each other, facing; to assist. (2) To look at, to see, observe, analyze. (3) Form, aspect, appearance, character, mark. (4) To aid, help, guide. (Sanskrit: lak.sa.na, sa.mj~naa, nimitta). (1) Form, appearance, state, condition, aspect, situation, expression, external appearance, outwardly expressed appearance. (2) Characteristic, distinctive feature. (3) Nature, disposition. (4) Thought, concept. (5) A thought that has left traces. (6) Place, viewpoint. (7) Mark. (8) One of the Buddha's 32 marks. (9) One of the four 'marks' of conditioned existence (arising, abiding, changing, ceasing). (10) Defilement. (11) Discriminated aspect(s).

TƯỞNG (suy nghĩ) (1 trong 5 Uẩn [Ấm]): (1) The symbolification of sensory data; symbol, idea, conception (sa.mj~naa). The function of arising thoughts in the mind regarding shape, color, length, pleasure/pain, etc. (2) One of the five aggregates. In Abhidharma theory, one of the ten Great Ground elements; in Consciousness-only, one of the Five Pervasive Functions.

TƯỚNG DUY THỨC <-> TÁNH DUY THỨC: "Aspect of Consciousness-only." The teaching that the known world is a collection of the aspects of all dharmas, but is nothing but consciousness. Investigating the characteristics of the world. The ideograph Tướng (hsiang) refers to the phenomenal world. This aspect of Consciousness-only is explained through the first four levels of apprehension of Consciousness-only. This is in contrast to Tánh Duy Thức which is the true principle of Consciousness-only. Tướng Duy Thức (hsiang-wei-shih) is a category that explains the manifest appearances of consciousness, and it refers to all existences of the nature of dependent arising that are established within true thusness.

TƯỚNG HẢO (tướng tốt): The primary and secondary marks of the Buddha's body, of which there are 32 and 18 respectively (lak.sa.naanuvyanjana). Excellent characteristics.

TƯỚNG HẢO TRANG NGHIÊM (hình tướng tốt đẹp): Adorned by excellent characteristics. A description of the body of the Buddha. These are the 32 primary characteristics and the 18 secondary characteristics.

TƯỚNG MẠO: (mukha). Looks, features, form, shape.

TƯỚNG PHẦN (đối tượng): 'Objective aspect.' One of the four aspects of perception in Consciousness-only theory as explained by Dharmapaala. It generally means 'object of perception' but more specifically, that image of the outside world that is kept within the mind. In this case, the character ‘Š (hsiang) means 'image' or 'reflection.' Since this aspect means object(s) of perception, it does not have an active conceptual function.

TƯỞNG THỤ DIỆT (trạng thái thiền định trong đó ‘Tưởng’ và ‘Thụ’ không còn): An expression of the condition of the experience of true reality, wherein at the time of entry into the samaadhi of the extinction of the mano (6th) consciousness, the main mental functions of feeling and perception are extinguished.

TƯỚNG TÔNG (tông phái chuyên về Tướng): A school or teaching that emphasizes research into the mode of all existences, i.e., the Abhidharmakosa school or the Fa-hsiang school.

TƯỞNG UẨN (Uẩn thứ 3: Tưởng): (sa.mj~naana-skandha); 'perception.' One of the five skandhas. Refers to images that surface in the mind. 'symbolic function.' In the theory of elements in the school of Consciousness- only, the elements of perceptive mental function are included in this skandha.

TƯỚNG VÔ TÁNH: One of the three 'non-natures' of the Fa-hsiang sect. The lack of self-nature of appearance. Form, appearance, or seeing is unreal, e.g., a rope appearing like a snake.

TỬ (chết): (1) To die; death (marana). (2) The dead (mrta). Unmoving. (3) To kill.

TỨ (phóng túng): Selfish, uncaring.

TỬ MA (tử thần): (1) Death seen as an evil demon; one of the 'Four (or Five) demons.' (2) The demon that determines a person's time of death (marana-maara).

TỬ- MA KIM (loại vàng tốt nhất): Pure gold with a violet tinge, considered to be the most precious gold. (suvarna)

TỬ- MA KIM THÂN (thân Phật): The golden Buddha-body tinged with violet.

TỨ SÁT (soi xét, quan sát): Deep, subtle analysis that penetrates to the core of things. In most vipasyanaa -Quán meditational systems this is the most subtle form of analytical meditation.

TỨC (ngưng, nghỉ, hơi thở): (1) Become quiet, calm down, grow still, subside. Quiet, peaceful, tranquil (upasamita, sama, uparama, saanti). (2) Breath, respiration.

TỨC (tức là, lập tức): (1) To become one. As it is; just, exactly. Not two, not separate. Two things being different aspects of one thing, thus being inseparable. (2) Immediately, directly, now, then, accordingly. In terms of time - Thời gian tức refers to a lack of any interval, while - Dị thời tức refers to a lack of distinction between two things despite a time difference (anantaram). (3) In T'ien-t'ai teaching there are three types of Tức. The first is the non-separateness in the unity of two things; two things being a unity - Nhị vật tương hợp . The second is called Bối diện tương phiên or the "relationship between front and back by turning over". This refers to something like a coin, which has the separate aspects of "heads" and "tails," depending upon each perspective, but the coin is originally one thing. The third expression of singularity is called Đương thể toàn thị, the "essence is identical," which is exemplified by the fact that astringent persimmons and sweet persimmons are in essence, the

same fruit; A, as it is, is B. This ideograph can also mean "absolutely the same," a usage which originally began in T'ien-t'ai writings. (4) Supposing, even if.

TỨC THỊ (tức là): (1) Namely. A term indicating the complete identity of two things. (2) Is (copula). (3) Even, what if.

TU: (1) To cultivate, to nurture, to develop, to adjust, to correct, to repair, to regulate, to reform. To prune. (2) More specifically, to cultivate morality, virtue or enlightenment. (3) Long. Phật (1) (Religious) practice. To practice. Refers generally to cultivation of goodness, and specifically to meditation practice (bhaavanaa). Contemplation. In relation to the original nature, Tu refers to the bringing of that nature to its completion. To practice repeatedly at mental contemplation, bringing virtue to fruition. Also written Tu hành . The Sarvaastivaadin sect recognized four kinds of practice Tứ tu . (2) To carry out individual religious practice (pratinisevana). (3) To endeavor, to make effort. (4) An abbreviation for Tu đạo . (5) The goodness that is coincident with meditation practice (bhaavanaa). Synonymous with Thiền định . (6) To study, complete, cultivate, master; to put into order, repair.

TU (nên): (1) To wait, to expect. (2) Necessary, must; should be. (3) A moment, an instant, a split- second. (4) To be late. (5) Transliteration of foreign sounds "su." (6) To employ, adopt or accept a certain theory or doctrine.

TU (sử dụng): (1) To handle, deal with, practice, enact, do. (2) To learn; to adjust. Warn, admonish. (3) Long, a long time. Sometimes used interchangeably with the homonym Tu

TU BỒ ĐỀ (tên người): Subuuti, one of the Buddha's ten great disciples. He is the principal interlocutor of the Praj~naapaaramitaa suutras, in the discussions with the Buddha of "all is empty."

TU CHỨNG: (1) The realization resultant of practice. (2) Practice and Realization.

TU DI SƠN (núi Tu Di): A transliteration of the Sanskrit Sumeru. In Buddhist cosmology, a towering mountain at the center of the universe. It is in the center of a great ocean, on a golden wheel, and it rises 80,000 yojana above sea level. It is surrounded by nine mountains and eight seas. The sun and moon circle around it, and the 'six destinies' and various heavens are around and above it. On its peak is Traayastrimsa Heaven, where Indra lives.

TU DU (phút chốc): (1) An instant, a moment, a split-second.

TU HÀNH: (1) To practice; to carry out or perform (pratipatti, prapatti, adhyaacaara, adhigama, prayoga). (2) To endeavor. (3) Penance, austerities. (4) To apply oneself diligently to yoga practice. (5) To keep the precepts.

TU HÀNH TRỤ (một bậc trong Thập trụ): One of the stages of the ten abidings Thập trụ .

TU HỌC: The study and cultivation of enlightenment.

TU ĐÀ HOÀN = NHẬP LƯU = CHÍ LƯU: A transliteration of the Sanskrit srota-aapanna, translated into Chinese as Nhập lưu and Chí lưu, usually rendered in English as "stream-winner" or "stream- enterer." It is the first of the four fruits of the sraavaka path, which eventually leads to the level of arhat. The practitioner succeeds in breaking the deluded view of the three worlds, and pushing his/her own karmic flow

clearly onto the path of enlightenment.

TU TẬP: (1) Practice, cultivation; religious practice (panicarya, bhaavanaa, abhyaasa, asevana). (2) Yoga practice. The practice of stabilizing and analytical meditation.

TU TẬP VỊ (địa vị tu tập): The 'stage of practice'. The fourth among the five stages of Consciousness- only practice as explained by Thế Thân - Vasubandhu in his Duy Thức Tam Thập Tụng Luận - Thirty

Verses on Consciousness-only. This is explained as practice by repeatedly returning to the principle of Consciousness-only that has been realized through the 'path of seeing', deepening the experience of non-discriminating knowledge and cutting off delusion. This stage is correlated to the ranks of bodhisattva practice from the first 'ground' to the tenth 'ground.

TU THA LA (kinh điển): A transliteration of the Sanskrit suutra. The transmission of the Buddha's teachings in written works. One of the twelve classifications of Buddhist literature. Translated into Chinese with the ideograph ching - Kinh.

TUÂN: (1) Follow, accord with, obey, learn. Keep, preserve. (2) To lead, be at the head of.

TUỆ = HUỆ (sáng suốt, minh mẫn): (1) To grant, bless, bestow. Blessing(s). (2) Wisdom, intelligence, sagacity. (Huệ- hui).

TỤ (họp, nhóm, chứa, góp): (1) To gather, assemble, collect, cluster. (2) A gathering, assembly, cluster, group, aggregate.

TỤC (nối tiếp): Continuation; to continue; continuity. Series, succession.

TỤC (thuộc về đời, thế gian): (1) Habit, custom, practice, usage, convention. (2) Worldly, secular, profane, colloquial. (3) A secular person, as opposed to someone belonging to a religious order. (4) Mean, base, mundane.

TỤC HOA NGHIÊM LƯỢC SỚ SAN ĐỊNH KÝ (tên sách) : Hsu" hua-yen ching lu"eh shu k'an ting chi, HTC vol. 5; Z 221, vol. 3. A continuation written by Hui-yu"an - Huệ Uyển to the commentary on the eighty fascicle Hua-yen ching written by Fa-tsang . Since Fa-tsang – Pháp Tạng died before finishing his work, Hui-yu"an tried to finish it for him. However, since he deviated from some of Fa- tsang's ideas, he was later criticized by Ch'eng-kuan, the fourth patriarch of the Hua-yen lineage. See Sakamoto Yukio, Kegon kyougaku no kenkyuu, pp. 248-250.

TỤC ĐẾ (chân lý về phía thế gian, chân lý tương đối): The secular truth; the worldly truth. Reality as it is perceived by unenlightened people. The Buddhas need to utilize this truth as an expedient method in order to lead sentient beings to the absolute truth, or enlightenment. (samvrti-satya, vyavahaara).

TỤC VỌNG CHÂN THỰC TÔNG: (tông phái 'Thế gian là giả dối, Đạo pháp là chân thực'): The teaching that says all secular things are illusory, only Buddhist teachings are true.

TỤNG (đọc lớn tiếng): (1) To recite, chant, read aloud. (2) Say, teach, explain.

TỤNG (đọc lớn, ngâm nga): (gaathaa). (1) To praise, laud. (2) Poetry, verse. The verse of the suutras, praising the Buddha. Same as Kệ. A style of Sanskrit and Pali poetry.

TUNG (dấu chân): (1) Footprint, track. (2) Trace, remains, clue. (3) Release, give out, emit.

TÙY (theo):(1) To follow, to accord with. To go along with. To depend upon, to give in to. (2) Accordingly. (3) Leg. (4) A Chinese kingdom during the period of Spring and Autumn. (5) A symbol for one of the I-Ching hexagrams. (anugama, anubandha, upagama, anukuula). (1) In accordance with, according to; in response to (an opportunity or situation). (2) Taking one (from two or more). (3) Option, pleasure, discretion. (4) The stage of breath counting meditation, where the breath accords with the intent. (5) A technical term in Buddhist logic.

TÙY HÀNH: (1) Complete (undefiled) accordance with reality. (2) To completely assimilate the precepts.

TÙY PHẬN (theo khả năng): (1) According to (one's) allotment. According to the part assigned or expected. (2) The limit of one's ability according to the qualities and capabilities they were born with.

TÙY PHIỀN NÃO (phiền não nhỏ gồm 20 loại theo Duy Thức) = TÙY HOẶC: (upaklesa). The twenty secondary (or 'associated') defilements as set forth in the Yogaacaarabhuumi-saastra. In the Abhidharmakosa-bhaasya, there are two meanings to this term, the first being the meaning of all defilements. This entails regarding all afflictions as arising afterwards in relation to the mind. The second is the meaning of these defilements as "outside" the six primary defilements, that is, as "branch" defilements. In Abhidharma these are dissipation - Phóng Dật, laziness - Giải Đãi, no-faith - Bất Tín (pu-hsin), depression - Hôn Trầm, flightiness -Trạo Cử, no conscience - Vô Tàm, and no- shame -Vô Quý, anger -Phẫn, concealing -Phú, stinginess -Xan (ch'ien), jealousy -Tật,vexation -Não, harm-Hại, resentment -Hận, flattery -Siểm, deception -Cuống, haughtiness –Kiêu, torpor, and remorse, totalling nineteen.{n} In the doctrine of the Fa-hsiang school, this term refers to the twenty defilements other than the 'six great afflictions' i.e., the six primary defilements. In Fa-hsiang theory, these twenty are divided into three groups. The first group, containing the ten lesser afflictions includes anger - Phẫn, resentment -Hận, vexation -Não, concealing -Phú, deception -Cuống, flattery -Siểm, haughtiness -Kiêu, harming -Hại, jealousy -Tật, and stinginess -Xan. The group of middling secondary defilements includes no conscience -Vô Tàm, and no-shame -Vô Quý, and the greater secondary afflictions include no-faith -Bất Tín, laziness -Giải Đãi, dissipation -Phóng Dật, depression -Hôn Trầm, flightiness -Trạo Cử, forgetting -Thất Niệm, incorrect knowledge -Bất Chánh Tri, and scattering -Tán Loạn (san-luan).

TÙY PHƯƠNG (tùy theo hoàn cảnh, điều kiện): (1) According to. Adapting to circumstances; adapting to any place one is in. (2) From whatever direction.

TÙY THUẬN (thuận theo): (anusaarin, anuruupa, anuga, anukuula). (1) To "practice," but not a practice with a conception of gradual accumulation or advancement towards a goal, but "practicing enlightenment by being in, enlightenment;" thus often translated "follow," or "accord with." (2) Compliance, accompaniment, obedience, subordination. (3) Fit, agree with. Mutual accordance. (4) Obedience to the Buddha.

TÙY THUẬN BÌNH ĐẲNG THIỆN CĂN (Hồi hướng thứ 6 trong Thập Hồi hướng): The sixth of the 'ten dedications of merit' of the path of bodhisattvahood. The stage of practicing the virtues of the middle path of no-outflow, and seeing that good and evil are not two.

TÙY THUẬN ĐẲNG QUÁN NHẤT THIẾT CHÚNG SINH (Hồi hướng thứ 7): The seventh of the 'ten dedications of merit' of the path of bodhisattvahood. The stage where one sees that the good and evil actions of all sentient beings are not different.

TÙY THUẬN TRÍ (trí tùy thuận):

TÙY THỦ (thuận tay, không lưỡng lự): (1) Continuing after. (2) At once; while the hand is in; without hesitation; freely.

TÚC (chân, đủ): (1) A leg, foot; the leg or foot of a chair, etc. (2) Be enough, be sufficient. (3) To make it be enough or sufficient; to add to, increase.

TÚC (cung kính, đáng kính): (1) Respectful, reverential. To revere, to respect. (2) Majestic, awesome. (3) Strict, severe. (4) Quiet, serene. (5) To write. (6) To advance, to recommend.

TÚC (ở qua đêm, có sẵn từ trước): (1) An inn, hotel, hostel. (2) To stay overnight. (3) To keep overnight. (4) since long ago; long-term, long cherished. (5) A night. (6) A constellation.

TÚC DUYÊN (nguyên nhân từ những đời trước): Remaining karma. Causes and conditions from prior existences.

TÚC MỆNH (đời trước): (1) The prior world; one's previous life(s). Prior existence. (2) Knowledge of the causes and conditions related to one's prior existence.

TÚC NGHIỆP (nghiệp cũ của các đời trước): Past karma. The karma remaining from prior existences.

TÚC NGUYỆN (mong ước có từ lâu, mong ước có từ đời trước): A long-term aim; a long-cherished desire.

TÚC THANH (làm cho trong sạch): (1) Purge, clean up. To remove what is wrong. (2) Serenity.

TÚC THẾ (đời trước): The prior world; one's previous lifetime(s). The causes and conditions related to one's prior existence.

TÚC TRÍ (trí tuệ do tu tập từ những đời trước): The wisdom attained by the efficacy of one's religious practice in prior lifetimes.

TÚNG (thả), TUNG (dọc): (1) Longitude, height, vertical line. (2) Selfish, arbitrary.

TỦNG (vươn cao, vươn lên): (1) Rise, tower, soar. (2) To excite, stir up, raise up.

TỦY: Marrow, pith. Vital point, vital area.

TÚY (say): Get drunk, be intoxicated. Be deluded, confused.

TUY: Even if, even though, although. Supposing, though, still. A disjunctive conjunction.

TUY NHIÊN: Although, notwithstanding, however. Although it is like that...

TUYÊN (giãi bày): (1) To tell, to express one's ideas. To explain, to clarify. To inform people broadly. To proclaim, to display. (2) Wide, broad, comprehensive.

TUYỀN (suối, nguồn): A fount, a spring, a source, a geyser. Origin, beginning.

TUYÊN DƯƠNG (nêu rõ): Enhance, exalt, increase, spread, propagate. To make clear to (the world) (upadesya).

TUYÊN THUYẾT (nói ra, truyền dạy): To explain or transmit the teachings.

TUYỆT (dứt, rất, cùng): (1) To cut off, to sever, interrupt, finish, be done with, end, stop, put a stop to, exhaust, end, die. (2) Decidedly, absolutely, extremely, very. Used to strengthen a negative. (3) To cross over.

TUYỆT LỰ (dứt vọng niệm): To end false discrimination.

TUYẾT PHONG NGHĨA TỒN (tên người): Hsu"eh-feng I-ts'un (822-908). Also known as Chân Giác Đại sư. The dharma heir of Te-shan Hsu"an-chien - Đức Sơn Tuyên Giám. He lived in Fukien and had a large following among royalty and commoners. One of the hallmarks of his teaching was his emphasis on "mind-only." His dharma successor was Sư Bị.

TỴ = TỶ (Mũi): The nose.

TỴ CĂN (Mũi): (ghraana-indriya). One of the five (or six) faculties. The basis of the olfactory consciousness. That which by connection with objects of smell gives rise to perception of smell.

TỲ (âm của Vi [tiếng Sankrit]): (1) To help, to aid. (2) To cast away. (3) Transliteration Sanskrit vi sound.

TỲ- BÀ- SA: A transliteration of the Sanskrit vibhaasaa, meaning option, or alternative. A wider interpretation or a different explanation.

TỲ- BÀ- SA LUẬN: Vibhaasaa-saastra was a philosophical treatise by Katyayaniputra. The Vaibhaasikas were followers of the school of existence. See A- tỳ- đàm Tỳ- bà- sa luận (T 1545) and A- tỳ- đạt-ma Đại-tỳ- bà-sa luận (A-p'i-ta-mo ta-p'i-p'o-sha lun) (T 1546).

TỲ- BÁT- XÁ- NA = TỲ- BÀ- XÁ- NA: A transliteration of the Sanskrit vipasyanaa, the "observing" or "analytical" meditation taught in Buddhism along with samatha (stabilizing) meditation.

TỲ DA (chỗ ở của Ngài Duy Ma Cật): A reference to Vaisaali, the home of Vimalakiirti .

TỲ DA QUẬT (phòng của Ngài Duy Ma Cật): The "room at Vaisaali," which refers to Vimalakiirti's room. This is a term of respect which indicates the room of a head monk, or the head monk himself

TỲ- KHƯU (tu sĩ Phật giáo): A transliteration of the Pali bhikkhu and Sanskrit bhik.su, which means "one who begs for food." The term was originally used in India to refer to the fourth stage of the brahmanistic life, wherein the householder would renounce the world, become a beggar and seek enlightenment. In Buddhism, it came to refer to a Buddhist monk; a practitioner who has renounced the secular world and received the precepts. In his commentary to the Diamond Suutra, Tsung-mi gives three definitions of the term bhik.su: (1) Bố -"menacer of demons," (2) Khất sĩ - "begging knight" and (3) Tịnh giới - "pure in the precepts."

TỲ- LẠI- DA (tinh tiến): A transliteration of the Sanskrit viirya, which means to make effort, endeavor, strive. Usually written in Chinese as Cần (ch'in) or Tinh tiến. One of the six perfections – Lục Ba- la- mật

TỲ- LÔ- XÁ- NA PHẬT = TỲ- LÔ- GIÁ- NA (Pháp Thân Phật): Vairocana Buddha. The word Vairocana means "universal illumination" and was originally an Indian word for sun. This Buddha, whose wisdom penetrates everywhere, is a major symbol for the Hua-yen school.

TỶ (so sánh): (1) To compare, contrast; comparison. (2) A part, segment, ratio, percentage. Partial. (3) For example... An example; a figure of speech. (4) Be included in; the same type. (5) To draw (become) close to. (6) A period of time. (7) Contest, match.

TÝ (TỨ) (dò xét): To seek, inquire, ask about, question. (2) (vicaara): 'analysis'. Also written as Quán. One of the four undetermined (nature) elements in the doctrine of the Fa-hsiang school. One of the eight undetermined elements listed in the Abhidharmakosa-.sbhaasya. The mental function of examining in detail the principle of a thing. The complement of Tầm. See also Tứ tầm.

-ooOoo-

Th THA (kia, khác): That, another, the other.

THA (Kia, khác, chỉ người thứ ba): (1) Other; the other (thing); (para). (2) (An) other person (para- puru a). (3) In Ch'an language, the person besides the one is talking to -- the third person: he, she. (4) Used for transliterating the Sanskrit tha sound. (naka p="895")

THA HÓA TỰ TẠI THIÊN (Cõi Trời Tha Hóa Tự Tại): The sixth of the six heavens of the desire realm. The subject is able to freely experience and enjoy the pleasurable objects of all the other desire heavens.

THA NGỘ (Ngộ do người khác): To be awakened by someone else.

THA SỰ (Chuyện khác, chuyện người khác): (1) Other matters; other people's affairs. (2) The activities of other things.

THA TÁC (Do cái khác mà có): Created based upon other things (para-krtaa). (naka p="895")

THA THỤ DỤNG THÂN (Thân hiện ra cho người khác nhìn thấu, cảm nhận): (1) The actual manifest body of the Buddha, for the enjoyment of the beings in the world. One of the four bodies of the Buddha. The complement of Tự Thụ Dụng Thân.(2) The reward body of the Buddha that causes other beings to receive and enjoy the dharma. (3) The buddha-body that appears and expounds the dharma for bodhisattvas of the first level (bhuumi) and above. Also called the 'response body' - Ứng Thân

THẬM (rất): (1) Extremely, terribly, excessively. (2) More than. (3) What, which.

THÂM (sâu): Profound, deep, unfathomable--especially in reference to a teaching.

THÂM MẬT (sâu xa, sâu thẳm): (sa.mdhi). Deep or profound teaching.

THÂM MẬT KINH = KINH THÂM MẬT = KINH GIẢI THÂM MẬT : Shen-mi ching Sa.mdhinirmocana-suutra.

THẬM THÂM (sâu xa): Incredibly profound; extremely deep.

THẦN: (1) Spirit, god. Spiritual, godly. (2) Supernatural; supernatural function. (3) Soul, ghost, spirit. (4) Living, alive. (5) Heart, essence, core.

THẬN (cẩn thận): To act with care; to be cautious. Be apprehensive.

THÂN (cơ thể): (1) The body, especially in contrast to the mind. (2) Person, life, container. Myself, I, me.

THÂN (gần gũi): (1) The feeling of intimacy, affection. (2) A relative, friend, family member. Close disciple. (3) Near to. (4) Self-, in person. To do or experience personally.

THÂN CẬN (gần gũi): (1) To become familiar (intimate) with; become close. (2) An intimate friend.

THÂN CĂN (cơ thể): (kaaya-indriya). One of the five (or six) faculties. The basis of tactile consciousness. That which by connection with objects of touch gives rise to perception of touch. Organ of tactile perception.

THÂN GIÁO (dạy kèm): "(One) intimate with the teachings." A monk or priest.

THÂN GIÁO SƯ (thầy dạy kèm): A teacher who imparts the precepts and/or intimately guides the student (upadhyaana).

THÂN KIẾN (cho rằng thân này thật có): (satkaaya-drsti). The 'view of the self as real.' The attachment to the view that there is a real self in the body and the mind, as well as the attachment to the view that these things are possessed by one. The view that there is a real self, an ego, and mine and thine.

THÂN QUANG (hào quang phát ra từ thân thể của Phật hay Bồ tát): (1) The light that issues forth from the body of a buddha or bodhisattva; an aura. (2) The light around the body of a Buddhist image.

THÂN SỞ DUYÊN (đối tượng gần nhất): shinshoen According to Consciousness-only theory, a close object appearing within the object that arouses the mental functioning of the subject. A way of describing this object as the direct object of the subjective aspect. The complement of .

THÂN TÂM (thân và tâm): 'Body and mind.' In terms of the five aggregates, 'body' is the aggregate of materiality, while 'mind' is feeling, perception, habituation and consciousness.

THẦN THÔNG: (1) Excellent wisdom. Supernatural abilities, spiritual powers. The powers of unimpeded existence, i.e., the five sagely powers or the six supernatural powers of an arhat. (rddhi, abhij~naana). (3) Arhat. (4) In Ch'an teachings, the free actions of one who demonstrates thorough great awakening, and is not shackled by, or caught up in anything. "Sleeping when tired and eating when hungry."

THẦN THÔNG QUANG (hào quang của thần thông): The Great Bright Light emitted due to the spiritual power of the Buddha.

THÂN TƯỚNG: (1) (lak.sa.na, alabdha-aatmaka) The special characteristics of a body, especially those characteristics of the body of the Buddha that are called The '32 marks of the buddha-body.' (2) Corporeal form.

THẬP BÁT BẤT CỘNG PHÁP (18 pháp riêng của Phật): The Eighteen Distinctive Characteristics of the Buddha. In East Asian Buddhism these are (1-3) Unmistaken thought, word and deed; (4) mind of equality toward all beings; (5) stable mind in meditation; (6) all-embracing mind which rejects nothing; (7-11) the power of not-backsliding in terms of the aspiration, diligence, mindfulness, concentration and wisdom towards the salvation of all beings; (12) the power of not falling back from freedom into bondage; (13-15) the manifestation of wisdom power in thought, word and deed for the purpose of saving all beings; (16-18) immediate total knowledge of all affairs of past, present and future. (dasa avenika buddha dharmah).' In Indian Buddhism these are the ten powers - Thập lực, the four fearlessnesses - Tứ vô úy, the three bases of mindfulness - Tam niệm xứ, and great compassion - Đại bi .

THẬP BÁT GIỚI (6 căn + 6 trần + 6 thức): (1) The eighteen compositional elements of human existence. The six sense faculties, their six objects and the six consciousnesses. A way of pointing out the six intrinsic corresponding relationships between the six faculties - Lục căn and their objects - Lục trần as separate functions. (2) In

Consciousness-only theory, a classification of the one hundred dharmas in 18 elements. The first ten are the five sense organs and their objects. Added to this is the category of "mind elements" (manas and aalaya consciousness), the "dharma realm" (mental function dharmas, dharmas not concomitant with mind, and unconditioned dharmas), plus the six consciousnesses - Lục thức, totalling eighteen.

THẬP BÁT KHÔNG (18 loại 'không'): "18 aspects of emptiness." as taught in the Luận Ma- ha Bát- nhã Ba- la- mật- đa Mahaapraj~naapaaramitaa-saastra (T. 223). Nội không- Internal emptiness, Ngoại không - external emptiness, Nội/ ngoại không - internal/external emptiness, Không không - empty emptiness, Đại không - great emptiness, Đệ nhất nghĩa không - ultimate emptiness, Hữu vi không - conditioned emptiness, Vôvi không - unconditioned emptiness, Tất cánh không - final emptiness, Vô thủy không - beginningless emptiness, Tán không - dispersed emptiness, Tính không - emptiness of nature, Tự tướng không - emptiness of self-marks, Chư pháp không -emptiness of all dharmas, Bất khả đắc không - emptiness of non-attainability, Vô pháp không - emptiness of non-existence, Hữu pháp không - emptiness of existence, Vô pháp hữu pháp không - emptiness of existence and non-existence

THẬP CHỈ = THẬP HẠNH (ở dưới) :

THẬP GIẢI = THẬP TRỤ: The "Ten Understandings" which are equivalent to the "Ten Abidings", the 11-20th of the 52 stages of the bodhisattva's progress. This is the way the term was translated into Chinese by Paramaartha.

THẬP HẠNH (10 trong 52 giai đoạn tu chứng của Bồ tát): The ten practices. Ten of the fifty-two stages of the career of a bodhisattva enumerated in the Avatamsaka-suutra. These stages are practices for the benefit of others. They are. 1. Hoan hỷ hạnh- The 'practice of giving joy.' Selfless giving to sentient beings by the bodhisattva, wherein he has no feeling of desire for reward. 2.Nhiêu ích hạnh - 'beneficial practice.' Here the bodhisattvas maintain pure self control and their minds have no attachment to color or form, sound, fragrance, flavor or feeling.3. Vô vi nghịch hạnh - The 'practice of non-opposition.' The practice by bodhisattvas of continuous forbearance and tolerance; being humble and respectful, harming neither self nor others.4. Vô khuất nạo hạnh- The 'practice of indomitability.' The cultivation by bodhisattvas of great, unsurpassed energy. They become naturally free from the three poisons of greed, hatred and delusion. 5. Vô si loạn hạnh- The 'practice of non-confusion.' The practice in which bodhisattvas perfect right mindfulness, their minds are free from distraction and disturbance, firm and imperturbable, consummately pure, immeasurably vast, without any delusion or confusion.6. Thiện hiện hạnh- The 'practice of skillful manifestation.' The bodhisattvas are pure in thought, word and deed; they abide in non-acquisition and demonstrate non-acquisitive thought, word and deed. 7. Vô trước hạnh- The 'practice of non-attachment.' In this practice, bodhisattvas, with minds free from attachment, can in every successive instant enter into countless worlds and adorn and purify these countless worlds, their minds free from attachment to anything in these worlds.8. Nan đắc hạnh- The 'practice of that which is difficult to attain.' Here,

bodhisattvas perfect inconceivable roots of goodness which are difficult to attain, and supreme understanding of the Buddha's teaching which is difficult to attain. 9. Thiện pháp hạnh- The 'practice of good teachings.' Here, bodhisattvas act as pure, cool reservoirs of truth for the sake of beings of all worlds--celestial and human beings, devils and gods, ascetics and priests, etc.10. Chân thực hạnh - The 'practice of truth.' Bodhisattvas perfect true speech--they can act in accord with what they say, and speak according to what they do.

THẬP HIỆU (10 danh xưng của Phật): The ten epithets of the Buddha: (1) Như Lai- "Thus-Come"; (2) Ưng Cúng- "Worthy of Respect"; (3) Chánh Biến Tri- (samyak-sambuddha) "Correctly Enlightened"; (4) Minh Hạnh Túc- (vidyaa-carana-sampanna) "Perfected in Wisdom and Action"; (5) Thiện Thệ- (sugata) "Well-Gone"; (6) Thế Gian Giải- (lokavid) "Knower of the Secular World"; (7) Vô Thượng Sĩ- (anuttaraa) "Unsurpassed"; (8) Điều Ngự Trượng Phu- (purusadamya-saaratha) The "Tamer"; (9) Thiên Nhân Sư(saastaadevamanusyaanaam) "Teacher of Gods and Men"; (10) Phật Thế Tôn or Bổ Già Phạm (bhagavaan) "World Honored One".

THẬP HƯ (10 hướng): 4 hướng chính + 4 hướng phụ + hướng trên + hướng dưới: The "ten directions of space."

THẬP HỒI HƯỚNG (10 giai đoạn tu chứng trong 52 trình độ tu chứng của Bồ tát) (31-40): 'Ten dedications (of merit).' A group of ten of the fifty-two stages of the path of bodhisattvahood in Mahaayaana Buddhism. Returning the fruits of all of one's practice to all sentient beings. These ten are: 1. Cứu hộ nhất thiết chúng sinh, ly chúng sinh tướng hồi hướng- 'Dedication to saving all beings without any mental image of sentient beings.' The stage where one, while using the mind of no-aspects to save sentient beings, is still separated from the aspects of 'not-yet-saved beings.' 2.Bất hoại hồi hướng- 'indestructible dedication.' The rank where one sees emptiness easily without analyzing all dharmas. 3. Đẳng nhất thiết Phật hồi hướng- 'Dedication equal to all Buddhas.' The stage where one continually broadly penetrates the teachings of all the Buddhas of the three worlds. 4.Chí nhất thiết xứ hồi hướng- 'dedication reaching all places.' The stage where one enters all Buddha-lands and practices cultivation together with all Buddhas. 5. Vô tận công đức tạng hồi hướng- 'dedication of inexhaustible treasuries of merit.' The stage of teaching people the meritorious dharma of the ever-present buddha- nature without exhaustion. 6. Tùy thuận bình đẳng thiện căn hồi hướng- 'Dedication causing all roots of goodness to endure.' The stage of practicing the virtues of the middle path of no-outflow, and seeing that good and evil are not two. 7. Tùy thuận đẳng quán nhất thiết chúng sanh hồi hướng -- 'Dedication equally adapting to all sentient beings.' The stage where one sees that the good and evil actions of all

sentient beings are not distinguished. 8.Như tướng hồi hướng- 'Dedication with the character of true thusness.' The stage where the bodhisattva, using the wisdom of the middle path, clarifies existence and non-existence, and sees that everything is the reality-realm. 9. Vô phược, vô trước, giải thoát hồi hướng- 'unbound liberated dedication.' The stage where one breaks off attachment with the view of all dharmas

being the same, which he experiences through the wisdom of praj~naapaaramitaa. 10. Pháp giới vô lượng hồi hướng- 'Boundless dedication equal to the cosmos.' The stage where the bodhisattva witnesses that all existences are the middle path without aspects.

THẬP KIÊN TÂM = THẬP HỒI HƯỚNG: Same as Hồi Hướng

THẬP LỰC (10 khả năng của Phật): 'Ten Powers.' I. Ten kinds of powers of awareness specially possessed by the Buddha, which are perfect knowledge of the following. (1) Xứ phi xứ trí lực - distinguishing right and wrong; (2) Nghiệp dị thục trí lực - knowing the karmas of all sentient beings of the past, present and future; (3) Tịnh lự giải thoát đẳng trì đẳng chí trí lực - knowledge of all forms of meditation; (4) Căn thượng hạ trí lực - knowledge of the relative capacities of sentient beings; (5) Chủng chủng thắng giải trí lực - knowledge of what sentient beings desire and think; (6) Chủng chủng giới trí lực - knowledge of the different levels of their existence; (7) Biến thú hành trí lực - knowledge of the results of various methods of practice; (8) Túc trụ tùy niệm trí lực - knowledge of the transmigratory states of all sentient beings and the courses of karma they will follow; (9) Tử sinh trí lực - knowledge of the past lives of all sentient beings and the Nirvaanic state of non-defilement; (10) Lậu tận trí lực - knowledge of the methods of destroying all evil passions. II. One who possesses the ten powers. III. The ten powers possessed by bodhisattvas. There is another set of ten bodhisattva powers listed in the Thủ Lăng Nghiêm Tam Muội Kinh (Shou-leng-yen san-mei ching) (T. vol. 15, pp. 643a-b).

THẬP NHẤT KHÔNG (mười một loại 'không'): 'Eleven kinds of emptiness' I. (1) Internal Emptiness; (2 External Emptiness; (3) Internal/External Emptiness; (4) Conditioned Emptiness; (5) Unconditioned Emptiness; (6) Beginningless Emptiness; (7) Essential Emptiness; (8) The Emptiness of no possession; (9) Ultimate Emptiness; (10) Empty Emptiness; (11) Great Emptiness. II. (1) Dharma-realm nature Emptiness; (2) Emptiness of Dharma-nature; (3) Emptiness of non-difference in nature; (4) Emptiness of unchanging nature; (5) Emptiness of equal nature; (6) Emptiness of the nature as free from arising; (7) Emptiness of the nature of the fixed dharma; (8) Emptiness of the dharma-abiding nature; (9) Emptiness of the nature of true reality; (10) Emptiness of the nature of the realm of the void; (11) Nature of Emptiness of the inconceivable realm.

THẬP NHẤT TRÍ (mười một loại trí huệ): The 'eleven wisdoms.' (1) conventional knowledge (samvrti-j~naana); (2) knowledge of dharmas (dharma-j~naana); (3) subsequent knowledge (anavaya- j~naana); (4) knowledge of suffering (duhkha-j~naana); (5) knowledge of arising (samudaya-j~naana); (6) knowledge of cessation (nirodha-j~naana) (7) knowledge of the path (maarga-j~naana); (8) knowledge of other's minds (para-mano-j~naana); (9) knowledge of extinction (k.saya-j~naana); (10) knowledge of non-arising (anutpaada-j~naana) and (11) knowledge of reality (yathaabhuuta-j~naana). A T'ien-t'ai analysis of these eleven knowledges can be found in T.46 pp. 683b-4a.

THẬP NHỊ CHI (12 nhánh [của12 nhân duyên]): The twelve limbs of dependent origination

THẬP NHỊ KIẾN PHƯỢC (12 kiến giải dính mắc, 12 cái nhìn vướng mắc): The twelve binding views: (1) Ngã kiến phược - view of self ; (2) Chúng sinh kiến phược- view of sentient beings ; (3) Thọ mệnh kiến phược - view of life; (4) Nhân kiến phược- view of person ; (5) Đoạn kiến phược - nihilistic view ; (6) Thường kiến phược - eternalistic view ; (7) Ngã tác kiến phược - the view of "doing" ; (8) Ngã sở kiến phược - the view of subject and object ; (9) Hữu kiến phược - view of existence ; (10) Vô kiến phược - view of non-existence ; (11) Thử bỉ kiến phược - view of this and that ; (12) Chư pháp kiến phược - the view of all dharmas . (From Thủ Lăng Nghiêm Tam Muội Kinh, T. vol. 15, p. 637B).

THẬP NHỊ MÔN LUẬN (tên sách): The "Treatise of the Twelve Aspects." The Dvaadasanikaaya- saastra, 1 fascicle, attributed to Long Thọ Naagaarjuna and translated by La Thập Kumaarajiiva. One of the three main treatises valued by the Tam Luận San-lun and Trung Quán Maadhyamika schools. The doctrine of "all is empty" is explained in twelve aspects. T 1568.30.159c-167c.

THẬP NHỊ ĐẦU ĐÀ (12 loại khổ hạnh): Twelve disciplines of restraint concerning food, clothing and shelter. See Đầu Đà.

THẬP NHỊ ĐẦU ĐÀ KINH (tên kinh): The Scripture on the Twelve Disciplines. One fascicle, translated into Chinese by Cầu- na- bạt-đà-la - Gunabhadra. T 783.17.720-722

THẬP NHỊ NHÂN DUYÊN (12 nhân duyên): the 'twelve limbs of dependent origination.' When inquiring into what it is that gives rise to human suffering, the Buddha found it to be a continuum of twelve phases of conditioning in a regular order. These twelve limbs of conditioned existence are. (1) Vô minh - ignorance; (2) Hành - action-intentions; (3) Thức - consciousness; (4) Danh- Sắc - name and form; (5) Lục nhập xứ - the six-fold sphere of sense contact; (6)Xúc - contact; (7) Thụ - sensation; (8) Ái - craving; (9) Thủ - grasping; (10) Hữu - becoming; (11) Sinh - birth; (12) Lão- Tử - old age and death (impermanence). In this order, the prior situation is the condition for the arising of the next situation. Also, in the same order, if the prior condition is extinguished, the next condition is extinguished.

THẬP NHỊ XỨ (12 chỗ: 6 giác quan + 6 đối tượng của chúng): (1) The twelve loci (the six sense organs and their objects). (2) In Consciousness-only theory, the one hundred elements are divided up according to an arrangement that counts each of the sense organs and each one of their objects as one of these 'loci', making ten. To this, the mind locus and 'dharma locus' are added, totalling twelve.

THẬP ĐỘ: The 'Ten Perfections.' See Thập Ba- la- mật .

THẬP ĐỊA (10 trình độ cao nhất của 52 trình độ tu chứng của Bồ tát): The 'ten stages.' According to the Avatamsaka-suutra, the forty-first through the fiftieth stages in the path of the bodhisattva. The wisdom of the Buddha is formed and kept in order to

carry all sentient beings, the way a tree is supported by the great earth. "Ground" serves as a basis for further progress. The ten are: 1. Hoan hỷ địa ŸcŠì’n guanxidi. The 'stage of joy.' (pramuditaa) The stage where the wisdom of the middle path is first produced to benefit self and others, and where there is great happiness. 2. Ly cấu địa - 'freedom from defilement.' (vimalaa) Dwelling in the principle of the middle path, to be able to enter the dust of the world of sentient beings, yet remain detached. 3.Phát quang địa - The 'stage of emission of light.' (prabhaakarii) The stage of following the buddha-path and emitting the clear light of wisdom. 4. Diễm huệ địa - The 'stage of glowing wisdom.' (arcismatii) The stage of the light of wisdom burning bright according to its clear cognition of the unborn nature of all existence. 5. Nan thắng địa - The 'stage of overcoming the difficult.' (sudurjayaa) The stage of overcoming the prior stage by emptying all ignorance. 6.Hiện tiền địa -The 'stage of manifestation of reality.' (abhimukhii) The stage where the practitioner is facing reality. The stage of manifestation of the aspect that in contemplating the dharma, nirvaana and samsaara are not two. 7. Viễn hành địa - The 'stage of far-reaching.' (duuramgamaa) The stage of attaining the middle way and advancing to a higher realm with every thought. 8. Bất độïng địa - The 'immovable stage.' (acalaa) The stage of abiding peacefully in the wisdom of (no aspects) of the middle path without change. 9.Thiện huệ địa - The 'stage of wondrous wisdom.' (saadhumatii) The stage of using the skill of wisdom contemplation to enter the path of clear cognition regarding the unborn nature of all existence. 10. Pháp vân địa - The 'stage of the dharma-cloud.' (dharma-megha) The stage of attaining the level of fayendi buddhahood, and covering the dharma-world with wisdom and compassion like a great cloud. In the doctrine of the Fa-hsiang school, the stage of 'equal enlightenment' - Đẳng Giác is included here, being considered as within the limits of bodhisattva practice.

THẬP ĐỊA KINH (tên kinh): The Dasabhuumika-suutra. The full Chinese title is Fo-shuo shih-ti ching. Phật Thuyết Thập Địa Kinh; 9 fasc. T 287.10.535a-573. Trans. siiladharma and Dharmarak.sa.

A chapter of the Hua-yen suutra which became so popular that it was translated into Chinese and circulated as a separate suutra. It gives an in-depth explanation of the ten stages (bhuumi) of the bodhisattva's progress. See also T 278, 279, 285, 286.

THẬP ĐỊA KINH LUẬN (tên sách): 12 fasc.; T 1522.26.123b-203b. Written by Thế Thân Vasubandhu, translated into Chinese by Bồ- Đề- Lưu- Chi Bodhiruci and others. As an explanation of the "Ten Stages" chapter of the Hua-yen ching, the gist of the ten stages teaching is extensively explained. In addition to this, many other topics, such as the eight consciousnesses, ignorance, the three bodies of the Buddha, the three cumulative rules of discipline, the cause and effect aspects of Buddhahood, etc., are dealt with. The Chinese Ti Lun school - Địa Luận tông was established solely on this treatise, and the Hua-yen school used it to explain many of its teachings.

THẬP PHẬT (10 loại thân Phật): 'Ten buddhas.' In the Hua-yen k'ung mu chung, there are two kinds of ten Buddhas. The first ten are the ten buddhas of the realm of

understanding. The bodhisattva, relying on the true wisdom of awakening, perceives that the dharma realm is all Buddha in ten aspects (bodies). These are Chúng sinh thân - the body of sentient beings, Quốc độ thân - the body of lands, Nghiệp báo thân - the karma reward body, Thanh văn thân - the body of Buddhist disciples (arhats), Độc giác thân - the pratyekabuddha body, Bồ tát thân - the bodhisattva body, Như lai thân - the body of completely enlightened ones (tathaagatas), Trí thân - the body of knowledge, Pháp thân - the reality- body, and Hư không thân - the body of space. The second group of ten are the buddhas of the realm of practice. These are the correct enlightenment Buddha, the desire-to-save-sentient- beings Buddha, the karma-reward Buddha, the holding-fast Buddha, the transformation Buddha, the dharma-realm Buddha, the mind Buddha, the samaadhi Buddha, the original nature Buddha, and the Buddha who becomes what he wishes

THẬP PHÁP HẠNH (10 pháp hạnh): 10 phương thức thụ trì kinh điển: The 'ten teaching practices.' Ten kinds of practices related to the scriptures (dasa-dharma-caritam). (1) Thư tả - The copying and preservation of the Great Vehicle teachings. (2) Cúng dường- Performance of memorial services. (3) Thí tha- Bestowal of wisdom upon others. (4) Đế thính- Listening to explanations of the teachings by others. (5) Phi độc-- To study and read with enthusiasm oneself. (6) Thụ trì-- to comprehend them. (7) Khai diễn-- To recite them. (8) Phúng tụng-- To explain them for others. (9) Tư duy- To think them through for oneself. (10) Tu tập hạnh- To practice them. There are other sets which vary according to the text. For instance another set of ten can be found in the Thủ Lăng Nghiêm Tam Muội Kinh (Shou- leng-yen san-mei ching) in T. vol. 15, p. 641b.

THẬP SỬ (10 động lực xấu điều động con người): The Ten Fetters (Delusions, Afflictions). Desire - Tham, hate - sân, ignorance - si, pride - mạn, doubt - nghi, view of self - hân kiến, extreme view - biên kiến, evil view - tà kiến, view of attachment to views - kiến thủ, view of morality - giới cấm thủ . The first five affect those of lower spiritual development while the second five affect those of greater spiritual development.

THẬP THÂN (10 loại thân của Phật): The ten bodies of the Buddha; two kinds of ten bodies are presented in the Avatamsaka-suutra. I. The ten bodies of the realm of understanding, associated with Vairocana Buddha. (1) Chúng sinh thân- sentient being body; (2) Thổ (Độ) thân - -- lands body; (3) Nghiệp báo thân- Karma-reward body; (4) Thanh văn thân -body; (5) Độc giác thân- pratyeka-buddha body; (6) Bồ tát thân- bodhisattva body; (7) Như lai thân - tathaagata-body; (8) Trí thân- wisdom body; (9) Pháp thân- (fa-shen) dharma-body and (10) Hư không thân- body of absolute space. II. The ten bodies of the realm of practice are. (1) Bồ-đề thân- the enlightenment body, the manifestation of a buddha-body attaining enlightenment; (2) Nguyện thân- vow body, aspiring to be born in Tusita Heaven; (3) Hóa thân- (hua-shen) 'transformed body;' (4) Trụ trì thân- 'retaining body;'(5) Tướng hảo trang nghiêm thân- body adorned with excellent physical characteristics; (6) Thế lực thân- body of power; (7) Như ý thân- body manifested at will; (8) Phước đức thân - body of merit and virtue; (9) Trí thân-

wisdom body; (10) Pháp thân- dharma body, the quintessential buddha-body.

THẬP THÀNH (hoàn toàn): Complete; the full number.

THẬP THIỆN (10 điều lành): See Thập Thiện Nghiệp.

THẬP THIỆN ĐẠO = THẬP THIỆN NGHIỆP:

THẬP THIỆN NGHIỆP (10 hành động lành): The 'ten good acts.' (1) Không sát sinh - not killing; (2) Không trộm cắp - not stealing; (3) Không tà dâm - not committing adultery; (4) Không nói dối - not lying; (5) Không nói lời ác - not speaking harshly; (6) Không nói hai chiều - not speaking divisively; (7) Không nói thêu dệt - not speaking idly; (8) Không tham lam - not being greedy (9) Không nóng giận - not being angry; (10) Không si mê (tà kiến) - not having wrong views.

THẬP TÍN (10 trình độ đầu tiên trong 52 trình độ tu chứng của Bồ tát): "Ten Faiths." The first ten stages in the 52 stage progress of the bodhisattva. They are called the ten faiths, since faith is the entry of Buddhist practice. They are: 1. The Stage of Faith - Tín tâm; of the arousal of true aspiration. 2. The Stage of Mindfulness - Niệm tâm ; the stage of the cultivation of six kinds of mindfulness. 3. The Stage of Endeavor - Tinh tiến tâm . 4. The Stage of Mental Stability - Định tâm . 5. The Stage of the Wisdom of Understanding Emptiness - Huệ tâm. 6. The Stage of Pure Self-restraint - Giới tâm . 7. The Stage of the Returning of Merit - Hồi hướng tâm . 8. The Stage of Maintaining the dharma Within Oneself - Hộ pháp tâm. 9. The Stage of Detachment - Xả tâm. 10. The Stage of Aspiration- Nguyện tâm. Different suutras have their own versions of these ten. Among the suutras with alternative versions are: the Nhân Vương Kinh, the Phạm Võng Kinh, the Thủ Lăng Nghiêm Kinh (Shou-leng- yen ching) and others.

THẬP TÔNG (10 tông phái của Phật giáo theo quan điểm của tông Hoa Nghiêm): 'Ten schools.' The division of Chinese schools of Buddhism into ten schools of thought. There are variations in the ordering of these ten. The Hua-yen classification (by Fa-tsang) is as follows. (1) Ngã Pháp Câu Hữu tông - the self and elements are both real; (2) Pháp Hữu Ngã Vô tông - elements are real but the self is not; (3) Pháp Vô Khứ Lai tông- elements are not created or destroyed; (4) Hiện Thông Giả Thực tông- the manifest world is both provisional and real; (5) Tục Vọng Chân Thực tông- the worldly view is delusion and fundamental reality is true; (6) Chư Pháp Đản Danh tông- things are merely names; (7) Nhất Thiết Giai Không tông- all things are unreal; (8) Chân Đức Bất Không tông- the bhuuta-tathataa is not unreal; (9) Tướng Tưởng Câu Tuyệt tông- phenomena and their perception are to be gotten rid of, and (10) Viên Minh Cụ Đức tông- the all inclusive teaching of the single vehicle.

THẬP TƯỚNG (10 tướng): The 'ten aspects' of existence listed in the Nirvaana Suutra are. form, sound, smell, taste, touch, arising, abiding, ceasing, male, female (T. vol. 12, p. 755a). The ten found in the Hua-yen ching are. Buddha, bodhisattva, pratyekabuddha, sraavaka, god, man, demigod, animal, hungry ghost, hell-being.

THẬP TRỤ (10 trình độ trong 52 trình độ tu chứng của Bồ tát) (11-20): The "ten abidings" among the fifty two stages of the bodhisattva as listed in the Avatamsaka-suutra. So-called because the mind dwells peaceably in the principle of emptiness. They are: 1. Sơ phát tâm - The "abiding of awakening operation." The 'ten faiths' stage of provisionally following to enter the view of emptiness is completed, the true wisdom of no outflow arises, and the mind dwells in the principle of absolute reality. 2. Trị địa trụ - The "abiding of nurturing." The stage of always practicing the view of emptiness, and clearing and nurturing the mind-ground. 3. Tu hành trụ - The "abiding of practice." Cultivating all good practices. 4. Sinh quý trụ - The "abiding of producing virtues." The stage of dwelling peaceably in the principle of "no-self' where the seed natures are purified. 5. Cụ túc phương tiện trụ - The "abiding of replete with expedient means." Innumerable good roots are possessed, and expedient means are used to aid in the view of emptiness. 6. Chánh tâm trụ - The "abiding of correct mind." The stage of the completion of the wisdom of emptiness of the praj~naapaaramitaa suutras. 7. Bất thối trụ - The "abiding of no-backsliding." The stage where one does not backslide from the experience of emptiness, no aspects and no desires. 8. Đồng chân trụ - The "abiding of the 'true child'." The deluded view does not arise, and awakening does not cease. 9. Pháp vương tử trụ --- The "abiding of the dharma-prince." The stage of producing wisdom in accordance with the Buddha's teaching, and being assured of becoming a Buddha in the future. 10. Quán đỉnh trụ - the "abiding of sprinkling water

on the head." The stage of being able to view the principle of emptiness and no-aspects without producing wisdom.

THẬP TỤNG LUẬT (một bộ luật của Phật giáo): The "Ten Recitations Vinaya" of the Sarvaastivaada sect.

THẬP VƯƠNG (10 ông vua cõi âm): "Ten Kings" of the dark realms as listed in the Suutra of the Ten Kings. (1) Tần Quảng Vương; (2) Sơ Giang Vương; (3) Tống Đế Vương; (4) Ngũ Quan Vương; (5) Diêm Ma Vương- è; (6) Biến Thành Vương; (7) Thái Sơn Phủ Quan; (8) Bình Đẳng Vương; (9) Đô Thị Vương; (10) Ngũ Đạo Chuyển Luân Vương

THẤT (mất, lầm lẫn): (1) To lose, to miss, to lose sight of. To disappear. To forget, to misinterpret, to err, to make a mistake.

THẤT ÁC (Bảy điều ác: 3của thân, 4của khẩu [miệng]): The seven evil karmas: three of the body and four of the mouth.

THẤT BẢO (Bảy món báu): Kim ngân, Lưu ly, Pha lê, Xa cừ, Mã não, San hô, Hổ phách:pao [p] qi1 bao3 (sapta-ratna). 'Seven jewels.' Various Buddhist scriptures have differing lists of these seven jewels. A common list of seven is: gold, silver, lapis lazuli, crystal, agate, ruby, carnelian. Nakamura gives seven different lists on p. 587.

THẤT CHÚNG (Bảy chúng: Tỳ kheo, Tỳ kheo ni, Ưu – bà- tắc, Ưu- bà- di, Sa-di, Sa-di- ni, Cận sự nữ): "The seven groups (of Buddhist disciples)." (1) bhik.su (monks). (2) bhik.sunii (nuns). (3) upaasaka (male lay practitioners). (4) upaasikaa (female lay practitioners). The first two groups keep the full gamut of the Buddhist precepts, while

the latter two are only required to keep the five precepts Ngũ giới. In addition to these four groups there are also (5) monks who are not of age (sraamanera); (6) nuns not yet of age (sraamaneri); in the case of women, there is a special category of nuns who are in between the older and the younger group, who are called (7) samaanaa.

THẤT GIÁC CHI: Thất giác phần: 'The Seven Factors of Enlightenment.' Also written as Thất Giác Phần. They are: (1) Trạch Pháp - correctly evaluating the teaching; (2) Tinh Tiến - making effort at practice; (3) Hỷ - rejoicing in the truth; (4) Khinh an - attainment of pliancy; (5) Niệm - keeping proper awareness in meditation; (6) Định - concentration; (7) Hành xả - detachment of all thoughts from external things. This is a representative list of these seven factors: different reference works will list other versions of these.

THẤT KHIẾU (Bảy khiếu): The seven openings to the outside world (according to Chuang-tzu). Two ears, two eyes, two nostrils and the mouth.

THẤT NIỆM (quên): 'forgetting.' One of the twenty secondary defilements- Tùy phiền não in the doctrine of the Fa-hsiang school. The mental action of the mind scattering and loss of ability to hold to the object of perception, especially in the case of samatha meditation. A mistaken or impaired memory. It is considered to be a provisional element rather than a real one.

THẤT ĐIỀU (Áo của người xuất gia gồm bảy miếng chắp lại): One of the three types of garments Tam y [ba cái áo] that monks and nuns are permitted to own. A jacket that is made out of a patchwork of seven pieces of cloth.(naka p="585b")

THẤT TÂM GIỚI (Bảy thức: Nhãn, Nhĩ, Tỷ, Thiệt, Thân, Ý thức và Mạt- na thức): The visual, auditory, olfactory, taste, tactile and conceptual consciousnesses, plus the mental faculty (seventh consciousness). These are selected from the 'eighteen elements'.

THẤT THỨC: (1) The seven consciousnesses besides the aalaya consciousness. (2) Đệ thất thức - The seventh consciousness, the locus of egoistic tendencies.

THÂU (ăn cắp): (1) To steal; a thief. (2) Thin, insipid, weak. Mean, low. (3) Stealthily, clandestine.

THẤU (thông qua, xuyên qua): (1) Permeate, penetrate. (2) Be transparent, be thin, be seen through, leave a gap.

THẤU THOÁT (giải thoát): Liberation. To become free from affliction. Enlightenment.

THẰNG (dây): (1) Rope (made of straw or hemp). (2) A plumb line; straight. (3) Rule, principle, pattern . (4) Limitless, manifold. (5) Barely.

THẮNG (hơn, vượt qua): (1) Excellent, exceptional, outstanding, superior, surpassing, superb (visista, visada, parama, agra). (2) To excel, surpass. (3) To overcome; to vanquish. To be equal to, to sustain, to bear. (4) An excellent point; something excellent. (5) Superiority, predominance (praadhaanya). (6) Subject. (7) Someone

exceptionally sharp; the tathaagata.

THĂNG (lên, đến, đi): (1) To climb, to rise, go up. (2) The rising of the sun. (3) To rise to a position of high status.

THĂNG (lên, tăng, 1 trong 64 quẻ của kinh Dịch): (1) A measurement of volume. 1.8 liters. (2) Increase, augment, gain, grow, rise, go up. (3) Increase, advance. (4) Accomplish, bear fruit, complete, flourish. (5) One of the hexagrams.

THẮNG GIẢI (hiểu rõ): 'Verification'. According to the doctrine of the Fa-hsiang school, the mental function of making clear exactly what the object is. One of the five "object dependent" mental function elements.

THĂNG GIÁNG (lên xuống): To rise and fall.

THẮNG LUẬN (tên sách): The Vaisesika-saastra and the Thắng luận tông, the Vaisesika school of Indian philosophy, whose foundation is ascribed to Kanaada. One of the so-called "six non-Buddhist schools" of Indian philosophy lục ngoại đạo.

THẮNG MAN KINH (tên sách): Skt. Sriimaalaa-suutra. The full title of this text is Sheng-man shih- tzu hu i-ch'eng ta fang-pien fang-kuang ching - Thắng Man Sư Tử Hống Nhất Thừa Đại Phương Tiện Phương Quảng Kinh (Sriimaalaadevii-simhanaada-suutra); trans. to Chinese in 436 CE by Gunabhadra (394-468). T 353.12.217a-223b. This suutra is one of the most representative of the Mahaayaana texts which teach the theories of tathaagatagarbha and the Single Vehicle (in this case, through the words of Queen Sriimaalaa. Because of the nature of its contents, it is often discussed in comparison with such texts as the Jewel Nature Treatise, the Kinh Lăng Già: Lankaavataara-suutra, the Đại Thừa Kinh: Awakening of Mahaayaana Faith, etc. English translation by Alex and Hideko Wayman (The Lions Roar of Queen Srimala). For a more detailed description of the contents of the text, see Butten kaidai jiten, p. 92b.

THẮNG NGHĨA (nghĩa lý siêu việt, nghĩa lý chân thật): (1) The highest meaning; the most sublime meaning. The highest reality. True meaning (paaramaarthika, paramaartha). (2) A sublime realm. True thusness. (3) The profound principle of enlightened experience as opposed to unenlightened existence. (4) Great wisdom. The mind of the intention to attain nirvaana. (5) Arousing the intention to attain enlightenment.

THẮNG NGHĨA CĂN (căn chân thật [bên trong]): See CĂN (ken) (indriya)

THẮNG NGHĨA GIAI KHÔNG TÔNG: The superior teaching that all is emptiness.

THẮNG NGHĨA ĐẾ (chân lý, thực tại tối hậu): The first principle, the ultimate reality. The reality understood on the basis of the view of emptiness. Also Chân đế and Đệ nhất nghĩa đế (ti-i-i-ti). One of the two aspects of reality, the other being reality in the worldly sense Thế tục đế .

THẮNG NGHĨA VÔ TÍNH (loại vô tính chân thật): One of the 'three non-natures' - Tam vô tính of Pháp Tướng tông: the Fa-hsiang sect. The non-nature of ultimate reality.

THẮNG TIẾN (siêu việt, vượt bực): (1) Excellent, superb, exceptional, impeccable, superior (vaisesika). (2) To be advancing in an excellent direction; great progress.

THĂNG TRẦM (lên xuống, thịnh suy): Rising and falling; flourishing and decaying, etc.

THỈNH (mời): (1) Ask, request, invite, beg, solicit, pray for. (2) A request, a wish. (3) To receive.

THAI: (1) Conceive, become pregnant. (2) Womb, uterus. (3) Fetus, embryo. (4) Stomach. (5) Beginning.

THAM: To desire, to crave, to want. (raga). Desire, greed, craving, 'covetousness'. In the Fa-hsiang school, one of the six primary defilement elements, in the Abhidharmakosa-bhaasya, one of the six undetermined elements. Also Tham ái (t'an-ai) and Tham dục (t'an-yu"). The mental action of attaching to objects and situations that one finds to be compatible to one's own disposition.

THAM (can dự vào, ra mắt người trên): (1) Three. (2) To mix, to blend, to collate. (3) To come, to reach to. (4) To visit a superior. (5) To convene, to line up.

THAM ÁI (lòng tham nặng về tình cảm): Desire, thirst, craving, covetousness, attachment.

THAM BẢO (đã tu học đầy đủ): To have gotten one's fill. To fully experience enlightenment and abide in it.

THAM DỤC (lòng tham nặng về vật chất): 'Desire,"covetousness,' 'greed.' To greedily seek after that which one desires. The mental state of dissatisfaction even after gaining that which one desires. Desire of immeasurable depth. Greed for fame and self-benefit. All of which can be simply called The 'most basic cause of suffering.' One of the 'three poisons' - Tam độc .

THAM HỌC (tu học): (1) To be involved in study. (2) To get into the practice of Buddhism.

THAM SAI (so le): (1) Irregular, uneven. (2) To arrange, to collate. (3) To alternate.

THAM THÌN (còn đọc là Sâm, Thương), 2 vị sao: Orion and Mercury, which never appear in the sky at the same time, hence a metaphor for two things which never meet or appear at the same time.

THAM TRIỆT (học hỏi và chứng ngộ): To awaken under the guidance of a Buddhist master.

THANH (tiếng): (1) Voice, words, speech. (2) Name, fame. (3) The voices of animals, especially birds. (4) Teaching, education, instruction.

THANH (trong trẻo): (1) Clear, pure, not cloudy (water). (2) To purify, clarify, clean up.

THANH (xanh da trời): Blue; blue-green. Turn green.

THANH CẢNH (tiếng động): (sabda-visaya). 'Sound'. One of the five classes of sense objects. In consciousness-only, an aspect of the auditory consciousness. The object of the hearing faculty.

THANH TỊNH (trong sạch): (parisuddha). (1) Clear, pure, undefiled. Lacking evil (samsuddhi, sauca, visodhita, visuddha). Lacking an object or motive. (2) Clarified, settled. (3) To purify, to cleanse. (4) A purified person (tathaagata).

THANH TỊNH PHÁP GIỚI (bản thể vũ trụ): The pure dharma realm. The objective realm of the enlightened wisdom of the Buddha. The realm of pure noumenal principle. The basis of all merits. "Suchness".

THANH TỊNH TUỆ (tên một vị Bồ tát trong kinh Viên Giác): 'Pure Wisdom'. The name of one of the twelve bodhisattvas who appears in the Suutra of Perfect Enlightenment, Taishou Vol. 17, 842.

THANH VĂN (do nghe mà hiểu đạo) (thường chỉ hàng Tiểu thừa):sraavaka. 'voice-hearer'; originally, a disciple of the Buddha (who heard his voice); later, a follower of Hiinayaana who contemplates the principle of the four noble truths to attain Nirvaana.

THÀNH (Thành phố, toà lâu đài): (1) A (walled) city, castle, citadel. (2) In India, a forest where ascetics carry out medicant practices.

THÀNH (thành tựu, thành công): (1) To accomplish, to do, to bring about, to perfect, to finish, to complete, to succeed. (2) The whole, perfect. (3) One-tenth; tenths, ten. (1) To consist of; materialize, be concluded, to form, be completed. Fulfillment, consummation (sidhyati, siddha, siddhi, prasiddhi). (2) To be clearly apparent. (3) Realization, fruition; to become a buddha; awakening, enlightenment.

THÀNH CHƯƠNG (hoàn thành): A complete affair.

THÀNH DUY THỨC LUẬN (tên sách): Ch'eng wei-shih lun- The "Discourse on the Theory of Consciousness-only". (Vij~naptimaatrataasiddhi-saastra) 10 fasc., T 1585.31.1a-59a. This is mainly a translation by Hsu"an-tsang of Dharmapaala's commentary on the Thirty Verses on Consciousness- only, by Thế Thân: Vasubandhu, but it also includes edited translations of other master's works on the same verses. This is the primary text of the Fa-hsiang sect.

THÀNH DUY THỨC LUẬN THUẬT KÝ (tên sách): Ch'eng wei-shih-lun shu-chi -A commentary on the, done by K'uei-chi Khuy Cơ. 20 fasc., T 1830.43.229a-606c. Cf. T 1585, 1832, 1833, 2260, 2266.

THÀNH ĐẠO (thành đạo): (sa.mbodhi). Enlightenment, awakening. To enter enlightenment. To become a Buddha. (2) The subjugation of various demons by Saakyamuni under the bodhi tree and his perfected awakening.

THÀNH PHẬT (giác ngộ viên mãn): "Becoming a buddha," "accomplishing buddhahood," i.e., the whole point of Buddhism, its teachings and practices. (1) The awakening of Saakyamuni at Buddhagayaa (bodhir-praapta-bodhimanda-nisidana). (2) Entering into enlightenment. The supreme enlightenment of every person--becoming a buddha (abhisa.mbuddha).

THÀNH PHẬT ĐẠO (giác ngộ): To perfect enlightenment (bodha).

THÀNH SỞ TÁC TRÍ (trí "Thành Sở Tác") (do 5 thức đầu chuyển thành khi giác ngộ):(anusthaanam- nispatti, krtya-anusthaana-j~naana). One of the "four wisdoms" in Consciousness-only theory. The wisdom of achievement of the Buddha vow. This wisdom is attained through the transformation of the first five consciousnesses. Through this wisdom one brings to fulfillment the work of saving sentient beings. The "wisdom of unrestricted activity".

THÀNH THỰC LUẬN (tên sách): Ch'eng-shih lun- The Satyasiddhi-saastra; 16 fasc., T 1646.32.239- 375; translated into Chinese by Kumaarajiiva. A scholastic text that analyzes all existences into 84 elements. It also introduces conceptions of emptiness that are very Mahaayaanistic. It teaches the attainment of nirvaana through the destruction of attachment to names, elements, and emptiness, yet its

understanding of emptiness is still analytical emptiness, rather than the "essential emptiness" of the later Mahaayaana schools. Attributed to Harivarman .

THÀNH THỰC TÔNG (tông Thành Thực): Ch'eng-shih tsung- The Satyasiddhi school, a late Hiinayaana school whose doctrines come very close to Mahaayaana at certain points. This school was established primarily on the teachings of the Satyasiddhi-saastra, among other works by Harivarman .

THÀNH THỤC (chín muồi): (1) The full ripening of fruits and vegetables. (2) To become highly proficient in an art or scholarly field. (3) To master, to perfect.

THÀNH TỰU (đạt thành, hoàn thành): (yukta, anvita, samanvaagama, samanvaya, siddhi, siddha). (1) Possessed in the body. (2) Achievement, accomplishment. (3) One type of benefit; acquisition, possession. (4) Completion, perfection. (5) Achievement of a wish or aim.

THÁC (giao phó): (1) To entrust to; to entrust with. (2) Make a pretext of, make a pretense of. (3) Allow near, bring near. (4) Depend upon.

THÁC (lầm): (1) To mix, to put together; to confuse. (2) Wrong, mistake, blunder, be at fault, err. (3) Facing, opposite. (4) A grindstone; to polish. (5) To place, to put by. (6) To stop, to settle down.

THÁC BÁT (khất thực): Religious mendicancy; a begging priest.

THÁC HÀNH LIỆT (đi vòng vòng): To go in circular rows, round and round.

THÁC LOẠN (lầm lẫn): Confused, mixed up, complicated.

THÁC TỔNG (xen lẫn): Complication, confusion. To mix up, to mix together.

THÁI (lớn, hanh thông, rộng rãi, tên quẻ Dịch): (1) Large. (2) Calm, quiet, leisurely. (3) Proud, pompous, arrogant. (4) Extreme, extremely. (5) One of the hexagrams of the I Ching.

THẢI (tơ màu): (1) Figured, cloth; designed cloth. (2) Figured silk.

THÁI (trạng thái): Form, shape, condition, way of being.

THÁI NHIÊN (yên tĩnh, bình thản): Calm, composed; firm, imperturbable.

THÁI NỮ (cung nữ): (1) A lady-in-waiting; court lady. (2) A goddess; nymph.

THÁI TỬ (thường dùng để chỉ Ngài Văn Thù): (1) "Crown prince"--an epithet of buddhas and Ma~njusrii. (2) The founder of a school.

THẢN: (1) To cleanse, to clarify. (2) To squander, waste, destroy. (3) Licentious, unsettled, vagrant, dissipated, greedy. (4) Easy and plain. Level, peaceful. (5) Vast, large, magnificent.

THÁN (than): (1) Admiration, applause, praising. (2) To sigh, to lament.

THẢN NHIÊN: The condition of not being unitary; emptiness, dissipation. To go broke. Disappearance.

THÁNH <-> PHÀM: (1) A sage, a saint, a wise man. (2) Pure, undefiled. (3) In Buddhism, the Buddha, or an arhat.

THÁNH GIẢ (bậc thánh): A sage. 'Buddha.' A person who has arisen undefiled wisdom and sees reality. The stage of darsana-maarga and above (aarya, pandita).

THÁNH ĐẠO:(1) Enlightenment, awakening; the path of the sages. (2) Sagely knowledge; undefiled wisdom. (3) The 'sagely paths:' a reference to the Path of Seeing – Kiến đạo, the path of cultivation – Tu đạo and the Path of No More Learning – Vô học đạo . (4) The Correct Eightfold Path – Bát Chánh đạo .

THÁNH- ĐỀ- BÀ (tên người, đệ tử của Long Thọ):Aaryadeva, the disciple of Naagaarjuna and author of such works as the Bách Luận and the Quảng Bách Luận

THÁNH NGÔN (chỉ lời dạy trong kinh, luật và luận): (1) The words of the buddha (avavaada). (2) True words that agree with the reality-principle. (3) The words in the suutras and saastras, etc. In the case of Hinduism, the words of the Vedas.

THÁP (Chỗ để di cốt của các Thánh giả, một chỗ tu): (1) A stuupa, i.e., a mound where the remains of a great sage are buried. (2) A temple.

THÁP MIẾU (Chùa miễu): Pagodas and temples.

THE:Á (1) A world; the world. (2) A generation, an age, an epoch. (3) Hereditary. (4) Be in the world; mundane, secular. (5) In Buddhism, the three worlds of past, present and future.

THẾ: (1) Strength, power, force, vigor. (2) Energy, spirit, vitality. (3) Power, might, authority, influence. (4) Impetus, an impulse. (5) The course of things, a trend or tendency. (6) Aspect, circumstances, conditions.

THỂ (cơ thể, thể chất, bản thể): (1) The body (gaatra). (2) The substance, or essence of something, The thing in itself. The thing in itself, distinct from its function (aatman). (3) Essence, substance, original nature (eka-artha). (4) Among the Three Greatnesses, the Greatness of Essence. (5) Basic quality. (6) Understanding. (7) Experience. (8) Original intention.

THỆ (qua, ra đi, chết): To go, to leave, depart, die.

THỆ (thề): An oath, a vow. To take an oath; to swear.

THẾ GIAN: 'Secular world.' The ideograph Thế means 'transient,' while the ideograph Gian means 'within.' The transient world of phenomenal appearances (loka-dhaatu, sarva-loka, sarga). (2) The 'container world' Khí Thế Gian ; the unconditioned realm (bhaajana-loka). (3) In the world. (4) The people of the world; this world; sentient beings. (5) The customs of the secular world.

THỂ KHÔNG (bản thể vốn là chơn không): 'Essential emptiness.' The complement of 'analytical emptiness' Emptiness understood through the immediate apprehension of all existence being originally devoid of self-nature.

THỂ KHÔNG (bản thể vốn là chơn không): The apprehension of the essential emptiness of existence. The realization that the original essence of all things produced by causes is empty, just as it is. The complement of 'analytical emptiness.' Considered to be a 'Mahaayaana view.'

THẾ ĐE:Á The worldly truth or relative truth. Reality from the standpoint of the discriminating mind.

THẾ PHÁP: 'Worldly dharmas,' 'affairs of the world.' Arising and ceasing according to causes and conditions.

THẾ THÂN (Tên người): Vasubandhu; also translated as Thiên Thân . Transliterated as Bà- Ban- Đầu ÏBorn in Gandhaara in the fourth century, he was at first a Hiinayaanist and wrote the Abhidharmakosa-bhaasya, but was later converted to Mahaayaana and composed many other treatises,

including Thirty Verses on Consciousness-only -Duy Thức Tam Thập Tụng and the Discourse on the Pure Land -Tịnh Độ Luận .

THẾ TỐC (danh từ riêng biệt của Duy thức): 'Rapidity', 'instantaneousness'. One of the 24 conditioned elements 'not concomitant with mind' in Consciousness-only theory. An element provisionally established on the rapid energy of conditioned elements to arise and cease without an instant of pause.

THÍ (cho): (1) Give alms; conduct, carry out, administer, apply, perform. To bestow, to grant, to act, to do. Giving, 'charity.' (2) To extend to. (3) To relax, to do away with. (4)

One of the Six Perfections (daana).

THÍ (khác. Bất thí: chẳng khác gì): Only. Usually used behind a negative, to mean "not only..."

THI (thơ): (1) Poem, poems, poetry. An ode. (2) A reference to the Book of Odes, one of the major classics of ancient Chinese literature.

THI (xác chết): (1) Corpse, dead body. (2) A medium who receives the spirit of one's ancestors. (3) To group together, to arrange, connect.

THI BA- LA- MẬT (trì giới Ba- la- mật): A transliteration of siila-paaramitaa--the bodhisattva's unattached practice of moral discipline.

THI HỘ (tên người): an Indian scholar monk who was active as a translator in the Northern Sung . . .(ui p="620b")

THÍ NGẠ QUỶ HỘI (những đàn chay cúng cho ngạ quỷ [quỷ đói]): 'Feeding-hungry-ghosts meeting'. A dharma-assembly where food is thrown onto sacred earth or water for hungry beings (ghosts) who have fallen into an evil destiny. "Repose of Souls". It is said that Aananda started the tradition when he was informed to by a 'burning mouth' hungry ghost to do so.

THÍ QUYỀN (khéo léo): Provisionally established. An expedient.

THI TRIẾT (bày ra, soạn ra một cách thức): (1) A provisionally established method or system. Synonymous with (an-li). To set forth, produce. The various teaching methods, such as suutras, saastras, meditation and koan analysis. (2) Hypothesize, assume. (3) To establish something that is not truly existent (praj~napti, praj~napta, upacaara, vij~napti).

THÍCH (giải thích, họ): (1) To explain, to interpret. (2) A commentary that explains the meaning of a suutra or a saastra (nirdesa). (3) The explanatory part of a work, as opposed to the main text or a verse. (4) Used for transliteration, such as sakra, sakya.

THÍCH (lo, họ hàng): (1) An axe, hatchet. (2) Grieve, lament, be distressed, feel sorry. (3) Experience mental suffering. (4) Relatives, friends, family.

THÍCH LUẬN: A treatise that explains a suutra.

THÍCH- ĐỀ- HOÀN- NHƠN = ĐẾ- THÍCH: A transliteration of the Sanskrit Sakrodevaanaam Indrah. The Vedic God Indra. In Buddhism he is a protector of the dharma.

THÍCH PHẠM HỘ THẾ (ĐẾ THÍCH và PHẠM THIÊN bảo hộ thế gian): Sakra Heaven, Brahma Heaven Hộ Thế Tứ Thiên Vương (fan-t'ien) and World-protecting Kings' Heaven .

THIÊM (đều, cùng): Every, all, the whole.

THIỀN: The pre-Buddhist Chinese meaning of this term was a royal ceremony for the consecration of the land. In Buddhism: (1) Meditation, concentration, meditative concentration (dhyaana). (2) A reference to the Four Meditation Heavens within the world of form. (3) Seated meditation; zazen – Tọa thiền. (4) A reference to the Ch'an (Seon, Zen) sect. (5) The teachings of the Ch'an school of Buddhism.

THIÊN: (1) Move, transition, change, go away. To remove, to shift.

THIỂN (cạn): (1) Shallow, superficial. (2) Light, insipid. (3) Short.

THIỆN (lành): (1) Good, virtuous, goodness, right, virtue. (2) Apt, familiar with, well-versed, skilled in. (3) To perfect, to make good. (˜Å) (1) Allowable, justifiable, correct, right, satisfactory (kusala, kalyaana). (2) Good action, good deeds; morally good action and its rewards. (3) As an adverb, well, skillfully, thoroughly. (4) In the doctrine of the Fa-hsiang school, 'goodness' constitutes one of the five groups of elements falling under the category of 'mental function' elements, containing eleven 'good' elements in its group. These are: faith, effort, conscience, shame, not coveting, non-anger, no delusion, pliancy, no laxity, equanimity, and non-injury.

THIÊN (nghiêng, lệch) (1) Inclined to one side. Leaning, partial, prejudiced. Determined, in a bad sense. (2) Sometimes, due to graphical similarities, this word is also used for its exact opposite •Õ and &UC5FA7;, meaning whole, perfect, universal. (3) To transform, overturn, change. :

THIỆN CĂN (gốc lành): 'Good roots,' 'virtuous roots.' (1) Good causal actions that bring good rewards. Good actions, with the roots of a tree used as a metaphor for goodness. In A Tỳ Đạt Ma Câu Xá - Abhidharma-kosa theory, the basis for the entrance into the "Path of Seeing" by the practitioner where she/he arises undefiled wisdom (kusala-muula).

THIÊN CHÂN (thuần chân, nguyên tính, bản thể): Something as it originally is, without artificiality.

THIÊN CHẤP (cố chấp một quan niệm lệch lạc): Refusing to change one's viewpoint.

THIỆN CHÂU (tên người): (727-797). A Japanese Hossou monk who was a disciple of Genbou .He studied Consciousness-only as well as hetu-vidyaa - Nhân minh (một môn học) . Afterwards he founded Akishino Temple. He wrote many works on both Hossou and hetu-vidyaa. He was believed by some to have been a reincarnation of K'uei-chi.

THIÊN CỔ (cái trống trời): (1) A drum in the Hall of Good Dharma of Traayastrimsa Heaven, which emits sublime sounds by itself without being struck. (2) An epithet of the Buddha.

THIỀN DUYỆT (niềm vui của thiền định): The bliss one experiences in meditation.

THIỆN HIỆN HẠNH (hạnh Thiện Hiện) (hạnh thứ 6 trong 10 hạnh theo kinh Hoa Nghiêm): 'skillful appearance.' The sixth of the ten practices stages of bodhisattvahood, according to the Avatamsaka- suutra.

THIÊN HƯ (vũ trụ): (1) The Great Void; the universe; unlimited (realm). (2) Completely empty and void.

THIÊN LONG BÁT BỘ (tám hàng Hộ pháp): The eight groups of transmundane beings that are usually present at Mahaayaana suutra convocations: deva- Thiên, naaga- Long, yak.sa- Dạ xoa, gandharva-Càn thát bà, asura- A tu la, garuda- Ca lâu la, kimnara-Khẩn na la and mahoraga- Ma hầu la già . All of these are considered to be protectors of the buddhadharma.

THIÊN LONG DẠ XOA: Three of the eight groups of beings than are usually present at Mahaayaana suutra convocations: devas- Thiên, naagas- Long (long) and yak.sas-Dạ xoa .

THIÊN- LƯU:Transient. To pass. That which moves and changes continuously.

THIỀN NA: (dhyaana). A transliteration of the Sanskrit. While having the general meaning of meditation or calm abiding – Tỉnh lự, định, can also have other specific connotations, depending on the context. For instance, in the Yu"an chu"eh ching (T. 842), dhyaana meditation is clearly distinguished from the standard definitions of samatha – Chỉ and vipasyanaa – Quán, being a third type of meditation which both combines and transcends the other two.

THIỆN ĐẠO (tên người): Shan-tao (613-681). The third of the five Pure Land masters and the fifth of the seven patriarchs in the tradition of the True Pure Land sect. He entered the priesthood when young, and practiced meditation on Amitaabha and his Pure Land. When he heard of Tao-ch'o - Đạo Xước, Shan-tao went to see him and received the Pure Land teaching from him. The rest of his life was dedicated to the practice and dissemination of this teaching. He is said to have copied the Amitaabha-suutra more than 100,000 times and made more than 300 paintings of the Pure Land. Besides chanting suutras and reciting the nien-fo - Niệm Phật: constantly, he successfully performed meditation in which he visualized Amitaabha and his land. He wrote five works in nine fascicles, including commentaries on different sections of the Kuan-wu-liang-shou ching - Quán Vô Lượng Thọ kinh ('The Meditation on the Buddha of Infinite Life Suutra'). He was popularly known as The 'master of the Kuang ming ssu' - Quang Minh tự Hòa thượng, The 'Great Master of Chung-nan' Chung Nam Đại sư, etc.

THIỆN NAM TỬ: (1) "Good sons," or "sons of good families;" one of the Buddha's terms of address to his disciples, similar to "gentlemen". One possessing correct faith (kula-putra). (2) Used in addressing bodhisattvas rather than Buddhist priests. (3) You.

THIÊN ĐẢN HỮU KIÊN (trật vai áo bên phải): To bare the right shoulder and turn it toward (the Buddha). An Indian ritual for showing respect to a sagely teacher.

THIÊN NHÃN: "Heavenly vision." or "spiritual eyes." Visual power that is unobstructed by physical matter. The second of the five levels of vision- Ngũ nhãn (wu-yu"an) (divya-cak.sus).

THIỀN ĐỊNH: (dhyaana, jana, samatha, samaadhi): 'meditation', 'concentration.' This word is a combination of two characters where the first is used for transliteration, and the second is used for its meaning. The mind in silent meditation or introspection. The fifth of the six perfections.

THIỆN PHÁP HẠNH (hạnh pháp lành): 'Skillfully teaching the dharma.' The ninth of the 'ten practices' - Thập hạnh stages in the path of bodhisattvahood.

THIỀN PHÁP(phương pháp tu thiền): The path of meditation of which there are generally two kinds. The first is called the 'bodhisattva meditation' as first transmitted by Kumaarajiiva and analyzed in detail by Chih-i. This is the method as explained by the scriptures. The second is the meditation outside the scriptures that is transmitted from mind to mind as in the Ch'an tradition of Bodhidharma.

THIÊN SAI (khác nhau hẳn, khác hoàn toàn): Innumerable differences.

THIÊN THAI TÔNG (tông Thiên Thai): One of the thirteen schools of Buddhism in China, and one of the thirteen schools of Buddhism in Japan. Also called the "Lotus Suutra School." A Mahaayaana school established by Chih-i of T'ien-t'ai mountain. Chih-i, taking the Lotus Suutra as his basis, classified the other Buddhist suutras into five periods and eight types of teachings; he discussed the theory of perfect interpenetration of the triple truth- Tam đế and taught the rapid attainment of Buddhahood through the practice of observing the mind. (1) The Chinese line of transmission starts with Hui-wen- Huệ văn of the Northern Chi and follows with Hui-ssu- Huệ tư. Next Chih-i explained the three great scriptures of the school- Pháp Hoa Tam Bộ emphasizing both scriptural study and practice. The sixth patriarch, Ching-ch'I- Kinh Khê also popularized the sect through his commentaries on these three scriptures. (2) Cheontae was not established at an early period in Korea. It was

Euicheon- Nghĩa Thiên (1055-1101) who established Cheontae in the Goryeo as an independent sect, and it quickly came to be a major force in the world of Goryeo Buddhism. After he returned from Sung China in 1086, Euicheon sought to ease conflict between the doctrinal schools and Seon schools, believing that the Cheontae doctrine would be effective to this end. Cheontae would eventually die out in Korea, its teachings being absorbed into the Chogye Seon tradition. (3) The T'ien-t'ai teaching was brought to Japan by Chien-shen- Giám Chân in the middle of the 8th century, but it was not widely accepted. In 805, Saichou- Tái Trừng brought back the Tendai teachings from China and made the temple that he had built on Mt. Hiei, the Enryakuji, a center for the study and practice of Tendai. However, what he had transmitted from China was not exclusively Tendai, but also included Zen, Esoteric and Monastic Discipline teachings. This tendency became more marked in the doctrines of his successors, such as Ennin- Viên Nhân and Enchin- Viên Trân . The Tendai sect flourished under the patronage of the imperial family and nobility in Japan.

THIỆN THỆ (khéo thành tựu, thành tựu viên mãn) (khéo vượt qua biển sinh tử): "Well done;" "well gone;" "well-finished." One of the ten epithets of the Buddha. A person

who has skillfully finished the job; who has completed the work leaving nothing undone.

THIỀN TÔNG VĨNH GIA TẬP (tên sách): Ch'an-tsung yung-chia chi -One fascicle, T 2013.48.387b- 395c, by Hsu"an-chu"eh - Huyền Giác Yung-chia, a disciple of Hui-neng. The text discusses practice and enlightenment in ten, gradually deepening stages. Its preface is by the Ch'ing governor Wei-ching - Ngụy Tỉnh. It explains the positions of Southern Ch'an, mixed in with T'ien-t'ai and Hua-yen doctrine. This text was popular in Korean Seon, where it was commented on by Gihwa (HPC vol. 7).

THIÊN TỬ: (1) In classical literature, the emperor or "son of heaven." (2) In Buddhist suutras, the lowest level of gods (devataa). (3) Children of gods (deva-paatra).

THIỂN TRÍ (trí huệ nông cạn): (alpa-buddhi). A shallow kind of wisdom, as compared with the profound wisdom of the Buddha.

THIỆN TRI THỨC: 'Good knowledge', or 'a good and virtuous friend'; a good friend or teacher who leads one to the Buddhist way.

THIÊN TRÚC (Aán Độ thời xưa): A translation for sindhu, an ancient name for India.

THIỆN XẢO (khéo mà lành, khéo và lành): Skt. (upaaya-)kausalya. 'skillful (means).' Skillfully guiding sentient beings according to their capabilities.

THIỆT (lưỡi): The tongue.

THIẾT (đặt ra): Set up, establish, arrange, institute, spread, suppose. Prepare, provide. Organize, enact, lay down rules.

THIỆT CĂN (lưỡi): (jihvaa-indriya). One of the five (or six) faculties. The basis of taste

THIẾT LỢI LA = XÁ LỢI LA = XÁ LỢI: A transliteration of the Sanskrit sariira. The remains of a Buddha or other great sage. More commonly transliterated as Xá Lợi La (she-li-lo) or Xá Lợi.

THÌN (giờ Thìn) = THẦN: (1) The fifth of the twelve celestial stems in Chinese astrology; 7 to 9 a.m.; east-southeast; the dragon. (2) Day; hour; morning. (3) The north star.

THÍNH (nghe): (1) To listen very well; to listen intently or carefully. To hear, to listen; to understand. (2) To comply with, to allow, to let. (3) To acknowledge, to await.

THỊ (chỉ bày): (para-darsana). To show to someone else. Clarification (pari-diipaka). Teach, show. Manifest, proclaim. To exhibit.

THỊ (là, đúng): (1) Yes, correct. (2) This. (3) Is; identical (copula). Exactly. Appropriate, perfectly appropriate. (4) It is this. (5) Perfectly.

THỊ (nương nhờ): (1) To depend on . To presume upon; to trust to. (2) A mother.

THƯ (thả lỏng, trình bày): (1) To stretch out, extend, unroll, unfurl, expand. Relax. (2) To explain, tell, relate, make known. (3) Be relaxed, be settled, at ease. Quiet, still.

THỊ CỐ (cho nên): (1) Therefore, so; for this (that) reason. Because of this.

THỊ HIỆN (hiện ra dưới hình thức nào đó để chỉ dạy): (1) The showing of form. An early colloquial translation of ruupa. (2) The revealing of various forms (bodies) by Buddhas and bodhisattvas to sentient beings in order to teach them. Also refers to the 32 marks of the Buddha's body, the 33 bodies of Avalokitesvara bodhisattva, etc. (darsana, sa.mdarsana). (3) The manifestation of a body by an historical sage-personage. (4) The teaching of sentient beings by a buddha or bodhisattva. (naka p="549")

THỊ PHI (phải trái): Yes and no; right and wrong; positive and negative.

THÔ: Rough, coarse, crude. gross. Same as Thô .

THÔ: (1) Rough, coarse, rude, unrefined. (2) The body. (3) Grossly manifest defilements.

THỔ: (1) Earth, ground, land, soil. (2) Country, region. (3) A residence. (4) Countryside, hometown. (5) As "earth" one of the five elements - Ngũ hành s in early Chinese cosmology.

THỐ (con thỏ): A rabbit, hare.

THỐ GIÁC (sừng thỏ, chuyện không có thực): The horns of a rabbit--something imaginary.

THÔ SẮC (vật chất thô): Gross form; physical material.

THÔI (đẩy, khước từ): (1) Infer, deduce, gather, conclude. Judge, guess, surmise. Recommend. (2) Push, expel. To shirk, decline, yield. (3) Extend, enlarge, reach out to. (4) To elect, select, promote. Praise, esteem, recommend. (5) Give up, hand over to.

THÔI DĨ CẬP NHÂN (thông cảm): To extend (compassion, enlightenment) to others after achieving a viable degree of enlightenment for oneself.

THOẠI (lời nói): (1) To talk, speak, tell, relate, tell a story. (2) A talk, a discussion, a story.

THOẠI ĐẦU = CÔNG ÁN (một câu nói để tham cứu): The 'pithy phrase' of a kouan. The main phrase of a kouan that is the object of meditation.

THÔNG: (1) Pass, pass through, penetrate, permeate. (2) Through, via, throughout, all over, total, together with. (3) In T'ien-t'ai and some other teaching classification systems, Thông (t'ung) means a common, or "shared" teaching, that is understood by different types of people. (4) In Hua-yen and related schools of Buddhist thought, Thông refers to the lack of boundary between absolute and relative Lý sự, or between individual phenomena Sự sự . (5) Following the Hua-yen understanding, Weonhyo - Nguyên Hiểu taught what he called Thông Phật giáo, or "Interpenetrated Buddhism" showing that when the Buddhist doctrines of the various schools are properly understood, there is no conflict between them. (6) The completely free and unhindered functional ability of a buddha or a bodhisattva. Superhuman power; spiritual power. (7) To translate or interpret.

THỐNG (cai quản, gồm): (1) To govern, rule, control. (2) All, the whole. To gather into one. (3) A clue, a beginning, a succession; relationship lineage.

THÔNG (sáng suốt): (1) Wise, sharp, quick. (2) Excellent hearing, quick understanding.

THÔNG CỤC (toàn thể và cục bộ): "Universal and partial." "Common and limited," etc.

THÔNG- ĐẠT (thấu suốt): (1) To connect. To penetrate, pervade, pierce, permeate. (2) To reach the end; finish. (3) Piercing perception by one's faculties. (4) The consummation of wisdom. (5) To understand perfectly; awaken to; to see to the bottom of.

THÔNG- ĐẠT VỊ (đơn vị Thông- Đạt trong Duy thức): The 'stage of proficiency.' The third among the five stages of Consciousness-only practice as outlined by Vasubandhu in his Thirty Verses on Consciousness-only. Penetration into true reality after the completion of the prior stage - Gia Hạnh Vị . Directly after the highest worldly wisdom has been produced, the wisdom of no outflow - Vô Lậu Trí is produced. This is also called the 'path of seeing' - Kiến Đạo in other schools of Buddhism. This is the stage at which the wisdom of awakening is first produced. It is usually considered to be at the time of entry into the first of the 'ten stages' - Thập Địa .

THÔNG NGỘ (thông minh): Wise, sharp, quick.

THOÁI (lui) = THỐI: (1) To retreat, withdraw, yield,, decline, abate, go back, fall back (antar-hita, cyuta, kheda). (2) To retire, go home. (3) To send away.

THOÁI CHUYỂN (lùi sụt): (1) To return. (2) To withdraw from meditation. (3) To backslide; to fall back to a lower level of religious practice.

THOÁI KHUẤT (thối lui, sụt lại): To backslide. The faltering of the mind intent on enlightenment. To become weary of practice.

THOÁT (cởi ra, thoát ra, thoát khỏi): (1) To become thin. (2) To remove, take off, to shed. (3) To untie, release, escape, separate from, be freed from. Emancipation, especially from suffering; to be free of anxiety. Liberation, nirvaana. (mukta, parimukta, vimocana, nirmok.sa). See Giải Thoát

THOÁT LẠC (cởi bỏ): "To escape and let go of." To drop off. To be free from delusion. Liberation – Giải thoát .

THOÁT THỂ (hoàn tòan): (1) Actual, frank, candid, unexaggerated. (2) The whole, all, completely. (3) To raise one's entire mind and spirit. (4) Liberation. (naka p="936")

THỌ (Sống lâu): (1) A long time. Long life; longevity. (2) Life, life span. (3) Age, years old. (4) The good fortune of long life. Good fortune, happiness. (5) A prayer for long life.

THỌ (THỤ) UẨN (một trong 5 uẩn): One of the five aggregates. 'Feeling'. A mental function that receives sensations from external objects. In Consciousness-only elemental theory, it includes the elements of sensory mental function.

THỌ LƯỢNG (Thời gian của một đời người): The length of one's life. The differences in people's length of lifetime depending upon the age, their nature and the conditions in which they live. (Àyus, àyus-pramàna).

THỌ MỆNH (Một đời): (1) Life; life span (jìvita, àyus, àyus-pramàna). (2) The single lifetime of Sàkyamuni from his descent to earth to his nirvàna.

THỌ MỆNH TƯỚNG = THỌ GIẢ TƯỚNG (Một trong bốn hình thức chấp ngã: Ngã tướng, Nhân tướng, Chúng sinh tướng và Thọ giả tướng): "Appearance of life." One of the four appearances taught in the Vajracchedikà;-sùtra and the Yan cheh ching. In the latter text, the Thọ Mệnh Tướng is one of the four aspects of the deluded notion of selfhood which impedes enlightenment.

THỰC (ăn): (1) To eat; to eat and drink (2) To feed others. (3) Food, rice.

THỰC (quả, chín, sự thực, tâm điểm): (1) Fruit, contents, innards. (2) To ripen, to become complete, to be filled. (3) Truth, reality, heart, center. (4) Truly, really, actually.

THỰC HÀNH (tu hành): (1) Action that accord with reality. (2) Actual religious practice.

THỰC NGÃ (cái tối thực): Belief in an eternally abiding aatman or soul.

THỰC ĐỨC (đức chân thật, Phật tánh, pháp thân): (1) a real quality. (2) The buddha-nature, originally possessed by all people. (3) In the Nirvaana-suutra, the dharma-body- Pháp thân.

THỰC PHÁP (sự vật có thực): 'Real elements (dharmas).' According to the doctrine of the Fa-hsiang school, elements which have their own seeds in the aalaya-vij~naana. (2) Belief in the inherent existence of a certain set of causes and conditions, things, called dharmas.

THỰC TƯỚNG (chân lý về phương diện biểu hiện): (1) The true form of all things as they are. True original nature. Reality; real aspect. The unchanging, equal reality-principle. (2) 'It is real.' A true observation (bhuuta-sa.mj~naa, dharmataa).

THỰC TU (tu hành chân thật): 'True practice.'

THỊNH (thịnh vượng, chứa): (1) Serve, fill, hep up, hold, contain. (2) Prosper, flourish; abundant, plenteous, prosperous, successful, energetic. (3) Quantity; good measure. (4) Height, peak, prime, bloom.

THỪA: (1) Cỡi, lái, đi: To avail oneself of; to ascend; to ride. (2) Nhân lên: to multiply. (3) Cỗ xe tứ mã: A team of four horses. (4) Xe: A counter for vehicles. (5) Cart, vehicle . (6) Một loại giáo lý của Phật giáo: A Buddhist teaching.

THỪA (nhận, giữ, mang, nghe): (1) To receive, to accept, to inherit. (2) To hold, contain, support. (3) To hear, listen, be informed. (4) To contract for, to undertake. (5) To continue, to carry on (a theme, etc.) (6) To confess, to acknowledge.

THỪA GIỚI: Thừa refers to the teaching which awakens one to reality and Giới refers to the discipline (siila) which wards off evil. These two are described as being utilized

together in four general ways, called the "four phrases of teachings and discipline - Giới thừa tứ cú" (naka p="751")

THỪA TRÍ (đồng ý, thừa nhận): Consent, assent, acknowledgement.

THỜI (thời gian, giờ, khi đó): (1) Time. A certain time or hour. A season. An opportunity. (2) All the time, always. From time to time. (3) In Consciousness-only theory, one of the twenty-four elements (dharmas) not concomitant with mind. (6) Sequential time. The "time" established based on the discrimination of past, present and future (adhvan). (7) Situation, condition (avasthaa). (8) From time to time. (9) Now; in the present world.

THỜI GIÁO (giáo pháp của thời kỳ đó): Classification of doctrine based upon time period.

THƯỢNG (yêu cầu, vẫn còn, đánh giá cao): (1) Beg, request, entreat, beseech. (2) Still, after all, as expected. Further, furthermore, yet, even. (3) Accumulate, stack up, pile up, increase. (4) To value, prize, esteem, honor, respect, regard. (5) High; to raise up. (6) Besides, in addition to.

THƯỢNG GIỚI (Cõi trời): (1) The form realm and the formless realm. (2) An abbreviation of Thiên thượng giới, the heavenly realms above. (3) The realms of the Heavenly gods, such as Indra or Sakra.

THƯỢNG THỦ: (1) Most excellent; most important (2) The position of highest seat, or the person of that position. Chief, leader, guide.

THƯƠNG (vết thương, tổn hại): (1) A wound, to receive a wound. (2) Pain, suffering--esp. mental or emotional suffering.

THƯỜNG: (1) Usual, regular, always. (2) Eternal, unchanging, constant (nitya, nityatva, saasvata). True. (3) Already, before. (4) Eternal truth (dhruva). (3) Lacking an endpoint (anisthita). (5) Always (sadaa). (6) Absolutely (atyantatas)

THƯỜNG BA- LA- MẬT: One of the "four perfections. " As "eternally abiding" it is one of the virtues of nirvaana. It is called the "perfection of constancy" because the practice of the bodhisattva includes the attainment of it.

THƯỜNG LẠC NGÃ TỊNH: (1) The four mistaken apprehensions of sentient beings about reality: that there is permanence, happiness, a true self and that there is purity. (2) The four virtues of nirvaana as taught in the Nirvaana-suutra. Nirvaana is eternal, blissful, absolute and pure. These are explained in detail by Weonhyo in his Yeolban chong'yo.

THƯỜNG QUANG (hào quang của Phật): The light that the Buddha emits continuously; the Buddha's halo or aura.

THƯỞNG (thưởng thức, đã từng (đọc là thường), tế lễ mùa Thu): (1) To taste, to prove, to experience. (2) Indication of the past tense; has, have. (3) Autumnal offering of first fruits to ancestors.

THỨ (tha lỗi): (1) The principle of reciprocity. To forgive, to show mercy, to excuse.

THỨ (thứ hai, theo thứ tự): (1) Next, the following; the second one. (2) In order; to follow in order. (2) Inferior, lower, secondary. (3) A time, a series, an interval. (4) A place; a halting place. To reach, to arrive at. (5) The astrological position of the sun and the moon.

THỨ ĐỆ (thứ tự): (krama); 'order', 'precedence'. One of the twenty-four elements not concomitant with mind in Consciousness-only theory. The provisionally established capacity of conditioned elements (dharmas) in their arising and ceasing, to follow the order of before and after in regard to cause and effect, i.e., the characteristic of elements is that their arising and cessation is not simultaneous.

THỨC (biết, phân biệt): (1) To know, be aware of, cognize, discern. (2) Consciousness, knowledge, awareness. Conscious mental function (vij~naana). The function of the six faculties perceiving the six objects. Often synonymous with Tâm and Ý . It is one of the five skandhas, and the third of the twelve aspects of conditioned origination.

THỨC BIẾN VÔ VI (chân lý đã bị khái niệm hóa. Chân lý qua cái nhìn tương đối): The 'conceptualized unconditioned'. The unconditioned true reality is only known by Buddhas. Other people, no matter how deep their understanding, have a view of reality which is created by their mistaken consciousness. In contrast to this is which is the reality of the true expression of the dharma- body of the Buddha.

THỨC UẨN = THỨC ẤM (một trong ngũ uẩn): (vij~naana-skandha). The aggregate of consciousness. One of the five skandhas. The cluster of the elements of existence that are unique as functions of consciousness. The sixth consciousness. In Abhidharmakosa theory six elements are included in this skandha, while in Consciousness-only theory, the eight "mind-king" elements comprise this cluster.

THU (THÂU) (lấy): (1) Obtain, reap, gather, collect, store. (2) Dedicate, consecrate. (3) Look composed, be contented, be centered, be settled. (4) To close, to bind, to restrain. (5) To bring to an end.

THUẬN: To follow, accord with, be obedient to, go along with, to obey, to agree.

THUẦN (không pha tạp): (1) Pure, simple. Of one color; unmixed. (2) Sincere. (3) Great, to enlarge. (4) In harmony.

THUẦN (trong sạch, không pha tạp): (1) Pure, unmixed, genuine; honest. (2) Plain. (3) Warm, deep, thick.

THUẬN CẢNH: The objects that are agreeable to oneself, thus causing delusion and affliction.

THUẦN ĐÀ (tên người): Cunda, a lay disciple of Saakyamuni who invited him to his home for what turned out to be the last meal of his life. The meat was bad, the Buddha had food poisoning and died (Nirvaana-suutra).

THUẬN NHẪN: (1) One of the "five tolerances" - Ngũ nhẫn . (2) The fourth, fifth and sixth of the ten bhuumis.

THUẬT: (1) A means, way, method. (2) Technique, skill, art, craft. (3) A plan, an artifice, trick. (4) Magic, witchcraft.

THUẬT (kể lại): To say, to narrate, to tell, to relate, to explain. To transmit, receive and pass on; to clarify, to transmit.

THUẬT KÝ= THÀNH DUY THỨC LUẬN THUẬT KÝ (tên sách): Shu-chi - An abbreviation of the title of the Ch'eng-wei-shih lun shu-chi - Thành Duy Thức Luận Thuật Ký. Ch'eng wei-shih-lun shu- chi - Thành Duy Thức Luận Thuật Ký by K'uei-chi- Khuy Cơ. 20 fasc., T 1830.43.229a-606c.

THỤ (nhận, chịu, một trong 5 uẩn): (1) To receive, get. (2) Keep, hold. (3) To endure, to suffer. (4) An indicator of the passive. (5) Sensation. (6) The skandha of sensation.

THỤ (THỌ) (trao cho, dạy): (prahinoti). Give, grant, confer, invest with, impart, teach.

THỤ DỤNG (nhận lấy và thụ dụng): (1) Reception of objects by the faculties To experience. (pratyupabhoga, upabhoga) (2) To receive and put to use. Usage. (3) To enjoy what one has. (4) An abbreviation for Thụ dụng thân, one of the bodies of the Buddha; "enjoyment body." (naka p="639")

THỤ DỤNG THÂN (thân thọ dụng): As the result of enlightenment, enjoyment of the dharma and causing others to receive this enjoyment. One of the bodies of the Buddha, synonymous with Báo thân. This usually refers to the reception of enjoyment of the dharma for oneself. The body that causes others to receive enjoyment is called Tha thụ dụng thân.

THỤ KÝ (Phật dự báo quả Phật cho đệ tử): The conferral by the Buddha of the prediction of the attainment of Buddhahood in the future (vyaakarana). The Suurangama-suutra lists four kinds of predictions. See Tứ Chủng Thụ Ký (4 loại thụ ký; Thụ ký = Thọ ký) .

THỤ TƯỞNG DIỆT VÔ- VI (cõi giới trong đó ‘Tưởng’ và ‘Thụ’ không còn): 'concentration of cessation.' refers to the samaadhi of the extinction of the first six consciousnesses. When feeling and perception are destroyed, the sixth consciousness, the mind elements, and mental function elements are also destroyed. A deep form of meditation which is one of the six unconditioned elements in Consciousness-only theory.

THỤC (chín, thuần thục): (1) Experienced, apt, mature, accustomed to. (2) Intimate, well-acquainted. (3) Cooked, prepared, manufactured, as opposed to raw. To cook. (4) Sometimes used colloquially for who? which? what? (1) The fruition of the result of karma (paaka). (2) the different kinds of rewards that come from various causes. (3) Complete, perfect. (4) Open up, cut through.

THUNG (thong thả): (1) Relaxed and at ease. (2) To intimate, hint at, suggest, allude to. (3) Suggestion, persuasion, inducement, invitation.

THÙ (loại trừ): (1) To kill, to exterminate. (2) To distinguish, to define. (3) Different, unlike. Really, very, extremely. (4) Especially, exceptionally, very, extremely.

THÙ THẮNG (tuyệt hảo, độc đáo): (1) Especially excellent (visesa, visista, praniita). (2) The most excellent among a group of things. (3) Enlightenment.

THÙ THƯỜNG = KHÁC THƯỜNG: Extraordinary.

THÙ XƯNG (cách xưng hô khác, cách gọi khác): Another name; a different name (for the same thing).

THUỘC: (1) Be attached to; be involved in, be contained by, be affiliated with. To belong to; be subject to. To entrust to. (2) To attach, to follow, to go along with. (3) Pay attention to; concentrate on. (4) Link, join, put together; be linked, be joined. (5) Class, kind, group.

THÙY (ngủ): To sleep, to doze.

THÙY (điềm lành): Auspicious marks; portents; good omens. (nimitta, puurva-nimitta)

THÙY (Treo, trao lại): (1) To suspend, hang down, droop, lower, dangle. (2) Sag, drip, trickle. (3) Leave behind, give, confer. (4) Be on the verge of; be close to. (5) To condescend; be favorable to.

THÙY MIÊN (buồn ngủ): (middha) 'drowsiness.' One of the 'undetermined (nature) elements' in the doctrine of the Fa-hsiang school. (1) The mental function of the mind to darken, or become drowsy. (2) Sleep.

THÙY MIÊN (tiềm ẩn): (1) Temperament, disposition, tendency, inclination. (2) Bad tendency, evil inclination. Especially refers to evil inclinations lying within one's mind which do not manifest in one's present behavior. The dormant, or latent capacity of defilements. The latent or dormant condition of defilements. (3) A synonym for defilement or affliction. (4) In the later writings of the Sarvaastivaada school, the term was defined with the three meanings of Tùy tăng (increasing in strength), Tùy gia(concomitant with marks) and Tùy phược (binding). They furthermore gave a number of lists of defilements, such as "six defilements," "seven defilements," etc. (anusaya) (5) In Consciousness-only theory the term refers to the defilements which lie dormant in the aalaya-vij~naana in the form of seeds or habit energies. (naka p="812c") Soothill says "Yielding to sleep, sleepiness or drowsiness, comatose. One of the klesa, or temptations; also used by the Sarvaastivaadins as an equivalent of klesa; by the Consciousness-only school as the seed of klesa."

THỦ (giữ gìn, bảo vệ): (1) Keep, preserve, maintain. (2) Guard, protect, defend. (3) Cleave to. (4) A keeper. (5) A feudal lord.

THÚ (hướng về):ẹ (1) Destination, destiny. (2) To advance quickly, to hasten to. (3) Bias, tendency. (4) Import, meaning, contents, gist, aspect, tone.

THỦ (lấy, bắt, hiểu, dính mắc): (1) Obtain, take, hold, seize, grasp, gather. (2) Cognition through the faculties of perception (anupalabdhi). (3) To grasp, comprehend,

understand. (4) Attachment. The mental function of incessant desiring and grasping (anupaadaana). (5) As 'attachment' or 'grasping,' the ninth of the twelve factors of conditioned arising. (6) An indicator of the accusative case.

THỦ (đầu, trước tiên): (1) Head, neck, hair. (2) Beginning; the first, to start; the starting point. (3) leader, chief, captain, foreman. (4) Pivot, main point, key. (5) A counter for verses. (6) To come forward; to confess guilt.

THÚ HƯỚNG (chí hướng, mục tiêu): (1) To proceed towards, become; to face one's goal. Inclination. (2) Plan, idea, device, plot, intention.

THỦ LĂNG NGHIÊM (âm của Suramgama) (một loại định): A transliteration of the Sanskrit suuramgama, 'heroic valor;' translated into Chinese as Kiện Tướng, Kiện Hạnh and Nhất Thiết Sự Cánh. A type of samaadhi which destroys all sorts of afflictions. The efficacy of this samaadhi is discussed in the Thủ Lăng Nghiêm Tam Muội kinh Suurangama-samaadhi-suutra, especially on T vol. 15, pp. 631a-b.

THỦ LĂNG NGHIÊM KINH (tên sách): Shou-leng-yen ching - The Suuramgama-suutra. The two fascicle translation done by Kumaarajiiva, is entitled - Phật Thuyết Thủ Lăng Nghiêm Tam Muội kinh (T 642.15.629-644). It is related in content to the Hua-yen Suutra, Vimalakiirti-nirdesa-suutra and the Lotus Suutra. A 10 fascicle translation was done by Pramiti - Bát Thích Mật Đế of the T'ang dynasty ; T 945.19.106b-105b, which has the full title of Đại Phật Đỉnh, Như Lai Mật Nhân, Tu Chứng Liễu Nghĩa, Chư Bồ Tát Vạn Hạnh Thủ Lăng Nghiêm kinh. However, many early Fa-hsiang scholars and modern scholars such as Mochizuki say that this version is not a translation but a text that was originally written in China.

THỦ LĂNG NGHIÊM TAM MUỘI KINH: Shou-leng-yen san-mei ching- The Suurangama-samaadhi-suutra. (T 642.15.629-644) An East Asian Mahaayaana suutra. . (incomplete).

THỦ ĐỒ MẠT NA (tên người) = TỊNH PHẠN VƯƠNG: See 85-8 Tịnh Phạn Vương.

THỦ XẢ (nắm bỏ, chọn lựa): Grasping and letting go. Choice, option.

THỦY (ban sơ, bắt đầu): (1) To begin, to start. (2) The beginning, starting point. (3) For the first time; initial.

THỦY (nước, 1 trong Tứ đại): Water, river(s), seas or oceans. One of the four gross elements.

THỦY GIÁC (giác ngộ mới bắt đầu) = BỔN GIÁC (giác ngộ có sẵn): "Initial enlightenment." The first phenomenal actualization of enlightenment in this lifetime, as contrasted to pen-chiao – Bổn giác – "original enlightenment" which is the basic Buddha-nature of sentient beings. The concepts of initial enlightenment and original enlightenment are elucidated at length in the Awakening of Mahaayaana Faith – Đại Thừa Khởi Tín Luận.

THUYÊN (giải thích đầy đủ): (1) (Furthest) extent. (2) Explain (in detail), expound, discourse upon. (3) Reveal, unveil.

THUYẾT (nói): (1) To say, to tell, explain, teach, talk, explicate, clarify, lecture. (2) Words, opinion, explanation, teaching, thesis. (II.) yue. (1) To be glad, to be happy; to like, to enjoy. (1) Explain, interpret, illustrate, teach. Relate teachings (desanaa, desita, dharma-desanaa). (2) Expression,

description, narration (apadesa). (3) Hypothesize, assume (praj~naapyate, vikalpayati, icchati). (4) To give testimony of the scriptures.

THUYẾT NHẤT THIẾT HỮU BỘ (tông phái cho rằng 'tất cả đều có'): The Sarvaastivaadin school, which was known for their belief in the inherent existence of phenomenal objects.

THUYẾT PHÁP (dạy về giáo pháp): (dhaarmii-kathaa). Exposition of the teachings (dharma). The explanation, to people, of Buddha's words and true principle of Buddhism, using various methods.

-ooOoo-

Tr TRẦM (chìm): (1) Sink, be submerged, to disappear, be lost, destroyed, weaken, decline. (3) To become quiet, still. (4) Heavy.

TRẦN (Bụi, thế gian, dơ bẩn): (1) Object (ching) (artha, visaya, gocara). (2) Material object(s). This world. (3) Impurity, pollution (rajas, paamsu). (4) Defilement, affliction (upaklesa). (5) Stain, blot, dirt, flow, shortcoming. (6) Atom; minute particle; dust mote.

TRẤN (làm cho yên): (1) To calm, quiet, still; calm down, stop. (2) To stroke, rub gently. (3) To press down, repress. (4) To ward off evil influences, to guard.

TRẦN (sắp đặt): (1) To arrange, to spread out. (2) To make a statement; to make a plea. State, relate, explain. (3) A long time. Stale, as eggs, fruit, etc. (3) Seasoned, as wine. (4) Expose. (5) Ancient Chinese state in what is now central Hunan. (6) A battle.

TRẦN CẤU (Dơ dáy, lấm lem): Objective filth; defilement (upaklesa).

TRẦN LAO (Lao nhọc, dơ bẩn): Affliction that fatigues the mind. 'Defilement.' The pollution of the mind that causes it to continue transmigrating through life and death. (2) To be defiled by affliction.

TRẦN- NA (tên người): Sanskrit Dignaaga, Pali Dinnaga. 480-540. Lived in Andhra in Southern India and was in the dharma lineage of Vasubandhu. He wrote the Nhân Minh Chánh Lý Môn Luận - Nyaayadvaratakа-saastra: "Treatise on Entering the True Principle of Causal Logic"), establishing the New School of Hetu-vidyaa. By establishing the three characteristics of cause on the nine possible combinations of like and unlike, by converting the old five-part syllogism into a three-part syllogism, he changed Buddhist logic from the analogical method to the deductive method, giving it a completely different logical basis. Also, in the field of Consciousness-only theory, he developed the theory of the three aspects of consciousness: subjective, objective and self-witnessing. Among his works are the one fascicle Quán Sở Duyên Luận, the Chưởng Trung Luận, the Vô Tướng Tư Trần Luận, and the Thủ Nhân Giả Thuyết Luận .

Dharmapaala was a later transmitter of his tradition.

TRẦN NGÔN (nói): To say, speak.

TRẦN SA (Bụi cát = Vô số) (nhiều và nhỏ nhiệm): 'Dust and sand,' i.e., 'numberless as atoms.' In T'ien-t'ai this term can refer to the trial of the bodhisattva as he faces the vast amount of detail in knowledge and operation required for his task of saving sentient beings.

TRẦN SA HOẶC (Những nhầm lẫn nhỏ nhiệm và vô số): The lack of ability to correctly discern the true nature of the numberless phenomena of the world. A term coined by Chih-i. (naka p="799b-c")

TRẦN TRUNG CÁCH NGOẠI (Thế gian và xuất thế gian) : Mundane and transmundane.

TRẮC (đo): To know by calculation. To measure, gauge, fathom.

TRẮC LƯỢNG (đo lường): To fathom, to measure, to estimate.

TRẮC ĐỘ (đo lường): To conjecture, to surmise, infer, guess, suppose, speculate, fathom.

TRĂN (đến): (1) The utmost, the highest. To reach to . (2) To collect; many.

TRAI (chay): (1) [zhai, chae, sai] Abstention from food and drink as ritual purification; esp. for mourning purposes. (2) To restrain oneself; to fast, cleanse, purify. (3) A room; a house. (4) A study- room. (1) Abstain, refrain, eschew. To observe the precepts; maintain moral discipline. (uposadha, posadha). (2) A general term for Indian religious ceremonies. (3) To repent of one's crimes, to purify one's words, thoughts and actions. (4) For Buddhist monks and nuns, the noon meal; pre-lunch, lunch. (5) The meal taken at Buddhist ceremonies.

TRAI PHÁP (Phép ăn chay): (1) (uposadha) Maintenance of moral discipline. (2) The decision (in Buddhist monastic practice) not to eat again after the noon meal. (3) To fix one's appearance neatly.

TRẠCH (chọn): (1) To select (the good part); to choose; to pick out – Tuyển. (2) To differentiate, to discriminate – Sai. (3) Insight, discernment, analytical power. (4) The power of discrimination.

TRẠCH (nhà): (1) Home, house, abode. (2) aalayavij~naana. (3) To decide.

TRẠCH DIỆT (diệt sự sai lầm do phán đoán đúng): (pratisa.mkhyaa-nirodha). The annihilation of defilements through the power of analysis, by the practice of analytical meditation (pratisa.mkhyaa, praj~naa-visesa).

TRẠCH DIỆT VÔ VI (cảnh giới sau khi diệt mọi sai lầm do vô minh): In Consciousness-only theory, one of the unconditioned elements (dharmas). The destruction of defilements through the wisdom of awakening, refers to the proper discrimination of all dharmas through untainted wisdom. When the defilements are cut off by the wisdom of awakening, they never re-arise. "Nirvaana."

TRẠM (sâu, an tĩnh, trong): (1) To fill, be filled (to the brim). (2) Peacefulness, settledness. (3) Warmly, cordially. (4) Deep.

TRẠM NHIÊN (an tĩnh; tên người: Tổ thứ 6 của tông Thiên Thai ở Trung Hoa): (1) As if filled to the brim with water. (2) Still, quiet. (3) Deep. (4) (pn) Chan-jan (711-782). The sixth patriarch of the T'ien-t'ai sect in China.

TRẠO CỬ (không yên, chỉ về trạng thái tâm lý khi ngồi thiền): (auddhatya). 'restlessness', 'unsettledness.' One of the great defilement dharmas listed in the A Tỳ Đạt Ma Câu Xá Luận - Abhidharmakosa-bhaasya and one of the twenty secondary defilement elements - Tùy phiền não in the doctrine of the Fa-hsiang school. The lack of stillness of the mind due to projection into the past or future. The flightiness of the mind. The inability to focus the mind in calm abiding meditation.(naka p="755")

TRANG (trang điểm, một nông trại, chững chạc) = Trang Tử: (1) Strong, able-bodied, healthy. (2) Fertile, flourishing. (3) Adorned; dressed up; to dress. (4) A small village or farm. (5) Sedate, serious, respectful, grace; correct in conduct. (6) A shop; place of business. (7) A reference to Chuang-tzu .

TRANG NGHIÊM: (1) Sublime, impressive, magnificent, majestic. (2) To establish, set up. Brightness, splendor. Adornment, decoration, ornamentation.

TRANG TỬ (tên người): Chuang-tzu - A famous Chinese sage and philosopher (369-286 B.) who is regarded to be a transmitter, as well as a major innovator of the Taoist teachings of Lao-tzu. He is the

reputed author a work by the same name. His philosophy is characterized by an emphasis on naturalness in one's life and actions and tongue-in-cheek criticism of unchecked intellectuality. Intellectual historians generally attribute a significant amount of Lao-Chuang thought to the development of Ch'an Buddhism.

TRANH (cãi): To quarrel, dispute, argue, remonstrate.

TRÀ TỲ (hỏa thiêu): Cremation of a corpse, especially of a Buddhist monk or nun. (2) The death of a Buddhist monk or nun. The reason that the first character has an unusual pronunciation is because this word was originally written with the characters Trà Tỳ, which is a transliteration of the Pali jhaapeti.

TRÁ (giả dối): To lie, deceive. Falsehood, deception, fake.

TRÁCH (làm cho tròn, trách mắng): (1) To upbraid; to correct. (2) To demand, to ask from; To punish. (2) Duty, responsibility. To lay charge upon.

TRẢM ĐINH TIỆT THIẾT (chém đinh chặt sắt): dứt khoát, dũng mãnh đối với phiền não:" Lit. "To cut through nails and steel." The sharp words, wisdom or attitude that cuts away delusion and affliction.

TRỆ (đọng, vướng): (1) Stagnate, be stagnant; be obstructed, clogged, choked. Be stopped, flow poorly. (2) Grow stiff, get tight. Not relaxed.

TRỆ NGẠI = TRỞ NGẠI: Obstruction, hindrance.

TRÌ: (1) Late; slow, go slowly. Leisurely. (2) Be late, to delay, tardy. (3) To wait; to look for.

TRÍ (1. Nổi tiếng, 2. Dính mắc, 3. Đạt thành) = TRỨ = TRƯỚC: (1) Nổi tiếng: To make known, to express, clarify; especially in writing. Conspicuous, salient, pronounced, notable. (2) Dính mắc: Attachment. (3) Đạt thành: The attainment of an objective.

TRI (biết): (1) To know, to realize, to understand, to be aware of. To recall, to see. (2) To inform, to let know. (3) Knowledge, awareness, consciousness. Wisdom.

TRÌ (giữ, nhớ, nắm): (1) Verify, validate, confirm; judge, decide. (2) Memorize, remember. (3) Realm, world. (4) Keep, preserve, maintain. (5) To learn and retain exactly. (6) Basis.

TRÍ (khiến cho, cho đến, tột cùng): (1) To cause, to bring about; to result in. (2) To retire, to resign. (3) To extend to, to apply to. (4) To send, to convey, to transmit. (5) Ultimate, exhaustive, final.

TRÍ (để, đặt): (1) To place, put, allow, grant. (2) To stop. To keep, retain, install.

TRÍ (trí huệ): (1) Wisdom; the function of the intellect. (dhii, buddhi, abhij~naa, mati) Intelligence. (2) A wise person. (3) Understanding, knowledge (j~naana). (4) Satori, intuitive wisdom, intuitive knowledge. The non-discriminating knowledge of the Consciousness-only school. The intuitive knowledge which recognizes that all things have no real substantiality. (5) That which permeates and functions both as original knowing and discriminated knowing.

TRÍ CHÂU (tên người): Chih-chou (668-723) A teacher of the lineage of the Fa-hsiang in China. He is considered as either the third or fourth patriarch of the sect depending upon whether Hsu"an-tsang is considered to be the first. He wrote the Ch'eng wei-shih lun yen-mi. His Yen-mi, K'uei-chi's Shu-yao and Shu-chi and Hui-chao's Liao-i-teng are considered basic reading for the student of Consciousness- only.

TRÍ DỤNG (tác dụng của trí huệ): The function of wisdom.

TRÍ DUYÊN DIỆT = TRẠCH DIỆT (do trí huệ phân tích mà diệt trừ sai lầm): Cessation (nirvaana) attained by the full understanding of dependent origination. Equivalent in meaning to tse-mieh . "Extinction by analysis."

TRÍ GIẢ (một bậc có trí huệ): A learned person, a worthy, a scholar (pandita).

TRÍ GIẢ (tên người, vị lập ra tông Thiên Thai): Chih-i(538-597). Fourth patriarch (de-facto founder) of the T'ien-t'ai sect in China. Chih-i is famous for being the first in the history of Chinese Buddhism to elaborate a complete, critical and systematic classification of the Buddhist teachings, in order to explain the seemingly contradictory doctrines of Buddhism. He developed the practice of chih-kuan – Chỉ quán meditation. Among his many important works are the Ma- ha Chỉ- quán (T 1911) and the Lục diệu pháp môn (T 1917).

TRI GIÁC (nhận biết): Guess, infer, imagine, speculate (mistakenly). Discrimination, thought (tarka).

TRÌ GIỚI (giữ giới): Giới (siila). 'observing precepts', 'morality.' One of the 'six perfections'.

TRÍ HUỆ: (praj~naa): 'wisdom.' One of the 'six perfections'.

TRI KHÁCH (tu sĩ lo về tiếp khách): The job in the monastery of receiving guests. The fourth level of the six supervisory positions.

TRI KIẾN (thấy biết): (j~naana-darsana). (1) Seeing with wisdom. An understanding based on knowledge. (2) The understanding of knowing phenomena through having awakened to them. (3) 'one perfected in wisdom and action', one of the ten epithets of the Buddha. (4) Wisdom and insight; knowledge and views.

TRÌ KINH (đọc thường xuyên một quyển kinh hay một bộ kinh): (1) The practice of continuous chanting of suutra text. (2) A suutra book that is used for the purpose of chanting.

TRÍ LUẬN = ĐẠI TRÍ ĐỘ LUẬN = TRÍ LUẬN: Chih-lun - An abbreviation for Đại Trí Độ Luận (T 1509).

TRÍ ĐẠT (tên người): Chidatsu, a Japanese monk of the Hossou sect. His dates of birth and death, family name and residence are uncertain. He went to China, together with Chitsuu and studied Consciousness-only with Hsu"an-tsang. After returning to Japan, he lived at Gangoji and taught the doctrine of the Hossou school.

TRÍ NGẠI = TRI CHƯỚNG = SỞ TRI CHƯỚNG (chướng ngại do kiến thức): The 'hindrance of wisdom.' The more subtle of the Two Hindrances to Buddhahood, the less subtle being the hindrance of defilements. "Hindrance" in this context is more commonly written with the ideograph Chướng.

TRÍ NGHIỄM (tên người): (602-668) The second patriarch of the official Chinese Hua-yen lineage.

TRÍ ĐỘ LUẬN (tên sách): See Đại Trí Độ Luận .

TRÌ ĐỘN: Slow, sluggish, inert, dull.

TRÌ PHẠM (giữ và phạm [giới]): To keep the precepts and break the precepts.

TRÍ PHỤNG (tên người): Chihou- The third transmitter of the Fa-hsiang sect to Japan. He went to China fifty-one years after Doshiyo, together with two other monks. Since Hsu"an-tsang and K'uei-chi were already dead, he studied with the patriarch Chi-chou . After returning to Japan, he taught the doctrines of Consciousness-only to Giin.

TRÍ QUANG (sáng suốt của trí huệ): The light of wisdom.

TRÍ THỂ (thể tính của trí huệ, bản chất của trí huệ): The essence of wisdom. Wisdom as such; wisdom in itself.

TRÍ THÔNG (tên người): Chitsuu - A Japanese monk of the Hossou sect. In 657,in accord with an imperial decree, he went together with Chidatsu , taking a Korean boat to China. He studied with Hsu"an-tsang, learning the Fa-hsiang doctrine. Upon returning to Japan, he taught as the second line of transmission of the Hossou sect in Japan. Subsequently, he founded Kannonji in Izumi (Osaka) and lived there.

TRI THỨC (hiểu biết): (1) Consciousness, awareness. (2) The content of what is known; knowledge, information. (3) An eminent monk. A Buddhist teacher. An exemplary practitioner with whom one is intimate. (4) A friend, an acquaintance.

TRÍ TƯỚNG (phân biệt): (1) The luminosity of Buddhahood. (2) In the Awakening of Faith, one of the "six coarse marks," the "Mark of Awareness." The function of awareness which leads to discernment of purity and impurity, giving rise to like and dislike.

TRÍCH (khiển trách): (1) Condemn, blame, censure, charge, accuse, criticize. (2) To err, to commit a crime.

TRIỂN (mở rộng): " (1) Expand, stretch out, open, unroll, extend. (2) To tell, relate, draw out, explain. (3) To link, join, put together.

TRIỀN (ràng buộc): (1) Catch, capture, seize. (2) That which ensnares; the activity of defilement; trapped by bad habits.

TRIỂN CHUYỂN (do đó mà, luân chuyển, .v.v.): (1) In order, in sequence. Mutually, reciprocally. (2) One after the other, continuously; to follow in sequence. (3) Indirectly. (4) To roll; go round and round. (5) Inheritance; conferring of priestly vows. (6) To roll; rolling. To turn something over in one's mind.

TRIỂN SỰ ĐẦU CƠ (khai triển sự việc theo căn cơ, tầm hiểu): To reveal the understanding of one's own phenomenal situation to that the true teacher can adapt to one's level and teach them appropriately.

TRIỆU (điềm báo, triệu chứng, triệu): (1) Sign, omen, indication, portent, symptom. (2) Show signs, show symptoms. (3) Trillion, billion.

TRIỆU CÔNG = TĂNG TRIỆU: Chao-k'ung . See Tăng Triệu

TRINH (chính chuyên): (1) Right, correct, exact, true ; unchanging. (2) To divine, to assess, determine. (3) The bottom three lines of an I-Ching hexagram ["inner trigram"].

TRÌNH- ĐẠO- TRUYỀN (tên người): Jeong Tojeon(Sambong ; 1342-1398). A major opponent of Buddhism at the end of the Goryeo period. He was a student of Chu-hsi thought and made Ch'eng-Chu Neo-Confucian philosophy the basis of his anti-Buddhist polemic, criticizing Buddhism as being nihilistic and antinomian.

TRỊ (cai quản, xử trí): ŽÇ (1) To govern, to rule, to manage, to control, to direct, to regulate, to put in order. (2) The state or condition of peace and order (in a country). To be at peace, to calm down, be settled. (3) To heal, to cure, to nurture. (4) To quell, subdue, punish. (5) To quell afflictions through religious practice.

TRỊ (gặp): (1) To meet. To meet and revere the Buddha. (2) To value.

TRỊ ĐỊA TRỤ (Trụ thứ 2 trong 10 Trụ): The second of the "ten abidings" in the fifty-two stage path of the bodhisattva. The "abiding of nurturing." The stage of always practicing the view of emptiness, and clearing and nurturing the mind-ground.

TRỢ (giúp): An aid. To aid, help, assist, benefit, bless.

TRỢ PHÁT (giúp phát triển ra): (1) To explain the teachings, aiding and uplifting peoples practice. (2) In general, aiding and uplifting.

TRỰC (thẳng): (1) Straight, correct, not crooked. (2) To fix, to straighten. To stretch out. (3) To meet, to hit, to face to, to apply to. (4) Only, however, but.

TRỌC = TRƯỢC (dơ, xấu xa): (1) Muddy, turbid, impure, unclear. Dirt, pollution, filth. Soiled, stained, dirty. (2) Stupid, corrupt.

TRỰC HẠ (ngay đây): Directly, immediately, right here, just like that.

TRỌNG (nặng): (1) Heavy, solid, grave, deep. (2) To place value on, to treat with respect. (3) A burden, baggage. (4) To pile up; again, over, repeat(edly). (1) A serious crime; a crime that causes one to fall into hell. (2) To honor, respect, esteem, prize. (3) To repeat, again. (4) A counter for things piled up (i.e.,4 levels, etc.) (5) To be bound by defilement. (6) Heavy, important, weighty.

TRỪ: (1) To remove, take out. (2) to do away with, get rid of, to clear away, cleanse. (3) to govern, to fix.

TRỪ DIỆT: To get rid of; quell, remove and destroy (apagama, prasamana).

TRƯỢNG LỤC: An abbreviation of ; '16 feet.' The standard height of the transformation-body Buddha Hóa thân, which is twice the height of an ordinary man.

TRỪNG (trở nên trong, bóng): Clear. To become clear, to clarify. To settle.

TRỪNG TĨNH (làm cho yên tĩnh, yên tĩnh): (1) Clarify, purify. (2) 'faith', in the sense of an attitude of serenity towards the environment.

TRƯỜNG (dài), TRƯỞNG (lớn): (1) Long, (of space or time) (2) Excellent, great. (3) To grow, to increase. (4) Old, senior. To show respect for age.

TRƯỜNG (ruột): (1) The intestines. (2) Feelings, emotions.

TRƯỜNG DẠ (đêm dài): A long time (of abiding in ignorance).

TRƯỜNG HÀ (sông dài): A long river such as the Ganges or Yangtze.

TRƯỜNG HÀNG (thể văn xuôi trong kinh Phật) [1] TRÙNG TỤNG (thể văn vần): (cuurnika). The prose sentences of the treatises and suutras of Buddhism. In contrast to the verse .

TRƯỜNG QUỲ (quỳ thẳng): To kneel down for a long time. To kneel supported by the toes of both feet.

TRƯỚC (dính mắc, mặc): (1) To wear, to put on. (2) To attach, to arrive to (at).

TRƯỚNG (lo buồn): (1) Grudge, resentment; hold a resentment. (2) To hurt, inflict pain.

TRỞ (ngăn): (1) Separate from (2) Prevent, stop. Obstruct, impede, deter, resist. (3) To worry about. (4) To doubt. (1) Corner, nook, bend, turn. (2) A hill, a knoll, a slope. (3) The foot, bottom, base of a hill. (4) A river bank; a shore. (5) Flatter, adulate, brown-nose. (6) Turn, bend. (7) Lean on, depend on. (8) A negative reply. (9) Transliteration of Sanskrit and Pail a sound.

TRỨ NGỮ = HẠ NGỮ: ý kiến về một công án (thường là một câu ngắn): In Ch'an Buddhism, a criticism or critique, especially of a k'ung-an, ancient teaching, or verse, wherein one adds one's own comment. Also called Hạ Ngữ. (naka p="619d")

TRỤ (ở, dừng): 'Abiding'. (1) Stay, stop (viharati); abide (upasthita, tisthati); settle. (2) Live, reside, inhabit. (3) Exist (pravrtti). (4) Live peaceably. (5) To dwell on some object; to attach to. (6) Attachment, delusion. (7) Continuation. (8) To stay in a womb (sthiti). (9) Continued existence (of the universe). (10) One of the three (or four) marks of conditioned existence. The principle of continuance. (11) One of the conditioned elements not concomitant with mind in the theory of Consciousness-only. (12) Eternal abiding. (13) In Ch'an language, it is often combined with a verb to strengthen the verb's meaning.

TRỤ PHIỀN NÃO: The (four) abiding defilements taught in the Sriimaalaa-suutra: (1) the abiding defilement of arbitrariness - Kiến- nhất- xứ trụ- trì; (2) the abiding defilement of attachment to desire - Dục- ái trụ- trì ;(3) the abiding defilement of attachment to form Sắc- ái trụ trì; (4) the abiding defilement of attachment to existence-Hữu ái trụ trì . These defilements are the basis for the countless "arisen defilements" - Khởi phiền não . See T. vol. 12, p. 220a.

TRỤ TRÌ (trông coi, ở): (1) To maintain, hold firmly to. Especially "preserve the teachings". (2) Dwelling, abode. Position, standpoint, viewpoint, basis. Buddhahood (adhisthaana). (3) Same as Gia trì. (4) To maintain equanimity unfailingly. (5) One who dwells in a monastery and cleaves to the Buddha-dharma. A superintendent monk. To act as supervisor and teacher of a monastery. (6) In the phrase Như- hà trụ- trì it means "What is the conditions (method)... (7) To depend on; a base, a rule. It is defined as dependence on the Buddha, who confers his strength on all and upholds them.

TRỤ TRÌ (nhận lấy và tuân theo): (1) To receive and remember the teachings. (dhaarayati, dhaarana). (2) To receive and wear one's clothing according to the proper ritual form.

TRỤC (đuổi): (1) To chase after, to follow, pursue. (2) In order, in succession, one by one. (3) Drive away, repel, expel. (4) To run; to round up. (5) According to. (6) Accomplish, attain.

TRỤC (trục xe): (1) Axis, axle, spindle, shaft. (2) A roller for a scroll.

TRỤC NGỮ DỊCH (dịch theo chữ): A literal, word for word translation.

TRỤC VẬT VI KỶ TRỤC KỶ VI VẬT (đuổi theo sự vật mà cho đó là mình hoặc đuổi theo chính mình mà cho đó là sự vật): Since oneself and all things are not different, when one pursues things s/he finds the self; when s/he pursues the self s/he finds things.

TRUNG: (1) Center, middle(chính giữa) . (2) In, inside, within, internal (bên trong) . (3) Among (trong số) . (4) In East Asian philosophy, the "middle way" Trung Đạo," referring to the avoidance of extremes in thought or emotion. Thus, the correct way. (5) To be, or to become "centered," physically, mentally and/or emotionally (tập trung) .

TRUNG BIÊN LUẬN: See prior Trung Biên Phân Biệt Luận .

TRUNG BIÊN PHÂN BIỆT LUẬN (tên sách): Also known as Trung Biên Luận and Biện Trung Biên Luận - the Madhyaanta-vibhaaga. A seminal Consciousness-only text that is the joint effort of Vô Trước - Asanga and Thế Thân - Vasubandhu . (1) Three fascicle translation by Huyền Trang - Hsu"an- tsang (T 1600.31.464-477). (2) Two fascicle translation by Paramaartha (T 1599.31.451-463)

TRUNG LUẬN (tên sách): The Madhyamaka-saastra; 4 fasc., attributed to (Long Thọ)Naagaarjuna; T. vol 30. Naagaarjuna's Trung Quán Luận -Madhyamaka-kaarikaas is appended with notes by Thanh Mục -Pingala . Kumaarajiiva translated it in 409, adding his own comments. This is the basic text for the study of Maadhyamika thought. The text opposed rigid categories of existence -Giả and non- existence -Không, and denied the two extremes of arising and non-arising.

TRUNG ĐẠO: - The 'middle way,' a common term for the Buddhist path. In the earlier Pali literature it refers to a path that avoids the extremes of asceticism and self-satisfaction. Later, during the development of Mahaayaana Buddhism, especially as taught by Naagaarjuna and others, it refers to the cultivation of the enlightened mindfulness which is not trapped in the extremes of nihilism or eternalism, or being and non-being.

TRUNG ĐẠO GIÁO (Giai đoạn giáo hóa về Trung Đạo): During the "third period" of the Buddha's teaching (according to the Fa-hsiang sect), the teaching of emptiness of the second period, and the teaching of the first period on existence are stopped in favor of the explanation of "neither emptiness nor existence" (Sandhinirmocana-suutra).

TRUNG QUÁN LUẬN (tên sách): See (Trung Luận)

TRÙNG (côn trùng, sâu bọ): (1) Bug, insect, worm, snake. Those animals which are outside the categories of human, mammal, birds and fish. (2) An insect or snake bite.

TRÚC LÂM TINH XÁ (tu viện đầu tiên của Đức Phật): Venuvana-vihaara. The first Buddhist temple, erected in Raajagraha in the state of Magadha under the auspices of the king Bimbisaara – Tần- Bà- Sa- La (P'in-p'o-sha-lo). One of the five major temples of early Indian Buddhism.

TRÚC ĐA = ĐẠT- MA- CẤP- ĐA: . See Đạt Ma Cấp Đa

TRÚC PHÁP HỘŽ(tên người): (239-316) Dharmarak.sa. The most significant Chinese-scripture translator prior to Kumaarajiiva. His name is also transliterated into Chinese as – Đàm Ma La Sát. He worked at various sites in China, among them Chang-an and Loyang. He translated over 150 seminal Hiinayaana and Mahaayaana works, among which are the early translations of the Lotus Suutra and Dasabhuumika-suutra.

TRUY (đuổi): (1) To chase. To follow, pursue, overtake. (2) Escort, go back. (3) To trace out, follow to the source; seek for. (4) To reflect on; to look back upon. Introspective. (5) To press for payment; to extort; to annoy.

TRUY (xe chở đồ đạc): A cart, a wagon, a van.

TRUY HỐI (hối hận về chuyện cũ): (kaukrtya). Remorse, regret.

TRUY TRỌNG (hành lý đi xa): The baggage carried by someone who is on a trip.

TRUYỀN (TRUYỆN) (trao lại, dạy, câu chuyện ghi lại): (1) To transmit, to relay, to send. To propagate, to preach. (2) To hand down, to perpetuate. (3) To summon; to transmit verbally; to interpret. (4) A record, a chronicle.

-ooOoo-

U Ư (ở, của, nơi, do) : (1) At, in, on, from, to, by, than. (2) To be (in a certain place). (3) With reference to, of, as for, as to. (4) Because of. (5) Like, as if. (6) Sometimes, in the middle of a sentence, it is an auxiliary word with little meaning.

ƯỚC (hiệp, giao ước) : (1) An agreement, a promise, a pact, an alliance, a treaty. (2) To promise, contract, agree to, to bind. (3) To be in dire circumstances; to be in poverty. To be frugal, sparing, concise, restrained; to be cautious. (4) About, nearly, approximately. (5) About, concerning. Concerning ...; seen from such-and-such a standpoint (aavasthika). Seen from such-and-such a perspective; seen from the standpoint of ... (6) Shorten, contract, shrink, compress.

ƯỚC GIÁO (căn cứ theo giáo lý) : Seeing from the viewpoint of teaching

ƯU (giỏi, hơn) : (1) Elegance. (2) An actor. (3) Easy, mild, quiet. (4) To surpass, excel, be superior. (5) Transliteration of Sanskrit/Pali u sound.

ƯU- BÀ- DI (cận sự nữ) : A transliteration of the Sanskrit upaasikaa. A female lay disciple.

ƯU- BÀ- LI (tên người) : A transliteration of the Sanskrit Upaali. One of the ten principal disciples of Saakyamuni, known for his firm observance of the precepts (giữ giới).

ƯU- BÀ- TẮC (cận sự nam) : A transliteration of the Sanskrit. A male lay disciple. The Sanskrit term was used by various sects in India, and was borrowed into Buddhism.

ƯU LIỆT (hơn kém, giỏi dở) : Superior and inferior, excellent and poor.

ƯU- TẤT- XOA (buông xả) : A transliteration of the Sanskrit upek.sa, translated in Chinese as Xá or Xả, meaning "detachment from all extremes."

ỨC (một con số) : (1) 100,000,000; a large amount. (2) To count, to calculate; to figure.

ỨC (đè nén, ban đầu, tuy thế) : (1) Stop, check, curb, restrain, suppress, put down, control. govern, master. (2) Now, well, to begin with..., in the first place... (3) But, still, and yet, nevertheless.

ỨC (nhớ) : (1) To think. (2) To remember. (3) To concentrate the mind on a single object without forgetting or losing it. (naka p="133")

ỨC DƯƠNG GIÁO (giai đoạn giáo hóa thứ ba của Đức Phật) : The "modulated teaching." The third of the five of Saakyamuni's teaching periods, according to Hui-kuan.

ỨC NIỆM (nhớ nhung) : (1) To remember, to memorize, recall. The mental function of recalling the past. (2) The continual remembrance of the virtues of Amitaabha Buddha, or remembrance of his vows. (3) To recite the name of Amitaabha Buddha.

ỨNG (đáp lại, hòa theo, ứng thân) : (1) Not different from ... (2) Concomitant with, bound to. To answer, reply to, respond to; accept, obey, comply with, accede to; meet, supply. In proportion, to; in obedience to. (3) The manifestation of the buddha-body in response to the mind of sentient beings Ứng Thân(ying-shen). (4) The manifestation of a body by an enlightening being. (5) In Buddhist logic, a technical term referring to a case where one's proposition proves to be wrong-"mistaken logic." (prasajyate, prasanga). (6) An abbreviation of , a Chinese term for arhat. (7) In the act of; on the point of.

ỨNG BÁO = BÁO ỨNG (nghiệp quả) : Retribution. Karmic reward.

ỨNG CHÂN (tên người) : Ying-chen . A T'ang dynasty Ch'an monk who was an early teacher of Yang-shan Hui-chi - Ngưỡng Sơn Huệ Tịch (Yang-shan Hui-chi).

ỨNG HIỆN (ra đời) : The manifestation of a body by a buddha or a bodhisattva according to the mental condition of sentient beings. Manifestation according to the situation.

ỨNG HÓA : (1) The manifestation of a body by a buddha or bodhisattva concomitant with the respective capacities of sentient beings in order to save them (nirmita). (2) The activity of saving sentient beings.

ỨNG LÝ VIÊN THỰC TÔNG (tông phái) (tông "phù hợp chơn lý") : One of the terms used by the Fa- hsiang school to describe itself. So-named because the school claims to respond to all doctrinal problems with correct theoretical reasoning.

ỨNG QUẢ (quả vị La hán) : The result of practice in attaining the level arhat.

ỨNG TÁC = ỨNG HÓA = THỊ HIỆN (ra đời để giáo hóa chúng sanh) : The manifestation of a body by a Buddha or a bodhisattva for the purpose of teaching sentient beings. Synonymous with Ứng Hóa.

ỨNG THÂN (một trong ba thân của Phật) = HÓA THÂN = ỨNG HÓA THÂN : (nirmaana-kaaya). The body manifested by a Buddha or bodhisattva according to the various capacities of sentient beings. The buddha-body that is unlimited in its capacity to save sentient beings. Also known in some schools as the "transformation body" or the "transformation-response body." It is one of the three bodies of the Buddha , and when the transformation-response body is distinguished into transformation body and response body, it becomes one of the four bodies. (1) A body that the Buddha manifests in order to teach sentient beings, which transforms according to the object of the teaching. (2) The buddha-body that is received as a reward for past practices, namely, the "reward-body ." (3) The body that receives impressions from the discriminating consciousness and is manifested according to the minds of worldlings and practitioners of the two vehicles.

ỨNG TÍCH = THỊ HIỆN (ra đời độ sanh) : A transformation-body manifest in response to the various temperaments of sentient beings.

U (tối, ẩn, chết) : (1) Obscure, obscured. (2) Dark, gloomy. (3) Secret, subtle, abstruse. (4) Death, the spirit of the dead.

U THÂM (sâu xa) : 'Mysterious and deep.'

U TRÍ (nghĩa sâu xa) : Subtle. Sublime meaning.

UẨN = ẤM (một trong 5 yếu tố tạo ra tất cả) : (1) skandha. Something accumulated; or, something differentiated. The constitutional element (aggregates) of human existence. Looking at human existence from five aspects, the five skandhas are posited. See Ngũ Uẩn . (2) To gather, to hoard, collect, bring together.

UẨN XỨ GIỚI TAM KHOA (ba khoa Uẩn, Xứ và Giới) : sanka -The division of all elements present in sentient beings into the three categories of the five skandhas, twelve loci, and eighteen realms.

UẾ (cỏ xấu, dơ) : (1) A growth of weeds. (2) To defile, stain, pollute. (3) Dirty, unclean, polluted. (4) The world of defilement.

UẾ THỔ (cõi dơ) [1] TỊNH THỔ : (1) This world; the defiled world, secular world. (2) The three realms, six destinies, etc., as contrasted to the Pure Land .

ÚY (sợ) : (1) To be afraid; to be in awe of; to dread. To be apprehensive. To dislike, to hate.

UY (quyền thế, oai) : (1) Power, authority, influence. Severe, stern, majestic, awe-inspiring. (2) Awe, pomp, to overawe.

UY NGHI (dáng vẻ, oai nghiêm) : Dignity (of demeanor); majesty; a sense of decorum.

UY ĐỨC TỰ TẠI (tên một vị Bồ tát trong kinh Viên Giác) : 'Superb Power,' 'Superb Influence'; one of the twelve bodhisattvas of the Suutra of Perfect Enlightenment- Kinh Viên Giác . Taishou vol. 17 842.

UYÊN (vực, sâu xa) : (1) A deep pond. An abyss. (2) Deep, still, silent. (3) A disciple of Confucius.

UYỂN NHIÊN (rõ ràng) : Just, like, as; just as; as if; as though; as it were; so to speak.

-ooOoo-

V VẬN (số mệnh, mang đi, 1 chu kỳ): (1) To transport, carry, convey. (2) Revolve, turn around. (3) A revolution or turn of fate. (4) Fate, luck, destiny . (5) A circuit or period of time.

VÂN BỐ (mây giăng) : To spread out like clouds in the sky.

VÂN HÀ (Cớ sao, vì sao, tại sao?) : Why is it? Why (what) do you think? (katham-krtvaa). This form is usually used by a person of higher status directing a question at a person of lower status.

VÂN VÂN (Vân vân) : (1) And so forth... (2) Marks the end of a citation.

VẬT (đồ vật, động vật...) : (1) A thing; things and affairs of the world; things in general; things outside of oneself; others. (2) Living creatures. (3) Goods. (4) All beings, sentient beings, people of the world (jagat). Body, substance, essence. However, wu generally refers to objectively perceived experiential things and situations (vastu), rather than to a subject or essence. (5) Self-nature, original nature. (6) That which truly exists in the objective world. (7) The original principle in Saamkhya philosophy (tattva).

VẬT NGOẠI (ngoài vật chất) : The absolute realm, which transcends the world of individual existence. (naka p="1368") HPC 7.123a22 .

VĂN (nghe) : (1) To hear, to listen; to have heard about; be informed. (2) To make known to, to state; notoriety. (3) To smell.

VĂN (văn chương, tao nhã) : (1) Literature, literary accomplishments, polite studies. (2) Literary text, production, composition, sentence, style; letters. (3) Elegant, refined; decoration. (4) Design, figure of speech; form, figure, shape.

VĂN DANH (nghe tên), đặc biệt là được nghe danh hiệu của Đức A Di Đà : To hear about a Buddha, especially Amitaabha Buddha. (naka p="1372") .

VĂN DANH KIẾN PHẬT NGUYỆN (nguyện thứ 45 trong 48 Đại nguyện) : The promise that one will hear the Buddha's name and see his form. The forty-fifth of the forty-eight vows of Amitaabha Buddha. (naka p="1372") .

VĂN THÂN (từ của tông Duy Thức) : The 'gathering of syllables'. One of the twenty-four elements 'not associated with mind' in the theory of the Consciousness-only school. Two or more syllables assembled together.

VĂN THÙ (tên một vị Bồ tát) : a bodhisattva who represents the wisdom and realization of all buddhas, as contrasted with Samantabhadra who represents meditation and practice. He is the left-hand attendant of Saakyamuni Buddha, and is often portrayed mounted on a lion.

VẠN (10.000) : Ten thousand; myriad, all. A vast number.

VẠN (một diện tích lớn) : (1) A vast area. One is about 15 acres, therefore, literally 150,000 acres. (2) To travel on water continuously without end.

VÃNG (đi qua, đã qua, đã xảy ra) : (1) To go, to advance, go towards, to depart, to pass; to pass away. (2) Formerly, past, gone.

VÃNG PHỤC (qua lại, tới lui) : Going and returning; question and answer.

VÃNG SINH (tái sinh ở thế khác [tốt đẹp hơn] hoặc tái sinh sang thế giới Cực lạc) : (1) To die. (2) To be reborn, reincarnated. (3) To be reborn in hell. (4) To be reborn in a heaven, or in the Pure Land. (5) To be reborn in Amitaabha's Pure Land as a result of mindfulness of him.

VÃNG VÃNG (luôn luôn) : Always, constantly, occasionally.

VI: (1) Different, to differ. To depart from, be removed from. (2) To err, to make a mistake, to be wrong. Mistake, error.

VI (làm, là) : (1) To do, to act, to undertake. (2) To become, turn into. (3) To control, to manipulate, to handle. (4) For the purpose of. (5) To take as, to regard as. (6) To interfere; to deceive. (1) That which is created or conditioned--karma, karmic.

VI CẢNH : The things in the external world that are disagreeable to oneself; disagreeable objects.

VI CỰ : Refuse, reject, rebuff.

VI THUẬN: Agreeable and disagreeable (objects). Those things which are sensed as either pleasurable or painful.

VIỄN: (1) Distant, in time or space. Remote, far-reaching. (2) To regard as distant. (3) To keep away from. To send away. To keep at a distance.

VIỆN = TỰ VIỆN : (1) A walled-in, separately enclosed building, usually on the temple grounds. Also a general name for a Buddhist temple.

VIỄN LY: (parivarjana, praviveka). (1) Be distantly separated. Keep away, keep at a distance, shun. Separated. Remove, take away (viveka, apagama, varjana, varjita). (2) Not doing afflicted actions (akurvan). (3) Excel, surpass, extricate, get out of. (4) To cut off, or transcend the attachment to the manifest world and/or the causes of such attachment. Not mixing with worldly defilements. (asa.msarga, praavivekya, apagata). (5) To distance oneself from people. (6) To break off, destroy (prahaana). (7) To drive away, repel; escape, flee, be freed. (8) In Buddhist logic, a negative expression of the non-existence of a certain quality.

VIẾT (nói) : (1) To say, to speak. It is said. (2) Reason, pretext. (3) To be pleased to say.

VIỆT (vượt) : : (1) To transcend, to cross over, go beyond. (2) To go away, leave, run away, escape; separate from, make distance between. (3) Drop, lose, miss. (4) To

ascend, to reach to. (4) The name of an ancient kingdom (the Yu"eh).

VINH (vinh quang, vinh hoa) : (1) To flourish, to grow, to become popular; luxuriant. (2) Bright, flourishing, prosperous. Glory, splendor, honor. (3) Excellent, wonderful (samucchraya) .

VĨ (lớn lao) : (1) Great, excellent, remarkable, admirable, extraordinary, famous. (2) Greatness. (3) To be conceited.

VỊ (Địa vị, tầng bậc) : (1) Condition, rank, place, grade, a seat, a position. Status (dasaa, avasthaa). (2) To put into, or to be put into a (proper) position. (3) Situation, location. (4) The condition of enlightenment. (5) The position of the ruler.

VỊ (chưa; đọc là Mùi : 1 trong 12 con giáp) : (1) No; not yet; there is not; there has not yet been, there has never been. (2) The eighth of the twelve earthly astrological stems; Southwest; 2-4 pm; the Sheep.

VỊ (mùi vị, có ý nghĩa) : (1) Taste, flavor. (2) To taste. (3) Inclination, tendency. (4) Feeling, atmosphere. (5) Reason, meaning.

VĨ (ngang, sợi ngang) : Parallels of latitude; cross threads, crosswise, woof, horizontal.

VỊ (nói, bảo) : (1) To say, to speak, to tell, to relate, to explain. To refer to, to point out. (2) To be called, to call; the so-called. (3) It is said, it is thought; (so-and-so) says (thinks, etc.). This means...

VỊ CẢNH (đối tượng của vị giác) : 'taste.' One of the five classes of sense objects. The object of the gustatory faculty that is discriminated by the taste consciousness.

VỊ CƯ (vị trí, chỗ ở) : Position; abode.

VỊ LAI (chưa tới) = TƯƠNG LAI (sắp tới) : (anaagata). A time not yet come; the future, the next generation, next age.

VỊ TẰNG HỮU (chưa hề có) : (1) Never. Not yet. Not yet been, seen, experienced, etc. There has never been... (2) In Indian drama and aesthetic writings there was a style of poetry called adbhuta. This word means 'surprised', or 'well I never...'. Since the Buddhist scriptures were something not yet seen in the world, this word came to be used to term one kind of the twelve divisions of the Buddhist canon, the adbhuta, which are accounts of miracles performed by the Buddha or another deity.

VÔ - TƯỞNG THIÊN (cõi trời Vô Tưởng) : (asa.mj~nika); 'no thought heaven.' One of the heavens in the realm of form where those who have accomplished the no-thought meditation are to be born. As all thoughts are extinguished, practitioners sometimes mistake this state of concentration for nirvaana.

VÔ – TRỤ –XỨ-Ù NIẾT - BÀN (Niết bàn của Phật) – Niết bàn không khác với sinh tử : The Nirvaana of Abiding in Neither Sa.msaara nor Nirvaana. Though not being stuck in the world, one enters the world out of great compassion in order to save sentient beings from suffering (apratisthita-nirvaana).

VÔ (không, không có): (1) Without, none, not; lacking. A negative. In translating from Sanskrit to Chinese, it is used for the a privative. Other Sanskrit terms are abhaava, avidyamaana, naasti, asat, asa.mbhava. (1) Nonexistent, non-existence. (2) Caused to be non-existent. (3) Non-being, impossible. (4) Lacking reason or cause. (5) Pure human awareness, prior to experience or knowledge. This meaning is used especially by the Ch'an sect. (6) The "original non-being" from which being is produced in the Tao Te Ching. This meaning is explained in Buddhism when making the distinction between it and the Buddhist emptiness . (7) Vô (wu) is also used as a function word in the way of the question mark at the end of a sentence. (8) In the Zen (Ch'an) sect, the word Vô Môn is called the gate to enlightenment.

VÔ (không, không có) : Not, no, non .

VÔ BIÊN (không bờ mé) : (ananta). Without limit. Endless. Spatially unlimited.

VÔ BIỂU SẮC (có mà không thấy được) : 'Unmanifest form.' Invisible form. Its existence is acknowledged as a result of inference according to reason.

VÔ CẤU (không dơ) : Undefiled, pure, immaculate (vimala, amala, nirmala, vigata-mala).

VÔ CẤU NHẪN (sự nhẫn nại không dơ) : The fifth of the "six tolerances - Lục nhẫn" taught in the Ying-lo ching – Kinh Anh Lạc. The forbearance gained by a bodhisattva at the stage of Equal Enlightenment - Đẳng – Giác Địa when s/he severs the afflictions of ignorance and abides in the purity of the real self-nature.

VÔ- DƯ NIẾT – BÀN (Niết bàn của Phật) : Unconditioned, unlimited nirvaana; "nirvaana without remainder." The state of total liberation from all physical and mental conditions. This is in contrast to nirvaana with remainder, where the body still exists. One of the four kinds of nirvaana in the theory of the school of Consciousness-only. The hindrances due to defilement in the mind are cut off, and the body that is composed of the five aggregates is extinguished. Therefore there is nothing remaining to depend upon. In this nirvaana, all hindrances due to defilement are destroyed, so it can be attained by hearers and solitary realizers.

VÔ GIÁ (không phân biệt thân sơ, khắp cả) : Non restriction, non-differentiation, non-discrimination. Broad-mindedly and tolerantly not cutting off a person and interrupting their speech. Not blocking the way; non-obstruction. (2) A large teaching assembly where offerings of both the provisions and the teaching are made to all without distinction.

VÔ HỌC <-> HỮU HỌC : (asaik.sa). "No-more-learning;" the stage at which one no longer needs religious training, as opposed to Hữu học (yu-hsu"eh). Another name for an arhat who has nothing more to learn. One who has attained the state of arhat, has already abandoned all defilement, so there remains nothing to learn and practice. (2) Muhak ch'ach'o -Vô Học Tự Siêu (1327-1405). An eminent Korean Seon monk of the late Goryeo period. He was the student of Hyegeun -Huệ Cần and teacher of Hamheo - Hàm

Hư . His career reached its peak just before the full blossoming of the Neo-Confucian-led purge of Buddhism brought about severe structural changes in the Buddhist establishment. Because of these changes, Muhak would end up being Korean Buddhism's last National Teacher - Quốc sư.

VÔ KHUẤT NẠO (hạnh thứ bốn trong 10 'Hạnh') : "Without limit." The fourth of the 'ten practices' stages of the bodhisattva.

VÔ KÝ (không phân biệt) (do lãng trí) : (1) No response. A reference to the Buddha's silence in reply to metaphysical questions put to him by other philosophers. (2) Neutrality, as opposed to good or evil, which results in no karmic effect (avyaakrta). This is distinguished into two kinds: (3) No memory. (naka p="1318")

VÔ LẬU (không rò rỉ, không lầm lẫn) <-> HỮU LẬU : (anaasrava) Literally "no-leaking" or "no- outflow." Can also be interpreted as "undefiled" or "untainted." The opposite of Hữu Lậu(yu-lou) or "possessing outflow." See under Hữu Lậu for further explanation. (naka p="1351d") .

VÔ LẬU CHỦNG TỬ (hạt giống vô lậu) : 'Undefiled seeds' or 'seeds of no-outflow.' The seeds that the wisdom of enlightenment produces are undefiled seeds. In the aalaya-vij~naana there are defiled seeds, and since the undefiled seeds which must also be stored there would become defiled by contact, it is said that the undefiled seeds are "attached to" the aalaya-vij~naana, rather than kept within the aalaya-vij~naana.

VÔ ĐẢO (không lẫn lộn) : (1) No perversion, no inversion, no mistaken conception of reality.

VÔ NGẠI (không vướng mắc) : Unobstructed, unimpeded, unhindered (apratigha, anaavrti) .

VÔ NHAI (không bờ) : Boundless, limitless.

VÔ NHỊ (không hai) : "Not-two;" 'non-duality.' (1) The lack of dualistic opposition (advaya). (2) The lack of a second (thing) (advitiiya). (3) The lack of the dichotomy of a falsely discriminated subject and object (dvaya-abhaava).

VÔ ĐIỀU KIỆN : "Unconditioned".

VÔ ĐOAN (không lý do, khi không) : (1) Bottomless, beginningless, originless. (2) Without a cause or reason.

VÔ PHƯỢC GIẢI THOÁT (thứ chín trong Thập Hồi hướng) : 'Unbound emancipation.' The ninth of the 'ten dedications of merit' of the path of the bodhisattva. The stage where one breaks off attachment with the view of all elements being the same, which one experiences through the wisdom of praj~naapaaramitaa.

VÔ PHƯƠNG (không trở ngại, không giới hạn, không có nơi chốn rõ rệt) : (1) Without anxiety or fuss. Free, without hindrance. Easily. (2) Unrestrictedly, limitlessly. (3) No special place (na kvacit).

VÔ QUÝ (không xấu hổ) : (anapatraapya): 'no shame.' Listed as one of the greater evil elements in the Abhidharmakosa-bhaasya and as one of the twenty secondary defilements in the doctrine of the Fa- hsiang school. The mental action of not feeling shame toward others, not noticing the world, and selfishly inflicting harm.

VÔ SÂN (không giận không bực bội) : (apratigha). 'No-enmity,' 'no-anger.' One of the ten 'virtue- producing mental condition' elements enumerated in the Abhidharmakosa-bhaasya. In the doctrine of the Fa-hsiang school, one of the eleven good mental function dharmas, and one of the 'three roots of goodness' . The mental function of not becoming angry with anything in the environment.

VÔ SẮC GIỚI (cõi Vô Sắc) : The Formless Realm. The third of the three realms . The realm of pure spirit, in which materiality (one's body) is transcended. This realm is characterized by the function of four different types of awareness: (1) the awareness of the limitlessness of emptiness; (2) the awareness of limitless consciousness; (3) the awareness of the limitlessness of nothingness and (4) the awareness of neither thoughtlessness nor non-thoughtlessness.

VÔ SI (không tối tăm, không ngu si) : (amoha). 'No delusion.' According to the Fa-hsiang school, one of the 'three roots of goodness' – Tam thiện căn and one of the eleven 'good mental function' elements. A lack of delusion in the mind; the presence of a clear view regarding the environment.

VÔ SI LOẠN (Hạnh thứ năm trong Thập Hạnh) (không si loạn) : 'Not confused.' The fifth of the 'ten practices' stages in the fifty-two stage career of a bodhisattva.

VÔ SINH (không sinh diệt) : (anutpanna, ajaati). (1) Unborn, not produced or arisen, Since the original quality of all things is emptiness, there actually is no such thing as arising, changing and ceasing. Therefore the term is equivalent to 'emptiness.' (2) The transcendence of the world of delusion. The absolute-principle separated from arising and cessation. (3) 'Arhat', or 'nirvaana.' The condition of cessation of all defilements. (4) Death.

VÔ SINH NHẪN (sự thể nghiệm vô sinh, sự an lạc do thể nghiệm vô sinh) : (anutpattika, dharma- k.sk.saanti). 'Cognizance of non-arising.' The mind at rest in its awakening to the reality of the non- arising of all existences; the enlightenment that is cognizant of complete non-arising. A condition of having realized non-arising and non-cessation for oneself, such that one never backslides into a deluded condition.

VÔ SINH TỨ CHÂN ĐẾ (bốn sự thực về vô sinh) : In T'ien-t'ai thought, the second of the four levels of the Four Noble Truths, taught within the 'shared' (t'ung) teaching. Here, the truths of suffering, accumulation, cessation and way are all interpreted from the standpoint of emptiness. That is to say, all four are understood to be empty at the Shared Teaching's level of insight.

VÔ TẬN CÔNG ĐỨC TẠNG (thứ năm trong Thập Hồi hướng) : The stage of the 'inexhaustible treasury of merit.' The fifth stage of the 'ten dedications of merit' of the

path of the bodhisattva. The stage of teaching people the meritorious dharma of the ever-present buddha-nature without exhaustion.

VÔ TÀM (không hổ thẹn) : (aahriikya). 'No conscience.' In the Abhidharmakosa-bhaasya this is counted as one of the greater defilement elements, and in the doctrine of the Fa-hsiang school it is one of the twenty secondary defilement elements . The mental action of doing evil and not feeling any shame for it. It is one of the 'middling' secondary defilements, and is considered to be a 'real element.'

VÔ TÀM NGOẠI ĐẠO (phái ngoại đạo không biết xấu hổ) : (1) The Saivites (followers of Siva). (2) The followers of Pakudha-kaccaayana, who believed that it was not necessary to feel shame or remorse for one's sins.

VÔ TÁC (không làm theo nghĩa làm, mà không vướng, không dụng tâm) : (1) Non-functioning, non- active; no activity. (2) Not artificial or contrived. Natural. (3) Uncreated, unconditioned. (4) Without effect. (5) To differ in quality; dissimilar. (6) The absence of a desiring mind.

VÔ TÁC TỨ ĐẾ (bốn sự thực vô tác) : The Four Uncreated Noble Truths, as opposed to the Four Created Noble Truths (sriimaalaa-suutra, T vol. 12, p. 221b).

VÔ TÁNH (không có tánh chất riêng, không hiện hữu.) : (1) 'No self-nature' (nihsvabhaavatva, nihsvbhaava). (2) That which does not really exist; non-existence; lacking real substance. (3) The lack of inherent existence that could be attached to: emptiness. (4) Lacking buddha-nature. A being who cannot be enlightened no matter how much they strive.

VÔ THAM : (alobha). 'not coveting.' One of the ten 'virtue producing mental function' elements listed in the Abhidharmakosa-bhaasya, one of the eleven 'good mental function' elements in the doctrine of the Fa-hsiang school, and also one of the 'three good roots' . The function of the mind of keeping itself from being infected by avarice. A lack of covetousness -- actively disliking and distancing from the object of desire.

VÔ THƯỢNG (không gì hơn) (không gì có thể so sánh) : (anuttaraa). (1) Most, best, greatest, unsurpassed (anuttaraa). (2) The Buddha's wisdom. (3) Far.

VÔ THƯỢNG CHÁNH ĐẲNG BỒ-ĐỀ (đạo Giác Ngộ chân chánh cao tột) : Peerless Correct Perfect Enlightenment. Skt. anuttaraa-sa.myak-sa.mbodhi.

VÔ THƯỢNG CHÁNH ĐẲNG GIÁC (sự Giác Ngộ chân chánh cao tột) : Skt. anuttaraa-sa.myak- sa.mbodhi. "Peerless Correct Perfect Enlightenment".

VÔ THƯỢNG PHÁP VƯƠNG (Vua Pháp Vô Thượng) = Phật : The 'Unsurpassed King of the Dharma'. A term of respect for the Buddha.

VÔ THƯỜNG (không lâu) : (anitya) 'Impermanence.' The fact that all things are impermanent is one of the basic premises of Buddhism. Everything is in constant motion and change. Lack of an eternal nature. One of the conditioned elements not concomitant with mind in Consciousness-only theory. In this case the term means

'disappearance.' .

VÔ THƯỜNG KHỔ (nỗi khổ do vô thường) : The suffering caused by impermanence.

VÔ THỦY (không có chỗ khởi đầu) : (anaadi) 'Beginningless'. Refers to a situation where no matter how far back (in time) one goes, a beginning point cannot be found.

VÔ TƯỞNG LUẬN (một chương trong kinh Phạm Võng) : A section of the Brahmajala-suutra ž, which explains eight of the sixty-two views.

VÔ TƯỞNG ĐỊNH (định vô tưởng) : (asa.mj~ni-sa.maapatti); 'non-conceptual concentration.' The state of concentration that is the cause of being born into no-thought heaven. The state of concentration wherein all mental actions and functions of the first six consciousnesses are stopped. A state of spiritual concentration to the extent of which there is no consciousness. In Abhidharmakosa theory, one of the fourteen elements not concomitant with mind. In Consciousness-only theory, one of the twenty-four elements not concomitant with mind. This concentration is also practiced by non- Buddhists, and is called a tainted concentration with the nature of goodness. It is tainted because the mano-consciousness is still producing self-view.

VÔ TƯỚNG PHƯƠNG TIỆN ĐỊA (Địa thứ bảy trong Thập Địa) = VIỄN - HÀNH ĐỊA : The stage of markless expedient means. The seventh of the ten bhuumis . Here the bodhisattva is able to do characteristic-transcending practice.

VÔ TƯỞNG SỰ(sự sống không có suy nghĩ) : (asa.mj~nika). 'condition of no-mind.' In Consciousness-only theory, one of the twenty-four elements not concomitant with mind. When one is born into No Thought Heaven, the mental functions of the first six consciousnesses do not arise, and this mindless state is what is referred to here. This is an element provisionally established on the seeds of the condition of no mind of the first six senses.

VÔ TRƯỚC (Hạnh thứ bảy trong Thập Hạnh) : 'Unimpeded' The seventh of the 'ten practices' stages of bodhisattvahood.

VÔ TRƯỚC BỒ TÁT (tên người) : Asanga (bodhisattva). A native of Gandhaara in north India in the fourth century A.D. and a great exponent of the Yogaacaara School. Born as a brahmin's son, he first followed Hiinayaana but was later converted to Mahaayaana. He composed numerous discourses on the Yogaacaara philosophy and practice, including the Mahaayaana-sa.mgraha-saastra – Nhiếp Đại Thừa Luận. In the Tibetan tradition, the Yogaacaarabhuumi-saastra – Du Dà Sư Địa Luận is also ascribed to him. Myth says that he often visited Tusita Heaven to receive the teaching from Maitreya. His younger brother Vasubandhu – Thế Thân further developed Yogaacaara doctrine.

VÔ TỶ PHÁP (giáo pháp cao thượng không gì có thể so sánh) : The "incomparable dharma." A Chinese translation for the Sanskrit term abhidharma.

VÔ VI (sự sống giải thoát) : i (asa.mskrta); 'unconditioned', 'uncreated.' That which is not arisen on the basis of causes and conditions. That which is unconnected with the relationship of cause and effect. Absolutely eternal true reality which transcends arising-changing-cessation. Another name for nirvaana or tathataa. This was originally an important technical term in Taoism.

VÔ VI NGHỊCH HẠNH (một trong mười hạnh) : 'Not resenting' One of the 'ten practices' stages in the career of a bodhisattva.

VÔ VI PHÁP (cảnh giới giải thoát) <-> HỮU VI PHÁP : (asa.mskrta-dharmaah). Eternal, absolute conditions separated from arising, changing and ceasing. Unconditioned existence. A way of speaking about nirvaana, etc., which is not subject to cause, or the principle of the condition of escape from transmigration. In contrast to 'conditioned existence' unconditioned existence has the meaning of 'eternally existing.' In Abhidharmakosa philosophy, 'conditioned' and 'unconditioned' elements are considered to be impermanent and eternal respectively, each having their own isolated existence. On the other hand, in Consciousness-only theory, both are seen as two aspects of the same thing, the true nature of conditioned existence being that of the absolute existence of unconditioned elements.

VỌNG (láo, không thật, lầm lẫn) : (1) To lie. Falsity. (2) A term for the dependently arisen nature and the imagined nature which is attached to. (3) Mistaken, arbitrary. (amusita) .

VỌNG (nhìn, Rằm, hy vọng) : (1) To expect, to hope. (2) To look towards; to gaze at (from a distance). (3) To face; in terms of. (4) Resentment, grudge. (5) The full moon. (6) A sacrifice offered by the emperor to the mountains and streams. (7) Speaking of, in regard to..., in contrast to Chân.

VỌNG TÂM (tâm phàm phu) <-> CHÂN TÂM (tâm Phật) : (1) Deluded mind; defiled mind; a mind that gives rise to error. (2) Deluded or attached thought. (3) Incorrect mind; the mind incapable of apprehending the original essence of things.

VỌNG TÌNH (những mê chấp) : That which is falsely discriminated (vikalpita). Mistaken emotions, feelings or discernment.

VỌNG TƯỞNG (những tư tưởng sai lệch); nghĩa tối hậu: chỉ mọi tư tưởng: (1) Mistaken thought or conceptualization. Incorrect thought. Discrimination; that which is discriminated. (2) To plan, scheme or project; to worry or brood about.

VONG (quên, mất) : (1) To forget. To lose one's mindfulness. (2) To lose. (3) To forget about, in the positive sense of being free from something.

VĨNH (một thời gian dài) : (1) Long, lengthy. A long time; eternity. (2) Absolute.

VĨNH GIA TẬP (tên sách) : Yung-chia chi - See Thiền Tông Vĩnh Gia Tập .

VĨNH VÔ (hoàn toàn không có) : Definitely non-existent.

VÕNG (lưới) : (1) A net used to catch birds, fish and criminals. The legal system. (2) To catch with a net. (3) Nothing, naught. (4) That which cannot, or should not be done. In vain, wasteful. (5) To deceive.

VƯƠNG THÀNH = VƯƠNG XÁ THÀNH (thành phố Vương Xá) : An abbreviation of Vương Xá Thành - Raajagraha.

VƯƠNG XÁ ĐẠI THÀNH = VƯƠNG XÁ THÀNH : See Vương Xá Thành - Raajagraha.

VƯƠNG XÁ THÀNH = VƯƠNG THÀNH : Raajagraha, the site of the preaching of the Diamond- cutter suutra. Located in ancient India, the capital of the norther state of Magadha. At the time of Saakyamuni it was a flourishing cultural and economic center. Saakyamuni supposedly spent a great deal of time in this area and thus delivered many sermons here, especially at Grdhrakuuta – Linh Thứu sơn (Vulture's Peak) and Venuvana-vihaara – Trúc Lâm tinh xá . The state of Magadha was ruled by Bimbisaara – Tần- Bà- Sa- La who was a patron of Buddhism.

VU (bà bóng, bà đồng) : Sorceress, shamaness. A female medium.

VU (cái chén) : A bowl.

VŨ TRỤ: The universe. The cosmos.

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X XAN (bỏn sẻn) : (maatsarya; lobha). 'stinginess,' 'frugality.' One of the lesser defilement elements as listed in the Abhidharmakosa-bhaasya, one of the twenty secondary defilements in the doctrine of the Fa-hsiang school. The name of a the mental function whereby one is unable to give to others due to addiction to assets and/or dharma.

XÀ- NA- DA- XÁ (tên người) : J~naanayasas, an Indian monk who was the translator of the Ta-ch'eng t'ung-hsing ching Đại Thừa Đồng Tính Kinh and several other texts :

XẢ (bỏ, buông ra, không chấp, thông cảm) : (1) To throw away, relinquish, give up, discard, abandon, forsake, renounce (nik.sipati). (2) Transliteration of the Sanskrit sound sa. (3) To abandon mistaken views; the cessation of evil actions by a religious practitioner; to discard evil and attachment. (4) Not striving, as a result of indifference. (5) Serenity of mind. The mental condition of not feeling pleasure or pain, not perceiving things as good or evil (upek.saa). The mind of equality; an unbiased viewpoint. One of the Four Unfathomable Minds - Tứ vô lượng tâm ; one of the Ten Virtuous Elements in the Abhidharmakosa-bhaasya, one of the Eleven Good Function Elements in Consciousness-only theory.

XÁ (nhà) : (1) Hut, house, inn, shed, lodge. (2) To lodge at, reside, stay overnight. (3) One day's travel. 30 li. (4) To cast off, throw away . To stop, put a stop to. (5) Separate from. (6) Put, place. (7) Used in transliterating Indian sa sound.

XẢ LẠM LƯU THUẦN THỨC (thức thuần túy) : One of the 'five-fold penetration to the principle of Consciousness-only' in Consciousness-only theory. The naming of this

layer refers to the expulsion of confusion (the dependently arisen objective aspects of consciousness) and the retention of the dependently arisen subjective awareness - Kiến phần, the witnessing aspect - Tự chứng phần, and the rewitnessing aspect -Chứng tự chứng phần . The rejection of the confusion caused by the external world and the retention of subjective purity. Also referred to in Consciousness-only as Tâm cảnh tương đối -The 'relation of mind and objects.'

XÁ LỢI (linh cốt của Phật hoặc cao tăng sau khi đã trà tỳ) : Relics of the Buddha or a revered monk.

XÁ- LỢI- PHẤT (TỬ) (tên người) : Saariputra, the first of the ten principal disciples of Saakyamuni Buddha. Born of the brahman caste, he was from a town called Upadesa near Magadha. He was originally a disciple of the skeptic philosopher Sa~njaya, but when he converted to Buddhism along with Maudgalyaayana – Mục- Liên, they brought 250 Sa~njaya disciples with them. He served as tutor to Saakyamuni's son Raahula. He became so deeply enlightened in the buddhadharma (he is considered to be the wisest of the disciples) that he sometimes even gave sermons in the Buddha's absence. Being somewhat older than Saakyamuni, he passed away before him. He appears as an interlocutor in praj~naapaaramitaa works, such as the Heart Suutra.

XÁ- MA- THA (phép tu 'Chỉ') : A transliteration of the Sanskrit term samatha which means 'calm abiding' or 'stabilization.' Stopping the wandering of the mind and focusing it on one object, thus bringing about a condition of quietude. In Chinese Buddhist literature it is usually rendered with the ideographs: Chỉ and Định .

XẢ THỤ (không vướng vào sướng hay khổ) : (upek.saa). "Perception of neither pleasure nor pain." :

XÁ- VỆ THÀNH (thành Xá- Vệ) : Skt. Sraavastii, Pali Saavatthii. The city where such Mahaayaana sermons as the Sriimaalaa and Diamond suutras are recorded as having been preached. At the time of Saakyamuni, it was the capital of Kosala. Located in the modern Saaheth-Maaheth, on the borders of Gonda and Bahraich districts of Oudh. Tsung-mi says that the word Sraavastii means "to hear things." (HPC 7.22a9) :

XOA (chắp tay, cái chĩa) : (1) Also, again. (2) To clasp the hand; to interlock the fingers. (3) A prong, a fork.

XOA THỦ (chắp tay với các ngón đan nhau) : (1) Folding the palms of the hands together with the fingers crossed. Also, the palms together with the middle fingers crossing each other--an old Indian form of greeting. (2) Both hands overlapping on the breast. Bending the left hand and folding the remaining four fingers to make a fist, a small distance away from the breast, then covering with the right hand, spreading the elbows in the area of the breast.

XƯNG (ca tụng), XỨNG (đo, thích hợp, tương ứng) : (1) To measure weight. (2) Measure, weight. (3) To praise, admire. (4) Praise, admiration; fame, honor, prestige.

XƯNG LƯỢNG (đo lường) : To determine; to figure out.

XƯNG LÝ (tương xứng với chân lý) : To accord with reality (yukta).

XƯỚNG (đọc lớn lên, nêu lên, ca, dẫn đạo, giải thích) : (1) To call out, to shout out. (2) To praise, extol, admire, laud. (parikiirtayati) (3) To sing- Ca (4) To guide, instruct-Đạo (5) To explain - Thuyết.

XỨ (chỗ), XỬ (ở) : (1) To be at (a certain place), to be located. To dwell, to abide in, to occupy. To stop, to stay at. (2) To place; to put in a certain place. (3) To distinguish, to decide, to settle, to judge. (4) A place , a location, a scene, a situation, a region, an area. (5) To manage, to adjust, to attend to, to deal with. (6) To have use for. (sthaana, desa, prthivii-pradesa). (1) 'Locus.' A place or location of a 'scene' of occurrence, especially referring to the location of the material realm. (2) The place of the meeting between the organs of perception and their objects. See Xử. The locus for the arising of the mental functions. (3) Standpoint, viewpoint. (4) An indicator of the locative.

XỨNG PHÁP (hợp với pháp) : To accord with the dharma.

XỨNG THỂ TÀI Y (may áo quần theo thân thể) : "To cut the garments according to the body."

XU (hướng về) : (1) To run, hasten. (2) Go to, proceed to. (3) Fast, hurriedly. Chase, catch. (4) Press, urge, force.

XUẤT (sinh ra, đi ra, ra khỏi, vượt lên) : (1) To go, or come out. (2) To go, to leave. (3) To appear, to manifest. (4) To be born, produced; to spring forth. To begin. (5) To go beyond, to transcend.

XUẤT HIỆN : Appearance, arrival. Appearance in the world (utpaada).

XUẤT LÃNH (xuống núi độ sinh) : To descend from the mountain.

XUẤT THẾ (ra khỏi cuộc đời, ẩn tu, ra đời, nhận chức trụ trì) : (1) Supramundane; to transcend the mundane world. (2) Renouncing the world to practice Buddhism. (3) A Buddha or a bodhisattva's appearance in the world to save sentient beings (utpaada). (4) Promotion of a Zen monk to the headship of a temple.

XUẤT THẾ GIAN PHÁP : Same as Siêu thế pháp (ch'u-shih-fa) .

XUẤT THẾ PHÁP (giáo pháp để ra khỏi thế gian) : Transmundane dharmas. Things of the world of enlightenment, such as the lục độ : six paaramitaas, Tứ đế : Four Noble Truths, nirvaana, etc.

XUẤT TRẦN (từ bỏ cuộc đời thế tục, đi tu) : To leave the dust of the secular world. To enter the monastery.

XUNG (hòa, đối lại) : (1) Harmonious, complaisant, agreeable. (2) Deep, profound. (3) Nothingness, emptiness, void - Không, Hư . (4) To dash against, to clash with. (5) To pour out; to infuse. (6) To soar, to wander from.

XUNG (đối với, đối đầu với) : (1) Empty, void. (2) Weak, young, complaisant. (3) To soar, to climb. (4) To dash against, to clash with.

XÚC (chạm rờ) : 'contact,' 'touch.' (1) The mental function that brings consciousness into contact with external objects. (2) A tactile object, one of the six objects of perception and sensation. (3) Contact with external objects. One of the twelve limbs of conditioned arising.

XÚC CẢNH = ĐỐI CẢNH : (sprastavya). 'Objects of touch.' One of the five classes of object-realms. The objects of the tactile faculty.

XÚC SỰ DIỆN TƯỜNG (gặp chuyện thì bất lực, không biết làm sao) : Whatever matter one engages in, he runs into a wall. A characteristic of unenlightened activity.

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Y Y : (1) This, that. (2) Only. (3) A river in China. (4) Used to transliterate foreign "i" sound.

Y (nương theo, dựa vào, chỗ nương vào) : (1) A foundation, a ground, a basis (saraya, sama-, samupa-, samyoga, nisraya, nisrita, nisritya). (2) A cause of something coming into being. (3) Ultimate ground, dwelling place. (4) A ground for attachment. Elements that compose existence. A basic factor (in the composition of past and future transmigratory existence). Affliction, defilement, attachment. Since defilement is the basic condition for the unfolding of the realm of suffering, there are two levels of meaning of the term (upaadhi). (5) Control, rule, guidance. That which exists for the purpose of control (adhisthaana). (6) Dependence, reliance (anusaarin, apek.sana, apek.sa). (7) In Sa.mkya philosophy, that which exists in dependence upon something else (aasrita). (8) To conform to the authority of (a text, an explanation, etc.) (aasraya). (9) That which is relied upon. (10) Arise from, be based upon, to be predicated on, to originate in. (11) To be located (in, on, at) (upaadaaya, pratisarana).

Y (áo) : (1) Clothes, outer garments. (2) A monk's robe. (3) To wear clothing. (4) A bag, a knapsack. (5) To depend on .

Y (chữa bệnh, y sĩ) : To heal, to treat. A healer, a doctor.

Y CHỈ (dựa vào, nương vào) : (1) Reliance, dependence. (2) To depend upon something which possesses power and virtue. A basis, a support (aasraya, adhistaana). (3) To serve (samsraya). (4) To serve as a disciple, learn the practices of discipline and be taught the dharma. (5) According to. (6) To make (something) the theme. To refer to.

Y CỨ (căn cứ, nương theo) : 'Dependence'.

Y HẠ HỆ CHÂU (ngọc cột trong áo) : Literally, the "jewel hidden under one's cloak." The buddha- nature.

Y THA KHỞI TÍNH (tính chất ‘nương cái khác mà sinh ra, tồn tại’) : (1) The nature of existence as arising from dependence on other things; said of existence arising from causes and conditions. (2) That which is born of causes and conditions and will cease when causes are absent. In Consciousness-only theory, it refers to the 94 conditioned elements. Though existing, it does not exist in a fundamental

sense, yet it cannot be called non- existent -Vô . This is called a "provisional existence" -Giả hữu pháp or "not existing, appearing to exist" -Phi hữu tợ hữu.

Y TỰ (Chữ Y) : The Sanskrit vowel sound of "i", which is written with a triangular configuration of the small circles (i-kara).

Y TỰ TAM ĐIỂM (3 điểm của chữ y) : In Sanskrit script the sound i is written in the form of three dots in a triangle . Since these three line up with each other either horizontally or vertically, it is used as a trope for "neither the same nor different." In the Nirvaana-suutra it is used as a trope for the relationship between the dharma-body, Abhidharmakosa and mok.sa.

YẾM (đầy đủ, chán ghét) (đè) : (1) To be satisfied, to be sated, to be filled up with. Tranquil, serene. (2) To be wearied with, be bored with. (3) To dislike, to detest, to hate, (Skt. duusana, nirveda), to be repugnant. (4) To cover up, to conceal, to repress. (5) To be fed up with the worldly lifestyle. (Pali: nibbidaa). (6) Especially satiety or weariness with that with which one should be weary. The 'disgusted mind' (udvega, samvega). (7) Not getting rid of desire (anta).

YÊM- MA- LA THỨC (thức thứ 9) : The aamala-vij~naana. The undefiled consciousness of true thusness.

YẾM Ố (chán ghét) : Dislike, hate, detest, loathe; be disgusted with, get sick of.

YẾM TÂM (tâm chán ghét) : 'Disgusted mind'; 'weary mind'. A mind sick of the world.

YẾN (chim én, nghỉ ngơi, buổi tiệc): (1) Rest, quiet, repose. (2) A feast, a banquet; to entertain. (3) A swallow.

YÊN (khói) : Smoke. To smoke, smoulder. Smoky.

YẾN (nghỉ ngơi, bữa tiệc) : (1) Rest, quiet, repose. (2) A feast, a banquet, to entertain.

YÊN (trợ từ nghi vấn): (1) An interrogative particle: How? why? where? (2) A preposition--there, in it, at it, in that situation.

YẾN CƯ (nghĩ ngơi): To be relaxed; at ease.

YÊN DIỆT (hết khói) : (1) The dying out, or disappearance of smoke. (2) To disappear like smoke.

YẾN TỌA (ngồi thiền) : Also written Yến tọa (yen) means ease or comfort. To sit at ease. To sit quietly. Sitting meditation (zazen). To do zazen. To do basic quiet meditation, clearing the mind of external distractions (nisdya).

YẾT (giơ cao) : (1) To lift high; to hang. To put up; hoist. (2) To be high.

YẾT ĐẾ (qua đi) : (gate). A transliteration of the Sanskrit. To go.

YÊU (đẹp, quái lạ) : (1) Charming, captivating, bewitching, voluptuous. (2) Doubtful, fishy, suspicious, questionable. Strange, mysterious, weird. (3) Ghost, apparition.

YẾU (quan trọng, muốn) : (1) Important, essential, necessary. Must. Want, need. (2) A promise. (3) Essentials or provisions necessary for livelihood. (4) Important instructions, essential teachings. (5) Liberation from sa.msaara. The essential teaching for liberation.

YẾU TU (cần phải) : "First you must..."

Ỷ (chằng chịt, đẹp) : (1) Open work variegated thin silk. (2) Beautiful, pretty.

Ý (nhiều nghĩa, nghĩa quan trọng nhất là thức thứ 7 [Mạt- na thức]) : (1) Mind, will, intention, meaning, volition, consciousness, wish, purpose. (2) An idea, an opinion, a sentiment, a thought. (manas, citta). Consideration, mind, thought, idea. The action of the pondering mind. (2) As one of the twelve loci , the mind locus. (3) Consciousness. (4) In Sarvaastivaadin theory, the mental faculty (of the six faculties), functioning to cognize. The mind organ--synonymous with Tâm (hsin) and Thức. (5) In "eight consciousness" theory (such as in the Fa-hsiang school), it is a term for the seventh (manas) consciousness. (6) Aim, intention (abhipraaya). (7) Inclination (aasaya). (8) (The Buddha's) teaching. (9) Deluded thought mistakenly produced in the mind.

Ý GIỚI (môi trường của ý thức) : 'Realm of consciousness.' One of the eighteen realms .Ein Consciousness-only theory. The compositional elements of consciousness. Includes the manas- consciousness and the aalayavij~naana.

Ý LẠC (vui vẻ bên trong) : (1) Will, willingness, intention, desire, wish, mental inclination, hope (aasaya). (2) Enjoyable. (3) That which gives internal satisfaction; the "joy of the mind." :

Ỷ NGỮ (nói thêu dệt) : (1) Beautiful, ornate speech. (2) Smooth, fancy talk that is used to conceal the truth. One of the ten crimes – Ác ngữ .

Ý SINH (do tinh thần sinh ra) : (1) To arise intention; to arise mental function. (2) Arisen from mind or volition only, rather than from physical causes. (3) 'Mind-only.' (4) Human beings.

Ý SINH THÂN (thân do ý sinh, thân có do ý muốn của mình) : (1) A body that is arisen from mind only. Arisen from mind-only. i.e., the body of a buddha is not arisen from the five skandhas--it is created out of consciousness only (2) A body arisen from strictly mental factors; this can also be done by a bodhisattva in the bhuumi levels.

Ỷ SỨC (trang điểm) : Decorate ornately; embellish, dress up.

Ý THỨC : (mano-vij~naana). Thought consciousness, discriminatory consciousness. The 'sixth consciousness.' It is the consciousness that arises with the 'mind faculty' (mano-indriya) as its basis and arises the dharma-world as its environmental cause, subsequently discriminating all the aspects of the environment. This is the consciousness that works with past and future objects; that is, it can recall the past and plan for the future.

Ý XỨ (chỗ của ý thức) : (mana-aayatana) One of the 'twelve loci ' The faculty of consciousness among the six consciousnesses. The locus of the mind. In Consciousness-only theory, the eight 'mind king' (hsin-wang) elements are counted in this category.

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Ghi chú: Quyển Từ điển này là bản dịch dựa theo quyển "Web Dictionary of East Asian CJK Buddhist Terms" của Tiến sĩ Charles Muller, Đại học Toyo Gakuen, Chiba, Nhật Bản. Cư sĩ Viên Thông đã dịch các ký tự Hán sang âm Hán-Việt và la-tinh hóa sang chữ quốc ngữ. Nguyên bản chỉ là một bản thảo phổ biến trên mạng Internet vào năm 1996, còn nhiều sai sót, và đang được TS Muller tiếp tục hiệu đính và bổ sung -- (Bình Anson, 04-2002).

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Nguồn: Giảng Sư (giangsu.io.vn) — văn bản trích từ kho sách cổ và kinh điển.