Từ Ngữ Phật Học Việt-Anh (Đồng Loại - Trần Nguyên Trung)

Từ điển — tra cứu lẻ

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A. It is the first letter of the Sanskrit Siddham alphabet. From it are supposed to be born all the other letters, and it is the first sound uttered by the human mouth. It has therefore numerous mystical indications.

A ba đà na. Avadāna (S). Example bạt ma la. Green face devil.

A bệ bạt trí. Avaivartika (S). One who never recedes; a bodhisattva who, in his progress towards Buddhahood, never retrogrades to a lower state than that to which he hes attained. Bất thoái chuyển.

A ca ni trá (thiên). Akanistha (S)

A chất, A xà thế. Ajātasatru (S)

A dật đa, Vô năng thắng. Ajita (S) Invincible, title of Maitreya Buddha.

A di đa. Amitābha (S). Amita vô lượng immeasurable. Amitābha vô lượng quang immeasurable splendour.

A di đà kinh. Sukhāvatì-vyùha-sùtra. (S) Sùtra of the Amitābha Buddha.

A di đà Phật. Amitābha Buddha (S). Phật Vô lượng thọ Amitāyus Buddha.

A di đà Phật thập tam hiệu. Thirteen titles of Amitābha-Buddha: (1) A di đà Phật Infinite- life, light, merit Buddha. (2) Vô lượng quang Phật Buddha of boundless light. (3) Vô biên quang Phật Buddha of unlimited light. (4) Vô ngại quang Phật Buddha of irresistible light. (5) Vô đối quang Phật Buddha of incomparable light. (6) Diệm vương quang Phật Buddha of Yama, or flame-king light. (7) Thanh tịnh quang Phật Buddha of pure light. (8) Hoan hỉ quang Phật Buddha of joyous light. (9) Trí Tuệ quang Phật Buddha of wisdom light. (10) Bất đoạn quang Phật Buddha of unending light. (11) Nan tư quang Phật Buddha of unconceivable light . (12) Vô xứng quang Phật Buddha of indescribable light. (13) Siêu nhật nguyệt quang Phật. Buddha of light surpassing that of sun and moon.

A du ca, Vô ưu hoa thu. Asoka (S)

A du đà, A du xà. Ayodhyā (S). Name of place.

A dục vương. Asoka (S). King Asoka.

A dục vương truyện. Asokāvadāna-mālā (S). Garland of the legends of King Asoka.

A duy việt trí. Xem A bệ bạt trí.

A đà na. Adāna (S) Chấp trì, holding on to, maintaining; holding together the karma, good or evil, maintaining the sentient organism, or the germ in a seed of plant. It is

another name for the Alaya-vijnāna.

A đề mục đa già, hoa Thiện tư duy.

A đề Phật. Adi-Buddha (S). The primal Buddha of ancient Lamaism.

A điên ca. Xem Nhất xiển đề.

A già đà (dược). Agada (S). Free from disease, an antidote, elixir of life, universal remedy.

A hàm. Agama (S). A collection of doctrines, general name for the Hinayāna sciptures: - Trường A hàm Dirgāgama, Trung A hàm Mādhyamāgama, Tạp A hàm Samyuktāgama, Tăng nhất A hàm Ekottarikāgama.

A hùm. The supposed foundation of all sounds and writings. "A" being the open and "Hùm" the closed sound. "A" is the seed of Vairocana, "Hùm" that of Vajrasattva Kim cương tát đỏa, and boh have other indications. "A" represents the absolute, "Hùm" the particular, or phenomenal.

A kì đa Kê sa Khâm bà lị. Ajita Kesakambalì (S). One of the six famous leaders of heterical sects.

A la ha, A la hán. Arhat (S). One who has attained the final stage of the Path.

A la han. Arāta-Kalama (S)

A lại da. Alaya (S), an abode, receptacle, resting place (hence Himalaya, the store house of snow). Tiềm tàng.

A lại da thức. Alaya-vijnāna (S). The receptacle intellect or consciousness, basic consciousness. Eighth consciousness, subconsciousness, store consciousness. Duy A lại da, Alayavijnāmātram Alya only.

A lan nha. Aranya (S) A hermitage, or place of retirement for meditation.

A lê da. Arya (S). Saint, Venerable.

A lê tra. Aristaka (S). Vô tướng, name of a heretic monk.

A luyện nha. Xem A lan nhã.

A ma la. Amala (S). Vô cấu, without stain or fault.

A ma la thức. Amala-vijnāna (S). Vô cấu thức, Purity of Consciouness.

A ma lặc. Amalaka (S) Phyllanthus emblica, whose nuts are valued medicinally.

A mật rí đa. Amrta (S) Ambrosy

A na ba na, An ban. Ana (S) Inhalation. Anāpanā (S).Breathing, especially controlled breathing.

A na bà đạt da Long vương. Anavatāpta-nāga-rāja (S). A dragon-king.

A na bàn đi Tinh xá, Kì thọ Cấp cô độc viên. Anāthapindika-Vihāra.

A na bàn đàn, Cấp cô độc. Anathapindika (S).

A na hàm, Bất lai. Anāgāmin (S) Non coming. One who has attaained the 3rd stage of the Path.

A na luật. Anurudha (S). One of the ten great disciples of the Buddha.

A nan đa. Ananda (S). Khánh hỉ, Joy. Younger brother of Devadatta; he was noted as the most learned disciple of Buddha.

A nâu lâu đa. Xem A na luật.

A nhã Kiều trần như. Ajnāta-Kaundinya (S). One of the five first disciples of the Buddha.

A nậu bạt đề (hà), sông Ni liên thiền

A nậu đa la Tam miệu Tam bồ đề. Anuttara-Samyas-Sambòdhi (S). Supreme and perfect enlightenment.

A nậu đạt trì, Vô nhiệt não. Anavatapta (S)

A phù đà đạt ma (kinh), Vị tằng hữu. Adbhutadharma (S)

A súc Phật. Aksobhya-buddha (S). Bất động Phật Imperturbable Buddha.

A tăng gia. Asanga, Aryàsanga (S). Vô trước, unattached, free; lived probably the fourth century A.D. said to be the eldest brother of Thiên Thân Vasubhandu, whom he converted to Mahàyàna. He was first a follower of the Mahìsàsaka school, but founded the Yogàcàrya, or Tantric school with his Yogà-càrabhùmi-sàstra Du già sư địa luận, which in the Tam Tạng

Truyện is said to have been dictated to him by Maitreya in the Tusita heaven, alomg with the Trang nghiêm đại thừa luận and Trung biên phân biệt luận.

A tăng kì. Asankhya, Asankhyeya (S). Innumerable, countless.

A thát Vệ đà. Atharva-Veda (S). The fourth Veda, dealing with sorcery or magic.

A thế da. Asaya (S). Disposition, mind; pleased to, desire to, pleasure.

A tư đa. Asita (S). Name of a master.

A tu la. Asura (S). Originally meaning a spirit, spirits, or even the gods, it generally indicates titanic demons, enemies of the gods. They are defined as "not devas", and "ugly", and "without wines"

A tì. Avici (S) The last and deepest of the eight hot hells, where the culprits suffer, die, and are instantly reborn to suffering without interruption.

A tì bạt trí. Xem A bệ bạt trí.

A tì đàm. Abhidharma (S). Vi diệu pháp Analytic doctrine of Buddhist Canon.

A tì đàm Tâm luận. Abhidharma-hrdaya-sàstra (S). Book of Elements.

A tì đàm Tâm luận kinh. Abhidharma-hrdaya-sàstra-sùtra (S). -id-

A tì đạt ma Pháp tụ luận. Abhidhamma-dhammasangani (P). Book of the Elements of existence.

A tì đạt ma Giới thuyết luận. Abhidhamma-dhàtu-kathà (P). Book of the Origin of things.

A tì đạt ma Thuyết sự luận. Abhidhamma-kathà-vatthu (P). Book of Controversies.

A tì đạt ma Giáo nghĩa cương yếu. Abhidhamma-sangaha (P). Collection of the Significations of Abhidharma.

A tì đạt ma Phân biệt luận. Abhidhamma-vibhanga (P). Book of Classifications.

A tì đạt ma Song đối luận. Abhidhamma-yamaka (P). Book of Pairs.

A tì đạt ma Pháp uẩn túc luận. Abhidharma-skandha-pàda-sàstra (S) Book of things.

A tì đạt ma Giới thân túc luận. Abhidharma-dhàtu-kàya-pàda-sàstra (S). Book of Elements.

A tì đạt ma Phát trí luận. Abhidharma-jnàna-prasthàna-sàstra (S). Book of the Beginning of knowledge.

A tì đạt ma Câu xa. Abhidharma-kosa (S). -id-

A tì đạt ma Câu xá luận. Abhidharma-kosa-sàatra (S). -id-

A tì đạt ma Câu xá Hiển tông luận. Abhidharma-kosa-samaya-pradipika-sàstra (S).

A tì đạt ma Đại tỳ bà sa luận. Abhidharma-mahà-vibhàsa-sàstra (S). -id-

A tì đạt ma Thuận chính lý luận. Abhidharma-nyànyà-nusàra-sàstra (S). -id-

A tì đạt ma tạng, Luận tạng. Abhidharma-pitaka (S). Basket of Philosophocal treatises of the Doctrine.

A tì đạt ma Thi thiết túc luận. Abhidharma-prajnapti-pàda-sàstra (S). Book of Descriptions.

A tì đạt ma Phẩm loại túc luận. Abhidharma-praka-rana-pàda-sàstra (S). Book of Literature.

A tì đạt ma Thập dị môn túc luận. Abhidharma-sangiti-paryàya-pàda-sàstra (S) Book of Recitations. Nhập A tì đạt ma luận. Abhidharmàvatàra-sàstra (S). -id-

A tì đạt ma Thức thân túc luận. Abhidharma-vijnàna-kàyapàda-sàstra (S). Book of knowledge.

A tì đạt ma Nhân thi thiết luận. Abhidhamma-puggala-pannati (P). Book of Person

A tì địa ngục. Avìchì (S). One of the most frightful hell.

A tì tam phật đa. Abhisambuddha (S) Hiện đẳng giác, name of a buddha.

A va đà na kinh. Avadàna (S). Thí dụ kinh, stories illustrating the results of an action.

A vi di, Vô minh. Avidyà (S). Ignorance.

A vi ra hùm kham. The Chân ngôn sect "true word" or spell of Vairocana Tỳ lô giá na for subduing all màras, each sound representing onr of the five elements earth, water, fire, wind (air), and space (ether).

A vi xả. Avesa (S). Biến nhập, nhập đồng, the entering of a deity or a demon in a medium which becomes "possessed".

A xà lê. Acàrya (S). Spiritual teacher, master, preceptor; one of chính hạnh correct conduct, and able to teach others. 1-Xuất gia A xà lê: one who has charge of novices; 2-Thọ giới A xà lê: a teacher of the discipline 3-Giáo thụ A xà lê: teacher of duties; 4-Thụ kinh A xà lê: teacher of the scriptures; 5-Y chỉ A xà lê: master of the community.

A xà thế, A chất Ajàtasatru (S). Son of king Bimbisara.

Ác. Agha (S). Bad, evil, wicked, hateful; to hate, dislike.

Ác báo. Recompense for ill, punishment. To return evil.

Ác côn, ác đảng, ác độc. Brigands, bandits, malefactors, evil-doers, ruffians, hoodlums, hooligans.

Ác duyên. External conditions or circumstances which stir or tempt one to do evil.

Ác đạo. Evil ways; also the three evil paths or destinies - animals, pretas and purgatory.

Ác đức. Inhuman, cruel, infamous.

Ác họa. Calamity, disater, catastrophe; scourge, plague, pest, curse, bane.

Ác hạnh. Incorrect conduct.

Ác hữu. Evil or bad fiends Ác khẩu. Evil mouth, evil speech; a slanderous evil-speaking person. Ác kiến. Evil or heterodox views.

Ác lo. Foul discharges from the body; also evil revealed.

Ác luật nghi. Bad, or evil rules and customs.

Ác ma. Evil maras, demon enemies of Buddhism.

Ác nghiệp. Evil conduct in thought, word or deed, which leads to evil recompense; evil karma.

Ác nhân. A cause of evil, or a bad fate; an evil cause.

Ác niệm. Ill thought; bad intention.

Ác pháp. Non-buddhist dharmas.

Ác quả. Evil fruit from evil deeds.

Ác quỉ thần. Evil demons and devil spirits.

Ác sư. An evil teacher who teaches harmful doctrines.

Ác tác. Evil doings; also to hate that which one has done, to repent.

Ác tâm. Vyàpàda (S). Ill will, malevolence.

Ác thế giới. An evil world.

Ác thú. Aparagati (S). The evil directions, or incarnations.

Ác tri thức. A bad intimate, or friend, or teacher.

Ái. Kàma, Ràga (S). Love, affection, desire. Trsna (S) Thirst, avidity, desire. One of the 12 nidànas.

Ái biệt ly khổ. The suffering of being separated from those whom one loves.

Ái căn. The root of desire, which produces the passions.

Ái chấp. The grip of love and desire.

Ái chủng. The seed of desire, with its harvest of pain.

Ái dục. Love and desire; love of family. Craving, thirst, lust. Dục ái, craving for sensuality; hữu ái, craving for existence; hủy ái, craving for non-existence.

Ái duyên. Love or desire as a contributory cause, or attachment.

Ái độc. The poison of desire, or love, which harms devotion to Buddha.

Ái gia. The falseness or unreality of desire.

Ái giới. The realm of desire, or love.

Ái ha. The river of desire in which men are drowned.

Ái hải. The ocean of desire.

Ái hành. Emotional behaviour, or the emotions of desire, as contrasted with kiến hành, rational behaviour.

Ái hệ. The bond of love or desire.

Ái hỏa. Love as fire that burns.

Ái hoặc. The illusion ođ love, or desire.

Ái kết. The tie of love or desire.

Ái khát. The thirst of desire; khát ái, thirstily to desire.

Ái kiến. Attachment or love growing from thinking of others.

Ái luân. The wheel of desire which turns men into the six paths of transmigration.

Ái luận. Talk of love or desire.

Ái lưu. The flood of desire which overwhelms.

Ái nghiệp. The karma which follows desire.

Ái ngục. The prison of desire.

Ái ngữ. Loving speech; the words of love of a bodhisattva.

Ái nhãn. The eye of love, that of Buddha.

Ái nhiễm. The taint of desire.

Ái nhuận. The fertilizing of desire; i.e. when dying the illusion of attachment fertilizes the seed of future karma, producing the fruit of further suffering.

Ái nhuễ. Love and hate, desire and hate.

Ái pháp. Love for Buddha-truth; the method of love.

Ái qua. The fruit of desire and attachment, i.e. suffering.

Ái quỉ. The demon of desire.

Ái tắng. Love and hate, desire and dislike.

Ái tâm. A loving heart; a mind full of desire; a mind dominated by desire.

Ái thần nữ. Kāma (S). Goddess of sensuous desire.

Ái trí học viện. Aichi-gakku-en (J).

Ái thích. The thorn of love; the suffering of attachment which pierces like a thorn.

Ái thủy. The semen; also the passion of desire which fertilizes evil fruit.

Ái tích. Love and care for; to be unwilling to give up; sparing.

Ái trước. The strong attachment of love; the bondage of desire.

Ái võng. The noose, or net of desire.

Am. Small pagoda; sanctuary, sanctum; retreat; place of refuge.

Am la ba lị. Amrapālì (S). Name of garden.

Am la thu. Amra (S)

Am ma la thức, Vô cấu thức, Bạch tịnh thức. Amra-Vijnāna. The 9th consciousness.

Am ma la viên. Amravana (S) Name of garden.

An. Ksema (S). Peace, tranquil, quiet, pacify.

An bần. Content, satisfied with one's lot;

An cư. Varsā, varsāna (S). Tranquil dwelling. Varsa (S) A retreat during the three months of the Indian raining season. Retreat season of monk.

An dưỡng (quốc). Sukhavati (S) Xem An lạc quốc.

An đà hội. Antaravāsaka (S). Inner garment ođ a monk.

An lạc. Sikha (S).Happy. Thân an tâm lạc, ease (of body) and joy (at heart). Peace and happiness; well being, comfort.

An lạc quốc. Sukhavati (S). Amitabha's Happy Land.

An lành. Arogyra (S). Health, absence of illness.

An ổn. Safe, secure; peaceful; stable.

An tâm. To quiet the heart, or mind; be at rest. Reassured, heartened.

An trú tâm kinh. Vitakkasanthāba-suttam (P). Name of a sutta.

An tuệ. Sthiramati (S). Name of person.

An tức. To rest.

An vị. To place in position; to install, to settle.

Án, úm. Aum (S)

Án ma ni bát di hồng. Aum Mani Padme Hum (S)

Anh lạc. Keruva (S). Necklace of pearl or of diamond.

Ảnh tướng. Pratibimba (S). Image, reflection.

Áo công đức. Kathina (S). Robes annually supplied to monks.

Ảo. Māya (S) Illusion; illusory, illusive, unreal, deceptive, false, deceitful

Ảo ảnh. Illusion, delusion.

Ảo cảnh. Mirage, hallucination, phantasm.

Ảo dã. The wilderness of illusion, i.e. the mortal life.

Ảo giác. Hallucination, aberrtion.

Ảo hoặc. To delude, to deceive, to gull; illusory, illusive, delusive, deceptive.

Ảo hóa. To transform, to metamorphose.

Ảo hữu. Illusory existence.

Ảo lực. Powers of an illusionist.

Ảo môn. The ways or methods of illusion, or of Bodhisattva transformation.

Ảo mộng. Empty dream.

Ảo pháp. Conjuring tricks, illusion, methods of Bodhisattvavtransformation.

Ảo sư. An illusionist, a conjurer.

Ảo tâm. The illusion mind, or mind is unreal.

Ảo thân. The illusory body, i.e. this body is not real but an illusion.

Ảo thuật. Prestidigitation, magic.

Ảo trần. Illusive world.

Ảo tướng. Illusion, illusory appearance.

Ảo tưởng. Chimera, utopia, fantasy, wild fancy.

Át gia. Arghya (S). Nước thơm fragrant liquid.

Ăn năn. Vippatisāra (P). Remorse, repentance.

Âm. Vara (S). Sound, voice.

Âm giáo. Vocal teaching. Buddha's preaching.

Âm hưởng nhẫn. Sound and echo perseverence, the patience which realizes that all is as unreal as sound and echo.

Âm thanh. Sabda (S). Sound, note, preaching. Hòa nhã âm, harmonious and elegant sounds. Vi diệu âm, most exquisite voices.

Âm. Shade, dark, the shades, the negative as opposed to positive principle, female, the moon, back, secret. In Buddhism it is the phenomenal, as obscuring the true nature of things; also the aggregation of phenomenal things resulting in births and deaths

Âm tàng. A retractable penis - one of the thirty two marks of Buddha.

Âm tiền. Paper money for use in services to the dead.

Ấm. Skandas (S) Group, aggregate.

Ấm ảo. The five skandhas like a passing illusion.

Ấm cảnh. The present world as the state of the five skandhas.

Ấm ma. The five skandhas considered as māras or demon fighting against the Buddha's nature ofmen.

Ấm, Nhập, Giới. The five skandhas, the twelve entrances, or bases through which consciousness enters, and the eighteen dhātu or elements..

Ấm vọng. The skandha-illusion, or the unreality of the skandhas.

Ẩm quang bộ. Kāsyapìya (S). Ca diếp di bộ name of a sect.

Ân. Grace, favour.

Ân ái. Grace and love, human affection, which is one of the causes of rebirth

Ân ái ha. The river of grace.

Ân ái hải. The sea of grace.

Ân ái ngục. The prison of affection, which holds men in bondage.

Ân điền. The field of grace, i.e. parents, teachers, elders, monks, in return for the benefits they have conferred; one of the tam phúc điền.

Ấn. Mudrā (S). Seal, stamp, sign, symbol, emblem; proof, assurance, approve. Manual signs indicative of various ideas.

Ấn chứng. Inka-shomèi (J). Seal of approval.

Ấn độ. India.

Ấn độ giáo. Sanātanadharma (S). Hinduism.

Ấn kha. Assuredly can, i.e. recognition of ability, or suitability.

Ẩn. To hide, lie in hiding; conceal; obscure, esoteric; retired.

Ẩn ác dương thiện. To conceal one's faults and to display one's qualities.

Ẩn cư. Aranyaka (S). A lan nhã, nhàn cư To live in retirement, hermitage.

Ẩn danh. To reserve one's anonymity, to preserve one's incognito.

Ẩn dật. To hide from the world; to seclude oneself from society.

Ẩn dụ. Metaphorical, figurative.

Ẩn hiển đế. Vohāra-sacca (P). Sự thật ước định Commonly accepted truth.

Ẩn mật. To keep secret. Esoteric meaning, in contrast with hiển liễu exoteric or plain meaning.

Ẩn mật nghĩa. Secret, esoteric, occult meaning.

Ẩn nguyên Long kì. Ingen Ryuki (J). Yin yuan Long chi (C). Founder of Rinzai Zen sect in Japan.

Ẩn nhẫn. To resign oneself. Ẩn nhẫn chờ thời, to bide one's time; to lie in wait for, to watch one's opportunity.

Ẩn tình. Deep seated, inmost feelings.

Ẩn y. Secret thought.

Ba. Taranga (S) A wave, waves; to involve.

Ba ba la (thụ). Pippala (S) Ficus religiosa.

Ba cõi, Tam giới. Tribhàva (S). Threefold world.

Ba dạ đề, Ba dật đề. Payattika (S)

Ba đầu ma. Padma (S). The red lotus.

Ba la di. Pàràjika (S). The first section of the Vinaya pitaka containing rules of expulsion from the order, for unpardonable sin. A grave transgression of the rules for bhiksus.

Ba la đề mộc xoa. Praktimoksha (S). Emancipation, deliverance, absolution. The 250 precepts for monks in the Vinaya. Disciplinary code.

Ba la đề xá ni. Pratidesanìya (S). Buddhist confession of offences.

Ba la già. Paragata (S). One who has attained the other shore.

Ba la mật, ba la mật đa, Đáo bỉ ngạn. Pàramita (S) derived from parama highest, acme, is intp as to cross over from this shore of births and deaths to the other shore, or nirvàna. Transcendental perfection.

Ba la nại (thành phố). Vàrànasi (S). Benares.

Ba la xoa (thụ). Sàla (S)

Ba li. Pali (S) Language.

Ba lị, Bạt lê ca. Bhalika (S). Name of person.

Ba tra lị phất, Hoa thị. Pàtaliputra (S). Name of place, actual Patna.

Ba tuần. Pàpiyàn (S). Very wicked. Ác ma, the Evil One. Sát giả, the Murderer Màra; because he strives to kill all goodness.

Ba tư nặc (vương). Prasenàjit (S). Name of king.

Ba xà ba đề. Prajàpatì (S). Aunt and nurse of the Buddha.

Bà già bà, Bạc già phạm. Bhagavat (S) Buddha.

Bà la. Vihàrapàla (S). Keeper of the pagoda. Xem Duy na.

Bà la môn. Brahmin (S) Giai cấp Bà la môn, Bràhmana caste.

Bà la ni mật, Tha hóa tự tại thiên. Paranirmita-vasa-varti (S). The six and the last of Devalokas.

Bà sa ba, Chính nguyện. Vaspa (S). One of the first five disciples of the Buddha

Bà sa cù đà, ngữ, lời nói. Vàc, vàca (S). Speech, words.

Bà sa cù đà, Hỏa dụ kinh. Vacchagotta-Aggi-sutta (P).

Bà sa cù đa Tam minh kinh. Tevijja-Vacchagotta-sutta (P).

Bà tu bàn đầu, Bạt tu bàn độ, Thiên thân. Vasubhandu (S)

Bà tu mật đa, Thế hữu. Vasumitra (S) 7th Indian patriarch.

Bác. Vast; universal; learned, erudite.

Bác ái. Philantropical. Lòng bác ái, philantropy.

Bạc câu la. Vakkula (S)

Bạc già chí tôn. Ratnakara (S) Buddha.

Ban thiền Lạt ma. Panchen Lama (Tib). Great tibetan lama.

Bạc già phạm. Bhagavat (S) Buddha.

Bạt đề, Tiểu hiền. Bhadrika (S) One of the first five disciples of the Buddha.

Bách. Sata (S). A hundred, all.

Bách bát. 108. Bb sổ châu, 108 beads on a rosary. Bb phiền não, 108 passions and delusions. Bb kết nghiệp, 108 karmaic bonds.

Bách chúng học pháp. Siksakaraniya (S).

Bách dụ kinh. The sùtra of the 100 parables.

Bách luận. Sata-sastra (S). Treatise on the Hundred Verses.

Bách nạp y. A monk's robe made of patches.

Bách pháp. The hundred divisions of all mental qualities and their agents, of the Duy thức School; also known as ngũ vị bách pháp five groups of the 100 modes, or "things": (1) tâm pháp citta-dharma, mind, the eight consciousnesses; (2) tâm sở hữu pháp caitasika-dharma, fifty one mental functions; sắc pháp rùpa-dharma, eleven form-elements; (4) bất tương ưng hành pháp cittaviprayuktasamskàra-dharma, twenty-four things not associated with Mind; (5) vô vi pháp asamskrta-dharma, six non-created elements.

Bách pháp minh môn luận. Mahàyàna-sata-dharma-vidyàdvara-sastra (S)

Bách phúc. The hundred blessings, every kind of happiness.

Bách Trượng Hoài Hải. Pai chang Huai hai (C), Hyakujo Ekai (J). Name

Bách tứ thập bất cộng pháp. The 140 special, or uncommon characteristics of a Buddha

Bách tự luận. Satàksara-sàstra (S)

Bạch. White, pure, clear; made clear, inform.

Bạch nguyệt. Suklapaksa (S). First fornight of a lunar month.

Bạch báo. Pure reward, or the reward of a good life.

Bạch đàn. White candana, or white sandal-wood.

Bạch hào tướng. The curl between Sakyamuni's eyes.

Bạch liên. White lotus. Bạch liên giáo, the White Lily Society. Bạch liên hoa, Phân đà lợi, Pundarika (S), the white lotus. Bạch liên xã, a society formed early in the fourth century AD by Tuệ Viễn who with 123 notable literati, swore to a life of purity before the image of Amitàbha, and planted white lotus in symbol.

Bạch nghiệp. Clean karma.

Bạch nhất (nhị) kiết ma. Jnaptidvitìyà karma-vàcanà (S). To discuss with and explain to the body of monks the proposals or work to be undertaken. Bạch tứ kiết ma. To consult the body of monks on matters of grave moment and obtain its complete assent.

Bạch Phật. To tell the Buddha.

Bạch pháp. Good dharma.

Bạch tâm. A clear heart or conscience.

Bạch Tịnh (Vương), Tịnh Phạn. Sudhodana (S).

Bạch tượng. The six-tusked white elephant which bore the Buddha on his descent from the Tusita heaven into Màyà's womb.

Bạch y. White clothing, said to be that of Brahmans and other people, hence it is term for common people.

Bạch y Quán âm. The white-robed form of Quán âm. (Compassion Buddha)

Bài bác. Apavàda (S). Reproach, blaming.

Bài vị chư tổ. Holy tablets of the Patriarchs.

Ban thiền Lạt ma. Panchen Lama (Tib)

Bán tự giáo. Hinayàna (S). Lesser Vehicle.

Bài vị chư tổ. Holy tablets of the Patriarchs.

Bàn thờ...The altar for worshipping the...

Bản. Radical, fundamental, original, principal, one's own; the Buddha himself, contrasted with tích, traces left by him among men to educate them; also a volume of a book.

Bản chất. Original substance; essence, nature; substance, character, disposition, temperament.

Bản chất con người. Mànusya (S). Human nature.

Bản chất dinh dưỡng. Oja (S). Nutritive essence.

Bản duyên. The original or cause of any phenomenon.

Bản địa. Native place, natural position, original body.

Bản địa môn. The uncreated dharmakàya of Vairochana is eternal and the source of all things, all virtues.

Bản giác. Original bodhi, i.e. enlightenment, awareness, knowledge, or wisdom, as contrasted with thủy giác, initial knowledge.

Bản hạnh. The root of action; the method or motive of attainment; (his) own deeds, e.g, the doings of a Buddha or bodhisattva

Bản hình. Original form, or figure; the substantive form.

Bản hoặc. The root or origin ođ delusion.

Bản hữu. Bhùta (S). Elements of living being; become; born. Originally or fundamentally existing; primal existence, the source and substance of all phenomena; also the present life.

Bản hữu thuyết. Apriorism.

Bản lai. Coming from the root, originally, fundamentally. Vô thủy dĩ lai, from or before, the very beginning.

Bản lai diện mục. Original form, initial form; the former state of things.

Bản lai thành Phật. All things being of Buddha become Buddha.

Bản lai vô nhất vật. Originally not a thing existing, or before anything existed - a subject of meditation.

Bản mạt. Root and twigs, root and branch, first and last, beginning and end.

Bản mẫu. Màtrka (S). Basket of abhidharma.

Bản mệnh, mạng. Life, fate, destiny. Bản mệnh vững, to be bleesed with a secure life.

Bản ngã. Pudgala (S). Self.

Bản nguyện. Pàrvapranidhàna (S). The original vow, or vows, of a Buddha or Bodhisattva, e.g. the fourty eight of Amitàbha.

Bản nhiên thanh tịnh. Prakrti-prabhàsvaram (S). Originally pure. Also Tự tính thanh tịnh.

Bản Phật. The Buddha-nature within oneself; the original Buddha.

Bản sinh kinh. Jàtaka (P). Collection of the stories of the Buddha's former births.

Bản sinh man luận. Jàtakamàla-sàstra (S). Garland of Jàtakas.

Bản sư. The original Master or Teacher, Sàkyamuni.

Bản sự kinh. Itivrttaka (S). One of the twelve classes of sùtras, in which the Buddha tells of the deeds of his disciples and others in previous lives.

Bản tâm. The original heart, or mind; one's own heart.

Bản tính. Prakrti (S).The spirit one possesses by nature; one's own nature. Original or natural form (matter). Also tự tính, bát ca đê.

Bản tích. The original bản Buddha or Bodhisattva and his tích varied manifestations for saving all beings.

Bản tích nhị môn. A division of the Lotus sùtra into two parts, the tích môn being the first fourteen chapters, the bản môn the following fourteen chapters; the first half is related to the Buddha earthly life and previous teaching; the second half to the final revelation of the Buddha as eternal and the Bodhisattva doctrines.

Bản thân. Oneself; it also means bản tâm the inner self.

Bản thể. Being, nature. Essential being, essence, entity, substance. Bản thể luận, ontology.

Bản thệ. Samaya (S). The original convenant or vow made by every Buddha and Bodhisattva.

Bản thức. The fundamental vijnàna, one of the eighteen names of the Alaya-vijnàna, the root of all things.

Bản trụ pháp tính. Paurànasthitidharmatà (S). Originally Abiding Essence of things,

Báng. To disparage, denigrate; to blaspheme, profane. Chống báng, to oppose, to resist, to go against. Nhạo báng, to laugh at. Phỉ báng, to run down s.o.; to decry, discredit; to vilify. Báng bổ thánh thần, to blaspmeme gods; to utter blasphemies against gods.

Bánh xe, luân. Cakra (S). Wheel.

Bánh xe Pháp, Pháp luân. Dharmacakra (S). Wheel of Law.

Báo. Recompense, retribution, reward, punishment, to acknowledge, requite, thank; to report, announce, tell. To give back.

Báo ân. To acknowledge, or requite favours. To pay a debt of gratitude; to return good for good.

Báo ân điền. The field for requiting blessings received, e.g. parents.

Báo ân thí. Alms giving out of gratitude.

Báo cừu, báo hận, báo oán, báo thù. To be revenged, to revenge oneself, to have one's revenge; to return evil for evil; to give s.o. tit for tat.

Báo chướng. The veil of delusion which accompanies retribution.

Báo duyên. The circumstantial cause of retribution.

Báo độ. The land of reward, the Pure Land.

Báo hiếu. To be reverent, respecfully devoted to one's parents; to fulfil one's duty of filial piety.

Báo nhân. The cause of retribution.

Báo Phật. To thank the Buddha.

Báo Phật. Vipàkabuddha (S). A form of the Buddha. Also Báo ứng Phật, Báo sinh Phật.

Báo phục. To pay s.o. out, to pay s.o. back in his own coin; to return in kind.

Báo quả. The reward-fruit, or consequences of past deeds.

Báo sát. Realm of retribution.

Báo thân. Sambhoga-kàya (S) The reward body of a Buddha, in which he enjoys the rewards of his labours.

Báo thông. The supernatural powers that have been acquired as karma by demons, spirits, nagas etc.

Báo ứng. Time's revenge. Thật điều báo ứng chẳng sai, sát nhân thì giả tử, by one of Time's revenges he is killed who killed.

Bào ảnh. Illusion.

Bào thai, thai tạng. Garbha (S). Womb; embryo.

Bảo, Bửu. Ratna (S). Precious, treasure, gem, pearl, anything valuable.

Bảo ấn. Precious seal, or symbol.

Bảo bình. Kundikà (S). Precious vase, vessels used in worship; a baptismal vase used by the esoteric sects for pouring water on the head.

Bảo cái. Jewelled canopy.

Bảo châu. The precious continent, or wonderful land of a Buddha

Bảo châu. Mani (S). A precious pearl, or gem; a talisman.

Bảo chủng. Ratnàpàni (S). Precious race.

Bảo đạc. Precious rattle, wooden fish.

Bảo địa. Precious land.

Bảo điển. The precious records, or scriptures.

Bảo giới. The saptaratna realm of every Buddha, his Pure Land.

Bảo hoa. Precious flowers, deva flowers.

Bảo hoa Đức Phật. Jewelled flower virtue Buddha.

Bảo kệ. Precious gathas, or verses.

Bảo lâm. The groves, or avenues of precious trees (in the Pure Land). The monastery of Lục tổ Huệ năng.

Bảo nữ. Kanyà-ratna (S). Precious maidens.

Bảo phan, phướn. Ratnadhvaja. A banner decorated with gems.

Bảo phiệt. The precious raft of Buddha-truth, which ferries over the sea of mortality to nirvàna.

Bảo phường. Precious place, or the abode of the Triratna, a monastery.

Bảo quốc. Precious country, the Pure Land.

Bảo sám. Precious verses for repentance.

Bảo sát. Precious ksetra, or Buddha realm; a monastery.

Bảo sinh. Ratnasambhava, one of the five Dhyàni-Buddhas.

Bảo sở. The place of precious things, i.e. the perfect nirvana.

Bảo tạng (tàng). The treasury of precious things, the wonderful religion of Buddha.

Bảo tích. Ratna-ràsi (S). Gem-heap, collection of gems; accumulated treasures.

Bảo tích kinh. Ratna-kùta-sùtra (S). Jewelled-accumulation sùtra.

Bảo tích tam muội. The samàdhi by which the origin and end of all things are seen.

Bảo tính. The precious nature, or Tathàgatagarbha, underlying all phenomena, always pure despite phenominal conditions.

Bảo tọa. Precious throne.

Bảo tướng. The precious likeness, or image (of a Buddha)

Bảo thành. The city full of precious things, in the Nirvàna sùtra, i.e. the teaching of the Buddha.

Bảo tháp. A stùpa, or fane for precious things or relics; a pagoda adorned with gems.

Bảo thủ. Precious hand which gives alms and precious things.

Bảo thụ. The jewel-tree (of the Pure Land)

Bảo thừa. The precious vehicle of the Lotus sùtra; the Mahàyàna.

Bảo tràng. Xem bảo phan.

Bảo trì. The precious lake of the eight virtuous characteristics in the Pure Land.

Bảo tướng Phật. Jewelled appearance Buddha.

Bảo vật. Ratna (S). Gem, jewel, precious object.

Bảo võng. Indra's net of gems.

Bảo vương. The precious King, or King of Treasures, a title of Buddha.

Bảo xa. The precious cart (in the Lotus sùtra),i.e. the one vehicle, the Mahàyàna.

Bảo xứ tam muội. The samàdhi of the precious place, the ecstatic trance of Sàkyamuni by which he dispensed powers and riches to all beings.

Bạo phong. Destroyer-wind.

Bát. Pàtra (S), Patta (P). Alms bowl.

Bát. Asta (S). Eight .

Bát âm. The eight tones of a Buddha's voice - beautiful, flexible, harmonious, respect-producing, not effeninate, unerring, deep and resonant.

Bát bất. The eight negations of Nàgàrjuna, founder of the Middle School. The four pairs are: 1-Bất sinh bất diệt, neither birth nor death; 2-Bất đoạn bất thường, neither end nor permanence; 3-Bất nhất bất dị, neither identity nor difference; 4-Bất lai bất khứ,

neither coming nor going.

Bát bất khả tư nghị. The eight inexpressibles, or things surpassing thought.

Bát bất tịnh. The eight things unclean to monks, of which there are different groups. One group is - to keep gold, siver, male slaves, female slaves, cattla, stores or to trade or farm.

Bát biến hóa. Eight supernatural powers of transformation, characteristics of every Buddha: 1-Làm nhỏ lại, to shink self or others, or the world and all things to an atom; 2-Làm lớn ra, to enlarge ditto to fill all space 3-Làn nhẹ đi, to make the same light as a feather; 4-Làm cho tự tại, to make the same any size or anywhere at will; 5-Làm cho có chủ, everywhere and in everything to be omnipotent; 6-Đến bất cứ đâu, to be anywhere at will; 7-Làm chấn động, to

shake all things; 8-Tùy theo ý mình, to be one or many and at will pass through the solid or through space, or through fire or water, or transform the four elements at will

Bát biện. Eight characteristics of a Buddha's speaking: never hectoring; never misleading or confused; fearless; never haughty; perfect in meaning; and in flavour; free from harshness; seasonable (or suited to the occasion)

Bát bối xả. Astavimoksa (S). Eight stages of release. Also Bát giải thoát.

Bát bộ chúng. The eight classes of supernatural beings in the Lotus sùtra:Thiên devas, Long nàga, Dạ xoa yaksa, Càn thát bà gandharva, A tula asura, Ca lầu la garuda, Khẩn na la kinnara, Ma hầu la già mahoraga

Bát bộ quỉ chúng. The eight groups of demon-followers of the four mahàrajas, i.e. gandharvaa, pisàcas, kumbhàndas, pretas, nàgas, pùtanas, yaksas, and ràksasas.

Bát chính đạo. Aryà stàngika màrga (S). The eightfold Path: (1) Chính kiến samyak-drsti, right view; (2) Chính tư duy samyak-samkalpa, right thought; (3) Chính ngữ samyak-vàcà, right speech; (4) Chính nghiệp samyak-karmànta, right action; (5) Chính mệnh samyak-àjìva, right livehood; (6) Chính tinh tiến samyak-vyàyàma, right effort; (7)-Chính niệm samyak- smrti, right mindfulness; (8) Chính định samyak-samàdhi, right concentration.

Bát chủng bất tịnh chi vật. Eight kinds of impure things.

Bát chủng biệt giải thoát giới. Differentiated rules of liberation for the eight orders - monks; nuns; mendicants; novices male; and female; disciples male; and female; and the laity who observe the first eight commandments.

Bát chủng bố thí. Eight causes of giving - convenience; fear; gratitude; reward seeking; traditional (or customary); hoping for heaven; name and fame; personal virtue.

Bát chủng dụ. Eight kinds of exemple.

Bát chủng ma. Xem bát ma.

Bát chủng thanh. Xem bát âm.

Bát chủng thụ ký. The eight kinds of prediction - made known to self, not to others; to others not to self; to self and others; unknown to self or others; the near made known but the remote not; the remote made known but not the intermediate steps; near and remote both made known; near and remote both not made known.

Bát công đức thủy. Water of eight merits and virtues.

Bát đa la. Xem bát.

Bát đại địa ngục. The eight naraka, or hot hells: 1-Đẳng hoạt, sànjiva, hell of rebirth; 2-Hắc thằng, kàla sùtra, black cords or chains; 3-Chúng hợp, sanghàta, in which all are squeezed into a mass between two mountains falling together; 4-Hào khiếu, raurava, crying and wailing; 5- Đại hào khiếu, mahà raurava, great crying; 6-Viêm nhiệt, tapana, hell of burning; 7-Đại nhiệt, pratàpana, fierce heat; 8-Vô gián, avici, unintermitted rebirth into its sufferings with no respite.

Bát đại tự tại. Eight great powers of personality or sovereign independance.

Bát đầu ma (hoa). Padma (S). Lotus.

Bát đế. The eight truths, postulates, or judgements of the Pháp tướng tông Dharmalaksana school.

Bát điên đảo. The eight upside-down views: heretic believe in thường lạc ngã tịnh permenence, pleasure, personality, and purity. The two Hinayàna vehicles deny these both now and in nirvàna. Mahayàna denies them now but asserts them in nirvàna.

Bát định. The eight degrres of fixed abstraction.

Bát giới trai. Atthanga Sila. Eight commandments, precepts.

Bát giải thoát. Asta-vimoksa (S). Liberation, deliverance, freedom, emancipation, escape, release in eight forms: 1-Nội hữu sắc tưởng ngoại quán sắc giải thoát, liberation, when subjective desire arises,by examination of the object, or of all things and realization of their filthiness; 2-Nội vô sắc tưởng ngoại quán sắc giải thoát, liberation, when no subjective desire arises, by still meditating as above; 3-Tịnh thân tác chứng cụ túc trú giải thoát, liberation by concentration on the pure to the realization of a permanent state of freedom from all desire. The above three correspond to the four dhyànas; 4-Không vô biên xứ giải thoát, liberation in realization of the infinity of space; 5-Thức vô biên xứ giải thoát, liberation in realization of infinite knowledge; 6-Vô sở hữu xứ giải thoát, liberation in realization of nothingness, or nowhereness; 7-Phi tưởng phi phi tưởng giải thoát, liberation in the state of mind where there is neither thought nor absence of thought. These four arise out of abstract meditation in regard to desire and form, and are associated with the tứ không thiên; 8-Diệt thụ tưởng định giải thoát, liberation by means of a state of mind in which there is final extinction, nirvàna, of both sensation, vedanà, and consciousness, samjnà.

Bát giáo. Eight classifications of Sakyamuni teachings.

Bát hàn địa ngục. Eight cold narakas, or hells: 1-Ngạch bộ đà, arbuda,tumours, blains; 2-Ni thích bộ đà, nirarbuda, enlarged tumours, blains 3-Ngạch chiết xá, atata, chattering (teeth); 4- Hoắc hoắc bà, hahava, or ababa, the only sound possible to frozen tongues; 5-Hổ hổ bà, ahaha,

or hahava to frozen throats; 6-Ổn bát ma, utpala, blue lotus flower, the flesh being covered with sores resembling it; 7-Bát đặc ma, padma, red lotus flower, ditto; 8-Phân đà lợi, pundarika, the great lotus, ditto.

Bát khổ. Eight distresses. Sinh, birth; lão, age; bệnh, sickness; tử, death; ái biệt ly, parting with what we love; oán tắng hội thượng, meeting with what we hate; cầu bất đắc, unattained aims; ngũ ấm xí thịnh, all the ills of the five skandhas.

Bát kiêu. The eight kinds of pride or arrogance, resulting in domineering: because of strength; of clan, or name; of wealth; of independance, or position; of years, or age; of cleverness, or wisdom; of good, or charitable deeds; of good looks.

Bát kính giới. Eight commands given by Sakyamuni Buddha to his foster mother when she was admitted to the Order and which remain as commands to nun

Bát la nhạ. Prajàpati (S). The Lord of all created beings. Also Chúng sinh chủ.

Bát ma. The eight màras, destroyers: 1-Phiền não ma, the màras of the passions; 2-Ấm ma, the skandha-màras; 3-Tử ma, death-màras; 4-Tha hóa tự tại Thiên ma, the màra-king; 5-Vô thường ma, the màras of impermanence; 6-Vô lạc ma, the màras of joylessness; 7-Vô ngã ma, the màras of impersonality; 8-Bất tịnh ma, the màras of impurity.

Bát mạn. The eight kinds of pride, màna, arrogance, or self-coceit: 1-Như mạn, though inferior, to think oneself equal to others (in religion); 2-Mạn mạn, to think oneself superior among manifest superiors; 3-Bất như mạn, to think oneself not so much inferior among manifest superiors; 4-Tăng thượng mạn, to think one has attained more than is the fact; 5-Ngã mạn, self-superiority; 6-Tà mạn, pride in false views, or doings; 7-Kiêu mạn, arrogance; 8-Đại mạn, extreme arrogance.

Bát mê. The eight misleading terms, which form the basis of the logic of the trung quán luận, i.e. sinh birth; diệt death; khứ past; lai future; nhất identity; dị difference; đoạn annihilation; thường perpetuity (or eternity)

Bát môn. Eight kinds of syllogism in buddhist logic nhân minh luận.

Bát nạn. Eight calamities; eight conditions in which it is difficult to see a Buddha or hear his dharma. 1-Địa ngục, hell; 2-Ngạ quỉ, hungry ghosts; 3-Súc sinh, animals; 4-Bắc cu lư châu, uttarakara where all is pleasant 5-Trường thọ thiên (Vô tưởng), long life heavens; 6-Mù, điếc, câm ngọng, blind, deaf, dumb; 7-Thế trí biện thông, worldly philosopher; 8-Sinh trước Phật, sau Phật, born in the intermediate period between a Buddha and His Successor.

Bát Nê hoàn. Xem Bát Niết bàn.

Bát nhã. Prajnà (S), Panna (P). Wisdom. Also Tuệ, Huệ, Trí tuệ.

Bát nhã Ba la mật đa. Prajnà-pàramita (S). Perfection of wisdom.

Bát nhã Ba la mật đa tâm kinh. Mahàprajnàpàramità-hridaya-sùtra (S). Heart sùtra.

Bát nhã Bồ tát. Prajnà-bodhisattva (S).

Bát nhã đa la. Prajnàdhàra (S) 27th Indian patriarch.

Bát nhã đăng luận kinh. Prajnàdipà-sàstra-kàrika (S).

Bát nhẫn, bát trí. The eight ksànti, or powers of patient endurance. In the dục giới desire- realm and the two realms above it sắc giới realm of form, vô sắc giới realm of formless, it is necessary to acquire the full realization of the truth of the Tứ Đế Four Noble Truths; these four give rise to the Tứ pháp nhẫn i.e. Khổ, tập, diệt, đạo pháp nhẫn, the endurance or patient pursuit that results in their realization. In the realm of form and the formless, they are called the Tứ loại nhẫn. By patient meditation the kiến hoặc false or perplexed views will cease, and the bát trí eight kinds of jnàna or gnosis be acquired; therefore trí results from nhẫn. The bát trí are khổ, tập, diệt, đạo pháp trí and khổ, tập, diệt, đạo loại trí.

Bát nhiệt địa ngục. Xem Bát đại địa ngục.

Bát niệm. Eight lines of thought in the Trí độ luận, for resisting Màra-attacks and evil promptings during the meditation on impurity, etc: 1-Niệm Phật, thought of Buddha; 2-Niệm pháp of the Law; 3-Niệm tăng the fraternity 4-Niệm giới the commandments; 5-Niệm xả equanimity; 6-Niệm trời devas 7-Niệm hơi thở breathing; 8-Niệm chết death.

Bát Niết bàn. Parinirvàna (S). Complete Nirvàna; eternal peace.

Bát pháp. The eight dharmas, things or methods. There are three groups: 1-idem Bát phong; 2-Tứ đại and tứ vi; 3-The eight essential things, i.e. giáo instruction; lý doctrine; trí knowledge, or wisdom attained; ly cutting away of delusion; hành practice of the religious life; vị progressive status; nhân producing; quả the fruit of saintliness.

Bát phong. The eight winds, or influences which fan the passions, i.e. lợi gain, suy loss; hủy defamation, dự eulogy; xưng praise, cơ ridicule; khổ sorrow, lạc joy.

Bát phúc điền. Eight fields of merit: 1-Phật Buddha; 2-Thánh nhân Holy persons; 3-Hòa thượng Most Venerable; 4-A xà lê Acarya; 5-Tăng Monks and nuns; 6-Cha father; 7-Mẹ mother; 8-Người bệnh sick, ill persons.

Bát phúc sinh xứ. The eight happy conditions in which he may be reborn who keeps the ngũ giới five commands and the thập thiện ten good ways and bố thí bestows alms: 1-Trong cõi người giàu sang, rich and honourable among men; 2-Trời Tứ thiên vương, in the heavens of the four deva-kings; 3-Trời Đao lợi, the Indra heavens; 4-Trời Dạ ma, the Suyàma heavens; 5-

Trời Đâu suất, the Tusita heaven; 6-Trời Hóa lạc, the nirmànarati heaven 7-Trời Tha hóa the paranirmita-vasavartin heaven; 8-Trời Phạm thiên, the brahma heaven

Bát quan trai giới. Atthanga-sìla (P). The eight precepts. Fasting day in observing the 8 precepts

Bát sư. The eight teachers -murder, robbery, adultery, lying, drinking, age, sickness and death.

Bát sự tùy thân. The eight appurtenances of a monk - three garments, bowl stool, filter, needle and thread, and chopper.

Bát tà. The eight heterodox or improper practices, the opposite of the eight correct paths bát chính đạo.

Bát thành kinh. Atthakanàgara-sutta (P).

Bát thập chủng hảo. Anuvyanjana (S). Eighty minor characteristics of the Buddha.

Bát thiên tụng bát nhã ba la mật kinh. Astasàhasrikàprajnàpàramità-sùtra (S)

Bát tướng thành đạo. Eight aspects of Buddha's life: 1-Đâu suất lai nghi, descent into and abode in the Tusita heaven; 2-Lâm tì ni viên giáng sinh, birth from mother's side in Lumbini; 3-Tứ môn du quan, excursion out of the royal palace. 4-Du thành xuất gia, leaving home as a hermit. 5-Tuyết sơn thị tu, ascetic practices on the Snow Mountain. 6-Bồ đề thụ hàng ma, enlightenment under the Bodhi tree. 7-Lộc dã uyển chuyển pháp luân, rolling the Law-wheel at the Deer-Park; 8-Ta la lâm hạ Bát Niết bàn, entering Nirvana at the Sala tree forest.

Bát thánh đạo. Xem Bát chính đạo.

Bát thắng xứ. The eight victorious stages, or degrees, in mediatation for overcoming desire, or attachment to the world of senses.

Bát thập. Asìti (S) Eighty.

Bát thập chủng hảo. Xem Bát thập tùy hình hảo.

Bát thập nhất phẩm tư hoặc. The eighty-one kinds of illusion, or misleading thoughts, arising out of desire, anger, foolishness and pride - nine grades in each of the nine realms of desire, of form and beyond form.

Bát thập nhất pháp. The eighty-one divisions in the Đại Bát nhã kinh comprising sắc form; tâm mind; ngũ ấm the five skandhas; thập nhị nhập twelve means of sensation; thập bát giới eighteen realms; tứ đế four truths; thập nhị nhân duyên twelve nidànas; thập bát không eighteen sùnya; lục độ six pàramità; and tứ trí four jnàna.

Bát thập tùy hình hảo. The eighty notable physical characteristics of Buddha.

Bát thức. The eight kinds of cognition, perception, or consciousness: 1-Nhãn thức, caksur- vijnàna, eye-consciousness; 2-Nhĩ thức, srotra-vijnàna, ear-consciousness; 3-Tỷ thức, ghràna- vijnàna, nose- consciouness; 4-Thiệt thức, jihvà-vijnàna, tongue-consciousness; 5-Thân thức, kàya-vijnàna, body-consciousness; 6-Ý thức, mano-vijnàna, conscious-mind; 7-Chấp ngã thức, manas-vijnàna, subconscious-mind;

8-Tàng thức, àlaya-vijnàna, ideation store.

Bát trí. Eight kinds of jnàna or gnosis.

Bát uế. Eight things unclean to a monk: buying land for self, not for Buddha or the fraternity; ditto cultivating; ditto laying by or storing up; ditto keeping servants (or slaves); keeping animals (for slaughter); treasuring up gold, etc.; ivory and ornaments; ustensils for private use.

Bát vạn. An abbreviation for bát vạn tứ thiên. A great number.

Bát vị. The eight savours (or pleasures) of the Buddha's nirvana: Thường trụ perpetual abode, Tịch diệt extinction (of distresses, etc.), Bất lão eternal youth, Bất tử immortality, Thanh tịnh purity, Hư thông absolute freedom (as space), Bất động imperturbility, and Khoái lạc joy.

Bát viên. Eight fundamental characteristics of a Viên giáo complete or perfect school of teaching.

Bát vọng tưởng. Eight wrong views, non-buddhist views.

Bạt đề, Tiểu hiền. Bhadrika (S). One of the five first discoples of the Buddha.

Bạt già bà, Ngõa sư. Bhàrgava (S). The first rsi prince Siddharta met when left home.

Bạt kỳ, Bạt xà. Vrji (S). Name of a place in Vaisàli Tỳ xá li.

Bạt lê ca. Xem Ba li.

Bạt ma. Harivarman (S) Author of Thành Thật luận. Also Sư tử trụ, Sư tử khải.

Bạt nan đà long vương. Upànanda-Nàga-ràja (S). King of the dragon.

Bạt tư phất đa bộ. Vàtsìputrìya (S). A sect. Also Độc tử bộ.

Bạt xà tử tỷ khiêu. Vrjiputra-bhiksu (S).

Bắc. Uttara (S). North.

Bắc cu lư châu. Uttarakuru (S). The northern of the four continents surrounding Sumeru.

Bắc Phật giáo. Northern Buddhism, i.e. Mahàyàna.

Bắc sơn trụ bộ. Uttarasaila (S). Name of a Buddhist sect.

Bắc tông. The northern school of Zen sect.

Bắc tông Phật giáo. Mahàyàna (S). Great vehicle, Northern school.

Bần. Poor, in poverty.

Bần đạo. The way of poverty, that of the monk and nun; also a poor religion, i.e. without the Buddha-truth.

Bần tăng. Poor monk; (Of monk talking of himself) I, me, poor monk.

Bất. A, an (S). No, not, none.

Bất bái. Lay Buddhists may not pay homage to the gods or demons of other religions; monks and nuns may not pay homage to kings or parents.

Bất bạo động. Ahimsà (S). Non-violence. Absence of cruelty.

Bất biến. Constant, unchanging, uniform, invatiable.

Bất chuyển. Unshakable, unmovable, resolute, constant.

Bất cọng. Not in the same class, dissimilar, distinctive, each its own.

Bất cọng Bát nhã. The things special to bodhisattvas in the Bát nhã kinh in contrast with the things they have in common with sràvakas thanh văn and pratyeka-buddha bích chi Phật.

Bất cọng nghiệp. Varied, or individual karma; each causing and receiving his own recompense.

Bất cọng pháp. Avenika-buddhadharna (S). The characteristics, achievements, and doctrine of Buddha which distinguish him from all others.

Bất cọng thân. The special body of Buddha with ten characteristics: 1-Bình đẳng equal; 2- Thanh tịnh, pure; 3-Vô tận, limitless; 4-Thiện tu đắc, obtained by good deeds; 5-Hộ pháp, dharma-protective; 6-Bất khả giác tri, imperceptible; 7-Bất tư nghị, inconceivable; 8-Tịch tĩnh, quiet; 9-Hư không đẳng, as space; 10-Trí, wise.

Bất diệt. Anirodha (S). Indestructible; immortal; everlasting, undying, imperishable. Học thuyết bất diệt, doctrine of immortality.

Bất do ư tha, không dựa vào người khác. Aparapraneya (S). Not relying on others.

Bất dung. Intolerable; inexcusable; impardonable, unforgivable.

Bất định. Indeterninate, indefinite; irresolute, undecided; unfixed, unsettled, undetermined, uncertain. Bất định thụ nghiệp,indefinite karma. Bất định chủng tính, of indeterminate nature. Bất định giáo, indeterminate teaching. Bất định pháp, indeterminate dharma, method.

Bất đoạn. Without ceasing, unceasing; perpetual, everlasting,endless, constant Bất đoạn quang, the unceasing light (or glory) of Amitàbha. Bất đoạn quang Như lai, one of the twelve shining Buddhas. Bất đoạn thường, unceasing continuity. Bất đoạn niệm Phật, unceasing remembrance, or invocation of the Buddha.

Bất động. Acalà, niscala; dhruva (S), The unmoved, immobile, or motionless; immovable.

Bất động địa. Acalàbhùmi (S). Immovable ground. The 8th ground of Bodhisattva.

Bất động Minh vương. Acalà-vidyà-ràja (S). Immovable vidyàrajà.

Bất động Như lai. Aksobhya Buddha (S). Imperturbable Buddha. Also A súc Phật.

Bất động tôn, Bất động Minh vương. Acalàgra-vidyàràja (S) Immovable Vidyàràja.

Bất giác. Anavabodha (S). Unenlightened, uncomprehending, without "spiritual" insight.

Bất hại. Ahimsà (S). Harmlessness, not injuring, doing harm to none.

Bất hạnh. Upàyàsa (S). Grief, tribulation.The indivisible, or middle way trung đạo.

Bất phóng dật. No slackness or looseness.

Bất sinh. Anutpatti; anutpàda; ajàta (S). Non-birth; not to be reborn, exempt from rebirth. Unproductive, sapless.

Bất sinh bất diệt. Xem bát bất. Neither born nor ended.

Bất thiện. Akusala (S). Not good; contrary to the right and harmful to present and future life. Unwholesome.

Bất thiện căn. Akusalamula (S) Fuzen-gon (J). Not wholesome roots.

Bất thối (thoái). Avaivartika, or avinivartaniya (S). Never receding, always progressing, not backsliding, or losing ground; never retreating but going straight to nirvàna; an epithet of every Buddha.

Bất thối Bồ tát. A never-receding bodhisattva.

Bất thối chuyển. Never-receding, never retreating.

Bất thối chuyển Pháp luân. The never-receding Buddha-vehicle, of universal salvation.

Bất thối địa. The Pure Land, from which there is no falling away.

Bất tín. Iccantika (S). Lack of faith. One who doesn't believe in Buddhist doctrine. Also nhất xiển đề.

Bất tịnh, phiền não. Klesa (S). Unclean, common, vile. Impurity, passion, depravity.

Bất tịnh khiết vương. Ucchusma (S). A vidyàràja. Also Uế tích vương, Ô sô sa ma.

Bất tịnh quán. The meditation on the uncleaness of the human body of self and others.

Bất tịnh nhục. "Unclean" flesh, i.e.that of animal, fishes etc. seen being killed, heard being killed, or suspected of being killed.

Bất tịnh thí. "Unclean" almsgiving, i.e. looking for its reward in this or the next life.

Bất tịnh thuyết pháp. "Unclean" preaching, i.e. to preach, whether rightly or wrongly, from an impure motive, e.g. for making a living.

Bất tùng nghiệp sinh. Karmaprabhava (S). Birth not derived from karma.

Bất tư nghị. Acintya (S). Beyond thought and words, beyond conception, baffling description, amazing.

Bất tư nghị biến. The indescribable changes of the chân như bhùtatathatà in the multitudinous forms of all things.

Bất tư nghị biến dịch tử. Acintyaparinàmacyuti (S). Inconceivable transformation of the death.

Bất tư nghị giới. Acintya-dhàtu (S). The realm beyond thought and words.

Bất tư nghị huân. The indescribable vàsanà, i.e. suffusing or "fuming".

Bất tư nghị huân biến. Acintyaparinàma (S). Mysterious transformations.

Bất tư nghị không, Đệ nhất nghĩa không. The Void beyond thought or discussion

Bất tư nghị không trí. The wisdom attained through the void beyond thought.

Bất tư nghị thừa. Ineffable vehicle, buddhism.

Bất tư nghị nghiệp tướng. Inexpressible karma-merit always working for the benefit of the living.

Bất tư nghị trí. Acintya-jnàna (S). Inconceivable wisdom, the indescribable Buddha's wisdom. Intuitive knowledge.

Bất tương ưng hành. Actions non interrelated.

Bất tương ưng hành pháp. Cittaviprayuktasamskàra-dharma (S). Twenty four things not associated with Mind: (1) đắc pràpti, acquisition; (2) mạng căn jìvitendriya, life; (3) chúng đồng phận nikàya-sabhagatà, nature of sharing similar species; (4) dị sinh tính visabhàga, nature of making different species; (5) vô tưởng định asamjnisamàpatti, meditative concentration in the thoughtless heaven; (6) diệt tận định nirodhasamàpatti, meditative concentration in extinction; (7) vô tưởng báo asamjnivipàka, facts obtained by thoughtless meditation; (8) danh thân nàmakàya, name; (9) cú thân pedakàya, word; (10) văn thân vyanjanakàya, letter; (11) sinh jàti, birth; (12) trụ sthiti, stability; (13) lão jarà age; (14) vô thường anityatà, impermanence; (15) lưu chuyển pravrtti, becoming; (16) định dị pratini- yama, distinction (of karma); (17) tương ưng yoga, union; (18) thế tốc jàvanyam, speed; (19) thứ đệ krama, succession; (20) thời kàla, time; (21) phương desa, space; (22) số samkhyà, number; (23) hòa hợp tính sàmagriya, totality; (24) bất hòa hợp tính anyathàtva, differentiation.

Bất tương ưng tâm. The non-interrelated mind.

Bất tử. Undying, immortal. Bất tử cam lộ, sweet dew of immortality, a baptismal water of Chân ngôn tông

Bất vọng ngữ. Musàvàdà-veramani (S). No falsehood, no lying.

Bất vọng thiền. Meditation against forgetfulness.

Bất ỷ ngữ. Unrefined, indecent, improper, or smart speech.

Bật sô. Bhiksu (S). Monk.

Bật sô ni. Bhiksuni (S). Nun.

Bệ đà. Xem Phệ đà. Vedas (S).

Bệ sái. Bhaichad (S). Dược. Medicine.

Bệ sái xã lũ rô. Bhaichadjyaguru (S). Dược sư. Healer.

Bệnh. Illness, sickness; disease; disorder, complaint; to heart.

Bệnh khổ. Suffering from sickness.

Bệnh tử. Just as a mother loves the sick child most, so Buddha loves the most wicked sinner.

Bi. Karunà, krpà (S). Compassion, pity for another in distress and the desire to help him.

Bi điền. The field of compassion, cultivated by helping those in trouble.

Bi nguyện. The great compassionate vow of Buddha and bodhisattvas to save all beings.

Bi hoa kinh. Karunà-pundarìka-sùtra (S)

Bi quán từ quán. The compassionate contemplation for saving beings from suffering, and the merciful contemplation for giving joy to all beings

Bi tâm. A heart of pity, compassion.

Bi trí. Compassion and wisdom.

Bi vô lượng tâm. Infinite compassion for all.

Bia chùa. Stele.

Bí. Secret, occult, esoteric, hidden, opposite of hiển exoteric.

Bí giáo. The esoteric teaching. Xem Bí mật giáo.

Bí yếu. The essence, the profoundly important. Secret and important.

Bí mật. Secret, occult, esoteric, mysterious, profound.

Bí mật chú. The mantra or incantation of the esoteric (Diamond) vehicle.

Bí mật chủ. Vajirasattva (S). King of Yaksas and guardian of the secrets of Buddha.

Bí mật Du già. The yoga rules of the esoteric sect; also a name for the sect.

Bí mật giới. The commandments of the esoteric vehicle.

Bí mật giáo. The esoteric teaching; the esoteric sect; one of the four modes of teaching defined by Tông Thiên Thai; a name for the Viên giáo.

Bí mật kết tập. The collection of mantras, dhàranis etc and of the Vajradhàtu Kim cương giới and Garbhadhàtu Thai tạng giới literature, attributed to Ananda or

Vajrasattva, or both.

Bí mật kinh. The sùtras of the esoteric sect.

Bí mật tạng. The treasury of the profound wisdom, or mysteries, variously interpreted.

Bí pháp. The mysteries of the esoteric sect.

Bí quyết. Secret method.

Bí thuật. Magic, wizardry, mystery.

Bí truyền. Esoteric; secretly transmitted.

Bi đà. Xem Phệ đà.

Bỉ đồng phận. Sabhàga (S). Being in the same division.

Bỉ ngạn. Para (S). The other shore, opposite shore.

Bích chi ca Phật đà. Prateyka-Buddha (S). Solitary Enlightened One. Also Bích chi Phật, Duyên giác Phật, Độc giác Phật.

Bích chi Phật. Prateyka-Buddha (S).

Biểu sắc. Vijnapti-rùpa. Vô biểu sắc. Avijnapti-rùpa.

Biên địa. Border land.

Biến. To change, alter, transmute, transform

Biến hóa. Nirmàna (S) To transform, change into, become, especially the mutations of Buddhas and bodhisattvas. Metamorphose; evolve, construct.

Biến hóa độ. The land where Buddhas and bodhisattvas dwell, whether the Pure Land or any impure world where they live for its enlightenment.

Biến hóa Phật. Nirmàna-Buddha (S).

Biến hóa sinh. Birth by transformation, not by gestation.

Biến hóa thân. Nirmànakayà (S). Transformation-body, or incarnation-body.

Biến kế. Parikalpa (S).

Biến kế sở chấp tính. Parikalpita (S). Wrong judgement, Imaginative construction.

Biến nhập. Avesa (S). Xem A vĩ xả.

Biến thiên. Varied, varying, diversified.

Biến tịnh thiên, Thiện hiền. Subhadra (S). 3rd heaven of the third dhyàna.

Biến tướng. Phase, transformation.

Biến Y Viên tam tính. Svabhàva-laksana-traya (S). Three forms of knowledge.

Biện. To discern; to discuss; to judge; to examine; to arrange, prepare.

Biện tài. Eloquence.

Biện tài trí tuệ. Eloquent-wisdom.

Biện trung biên luận. Màdhyànta-vibhànga-sàstra (S). Treatise on the Discriminating between the middle and the extremes. Also Trung biên phân biệt luận.

Biệt. Separate, divide, part from; other, different, diferentiate, special.

Biệt báo. Differentiated rewards according to previous deeds.

Biệt cảnh. Different realms, regions, states, or conditions.

Biệt cảnh tâm sở. Vibhàvanà (S). The ideas or mental states, which arises according to the various objects or conditions toward which the mind is directed, e.g.if toward a pleasing object, then desire arises.

Biệt giải thoát giới. Pràtimoksa (S). Disciplinary code, code of monk's rules. Also Giới bản, Ba la đề mộc xoa.

Biệt nghiệp. Differentiated karma (the cause of different resultant conditions)

Biệt truyền. Separately handed down; oral tradition; to pass on the teaching from mind to mind without writing, as in Thiền tông or Intuitional school.

Biểu thị. Vijnàpti (S). Information, communicating. Also trình bày.

Bình. Even, level, tranquil; ordinary.

Bình đẳng. Sama, samatà (S). Level, even, everywhere the same, universal, without partiality; it especially refers to the Buddha in his universal, impartial, and equal attitude towards all beings.

Bình đẳng Đại bi. Universal Great Wisdom.

Bình đẳng Giác. A Buddha's universal and impartial perception, his absolute intuition above the laws of differentiation.

Bình đẳng Lực. Universal power, or omnipotence.

Bình đẳng pháp. The universal or impartial truth that all become Buddha.

Bình đẳng Pháp thân. Universalized dharmakàya, a stage in Bodhisattva development above the eighth trên bát địa.

Bình đẳng Tam muội. A meditation to develop the impartial mind.

Bình đẳng tâm. An impartial mind, "no respecter of persons", not loving one and hating another.

Bình đẳng tính. Samatà (S). The universal nature, i.e. the chân như.

Bình đẳng tính trí. Samatà-jnàna (S). Even handedness.

Bình đẳng vương. Yama, the impartial or just judge and awarder.

Bình luận. Arthakathà (S). Explanation, commentary.

Bình Sa (Vua). Bimbisàra (S) Cũng viết: Tần bà sa la. King of Magadha.

Bố tát. Posadha, Upavasatha, Uposana (S). Uposatha (P). Fasting, a fast, the nurturing or renewal of vows. Buddha's monks should meet at the new and full moon and read the Pràtimoksa sùtra for their moral edification. Also Trưởng tịnh, trưởng dưỡng, trai nhật, ngày chay.

Bố thí. Dàna (S). Almsgiving. The three kinds of dàna are goods, the doctrine, and courage or fearlessness. Gift, giving, bestowing.

Bố thí độ. Dàna-pàramità (S). The perfect gift. Also Bố thí ba la mật.

Bố úy thí. Bestowing, or giving courage (to s.o.)

Bồ đề. Bodhi from Budh (S). Knowledge, understanding; perfect wisdom: the illuminated or enlightened mind. Also giác, giác ngộ.

Bồ đề (cây). Bodhidruma (S). Bo-tree. Also bồ đề thụ, giác thụ.

Bồ đề đạo tràng. Bodhimandala (S). The place where the Buddha sat at the time of his enlightenment.

Bồ đề đạt ma. Bodhidharma (S). The 28th Indian patriarch and the founder of Ch'an sect Thiền tông in China.

Bồ đề lưu chi. Bodhiruci (S). Indian monk coming to China in the Đường dynasty, translator.

Bồ đề phần. Bodhyanga (S). A general term for thất bồ đề phần seven factors of enlightenment or thất giác chi seven branches of bodhi-illumination.

Bồ đề tát đỏa. Bodhisattva (S). A being of enlightenment; one whose essence is wisdom. A being who aspires for enlightenment.

Bồ đề tâm. Bodhicitta (S). The mind for or of bodhi; the awakened or enlightened mind.

Bồ đề tâm luận. Bodhicittà-sàstra (S). Explanation on the Transcendence of Bodhicitta.

Bồ đề thụ. Bodhidruma, Bodhitaru, Bodhivrksa (S). The Bodhi-tree, the wisdom-tree,

Bồ đề tràng. A place, plot, or site of enlightenment.

Bồ tát. Xem Bồ đề tát đỏa.

Bồ tát giới. Bodhisattva-sìla (S). Moral rules of Bodhisattva.

Bồ tát hạnh. The way or discipline of a Bodisattva. Tự lợi lợi tha, to benefit self and benefit others.

Bồ tát ma ha tát. Bodhisattva, Mahàsattva (S). Great bodhisattva.

Bồ tát nguyện. Pranidhàna-pàramita (S). The vow of Bodisattva.

Bồ tát thập địa. Bodhisattvabhùmi The ten stages, or grounds of Bodhisattva.

Bồ tát thừa. Bodhisattvayàna (S). Vehicle of Bodhisattva.

Bổ đà lạc ca. Potalaca (S). Heavenly Palace of Avalokiresvara. Also Quan âm tịnh độ, Quang minh sơn.

Bổ đặc ca la. Pudgala (S). Individual, person, self, soul. Also bản ngã.

Bộ phái. Vàda (S). Doctrine, sect, theory. Also môn phái.

Bộ phẩm. Varga (S). Chapter, section (of a book). Also phẩm.

Bộc lưu. Ogha (S). Flood, torrent. Also dòng thác.

Bối diệp. Pattra (S). Palm leaves from the Borassus flabelli formis, used for writing material.

Bối đa. Tàla (S). Palmyra tree. Alsocây bối, đa la.

Bổng trượng. Danda (S). Stem, stick. Also đãn đồ, chiếc gậy.

Buồn phiền. Soka (S). Sorrow, grief. Also phiền não.

Ca chiên diên. Katyàyana (S) One of the ten great disciples of the Buddha.

Ca da sơn. Gajasìrsa (S). Elephant head mount. Also Tượng đầu sơn.

Ca di. Kàsì (S). Old name of Benares.

Ca diếp. Kasyapa (S).

Ca diếp di bộ. Kàsyapìya (S). A Buddhist sect. Also Ẩm quang bộ.

Ca diếp Phật. Kasyapa-Buddha (S). The 6th of the seven former Buddha.

Ca diếp Ma đẳng. Kasyapa Màtanga (S).

Ca la. Kàla (S). Time. Also thời gian, thực thời.

Ca la Cưu đà Ca chiên diên. Kakuda-Kàtyàyana (S). One of the six famous heretical leaders.

Ca lan già. Xem Ca lăng tần già.

Ca lăng tần già. Karavinka. (S) Bird with miraculous song. Also diệu âm điểu.

Ca lân đề. Karavinka (S)

Ca lâu la. Garudas (S) Mythical bird. Also thần điểu, kim xí điểu.

Ca na đề bà. Kànadeva (S). Disciple of Nagarjuna. Also Độc nhãn đề bà.

Ca nhị sắc ca. Kanishka (S) Name of a king.

Ca phạn đạt ma. Bhagava-dharma (S) Translator of the Avalokitesvara's great compassion heart dharani. Also Tôn pháp.

Ca tần xa la. Kapinjala (S). Partridge. Also chim trĩ.

Ca thấp di la. Kasmìra, kasmir (S). Cachemire. Also Kế tân.

Ca thi na. Xem áo công đức.

Ca tì la. Kapila (S). Leader of the heretic sect Số luận. Also Hoàng xích sắc tiên nhân.

Ca tì la vệ. Kapilavastu (S). Name of place.

Ca tì ma la. Kapimala (S). 13th Indian patriarch.

Cà sa. Kasaya (S). Kàsàva (P). Kesa (J): Tăng già lê, Samghati; Uất đà la tăng, Utàra-Samgha. An đà hội, Antarvàsaka.

Cái, triền. Nìvarana (S). Hindrances, obstacles.

Cam lộ. Amrta (S). Sweet dew, ambrosia, the nectar of immortality.

Cam lộ cổ. The ambrosial drum. Also trống cam lộ

Cam lộ diệt. The nectar of nirvana.

Cam lộ giới. Nectar city, nectar region.

Cam lộ môn. Nectar gate, the teaching of Buddha.

Cam lộ pháp. The ambrosial truth, Buddha-truth.

Cam lộ vương. Nectar-king, Dharma-king, Amitabha Buddha.

Cảm. To influence, move; to be affected, touched, moved.

Cảm ân. To be grateful.

Cảm hóa. To convert, to bring over.

Cảm ngộ. To awake from an illusion; to awake to reason.

Cảm tấn. To move to zeal, or inspire to progress.

Cảm thông. To be in sympathy with; to sympathize with (s.o., s.o's feelings)

Cảm ứng. Response to appeal or need; Buddha moved to respond.

Càn. Dry, dried up, clean; heaven, male, enduring, continual.

Càn huệ địa. The dry or unfertilized stage of wisdom.

Càn thỉ quyết. A stick used in India as "toilet paper".

Càn thát bà. Gandharva (S). Celestian musician. Also Hương âm thần.

Càn thát bà thành. A Gandharva city, i.e. a mirage city.

Cảnh. Visaya, artha, gocara (S). A region, territory, environment, surroundings, area, field, sphere, e.g. the sphere of mind, the sphere of form for the eye, of sound for the ear etc.; any objective mental regarded as reality. Also cảnh giới, cõi.

Cảnh giới. Dhàtu (S). Elements, secondary elements; sphere, region, realm.

Cảnh giới. Gocara (S). Place. Also sở hành.

Cảnh giới của huyễn ảo. Màyàvisaya (S). World of delusion.

Cảnh giới hoan lạc. Sugati (S). Happy fate, bliss.

Cảnh giới khốn khổ. Durgati (S). Realm of miserable existence.

Cảnh giới súc sinh. Tirascinayoni (S). Animal womb.

Cảnh giới tướng. The external, or phenomenal world.

Cảnh giới bát nhã. External world prajnà, or wisdom of all things; prajnà is subjective, all things are its objective.

Cảnh trí. The objective world and the subjective mind, or knowledge of the objective sphere.

Cảnh vật bên ngoài. Bàhyubhàva (S). Outside objects.

Cát. Srì (S). Auspicious, lucky, fortunate.

Cát bàn trà, kiết bàn trà. Kumbhànda (S). Demons of montrous form.

Cát hà. The auspicious river, the Ganges, because in it the heretics say they can wash away their sins.

Cát khánh. Auspicious, lucky, fortunate.

Cát quả. The auspicious fruit.

Cát thiên nữ. Mahàsri (S). The goddess of fortune and beauty.

Cát tường. Svastika (S). Good luck, prosperity. Also Vạn tự, chữ vạn.

Cao. High, lofty, eminent.

Cao sĩ. Eminent scholar; old traduction for bodhisattva.

Cao tăng. Eminent monk.

Cao túc. Superior pupils or disciples.

Cao li tạng. The Korean canon of Buddhism, one of the three collections which still exists in the Hải ấn tự, trong 639 hộp, 1521 bộ, và 6589 quyển.

Căn. Mùla (S). A root, basis, origin. Indriyam (S). An organ of sense, a power, faculty of sense. Căn đối với cảnh Inward spheres.

Căn bản. Fundamental, basal, radical, original elemental.

Căn bản phiền não. The fundamental illusions, passions, or afflictions -desire, hate, delusion, pride, doubt, bad views (or false opinions).

Căn bản thiền. The stages of dhyana in the formless or immaterial realm.

Căn bản thuyết nhất thiết hữu bộ. Mùla sarvàstivàda (S)

Căn bản thuyết nhất thiết hữu bộ Tì nại da. Mùlasarvàstivadavinaya (S).

Căn bản thức. The root consciousness.

Căn bản trí. Fundamental, original, or primal wisdom, source of all truth and virtue; knowledge of fundamental principles; intuitive knowledge or wisdom, in contrast with acquired wisdom.

Căn bản vô minh. Primal ignorance, the condition before discernment and differentiation.

Căn cảnh. The field of any organ, its field of operation.

Căn cơ. Motive power, fundamental ability, opportunity.

Căn duyên. Nature and environment; natural powers and conditioning environment.

Căn độn. Dull powers.

Căn khí. Natural capacity, capacity of any organ, or being.

Căn khuyết. Defective in any organ of sense, e.g. blind or deaf.

Căn lợi. Of penetrative powers, intelligent.

Căn tánh, tính. Nature and character; the nature of the powers of any sense.

Căn tịnh. The purity of the six organs of sense.

Căn trần. The object or sensation of any organ of sense.

Cấm. Prohibitions, to forbid, prohibit.

Cấm giới. Prohibitions, commandments, especially the Vinaya as containing the laws and regulations of Buddhism.

Cấm phòng. Gynaeceum; room of forbidden acces; to live in seclusion in a room.

Cần sách. Sràmanera (S) Novice (male). Also sa di, cầu tịch, sư chú.

Cần sách luật nghi. Sràmanerakasamvera (S). Code of conduct of a novice.

Cần thần túc. Xem tứ như ý túc.

Cần tức. Sramana (S). Monk. Also sa môn, sư bác. Sramani (S). Nun. Also ni cô, sư cô.

Cận. Near, near to, approach, intimate, close.

Cận đồng. Xem cận sự nam.

Cận nhân. Immediate cause.

Cận sự. Those who attend on and serve the Triratna.

Cận sự nam. Upàsaka (S). Male servant or disciple; lay adherent.

Cận sự nữ. Upàsikà (S). Female servant or disciple, i.e laywomen who undertake to obey the five commandments; lay follower.

Cận trụ. Laymen or women who remain at home and observe the eight commandments.

Cận tử nghiệp. Maranàsanna-kamma (P). Death proximate karma.

Cận viên. Upasampanna (S). Nearing perfection; obtained, received. Also ô ba tam bát na.

Cấp cô Độc trưởng giả. Anàthapindika (S). To give to orphans and widows. The elder who offered the Jetavana to Buddha.

Cấp cô độc viên. Jetavana (S). Jetevana monastery. Also Kì thụ Cấp cô độc viên, Kì đà tịnh xá, Kì đà viên, Thắng lâm.

Cấp sử. A senior bonze's attendant.

Cấp thị đệ tử. A senior bonze's attendant.

Câu. Seize, take, arrest.

Câu bàn trà. Xem Cưu bàn trà.

Câu chi. Koti (S). A million. Also explained by ức 100,000; or 100 laksa, i.e.ten millions.

Câu hữu nhân. Sahabhùhetu (S). Simultaneous causes.

Câu lô xá. Xem Câu xá.

Câu lư. Xem Bắc câu lư châu.

Câu lưu tôn Phật. Krakucchanda (S). The first of the Buddhas of the present Bhadrakalpa Hiền kiếp, the fourth of the seven ancien Buddhas.

Câu na hàm mâu ni. Kanakamouni (S). The second of the Buddhas of the present Bhadrakalpa.

Câu phệ la. Kuvera (S). King of Uttarakuru. Also Câu tì la.

Câu thát la. Kosala (S). Name of a place. Also Kiều tất la.

Câu thi na. Kusinagara (S). The place where Sàkyamuni died.

Câu thi Vệ đà. Rgveda (S). Collection of the Song-texts of Veda.

Câu vật đầu. Kumuda (S). A lotus; an opening lotus; but kumuda refers especially to the esculent white lotus.

Câu xá. Kosa (S). Cask, box, treasury.

Câu xá luận. Abhidharma-kosa-sàstra (S).

Câu. All, every.

Câu hữu. Existing together.

Câu không. Both or all empty, or unreal, i.e. both ego and things have no reality.

Câu sinh. Natural, spontaneous, inborn as opposed to acquired.

Câu sinh thần. The spirit, born at the same time as the individual, which records his deeds and reports to Yama.

Cấu. Mala (S). Dust, impurity, dregs; moral impurity; mental impurity.Whatever misleads or deludes the mind; illusion; defilement. The seven forms are: 1-Dục cấu desire; 2-Kiến cấu false views; 3-Nghi cấu doubt; 4-Mạn cấu presumption; 5-Kiêu cấu arrogance; 6-Thụy miên cấu inertia; 7-Khan cấu meanness.

Cấu kết. The bond of the defiling, i.e.the material, and of reincarnation.

Cấu nhiễm. Taint of earthly things, or illusion.

Cấu ô. Defilement (of the physical as type of mental illusion).

Cấu tạo. Samkrta (S). Formed, conditioned.

Cấu tập. Habituation to defilement.

Cầu. To search for, to look for so, sth. Cầu an: to pray for peace, for divine blessing. Cầu Phật phù hộ anh: may Buddha bless you. Cầu danh: to seek for a reputation. Cầu kinh: to say one’s prayers. Cầu mưa, đảo vũ: to pray for rain. Cầu nguyện Phật: to pray the Buddha. Cầu nguyện cho ai: to pray for someone. Cầu nguyện điều gì: to pray for something. Cầu phúc: to pray for happiness. Cầu tài: to seek wealth, to aim after gain. Cầu tụ: to pray for a child. Cầu thành công: to pray for success. Cầu siêu: to pray for rebirth in the Pure Land.

Cầu bất đắc khổ. Not to get what one desires is suffering.

Cầu na bạt đà la. Gunabhadra (S). Indian monk, translator of Buddhist sùtras into Chinese. Also Công đức hiền.

Cầu tịch. Xem Cần sách.

Cầu na bạt đà ma. Cunavarman (S). Indian monk, translator. Also Công đức khải.

Cầu na ma đế. Gunamati (S) Also Đức tuệ.

Cẩu giới. Dog-rule, dog-morals, i.e. heretics who sought salvation by living like dogs, eating garbage etc.

Cẩu pháp. Dog's law, fighting and hating, characteristics of the monks in the last days of the world.

Cẩu tâm. A dog's heart, satisfied with trifles, unreceptive of Buddha's teaching.

Cây đa. Nyagrodha (S). Banyan-tree.

Chay (trai giới). Posadha (S). Fasting days.

Chấm dứt sinh tử. Bhavanirodha (S). Extinction of the process of existence.

Chân. True, real, genuine, actual.

Chân diện mục. True face, true physiognomy, features; reality.

Chân đạo. The Truth, the true way; reality.

Chân đế. Paramàrtha-satya (S). Supreme, ultimate truth; essential point; quintessence, finality;

Chân giác. The true and complete enlightenment, i.e.the perfect nirvàna of the Buddha; the perception of ultime truth.

Chân giải thoát. Release from all the hindrances of passion and attainment of the Buddha's nirvàna.

Chân hạnh phúc kinh. Mahàmangala-sutta (P). Sùtra on the True Happiness.

Chân không. Sùnyatà (S). Emptiness; absolute void; nothingness.

Chân không diệu hữu. The true void is the mysteriously existing; truly void, or immaterial, yet transcendentally existing.

Chân kinh. Authentic scriptures.

Chân liên đà. Mucilinda. King of the Dragon.

Chân lý. Truth, the true principle, the principle of truth; the absolute apart from phenomena.

Chân ngã. The real or nirvàna ego, the transcendental ego, as contrasted with the illusory or temporal ego.

Chân ngôn. True words, words of Truth, the words of Tathàgata, the Buddha-truth; mantra, dharani; sacred formulae, spells, esoteric words.

Chân ngôn tông. The true-word sect.

Chân nguyên. Source of truth.

Chân ngụy = Chân giả. True and false.

Chân nhân. One who embodies the Truth, an arhat; a Buddha.

Chân nhân. The true cause; reality as cause.

Chân như. Bhùtatathatà (S). Chân là chân thật: the real; Như là như thường:thus always, eternally so. Suchness of existence.

Chân như bản tính. The absolute, the ultimate source and character of all phenomena.

Chân như duyên khởi. The absolute in its causative or relative condition; the bhùtatathatà influenced by environment, or pure and impure conditions, produces all things.

Chân như hải. The ocean of the bhùtatathatà, limitless.

Chân như nội huân. The internal perfuming or influence of the bhùtatathatà, or Buddha spirituality.

Chân như pháp thân. The absolute dharmakàya, or spiritual body, all embracing.

Chân như tam muội. The meditation in which all phenomena are eliminated and the bhùtatathatà or absolute is realized.

Chân như thật nghĩa kiến. Yathàbhùtàrtha-sthànadarsanam (S). The view of the truth of the world.

Chân như thật tướng. The essential characteristic or mark (laksana) of the bhùtatathatà, i.e. reality chân như is bhùtatathatà from the point of view of the void, attributeless absolute; thật tướng is bhùtatathatà from the point of view of phenomene.

Chân như tùy duyên. The conditioned bhùtatathatà, i.e. as becoming; it accords with vô minh nhiễm duyên nconscious and tainting environment to produce all phenomene.

Chân pháp. The real or absolute dharma without attributes, in contrast to phenomena which are regarded as momentary constructs.

Chân pháp giới. The region of reality apart from the temporal and unreal.

Chân Phật. The real Buddha, i.e. the sambhogakàya or reward body in contrast to the nirmànakàya, or manifested body; also the Dharmakàya Pháp thân.

Chân Phật tử. A true Buddha son, i.e. one who has attained the first stage of bodhisattvahood.

Chân sắc. The mystic or subtle form of the bhùtatathtà, the form of the void.

Chân tâm. True hearted; sincere; in the true character or disposition of man; true to one's nature.

Chân thân. The true body; body of an enlightened man; own self.

Chân thật. Tattva (S). Truth, reality; true, real; real nature.

Chân thật cứu kính giải thoát. The true end of salvation.

Chân thật hạnh. Xem thập hạnh.

Chân thật minh. The Truth-wisdom, or Buddha illumination, i.e. prajna.

Chân thật nghĩa. Meaning of absolute truth.

Chân thật như lai. Mùlatathàgata (S). Real Tathàgata.

Chân thật tế. The region of reality.

Chân thật trí. Tattvajnàna (S). Knowledge of absolute truth.

Chân thật tướng. The absolute true appearance of all things.

Chân thiện mỹ. The true, the good and the beautiful.

Chân thừa. The true vehicle, i.e. the true teaching or doctrine.

Chân thức. Buddha-wisdom; the original, unadulterated, or innocent mind in all, which is independant of birth and death. Real knowledge free from illusion.

Chân thường. True and eternal; the eternal reality of Buddha-truth.

Chân tính. The true nature; the fundamental of each individual, i.e. the Buddha-nature.

Chân tịnh. The true and pure teaching of the Mahàyanà.

Chân trí. Wisdom or knowledge of ultimate truth or the absolute.

Chân truyền. Genuine, authentic, orthodox.

Chân tu. Genuine religious; holy man.

Chân tướng. The real appearance; true aspect.

Chân vọng. True and false, real and unreal.

Chân vô lậu trí. The true knowledge of the Mahàyàna in its concept of mental reality, in contrast with Hinayàna concepts of material reality.

Chấp. Grau, grabh; graha (S). To seize, grasp, hold on to, maintain; obstinate

Chấp chặt. Abhinivesasamdhi (S). Solid attachment. Also mật chấp.

Chấp chướng. The holding on to the reality of self and things and the consequent hindrance to entrance into nirvàna.

Chấp kiến. Views obstinately held.

Chấp kim cương thần. Vajrapàni, vajradhàra (S) Any deva holder of the vajra. Protector of the Law.

Chấp mê. To have taken a thing into one's head; to hold on blindly.

Chấp nhất. Obstinate; stubborn; self-opinionated.

Chấp nhất ngữ ngôn bộ. Ekavyavahàrika (S). Buddhist sect. Also Nhất thuyết bộ, Tỳ bà ha la.

Chấp sư tử. Simhala (S). A former name of the Buddha.

Chấp sự. To manage, control; a manager.

Chấp tâm. The mind which clings to (things as real)

Chấp thủ. Impressions, ideas grasped and held.

Chấp tình. The foolish passion of clinging to the unreal.

Chấp trì. Adàna (S). To hold firmly. Receptacle, container.

Chấp trì thức. Adàna-vijnàna (S). A name for the àlaya-vijnàna.

Chấp trung. To keep the mean between the extremes.

Chấp trước. Abhinivesa (S). Tendency for settling down in the mind,

Chế đa. Caitya (S). Sepulchral monument, pagoda, shrine. Also linh miếu, chiền, điện thờ.

Chế đa sơn bộ. Jetavanìya (S). Buddhist sect.

Chết, sự chết. Marana (S) Death. Also tử.

Chi câu la sấm. Lohasema (S). Name of person.

Chi cương lương lâu. Kalaruci (S).Name of person. Also Cương lương lâu chi.

Chi đề sơn bộ. Caityasaila (S). Buddhist sect.

Chi phận. Anga (S). The division of the teaching of the Buddha into nine angas or limbs. Also ứng già.

Chí tôn ca. Bhagavad Gita (S).

Chỉ. Samatha (S) .To stop, halt, cease. One of the seven definitions of the thiền định dhyàna described as samatha or samàdhi; it is defined as silencing, or putting to rest the active mind; also the mind centred, the mind steadily fixed on one place, or in one position. It differs from quán which observes, examines, sifts evidence. Chỉ has to do with dứt vọng getting rid of distraction for moral ends; it is abstraction, rather than contemplation. Chỉ quán. Samatha- vipasyanà (S). When the physical organism is at rest it is called chỉ; when the mind is seeing clearly it is called quán.

Chỉ man. Angulimàla (S). The killer who was converted by the Buddha. Also Vô Não, Ương quật lị ma la.

Chỉ man kinh. Angulimàla-sùtra (S). Sùtra of the story of Angulimàla.

Chiêm. To look up to, or for; revere, adore, expect.

Chiêm bái. To idolize, to worship, to bow in veneration.

Chiêm ngưỡng. To look up at (s.o., sth) with respect.

Chiên đà la (chủng). Candala (S). Lowest caste in India, outcast, untouchable. Also cùng đinh.

Chiên đàn. Ghanda Candana (S). Santal wood.

Chiền. Xem chế đa.

Chiết. To snap, break; decide; compound; fold.

Chiết phục nhiếp thụ. To subdue the evil and receive the good.

Chiêu. Call, to invite to come, beckon, notify; cause; confess.

Chiêu an. To proclaim an amnesty; to calm, quiet, still.

Chiêu bài. Signboard, label. Dưới chiêu bài ái quốc under the label of patriotism.

Chiêu dụ. To reassure, cheer, hearten; to restore s.o. to serenity.

Chiêu đề. Catùrdisà (S). Belonging to the four directions. Also tứ phương.

Chiêu họa. To bring evil or calamity on oneself.

Chiêu hồn. To call home the soul of s.o.; to invite the spirit of s.o. to return home; to invoke, call forth a spirit.

Chiêu oán. To draw hatred upon oneself

Chính. Right, correct; just, exact; chief, principal; true, genuine.

Chính báo. The direct retribution of the individual's previous existence.

Chính biến giác. Xem Chính biến tri.

Chính biến tri. Samyaksambuddha (S). Omniscience, completely enlightened, the universal knowledge of a Buddha.

Chính cần. Prahàna (S).

Chính cơ. Right foundation, basis.

Chính đạo. The orthodox doctrine. the right way.

Chính đại. Upright. Quang minh chính đại: pure-hearted and upright.

Chính đẳng chính giác. Xem Chính biến tri.

Chính đẳng giác. Samyak-sambuddhi or bodhi (S). The perfect universal wisdom of a Buddha. Highest wisdom.

Chính định. Samyaksamàdhi (S). Right concentration.

Chính giác. Sambodhi (S). The wisdom or omniscience of a Buddha.

Chính giáo. The orthodox doctrine, right teaching.

Chính hạnh. Right deeds or action, opposite of tà hạnh.

Chính hóa. Conversion to the right way.

Chính huệ. Right wisdom.

Chính khí. Innate will.

Chính kiến. Samyak-drsti (S). Right view.

Chính lí. Naya (S). Right method, good way.

Chính lượng bộ. Sammatìya (S). Buddhist sect. Also Sa ma đế.

Chính mệnh. Samyak-àjìva (S). Right livelihood, right life.

Chính nghĩa. Just cause.

Chính nghiệp. Samyak-karmànta (S). Right action.

Chính ngữ. Samyak-vàca (S). Right speech.

Chính nhân. The true or direct cause, as compared to duyên nhân a contributory cause. Main cause; leitmotiv.

Chính nhân. True, honest man.

Chính niệm. Samyak-smrti (S). Right mindfulness.

Chính pháp. Saddharma (S). The correct doctrine of the Buddha. Also diệu pháp.

Chính pháp cự. The torch of the truth, i.e. Buddhism.

Chính pháp minh như lai. The Tathàgata who clearly understands the true law, i.e. Quán Âm who attained Buddhahood in the past.

Chính pháp y. He on whom the Truth depends, a term for a Buddha.

Chính quả. Holiness. Tu thành chính quả: to achieve holiness.

Chính quán. Correct, right meditation.

Chính tà. Genuine and false; orthodox and heratic.

Chính tâm. Uprightness, straight forwardness; to regulate one's mind.

Chính thật. Yathàbhùta (S). Real, evident, in reality, in truth, conformed with the truth. Also như thật.

Chính thống. Orthodoxe.

Chính tín. Right belief.

Chính tinh tiến. Samyak-vyàyàma (S). Right effort.

Chính tông. Authentic, orthodox sect.

Chính trí. Samyak-jnàna (S). Correct knowledge.

Chính truyền. From genuine tradition; handed down from authentic source.

Chính trực. Correct and straight.

Chính tư duy. Samyaksamkalpa (S). Right thought.

Chính, Tượng, Mạt. The three periods of correct law, semblance law, decadence.

Chu. Around, on every side, complete.

Chu biến. Universal, everywhere on every side.

Chu biến pháp giới. The universal dharma-dhatù; the universe as an expression of the dharmakàya.

Chú. Dharani, mantra (S). An incantation, spell, oath, curse; also a vow with penalties for failure. Mystical or magical formula employed in Tantric Buddhism. Chú Lăng

Nghiêm: Surangama mantra. Đại Bi chú: the great compassion mantra. Thập chú: ten small mantras. Như ý bảo luân vương đà la ni: As you will jewell wheel king dharani. Tiêu tai kiết tường thần chú: disater eradicating auspicious spirit dharani. Công đức bảo sơn thần chú: meritorious virtue jewelled mountain spirit mantra. Chuẩn đề thần chú: Cundi spirit mantra. Thánh vô lượng thọ quyết định quang minh vương đà la ni: the resolute light king dharani of holy limitless life. Dược sư quán đỉnh chân ngôn: medicine master's true words for annointing the crown. Quán âm linh cảm chân ngôn: Kuan Yin efficacious response true words. Thất Phật diệt tội chân ngôn: true words of seven Buddhas for eradicating offences. Vãng sinh quyết định chân ngôn: spirit mantra for rebirth in the Pure Land. Thiện thiên nữ chú: Good goddess mantra.

Chú nguyện. Vows, prayers, or formula uttered in behalf of donors, or of the dead; especially on the All Souls Day's offerings to the seven generations of ancestors.

Chú tâm. The heart of a spell, or vow.

Chú thuật. The sorcery, the sorcerer's art.

Chùa. Samgharàma (S). Pagoda. Temple.

Chùa một cột. One-pillar pagoda.

Chuẩn đề. Chundi (S). A female appearance of Avalokitesvara.

Chúc lũy. To instruct; to give in charge; to entrust s.o. with sth. Final instructions.

Chúng. Samgha (S). All, the many; a company at least three (or four).

Chúng Dường. Samghapàla (S). Name. Also Tăng già ba la.

Chúng Hà. Samghanandi (S). Name. Also Tăng già nan đề.

Chúng Hiện. Samghavarti (S). Name. Also Tăng già bạt trừng.

Chúng học pháp. Saiksa-dharma (S)

Chúng hội. An assembly (of all the monks, nuns, laypersons).

Chúng khải. Samghavarman (S). Name. Also Tăng già bạt ma.

Chúng loại câu sinh vô sở tác ý sinh thân. Nikàya-sahajà-samskàra-krya-mano maya-kàya (S).

Chúng sắc do tâm khởi. Sarvarùpavabhàsam hi yadà cittampravartate (S). When Mind evolves, all forms are manifested.

Chúng sinh. Sattva (S). All the living, living beings, creature.

Chúng sinh bản tính. The original nature of all the living, i.e. the bhùtatathatà in its phenomenal aspect.

Chúng sinh cấu. The common defilement of all beings by the false view that the ego has real existence.

Chúng sinh giới. Sattva dhàtu (S). The realm of all the living in contrast with the Buddha realm.

Chúng sinh kiến. The concept that all beings have reality.

Chúng sinh nhẫn. Patience towards all living beings under all circumstances.

Chúng sinh thế giới. The world of beings from Hell to Buddhaland.

Chúng sinh trọc. Thr fourth of the five periods of decay, sattvakàsaya (S), when all creatures are stupid and unclean.

Chúng sinh tướng. Xem chúng sinh kiến.

Chúng tăng. Sangha (S). All the monks, an assemly at least of three monks.

Chúng thiên. Samghadeva (S). Name. Also Tăng già đề bà.

Chúng xưng. Samghayathata (S). Name. Also Tăng già da xá.

Chủng. Vija; bija (S). Seed, germ; sort, species; race, tribe; also to sow, plant.

Chủng giác. The insight into all seeds, or causes, of all phenomena; Buddha-knowledge, omniscience.

Chủng tính. Seed nature, germ nature; derivative or inherited nature,

Chủng tộc. Race, caste.

Chủng trí. Omniscience, knowledge of the seed or cause of all phenomena.

Chủng tử. Hrich (S). Seed, germ; the content of the àlaya-vijnàna as the seed of all phenomena.

Chủng tử thức. Alaya-vijnàna (S). The abode or seed-store of consciousness from which all phenomena spring, producing and reproducing momentarily

Chuỗi hạt. Màlà (S). Garland, rosary. Also sổ châu.

Chùy kim cương. Vajra (S). Diamond mace. Also Kim cương chử, chùy trí tuệ.

Chuyên. Single, only; special; solely; particular; attentive; devoted to.

Chuyên chú. Anusmrti (S). Attentive, recollection, contemplation.

Chuyên niệm. To fix the mind, or attention, upon.

Chuyên niệm Phật. Solely invoke a certain Buddha.

Chuyên nhất. Concentration, devoted to one thing; specially; particularly.

Chuyên tâm. With single mind; whole-heartedly; devoted to.

Chuyên tưởng. To think wholly, or only, of or upon.

Chuyên tinh. Solely and purely (to advance in the way); to specialize in sth.

Chuyển. Vartana, pravartana; vrtti (S). Turn, transform, revolve, evolve, change, the process of birth and rebirth; again, re-.

Chuyển biến. Parinàma (S). Change, transform, evolve, develop.

Chuyển biến vô thường. Change and impermanence.

Chuyển di, chuyển dịch. To displace, shift.

Chuyển họa vi phúc. To turn misery into luck.

Chuyển hồi, luân hồi. To return, revolve, be reborn; transmigration.

Chuyển hướng. To turn the head to; to change one's direction; to alter one's course, one's route.

Chuyển kinh. To recite a scripture; to scan a scripture by reading the begining, middle, and end of each chapter.

Chuyển mê khai ngộ. To reject the illusion of the transmigrational worlds and enter into nirvàna-enlightenment.

Chuyển nữ thành nam. To transformed from, or transform, a female into a male.

Chuyển luân. Cakravarti (S). A ruler the wheels of whose chariot roll everywhere without hindrance. Revolving wheels, to turn a wheel.

Chuyển luân thánh vương, Chuyển luân vương. Cakravartiràja (S). Wheel king; world ruler.

Chuyển luân thánh vương sư tử hống kinh. Cakkavattirajàsìhanàda-sutta (P).

Chuyển pháp luân. To turn the dharma-cakra, or wheel of dharma, to preach, to teach, to explain the religion of Buddha.

Chuyển pháp luân ấn. Dharmacakra-mùdra (S). Gesture of the Setting in motion of the Wheel of Doctrine.

Chuyển pháp luân kinh. Dhammacakkappa-vattana-sutta (P). Sutta of the Setting in motion of the Wheel of Doctrine.

Chuyển thế. To return to this life.

Chuyển thức. Pravrtti-vijnàna (S). Evolving of Mind (Consciousness).

Chuyển y. Paràvrtti (S). Revolution at substratum, transformation at the base.

Chư. The diverse kinds, many, the many, all, every; on, at, in regard to.

Chư ác vô tác. "To do no evil, to do only good, to purify the will, is the doctrine of all Buddhas" chúng thiện phụng hành, tự tịnh kỳ ý, thị chư Phật giáo.

Chư căn. All roots, powers or organs, e.g. faith, energy, memory, meditation, wisdom; or, eyes, ears, nose, tongue and body.

Chư duyên. All the accessory conditions, or environmental causes which influence life.

Chư hạnh. All phenomenal changes; all conduct or action.

Chư hành vô thường. Whatever is phenomenal is impermanent.

Chư hữu. All that exists; all beings.

Chư kiến. All the diverse views; all heterodox opinions, sixty two in number.

Chư pháp. Sarvadharma (S). All things, every dharma, law, thing, method , etc.

Chư pháp giai không. All things being produced by causes and accessory conditions have no reality. Chư pháp thực tướng. All things in their real aspect.

Chư pháp vô ngã. Nothing has an ego, or independant of the law of causation.

Chư Phật gia. The home ơođ all Buddhas, i.e. the Pure Land.

Chư thiên. Devakàya (S). Group of gods.

Chư thiên đọa xứ. Rsipatana (S), Isipatana (P). Site of the famous Deer Park. Also Tiên nhân lộc viên, tiên nhân viên.

Chư thú. All paths or destinies of sentient existence, i.e. devas, men, asuras, beings in purgatory, pretas and animals.

Chư tôn. All the honoured ones.

Chư tướng. All the differentiating characteristics of things.

Chữ. Aksara (S). Letter, syllable. Also từ, văn tự.

Chứng. To prove, witness to, testify, substantiate, attain to; evidence; experience; realize; assurance, conviction.

Chứng đạo. The way of (mystic) experience; to witness to the truth.

Chứng đắc. To realize, to attain truth by personal experience.

Chứng đức. Attainment of virtue, or spiritual power.

Chứng giác. To prove and perceive, to know by experience.

Chứng giám. To witness; to bear witness to, of (sth). Xin Phật chứng giám: I call Buddha to witness.

Chứng minh. To prove; to show proof; to justify. Cứu cánh chứng minh cho phương tiện: The end justifies the means.

Chứng ngộ. Prativedha (S). Mystic-insight, conviction by thinking, realization, to prove and ponder. Penetration, attainment. Also thấu triệt.

Chứng nhập. Ayana (S). Experiential entry into Buddha truth. Going to reality, to goal. Also chứng hội.

Chứng phần. The part of self realization.

Chứng quả. The fruits or rewards of the various stages of attainment; to be enlightened.

Chứng tự chứng phần. The part of realization of the self realization.

Chương (sách). Skandhaka (S). Chapter, section, division of a book. Also kiền độ, kiền độ bộ, kiền đà, sách, thiên.

Chướng. Varana; àvarana (S). A sreen, barricade, partition, hindrance; a term for the passions or any delusion which hinders enlightenment.

Chướng ngại. Avarana (S).Screen and obstruction. Hindrance.

Chướng nghiệp. Upapilaka-kamma (P). Suppressive karma.

Chướng pháp. Antaràyikadharma (S). Obstructing condition of the passage to Nirvàna.

Chướng tận giải thoát. Salvation through the complete removal of the obstruction of illusion.

Chưởng trân luận. Mahàyànatànaratna-sàstra (S).

Chưởng trung luận. Tàlàntaraka-sàstra (S).

Con đế thính. The sacred lion.

Có. Bhava (S). Existence; process of becoming. Also hữu, hiện hữu, hiện sinh.

Cõi. Loka (S). World, open space, universe. Also giới, thế gian.

Cõi. Visaya (S). Locality, region, sphere, realm, world. Also cảnh, cảnh giới.

Cõi trời. Devaloka (S). Heaven, world of gods. Also thiên.

Cọng báo. Collective retribution; reward or punishment of the community, or in common for the cọng nghiệp.

Cọng mệnh điểu. Jivajiva (S). A bird said to have two heads on one body.

Cọng nghiệp. Deeds of the community; collective karma.

Cô khởi kệ. Gàtha (S). Stanza.

Cô đa ni (châu). Xem Tây ngưu hóa châu.

Cô độc địa ngục. Pratyeka-nàraka (S). Separated hell.

Cô hồn. Disconsolate spirit who has no relatives to worship him/her. Solitary, forsaken spirit.

Cố chấp. Thambha (P). Obduracy, hypocrisy. Also ngoan cố, bướng bỉnh.

Cồ Đàm. Gautama (S), Gotama (P) Surname. Also Kiều đáp ma.

Cồ đàm Bát nhã lưu chi. Gautamaprajnàruchi (S). Name of person. Also Trí hi.

Cồ đàm tôn giả. Bho-Gautama (S). An epithet of Buddha.

Cồ lâu đạt ma. Gurùdharma (S), Eight rules of the respect. Also Lữ lô đạt ma, tám phép tôn kính, kính pháp tôn pháp.

Cồ nã Bát thích bà. Gunaprabha (S). Name. Also Đức quang.

Công. Merit, meritorious; achievement.

Công án. A dossier, or case-record; a cause; public laws, regulations; case-law. Problems set by Zen Masters, upon which thought is concentrated as a means to attain inner unity and illumination.

Công dụng. Use, effect; usefulness, utility; service, avail.

Công đức. Punya (S). Merit, meritorious, achievement; virtue achieved; virtuous deed; pain and merit.

Công Đức Hiền. Gunabhadra (S). Name.

Công đức Khải. Gunavarman (S). Name.

Công đức du. Meritorious exercise, i.e. walking around intoning after duty.

Công đức điền. The field of merit and virtue.

Công đức hải. Ocean of merit and virtue.

Công đức nghiệp lâm. The grove of merit and virtue, i.e. a Buddhist hall or monastery.

Công đức Pháp thân. Xem Ngũ chủng pháp thân.

Công đức tạng. The treasure of merit and virtue.

Công đức thiên nữ, Cát tường thiên nữ. Laksmi (S). The goddess of fortune.

Công đức tụ. The assembly of all merit and virtue, i.e.the Buddha; also sa stùpa as symbol of him.

Công đức y. Kathina (S). The garment of merits, given to monks after their summer refreat of ninety days.

Công hiệu. Effective, efficacious, efficient.

Công khóa. Task, work, service.

Công năng. Achieving power; ability, power.

Công nghiệp. Exploits, achievements, great merits.

Công phu. Pains, trouble, labour.

Công quá. Merit and demerit.

Công quả. Fruit of the good deeds.

Cổng Tam quan. The three entrance gate.

Cơ. The spring, or motive principle, machine, contrivance, artifice, occasion, opportunity; basis, root or germ; natural bent, fundamental quality.

Cơ biến, tùy cơ ứng biến. To act according to circumstances; to improvise.

Cơ cảm. Potentiality and response, the potentiality of all to respond to the Buddha; the response of the Buddha to the good in all the living.

Cơ căn. Natural or fundamental quality, original endowment and nature, suitability, capacity.

Cơ duyên. Potentiality and conditions; favourable circumstances; opportunity.

Cơ kiến. Vision according to the natural capacity, seeing the Buddha according to natural endowment.

Cơ ứng. Potentiality and response, Xem cơ cảm.

Cờ. Patàkà, Dhvaja, Ketu (S). Flag, banner. Also phướn, tràng phan.

Cù la kinh. Culla Màlinkyaputta-sutta (S). Sutta of small exemples. Also Tiểu dụ kinh.

Cụ. All; complete, perfect; ready; to prepare; to make ready.

Cụ giới, túc giới, giới phương tiện. The "expedient" method of giving the whole rules by stages.

Cụ túc. Complete, entire, whole.

Cụ túc giới. Upasampadà (S). The complete rules or commandments - 250 for the monk, 348 for the nun.

Cung. Respect, reverence; to venerate, revere, respect.

Cung cẩn. Reverently.

Cung kính thí. To offer with reverence.

Cúng. Pùjà (S). To offer (in worship), to make offerings to; to offer sacrifice to, to celebrate the anniversary ofa defunct; to make a present, a donation.

Cúng cụ. Xem cúng vật.

Cúng dường. To make offerings of whatever nourishes, e.g. food, goods, incense lamps, scriptures, the doctrine etc., any offering for body or mind.

Cúng giỗ. To commemorate; to celebrate the anniversary of (a deceased).

Cúng Phật. To offer to Buddha.

Cúng vật. Offerings, i.e. flowers, unguents; water, incense, food, light.

Cùng đinh. Xem chiên đàn la.

Cuồng.. Deranged, mad, wild

Cuồng hoa. Muscae volitantes, dancing flowers before the eyes.

Cuồng huệ. Foolish wisdom; clever but without calm meditation.

Cuồng loạn vãng sinh. Saved out of terror into the next life; however distressed by thoughts of hell as result of past evil life, ten repetitions, or even one, of the name of Amitàbha ensures entry into his Paradise.

Cuồng tượng. A mad elephant, such is the deluded man.

Cư. Dwell, reside; be.

Cư gia. Xem ưu bà tắc.

Cư sĩ. Kulapati (S). A householder who practises Buddhism at home without becoming a monk. A femele counterpart is Nữ cư sĩ.

Cực. Highest point, apex; utmost, ultimate, extreme, the limit, finality; reaching to.

Cực diệu. Of utmost beauty, wonder or mystery.

Cực địa. Reaching the ground; utmost; fundamental principle; the highest of all, i.e. Buddha.

Cực hỷ địa. The stage of utmost joy, the first of the ten stages thập địa of the bodhisattva.

Cực khổ. Utterly miserable; hardship.

Cực lạc. Sukhàvati (S). Highest Joy, name of the Pure Land of Amitàbha.

Cực lạc quốc, cực lạc thế giới. The World of Utmost Joy.

Cực lược sắc. The smallest perceptible into which matter can be divided, an atom.

Cực nan thắng địa. The stage in which the bodhisattva has overcome his worst difficulties, the fifth stage.

Cực quả. The highest fruit, perfect Buddha-enlightenment.

Cực quang âm thiên. Abhàsvara (S). Pure heaven of utmost light and sound.

Cực quang tịnh thiên. Abhàsvara (S) Pure heaven of utmost light.

Cực tĩnh. Utmost quiescence, or mental repose.

Cực vi. An atom especially as a mental concept.

Cực vị. The highest stage of enlightenment, that of Buddha.

Cương lương lâu chi. Xem Chi cương lương lâu.

Cưu bàn trà. Kumbhànda (S). A demon, shaped like a gourd, or pot, it devours the vitality of men.

Cưu ma la thập. Kumàrajiva (S). Famous translator of Buddhist sùtras from sanscrit into chinese.

Cưu ma la Ca diếp. Kumàra-Kasyapa (S). Name of person. Also Đồng tử Ca diếp.

Cưu ma la đa. Kumàralàta (S). Name of person. Also Đồng thụ.

Cứu. To save, rescue, deliver; to help, aid, assist, relieve (s.o.)

Cứu bạt. To rescue, delver.

Cứu cánh. Uttara (S). Ultimate end.

Cứu khổ. To save from suffering, to rescue from misery.

Cứu khổn phò nguy. To save from danger; to assist (s.o.) in misfortune and danger.

Cứu nhân độ thế. To save mankind and protect the world.

Cứu thoát. To save and set free; to be saved and freed.

Cứu thế. To save the world

Cựu dịch, tân dịch. Old, new translation.

Cửu. Navan, nava (S). Nine

Cửu bộ kinh. Nine of the Hinayàna twelve classes of sùtra: 1-Trường hàng, Sùtra, The Buddha's sermons; 2-Trùng tụng, Geya, Metrical pieces; 3-Thụ ký, Vyakarana, Prophecies; 4- Cô khởi kệ, Gàthà, Chants or poem; 5-Vô vấn tự thuyết, Udana, Unsolicited addresses; 6-Bản sự, Itivrtaka, Narratives; 7-Bản sinh, Jàtaka, Stories of former lives of Buddha. 8-Tỳ phật lược, Vaipulya, Expanded sùtras; 9-Vị tằng hữu, Adbhutadharma, miracles.

Cửu chúng. The nine classes of disciples: 1-Tỳ khưu bhiksu, monk; 2-Tỳ khưu ni bhiksuni, nun; 3-Thức xoa ma siksamànana, novice observer of six precepts; 4-Sa di sràmanera; 5-Sa di ni sràmenarika; 6-Ưu bà tắc upàsaka; 7-Ưu bà di upàsika; 8-Tại gia ưu bà tắc 9-Tại gia ưu bà di.

Cửu chủng đại thiền. The nine kinds of Mahàyàna dhyàna for bodhisattvas: 1-Tự tính thiền on the original nature of things, or mind as the real nature; 2-Nhất thiết thiền on achieving the development of self and all others to the utmost; 3-Nan thiền on the difficulties of certain dhyàna conditions; 4-Nhất thiết môn thiền on the entrance to all the dhyàna conditions; 5- Thiện nhân thiền on the good; 6-Nhất thiết hành thiền on all Mahàyàna practices and actions; 7-Trừ phiền não thiền on ridding all sufferers from the miseries of passion and delusion; 8- Thử thế tha thế lạc on the way to bring joy to all people both in this life and hereafter; 9-Thanh tịnh thiền on perfect purity in the termination of all delusion.

Cửu chủng hoạnh tử. The nine kinds of irregular deaths.

Cửu dụ. The nine similes: stars, eye-film, lamp, prestidigitation, dew, bubble, dream, lightning, cloud.

Cửu đầu Long vương. Vàsuki-Nàgaràja (S). Name of the King of dragon. Also Hòa tu Cát Long vương.

Cửu đế. The nine truths, or postulates: 1-Vô thường đế impermanence; 2-Khổ đế suffering; 3- Không đế voidness; 4-Vô ngã đế no permanent ego; 5-Hữu ái đế love of existence or possessions; 6-Vô hữu ái đế fear of being without them; 7-Đoạn phương tiện đế the cutting off of suffering and its cause; 8-Hữu dư Niết bàn đế nirvàna with remainder still to be worked out; 9-Vô dư Niết bàn đế complete nirvàna.

Cửu địa. The nine lands, i.e. dục giới realm of desire or sensuous realm; the four sắc giới realms of form or material forms; and the four vô sắc giới formless realms. The nine realms are: 1-Dục giới ngũ thú địa the desire realm with its five gati, i.e. hells, hungry ghosts, animals, men and devas. In the four form-realms are: 2-Ly sinh hỷ lạc địa Paradise after earthly life, this is also the first dhyàna, or subject of meditation; 3-Định sinh hỷ lạc địa Paradise of cessation of rebirth, second dhyàna; 4-Ly hỷ diệu lạc địa Land of wondrous joy after the previous joys, third dhyàna; 5-Xả niệm thanh tịnh địa The Pure land of abandon of thoughts, fourth dhyàna. The four formless realms are: 6-Không vô biên xứ địa The Land of

infinite space, also the first samàdhi; 7-Thức vô biên xứ địa The Land of omniscience or infinite perception, second samàdhi; 8-Vô sở hữu xứ địa The Land of nothingness, third samàdhi; 9-Phi tưởng phi phi tưởng xứ địa The Land of (knowledge) without thinking or not thinking, or where there is neither consciousness nor unconscienciousness, fourth samàdhi.

Cửu điều y. Nine-patches robe, the lowest rank of the patch-robe.

Cửu hoạnh tử. The nine kinds of irregular death.

Cửu hữu. The nine realities, states, or conditions in which sentient-beings enjoy to dwell. Xem cửu địa.

Cửu kết. The nine bonds that bind men to mortality: 1-Ái kết love; 2-Nhuế kết hate; 3-Mạn kết pride; 4-Si kết ignorance; 5-Nghi kết doubt; 6-Kiến kết (wrong) views; 7-Thủ kết possession (or grasping); 8-Kiên kết meaness (or selfishness); 9-Tật kết envy.

Cửu khổng. Also cửu nhập, the nine orifices, cavities, entrances, i.e. the two eyes, two ears, two nostrils, mouth and two lower organs.

Cửu lậu. Xem cửu khổng.

Cửu loại sinh. The nine kinds of birth: 1-Thai sinh from the womb; 2-Noãn sinh from the egg; 3-Thấp sinh from moisture; 4-Hóa sinh from transformation; 5-Hữu sắc born into heavens of form; 6-Vô sắc born of non form; 7-Hữu tưởng born into heaven of thought; 8-Vô tưởng of non-thought; 9-Phi hữu tưởng phi vô tưởng of neither (i.e. beyond either)

Cửu phẩm vãng sinh. Nine classes or grades of rebirth in the Pure-land.

Cửu quỉ. The nine classes of ghosts are of three kinds: A-Quỉ không có của without means: 1- Quỉ miệng đuốc burning torch-like mouth; 2-Quỉ miệng kim narrow needle-mouth; 3-Quỉ miệng hôi thối stinking mouth. B-Quỉ có ít của small means: 1-Quỉ

lông kim hair like needles; 2-Quỉ lông hôi stinking hair; 3-Quỉ phùng mang tumours. C-Quỉ có nhiều của rich: 1-Quỉ trông cúng haunt sacrifices to the dead 2-Quỉ trông đồ bỏ eat human leavings; 3-Quỉ thế lớn live truculently.

Cửu thiền. Xem cửu chủng đại thiền.

Cửu thế giới. The nine lower of the ten worlds.

Cửu thứ đệ định. The samàdhi of the nine degrees, i.e. the four dhyànas tứ thiền, the four realms beyond form tứ vô sắc and the samàdhi beyond sensation and thought diệt thụ tưởng định.

Cửu thức. The nine kinds of cognition or consciousness: those of sight, hearing, smell, taste, touch, mind, chấp ngã thức manas, tàng thức àlaya, bạch tịnh thức amala.

Dạ. Night.

Dạ ma thiên. Yama deva (S). The third devaloka, the places where the times or seasons are always good.

Dạ xoa. Yaksa (S). Demons in the earth, or in the air, or in lower heavens; they are malignant, and violent, and devourers (of human flesh).

Danh. Nàma (S). Name; fame; renown, reputation.

Danh bất hư truyền. Having a well deserved reputation.

Danh chính ngôn thuận. Just cause, good words.

Danh cương lợi tỏa. The shackles of honours and intersts.

Danh đức. Of notable virtue.

Danh hiệu. Epithet; appellation designation.

Danh lợi. Fame and wealth

Danh sắc. Nàma-rùpa (S). Name-form.

Danh sĩ. Famous scholar.

Danh sư. Famous teacher.

Danh tự. Name and description, name.

Danh tướng. Name and appearance.

Danh quang Phật. Famous light Buddha.

Danh văn Phật. Well known Buddha.

Danh văn quang Phật. Well known light Buddha.

Dâm. Excess, excessive; licentious, lewd; adultery, fornication.

Dâm dật. Immoral dissipation; perverse, depraved; excessive.

Dâm dục. Lewdness, lechery, lust; sexual passion, desire.

Dâm giới. The commandment against adultery.

Dâm hỏa. Fire of sexual passion.

Dâm la võng. The net of passion.

Dâm nộ si. Desire, anger, and ignorance.

Dâm nữ. Flirsigig, flirt-girl, pert girl; giglet, gillian, wanton.

Dâm tâm. Lewdness.

Dâm từ. Licentious talk, lewd word.

Di đà tam thánh. The three Amitàbha holy ones.

Di lan đà. Milinda (S)

Di lặc. Maitreya (S). Milei (C). Mirokou (J). Friendly, benevolent. The Buddhist Messiah, or next Buddha.

Di lệ xa, Miệt lệ xa. Mleccha (S). Barbarian, foreigner, wicked; defined as "ill looking", a term for a non Buddhist tribe or people.

Diêm la. Yama (S). King of the Hell.

Diêm phù đàn kim. Jambùnada-suvarna (S). Jambu-river gold, the golden sand of the Jambu.

Diêm phù đề. Jambudvipa (S). Southern of the four continents surrounding Meru.

Diêm vương. Yama (S). The regent of the Nàrakas, master of hell.

Diễn môn, Ma ha diễn. Mahayàna (S) The greater vehicle.

Diễn na. Yana (S). Vehicle. Thừa, thặng.

Diệt. Nirodha (S). Extinguish, destroy, exterminate; overthrow; crush, suppress; put out; annihilation; dead, perfect rest; cessation.

Diệt ái. Extinction of the craving.

Diệt bệnh. One of the four sick or faulty ways of seeking perfection, the Hinayàna method of endeavouring to extinguish all perturbing passions that nothing of them reamains.

Diệt chủng. To destroy one's seed of Buddhahood.

Diệt đạo. Extinction of suffering and the way of extinction, nirodha and màrga

Diệt đế. Nirodha-àrya-satya (S). The third of the four noble truths, the extinction of suffering.

Diệt định. The freedom, or supernatural power of the wisdom attained in Nirvàna, or perfect passivity. Attainment of annihilation.

Diệt độ. Nirvàna (S). Cessation of the process of becoming; extinction of reincarnation and escape from suffering.

Diệt hậu. After the Nirvàna, after the Buddha's death.

Diệt hết nguyên nhân của tái sinh. Destruction of the chance of being reborn.

Diệt khổ. Extinction of pain or affliction.

Diệt kiếp. Samvarta-kalpa (S). Cosmic period of the world destruction.

Diệt lý. The principle or law of extinction, i.e. nirvàna.

Diệt nghiệp. The work or karma of nirodha, the karma resulting from the extinction of suffering.

Diệt pháp. The unconditioned dharma, the ultimate inertia from which all forms come, the noumenal source of all phenomena.

Diệt quả. Nirvàna as the fruit of extinction (of desire).

Diệt quán. The contemplation of extinction: the destruction of ignorance is followed by the annihilation of karma, of birth, old age and death.

Diệt tắt. Destruction, decay.

Diệt tắt hết ham muốn. Destruction of lust.

Diệt tắt hết hận thù. Extinction of hatred.

Diệt tắt hết si mê, vọng tưởng. Destruction of infatuation.

Diệt tận định. Xem diệt định.

Diệt trí. The knowledge, or wisdom, of the third truth, nirodha or the extinction of suffering.

Diệt tướng. Extinction, as when the present passes into the past. Also, the absolute, unconditioned aspect of the bhùtatathatà.

Diệu. Su, sat, manju, sùksma (S). Wonderful, beautiful, mystic, supernatural, profound, subtle, mysterious.

Diệu âm. Wonderful sound.

Diệu âm Bồ tát. Gadgadasvara (S). A Bodhisattva, master ơođ seventeen degrees of samàdhi, whose name heads cap 24 of the Lotus Sùtra.

Diệu âm Phật. Wonderful sound Buddha.

Diệu cao sơn. Meru (S). The wonderful high mountain Dumeru; the king of mountains.

Diệu cát tường. Wonderful and auspicious, the meaning of Manjusri, Văn thù; diệu for manju and cát tường for sri.

Diệu chân như tính. The profound nature of the Bhùtatathatà, the totality, or fundamental nature, of all things.

Diệu giác. The wonderful enlightenment of Mahayàna, or self-enlightenment to enlighten others.

Diệu hạnh. The profound act by which a good krma is produced, e.g. faith.

Diệu hữu. The absolute reality, the incomprehensible entity, as contrasted with the superficial reality of phenomena; supernatural existence.

Diệu môn. The wonderful door of dharma; nirvàna.

Diệu ngữ tạng. The storehouse of miraculous words, mantras, dhàranis of Chân ngôn tông, Shingon (J).

Diệu pháp. Saddharma (S). The fine dharma, the true law.

Diệu pháp liên hoa kinh. Saddharma-pundarika-sùtra (S). Lotus sutra.

Diệu quang. Varaprabha (S). Wonderful Light, an ancient incarnation of Manjusri. Diệu quang Phật, Sùryarasmi, the 930th Buddha ođ the present kalpa.

Diệu sắc. Surùpa (S). The wonderful form or body, i.e. of a Buddha's sambhogakàya and his Buddha-land. Diệu sắc thân Như lai, Surùpakàya Tathàgata, (Aksobhya, the Buddha of the East), who is just addressed when offerings are made to the hungry spirits.

Diệu tâm. The mind or heart wonderful and profound beyond human thought.

Diệu trí. The wonderful Buddha wisdom.

Diệu ứng. The miraculous response, or self manifestation of Buddha and bodhisattva.

Do tuần. Yojana (S). A linear measure corresponding a walking day; about 10km

Du. Remiss, to steal, stealthy.

Du đạo, thu đạo. Steal, rob; one of the ten sins.

Du tâm. Intention to steal.

Du. Bharàmyati (S). To saunter idly, ramble, roam, wander, travel.

Du hành. To roam, wander, travel. Cuộc du hành, journey, trip, tour, voyage.

Du hý. Vikrìdita (S). To roam for pleasure; to play, sport, amuse, enjoy.

Du hý nhân gian. To enjoy life.

Du hý thần thông. The supernatural powers in which Buddhas and bodhisattvas indulge, or take their pleasure.

Du hóa. To go about preaching and converting men.

Du hư không thiên. To roam in space, as do the devas of the sun, moon etc.

Du phương. To wander from place to place.

Du phương tăng. Itinerant bonze.

Du sơn. To go from monastery to monastery; ramble about the hills.

Du tăng địa ngục. The sixteen subsidiary hells of each of the eight hot hells.

Du tâm pháp giới. A mind free to wander in the realm of all things.

Du tiên. To pass away, to go to heaven.

Du già. Yoga (S).

Du già tông. Yoga sect. Esoteric sect.

Du lan già tội. Aniyada (S).

Dục. Rajas, Kàma (S). Passion, lust; desire, love; breathe after, aspire to.

Dục ái. Passion-love; love inspired by desire, through any of the five senses; love in the passion-realm as contrasted to pháp ái the love inspired by the dharma.

Dục giới. Kàmadhàtu (S). The realm, or realms of desire.

Dục hải. The ocean of desire.

Dục hỏa. The fire of desire.

Dục hữu. The realm of desire, one of the tam hữu.

Dục lạc. The joy of the five desires.

Dục lưu. The stream of the passion, i.e.the illusions of cupidity, anger, etc., which keep the individual in the realm of desire; the stream of transmigration, which results from desire.

Dục ma. The evil demon of lust.

Dục nhiễm. The tainting, or contaminating influence of desire.

Dục tâm. A desirous, covetous, passionate, or lustful heart.

Dục tham. Desire and coveting, or coveting as the result of passion; craving.

Dục thích. The sharp point of desire.

Dục thiên. The six heavens of desire or passion, the kàmadhàtu.

Dục thiên ngũ dâm. The five methods of sexual intercourse in the heaven of desire; in the heaven of the Four Great Kings and in Trayastrimsàs, the method is the same as on earth; in the Yama-devaloka a mere embrace is sufficient; in the Tusita heaven, holding hands; in the Nirmànarati heaven, mutual smiles; in the other heavens of Tranformation, regarding each other.

Dục tiễn. The arrows of desire, or lust. Also the darts of the Bodhisattva Dục Kim Cương, who hooks and draws all beings to Buddha.

Dục tính. Desire-nature, the lusts.

Dục trần. The dust, or dirt, or infection of the passion.

Duy. Eva (S). Affirmative, yes; to answer, respond. Also used for only, alone, but.

Duy danh. Name only.

Duy ma cật, Tì ma la cật, Tịnh danh. Vimalakirti (S). Kinh Duy ma cật, Vimalakirti nirdesa- sùtra.

Duy nhất thừa. Buddhism has only one vehicle; Buddha vehicle.

Duy tâm. Idealism; mind only, the theory that the only reality is mental, that of the mind.

Duy tâm sở niệm. Manifestation of the mind itself.

Duy thức. Vijnànavàda, Yogàcàra (S). Consciousness only.

Duy thức tông. Vijnànavàda sect, Dharmalaksana sect (Pháp tướng tông) Own-mind-seen- only. Chỉ thấy được bằng chính tâm mình.

Duy na. Karmadàna (S). The person in charge of the pagoda.

Duyên. Pratyaya (S). Circumstancial, conditioning, or secondary cause, in contrast with nhân hetu, the direct or fundamental cause.

Duyên duyên. The reasoning mind, or the mind reasoning, intelligence in contact with its object; later termed sở duyên duyên i.e. sở duyên being the object and duyên or năng duyên the mind; the relationship being like that of form or colour to the eye.

Duyên giác. Pratyeka-Buddha (S). Enlightened through reasoning on the riddle oflife, especially as defined in the twelve nidànas; Độc giác Phật, individual enlightenment, solitary enlightened One.

Duyên khởi. The conditionality of all physical and psychical phenomena. Arising from conditional causation; everything arises from conditions, and not being spontaneous and self- contained has no seperate and independant nature. It is a fundamental doctrine of the Hoa Nghiêm school, which defines four principal uses of the term: 1-Nghiệp cảm duyên khởi, that of the Hinayàna, i.e. under the influence of karma the conditions of reincarnation arise; 2-A lại da duyên khởi, that of the primitive Mahàyàna school, i.e. that all things arise from the Alaya; 3-Như lai tạng duyên khởi, that of the advancing Mahàyàna, that all things arise from Tathàgata-garba, or bhùtatàthatà; 4-Pháp giới duyên khởi, that of complete Mahàyàna, in which one is all and all are one, each being a universal cause.

Duyên lự tâm. The rational cogitating mind.

Duyên lực. Pratyaya-bala (S). The power of the conditioning cause.

Duyên nhân. Developing cause, i.e. development of the fundamental Buddha nature.

Duyên nhật. The day of the month on which a particular Buddha or bodhisattva is worshipped.

Duyên sinh. Produced by causal conditions. Thập nhị duyên sinh, the twelve nidànas.

Duyên sự. To lay hold of, or study things or phenomena.

Duyên trần. The gunas, qualities, or sense-data which cause the six sensations of form, sound, odour, taste, touch, and thought.

Dư. Remains, reminder, the rest, the other; surplus.

Dư tập khí. The remnants of habit which persist after passion has been subdued.

Dư nghiệp. The remainder of karma. Inheritance.

Dược. Medicine, chemicals.

Dược Sơn. Yueh shan (C). Yakusan (J). Name

Dược sư Phật. Bhaisajya-guru-vaidùrya-prabhàsa (S). The Buddha of Medicine.

Dược thượng Bồ tát. Bhaisajya-samudgata bodhisattva (S).

Dược vương Bồ tát. Bhaisajya-raja bodhisatta (S).

Đa. Bahu, bhùri (S). Many, all.

Đa bảo Phật. Prabhùtaratna-Buddha (S). Đa bảo: abundant treasures, many jewels.

Đa la. Tàla (S). Fan-palm tree.

Đa ma la bạt chiên đàn hương. Tamalapattra and Chandana fragrance.

Đa tài quỉ. Wealthy ghosts.

Đa văn. Bahu-sruta (S). Learned: one who has heard much.

Đa văn đệ nhất. The chief among the Buddha's hearers, Ananda.

Đà la ni. Dharani, mantra, magical words.

Đại. Mahà (S). Great, large, big, all-pervading, all-embracing; numerous đa; surpassing thắng; mysterious diệu; beyond comprehension bất khả tư nghị; omnipresent thể vô bất tại. The elements, or essential things, i.e. (a) Tam đại the three all-pervasive qualities of the chân như: its thể substance, tướng form, dụng functions; (b) Tứ đại the four elements: đất earth, nước water, gió air or wind, lửa fire; (c) Thất đại the seven elements: 1-Địa earth; 2-Thủy water; 3- Hỏa fire; 4-Phong air or wind; 5-Không space; 6-Kiến perception; 7-Thức mind or consciousness.

Đại ác. Very cruel; monstruous.

Đại ân, đại đức. Great bounty, or favour; the leading virtues.

Đại ảo sư. Great magician, a title given to a Buddha. Four fundamentals, i.e tứ đại, ngũ ấm, thập bát giới, thập nhị nhập.

Đại bà la môn. The great Bràhmana, applied to the Buddha, who though not of Brahman caste was the embodiment of Brahman virtues.

Đại bản. The great, chief or fundamental book or text. Thiên Thai sect takes the Vô lượng thọ kinh as the major of the three Pure-land sùtras and the A di đà kinh as tiểu bản minor text.

Đại bản kinh. Amitabha-Vyùha-Sùtra (S)

Đại Bảo tích kinh. Ratnakùta-sùtra (S) Great Jewelled accumulation sùtra.

Đại bát Niết bàn. Mahàparinirvàna-sùtra (S). Sùtra of the Great Decease.

Đại bi. Mahàkarunà (S). Great pity, great mercy, great compassion.

Đại bi tam muội. The samàdhi of great compassion, in which Buddha and bodhisattvas develop their great pity.

Đại Ca chiên diên. Mahà Katyàyana (S).

Đại Ca diếp. Mahà Kasyapa (S)

Đại chí. High aims; elevated mind.

Đại Chuẩn đề. Mahà-Cundi (S). A form of Quán âm.

Đại chúng. Mahàsangha (S) The great assembly, any assembly, all present, everybody.

Đại chúng bộ. Mahàsanghika (S) The school of the community, or majority; one of the chief early divisions. Thượng tọa bộ, Mahàsthaviràh, the elders sect.

Đại diệm kiên Phật. Great blazing shoulders Buddha.

Đại đạo. The great way, Buddhism.

Đại đạo tâm. One who has the mind of or for supreme enlightenment.

Đại đạo sư. Nayaka (S). The great guide, teacher, leader, i.e Buddha or a bodhisattva.

Đại đệ tử. Sthavira (S). A chief disciple, the Fathers of the Buddhist Church; an elder; an abbot.

Đại địa. Great earth, the whole earth, everywhere, all the land.

Đại điển. Great ceremonial charter; great code; great favour.

Đại định trí bi. Great insight, great wisdom, great pity, the three virtues tam đức of a Buddha.

Đại độ sư. Great leader across mortality to nirvana, i.e. Buddha or a bodhisattva.

Đại đức. Bhandanta (S). Daitoku (J). Most virtuous, reverend, title of honour applied to monks.

Đại giác. The supreme bodhi, or enlightenment, and the enlightenment power of a Buddha.

Đại giới. The complete commandments of Hinayàna and Mahàyàna, especially of the latter.

Đại giới. The area of a vihàra or a monastic establishment. Đại giới ngoại tướng: four characters often placed on the boundary stones of monasterial grounds.

Đại hải chúng. The great ocean congregation; as all the waters flowing into the sea become salty, so all ranks flowing into the sangha become of one flavour and lose old differentiations.

Đại hỉ. Great rejoicing.

Đại hóa. The transforming teaching and work of a Buddha in one life time.

Đại hòa thượng. Great monk, senior monk, abbot; a monk of great virtue and old age

Đại họa. Great calamity, catastrophe.

Đại hội. A general assembly, general meeting; congress.

Đại hồng phúc. Great blessing, divine blessing.

Đại hồng thủy. Deluge, flood.

Đại Huệ (bồ tát). Mahàmati (S). Great wisdom, the leading bodhisattva of the Lankàvatàra- sùtra.

Đại huệ đao. The great wisdom sword.

Đại hùng. Great hero, a Buddha's title indicating his power over demons.

Đại khiếu địa ngục. Mahàraurava (S). The hell of great wailing.

Đại khổ. Great suffering.

Đại không. The great void, or the Mahàyàna parinirvàna, as being more complete and final than the nirvàna od Hinayàna.

Đại khổng tước vương. The mayùra, or "peacock".

Đại kiếp. Mahàkalpa (S). The great cosmic era of the world, from the beginning of a universe till it is destroyed and another begins in its place. It has four kalpas or periods known as vivarta thành kiếp, the creation period; vivarta siddha trụ kiếp, period of life; samvarta hoại kiếp, destruction period; samvartatthàhi diệt kiếp, total destruction period

Đại lạc. Great joy.

Đại mộng. The great dream, the dream of life, this life, the world.

Đại Mục Kiền liên. Mahàmaudgalyàyana (S)

Đại ngã. The greater self, or the true personality chân ngã. Hinayàna is accused of only knowing and denying the common idea of a self, or soul, whereas there is a greater self, which is a nirvàna self. It especially refers to the Great Ego, the Buddha, but also to

any Buddha.

Đại nguyện. The great vow to save all the living and bring them to buddhahood

Đại nhẫn thế giới. Saha (S) The great realm to learn patience.

Đại nhiếp thụ. The great all-embracing receiver - a title of a Buddha, especially Amitàbha.

Đại nhật Như lai. Vairocana, Mahàvairocana (S). The sun, shining everywhere. Great Sun Buddha.

Đại oai đức. Mahàtejas (S). Of awe-inspiring power, or virtue, able to suppress evil-doers and protect the good.

Đại Phạm. Mahàbrahmànas (S). The third Brahmaloka, the third region of the first dhyàna.

Đại phẩm kinh. The larger, or fuller edition of a canonical work, especially of the text.

Đại pháp. The great Dharma, or Law (of Mahàyàna salvation).

Đại pháp mạn. Intellectual pride, arrogance through possession of the Truth.

Đại phiền não địa pháp. The six things or mental conditions producing passion and delusion: stupidity, excess, laziness, unbelief, confusion, discontent (or ambition) theo Câu xá luận.

Đại phong tai. Great storm, third of three destructive calamities to end the world.

Đại phương quảng. Mahàvaipulya (S). Sùtras of Mahàyàna. Phương quảng and phương đẳng are similar in meaning. Quảng broad, widespread; phương levelled up, equal, everywhere, universal. The Vaipulya works are styled sùtras, for the broad doctrine of universalism.

Đại phương tiện. Mahopàya (S). The great appropriate means, or expedient method of teaching by buddhas and bodhisattvas,

Đại quán đỉnh. The greater baptism, used in special occasions by Chân ngôn sect, for washing away sin and evil and entering into virtue.

Đại sa môn. Mahàsramana (S). The great shaman, i.e. Buddha; also any bhiksu in full orders.

Đại sĩ. Mahàsattva (S). A great being, noble, a leader of men, a bodhisattva.

Đại sư. The great teacher, or leader, one of the ten titles of Buddha.

Đại sự nhân duyên. For the sake of great cause, or because of a great matter the Buddha appeared.

Đại tai giải thoát phục. Great! The robe of deliverance - verses in pray of the cassock, from the Thiện kiến luận, sung on initiation into the order.

Đại tăng. A fully ordained monk.

Đại tâm. Great or firm faith in, or surrender to Buddha, especially to Amitabha.

Đại tâm lực. The great mind and power, or wisdom and activity of Buddha.

Đại thánh. The great sage or saint.

Đại thành. Mahàsambhava (S). Great completion. The imaginary realm in which (in turn) appeared 20,000 kotis of Buddhas, all of the same title, Bhismagarjita-ghosasvararàja.

Đại thần lực. Supernatural or magical powers.

Đại thế chí (Bồ tát). Mahàsthàma, Mahàsthàmapràpta (S). A Bodhisattva representing the Buddha-wisdom of Amitàbha; he is on Amitàbha's right.

Đại thí chủ. Mahà-danapati (S). Great almsgiver.

Đại thí hội. Moksa-mahà-parisad (S). A great gathering for almsgiving to all, rich and poor.

Đại thiên thế giới. A major chiliocosm, or universe, of 3,000 great chiliocosms.

Đại thiết vi (sơn). Mahàcakravàla (S). The great circular "iron" enclosure; the higher of the double circle of mountains forming the outer periphery of every world, concentric to the seven circles around Sumeru.

Đại thủy hỏa tai. Mahàpralaya (S). The final and utter destruction of a universe by (wind), fllood and fire.

Đại thừa, thặng. Mahàyana (S). The greater vehicle; the great conveyance, wain. It indicates Universlism, or Salvation for all.

Đại thừa giới. The commands, precepts, or prohibitions for bodhisattvas and monks.

Đại thừa khởi tín luận. Mahàyàna-sraddhotpàda-sastra (S). attributed to Avaghosa Mã Minh. It is described as the foundation work of the Mahàyàna.

Đại thừa kinh. Mahàyàna-sutras (S). The sùtra-pitaka, discourses ascribed to the Buddha. These are divided into five classes corresponding to the Mahàyàna theory of the Buddha's life: 1-Avatamsaka Hoa nghiêm; 2-Vaipulya Phương đẳng; 3-Pràjna Bát nhã; 4-Saddharma Pundarika Pháp hoa; Mahàparinirvàna Niết bàn.

Đại thừa phương đẳng kinh điển. The sùtras and scriptures of the Mahàyàna, their doctrines being phương chính square and correct and bình đẳng for all equally, or universal.

Đại thừa tông. The school of Mahàyàna, attributed to the rise in India of the Màdhyamika, i.e. the Trung quán or Tam luận school ascribed to Nagarjuna, and the Yoga or Dharmalaksana Pháp tướng school, the other school is the Hinayàna.

Đại thừa tâm. The mind or heart of the Mahàyàna; seeking the mind of Buddha by means of Mahàyàna.

Đại thừa trang nghiêm kinh luận. Mahàyàna-sùtra-lankàra-tikà (S). An exposition of the teachings of the Vijnàna-vàda school Duy thức tông by Asanga Vô trước.

Đại thừa vô thượng pháp. The supreme Mahàyàna truth.

Đại trí. Mahàmati (S). Great wisdom; omniscience; a title of Manjusri, as the apotheosis of transcendental wisdom.

Đại trí độ luận. Mahàprajnàparamita padesa sastra (S).Treatise on the Transcendental Wisdom.

Đại trượng phu. A hero; virtuous man; man with a sense of dignity.

Đại diệm kiên Phật. Great blazing shoulder s Buddha.

Đại minh Phật. Great brightness Buddha.

Đại quang Phật. Great light Buddha.

Đại tu di Phật. Great Sumeru Buddha.

Đại từ. Great loving-kindness.

Đại viên cảnh trí. Great perfect mirror wisdom.

Đại viên giác. Great and perfect enlightenment, Buddha-wisdom.

Đại Vô lượng thọ kinh. Amitabha-Vyùha-Sùtra (S).

Đại y vương. Great Lord of Healing, an epithet of Buddha and bodhisattvas.

Đại ý. The general meaning, or summary of a sùtra or sastra.

Đàn. Dàna (S). A giver, donation, charity, almsgiving, bestowing.

Đàn chủ. Dànapati (S). Lord of charity, a patron.

Đàn na. To give, donate, bestow, charity, alms.

Đàn tín. The faith of an almsgiver; almsgiving and faith.

Đàn thí. Almsgiving, bestowing, charity.

Đàn việt. Dànapati (S). An almsgiver, a patron.

Đàn chỉ. To snap the finger - in assent, in joy, in warning; a measure of time equal to twenty winks.

Đao đồ. The gati or path of rebirth as an animal so called because animals are subjects of the butcher's knife.

Đao lợi thiên. Trayastrimsàs (S). The heavens of the thirty three devas.

Đao phong. The wind that cuts all living to pieces, at the approach of a world kalpa's end, also described as the disintegrating force at death.

Đao sơn. The hill of swords.

Đáo bỉ ngạn. Paramita (S). To reach the other shore. i.e. nirvàna.

Đáo đầu. At the end, when the end is reached.

Đảo. To turn over; to fall, lie down; to pour; upside down; inverted, perverted; on the contrary.

Đảo điên. On the wrong side. Làm đảo điên, to upset; to throw into confusion.

Đảo huyền. Hanging upside down.

Đảo kiến. Upside down or inverted views, seeing things as they seem, not as they are, e.g. the impermanent as permanent, misery as joy, non ego as ego, and impurity as purity.

Đảo ngã. The conventional ego, the reverse of reality.

Đảo phàm. Perverted folk, the unenlightened who see things upside down.

Đảo thuyết. Upside down preaching.

Đảo tưởng. To think on the wrong side.

Đạo. Màrga (S).A way, road; the right path; principle; Truth, Reason, Logos, Cosmic energy; to lead; to say. Religion.

Đạo căn. The fundamentals of morality; predisposition to virtue, to a religious life.

Đạo cấm. Whatever is prohibited by the religion, or the religious life.

Đạo chúng. Those who practise religion, the body of monks.

Đạo chủng tính. The nature possessing the seed of Buddhahood. The stage in which the middle way is realized.

Đạo cụ. The implements of the faith, such as garments, begging-bowl, and other accessories which aid one in the way.

Đạo dẫn. To lead, to guide

Đạo đế. Màrga-àrya-satya (S). The noble path of the liberation.

Đạo đức. Religion and virtue; the power of religion.

Đạo giao. Mutual interaction between the individual seeking the truth and Buddha who responds to his aspiration; mutual intercourse through religion.

Đạo giáo. Taoism. The teaching of the right way, i.e. of Buddhism.

Đạo hạnh. Conduct according to Buddha-truth; great virtue; righteous, chaste.

Đạo hiệu. The literary name of a monk.

Đạo hóa. To transform others through the truth of Buddhism; converted by the Truth.

Đạo hữu. Avuso (P). Brethen. Co-religion.

Đạo khí. A vessel of religion, the capacity for Buddhism.

Đạo khí. The breath, or vital energy, of the Way, i.e. of Buddhism religion.

Đạo kiểm. The restraints, or control, of religion.

Đạo lạc. The joy of religion.

Đạo làm người. Moral philosophy, the right way to be human.

Đạo lực. The power which comes from enlightenment, or the right doctrine.

Đạo lưu. The stream of Truth; the flow or progress of Buddha-truth; the spread of a particular movement, e.g. Thiền tông.

Đạo lý. Truth, doctrine, principle; the principles of Buddhism, Taoism etc.

Đạo môn. The gate of the Way, or the truth, religion etc.; the various schools of Buddhism.

Đạo nghiệp. The karma of religion which leads to Buddhahood.

Đạo nguyên. The beginning of right doctrine, i.e. faith.

Đạo nha. The sprouts, or seddlings, of Buddha-truth.

Đạo nhãn. The eye attained through the cultivation of Buddha-truth; insight into truth; keen vision of right.

Đạo nhân. One who has entered the way, one who seeks enlightenment, a general name for early Buddhists and also for Taoists.

Đạo pháp. Màrga-dharma (S). Teachings, dogma, tenet.

Đạo pháp trí. Màrga-dharma jnàna (S). The wisdom which rids one of false views in regard to màrga.

Đạo phẩm. Religious or monastic grade, or grades.

Đạo quả. The result of the Buddha-way, i.e. nirvàna.

Đạo quang. The light of Buddha-truth.

Đạo sĩ. A Taoist (hermit), also applied to Buddhists, and to Sàkyamuni.

Đạo sư. Master, leader, guide.

Đạo tâm. Màrga-citta (S). The mind which is bent on the right way, which seeks enlightenment. The path of the heart; religious faith.

Đạo thể. The embodiment of truth, the fundament of religion.

Đạo thụ. The bodhi-tree, under which Buddha attained enlightenment; also as a synonym of Buddhism with its power of growth and fruitfulness.

Đạo thuật. The methods, or arts, of the Buddhist religion.

Đạo thủy. The water of Truth which washes away defilement.

Đạo trường, tràng. Truth-plot. Bodhimandala (S). Magical circle, place of enlightenment. Bồ đề đạo tràng: the place where Buddha attained enlightenment. A place, or method, for attaining to Buddha-truth. An object of or place for religious offerings. A place for teaching, learning or practising religion.

Đạo tục. Monks and laymen.

Đạo vị. The stages in the attainment of Buddha-truth.

Đạo vị. The flavour of religion.

Đạo, du đạo. Robber, thief, burglar; pirate, bandit, brigand.

Đạt lai Lạt ma.

Đạt ma. Dharma (S), Dhamma (P)

Đạt ma Phật. Dharma Buddha.

Đắc. Pràp; pràpta (S). To get, obtain, attain to.

Đắc chí. To realize one's wishes; to attain one's aim.

Đắc đại thế (Đại thế chí). Mahàsthamàpràpta (S). He who has obtained great power, or stability, who sits on the right of Amitàbha, controlling all wisdom.

Đắc đạo. To obtain the way, or the religion; to reach perfection, enlightenment.

Đắc độ. To obtain transport across the river of transmigration, to obtain salvation; to enter the monastic life.

Đắc giới. To obtain precepts; to attain to the understanding and performance of the moral law.

Đắc nhập. To attain entry, e.g. to Buddha-truth.

Đắc pháp. To have got the way of doing (sth)

Đắc quả. To obtain the fruit of deeds or life.

Đắc thắng. To obtain the victory; to win.

Đắc thất. Success and failure; gain and loss.

Đắc ý. To obtain one's desires, or aims; to obtain the meaning (of a sùtra).

Đẳng. To pair; parallel, equal, of like order; a class, grade, rank; common. In Buddhist writings it is also used for "equal everywhere","universal".

Đẳng chính giác. Samyak-sambodhi (S). Complete perfect knowledge; Buddha knowledge omniscience; the bodhi of all Buddhas.

Đẳng diệu. The two supreme forms of Buddha enlightenment đẳng giác and diệu giác. A Buddha is known as Đẳng diệu giác vương king of universal and supernatural illumination.

Đẳng giác. Samyak-sambodhi (S). Absolute universal enlightenment.

Đẳng hoạt. Samjiv (S). Revive, re-animate; ressurection.

Đẳng hoạt địa ngục. The first of the eight hot hells, in which the denizens are chopped, stabbed, ground, and pounded, but by a cool wind are brought back to life, to undergo renewed torment.

Đẳng lưu. Nisyanda (S) Flowing down, flowing out.

Đẳng lưu quả. Fruit of the development of germ.

Đẳng nguyện. The universal vows common to Buddhas.

Đẳng nhất đại xa. The highest class great cart, i.e. universal salvation.

Đẳng quán. The beholding of all things as equal, e.g. as không unreal or immaterial; or all beings without distinction.

Đẳng tâm. Equal mind; of the same mental characteristics; the universal mind common to all.

Đẳng trí. Common knowledge, which only knows phenomena.

Đẳng từ. Universal or equal mercy toward all beings without distinction.

Đẳng vô gián duyên. Uninterrupted continuity, especially of thought or time.

Đâu suất. Tushita (S).

Đầu đà. Dhudanga (P).

Đế. Satya (S). A truth, a dogma, an axiom. True, real.

Đế thích. Indra, Sakra (S). Mighty lord of deva. Vedic god.

Đế thích bình. The vase of Indra from which came all things he needed.

Đế thích võng. Indra-jàla (S). The net of Indra, hanging in Indra's hall, out of which all things can be produced.

Đề bà. Dèva, Dèvi (S). Heavenly being, god.

Đề hồ. A milk product.

Đệ. Number, degree, sign of the ordinals; only.

Đệ nhất cú. The first and supreme letter, a, the alpha of all wisdom.

Đệ nhất năng biến. The first power of change, Àlaya-vijnàna, A lại da thức.

Đệ nhất nghĩa. The supreme or fundamental meaning, the supreme reality. i.e. enlightenment.

Đệ nhất nghĩa tất đàn. The highest Siddhànta, or Truth, the highest universal gift of Buddha, his teaching which awakens the highest capacity in all beings to attain salvation.

Đệ nhất nghĩa đế. The supreme truth, or reality, in contrast with the seeming; also called Veritable truth, sage-truth, surpassing truth, nirvàna; bhùtatathatà, madhya, sùnyatà etc.

Đệ nhất nghĩa không. The highest Void, or reality, the Mahàyàna nirvàna.

Đệ nhất nghĩa lạc. The highest bliss. i.e. nirvàna.

Đệ nhất nghĩa quán. The highest meditation of Thiên Thai Tông that on trung the Mean.

Đệ nhất nghĩa trí. The highest knowledge orwisdom.

Đệ nhất thiền. The first dhyàna.

Đệ nhất thừa. The supreme vehicle, Mahàyàna.

Đệ nhị thiền. The second dhyàna, a degree of contemplation where reasoning gives way to intuition.

Đệ nhị năng biến. The second power of change, the klistamano-vijnàna, disturbed-mind, consciousness or self-consciousness which gives form to the universe.

Đệ tam năng biến. The third power of change, i.e. the sixth senses. Năng biến nghĩa giống như thức vijnànas.

Đệ tam thiền. The third dhyàna, a degree of contemplation in which ectasy gives way to serenity.

Đệ tứ thiền. The fourth dhyàna, a degree of contemplation when the mind becomes indifferent to pleasure and pain.

Đệ tử. Disciple.

Địa. Bhùmi (S). Earth, place, situation; spiritual rank, position, or character attained by a Bodhisattva.

Địa cư. Bhauma (S). Living on earth. (Hư không cư Antarikravavasina, living in the air)

Địa cư thiên. Indra's heaven on the top of Sumeru, below the Không cư thiên heavens in space.

Địa đại. Earth as one of the four elements (earth, water, fire, air)

Địa động thụy. The earth shaken, one of the signs of Buddha-power.

Địa ngục. Naraka (S) Earth-prison, hell or hells.

Địa tạng. Ksitigarbha (S), Ti-tsang (C), Jisò (J). Earth-store, Earth-treasury or Earth-womb Bodhisattva.

Địa tiền. The stage of a Bodhisattva before the sơ địa initial stage.

Địa thần. Earth-devi.

Địa thượng. On the ground; above the ground; used for sơ địa dĩ thượng the stages above the initial stage of a Bodhisattva's development.

Địa vị. Position, place, state.

Điên. Overturn, upset, upside down.

Điên đảo. Viparyaya (S), Error; upside down, inverted; contrary to reality.

Điên đảo vọng tưởng. Upside down and delusive ideas.

Điện. Caitya (S). A temple, hall, palace.

Điện chủ, điện từ. The warden of a temple.

Điều. To harmonize, blend; regulate, control; to change about.

Điều độ. To arrange, calculate, manipulate.

Điều ngự. To tame and control as a master does a wild elephant or horse, or as the Buddha brings the passions of men under control.

Điều ngự trượng phu. Purusa-damya-sàrathi (S). Taming hero.

Điều phục. To discipline, bring under control.

Định. Samàdhi (S). Abstract meditation, the mind fixed in one direction or, field 1-Tán định, scattered or general meditation (in the world of desire); 2-Thiền định, abstract meditation (in

the realm of form and beyond form). Concentration, mental concentration, one pointedness of mind.

Định căn. Samàdhìndriya (S). Mediatation as the root of all virtue. Faculty of concentration.

Định học. Spiritual formation.

Định luật tác nghiệp. Lawfulness of karma.

Định lực. Samàdhibala (S). The power of abstract or ecstatic meditation, ability to overcome all disturbing thoughts.

Định mệnh. Determined period of life, fate.

Định nghiệp. Fixed karma, rebirth determined by the good or bad actions of the past. Also, the work of meditation and its result.

Định tán. A settled, or a wandering mind; the mind organized by meditation or disorganized by distraction

Định tụ. One of the tam tụ.

Đỉnh, đảnh. Top of the head, crown, summit, apex, zenith; highest; to rise;

Đỉnh lễ. To prostrate oneself with the head at the feet of the one reverenced.

Đỉnh tướng. The protuberance on the Buddha's brow, one of the thirty two marks of a Buddha.

Đỉnh thạch. Like a heavy stone on the head, to be got rid of with speed, e.g. transmigration.

Đọa. To fall down, to sink, to let fall, to destroy, to ruin.

Đọa lạc. To sink, to fall into decay.

Đoạn. Uccheda (S). To cut off, end, get rid of, cause to cease.

Đoạn ác. To cut off evil, or wickedness.

Đoạn diệt. The heterodox teaching which denies the law of cause and effect, i.e. of karma; annihilation, cutting off.

Đoạn đạo. The stage in development when illusion is cut off.

Đoạn đầu tội. The "lop off the head" sins, i.e. adultery, stealing, lying, sins which entail immediate exclusion from the order.

Đoạn kiến. Ucchedadarsana (S). The view that death ends life, in contrast with thường kiến that body and soul are eternal, both views being heterodox; also world-extinction and the end of causation; annihilation view.

Đoạn nghiệp. Upacchedaka-kamma (P). Destructive karma.

Đoạn phục. To cut off and overcome.

Đoạn tang. To go out of mourning.

Độ. Pàramità (S) To pass; to cross over; to ford. To ferry over, to save

Độ sinh. To save, rescue all beings.

Độ tha. To save others.

Độ thân. To subsist.

Độ thế. To save the world; to relieve human sufferings. To get through life; to pass safely through this life.

Độ thoát. To give release from the wheel of transmigration; enlightenmebt.

Độc. Toxic; poisonous; spiteful, malignant, virulent; wicked. Lời độc: spite, malice, virulence. Miệng lưỡi độc: spiteful, virulent tongue. Ma thiêng nước độc: insalubrious,

unhealthy (climate).

Độc ác. Vihimsati (S). To hurt, to injure;

Độc khí. Hơi độc. Poisonous gas.

Độc long. Rồng độc. Poisonous, wicked dragon.

Độc tiễn. Mũi tên độc. Poisoned arrow.

Độc thụ. Cây độc. Poisonous tree.

Độc xà. Rắn độc. Poisonous, venomous serpent.

Độc giác Phật. Pratyeka-Buddha (S). Solitary Enlightened One.

Đốn. At one time, at once; suddenly, immediate; used chiefly in contrast with tiệm gradually.

Đốn chỉ. The will, or aim, of immediate attainment.

Đốn đoạn. To cut off at one stroke all the passions,etc.

Đốn giác. Immediate apprehension, or enlightenment as opposed to gradual development.

Đốn giáo. The doctrine that enlightenment or Buddhahood may be attained at once; also immediate teaching of the higher truth without preliminary stages.

Đốn ngộ. Insatantly to apprehend, or attain to Buddha-enlightenment.

Đốn ngộ bồ tát. A Bodhisattva who attains immediately without passing through the various stages.

Đốn pháp. The method of immediacy

Đốn thành chư hành. The immediate fulfilment of all acts, processes or disciplines (by the fulfilment of one)

Đốn tiệm. Immediate, or sudden, attainment in contrast with gradualness.

Đốn viên. The immediate and complete way of enlightenment of Thiên Thai Pháp Hoa school.

Độn. Dull, blunt, stupid.

Độn căn. Of dull capacity, unable to receive Buddha-truth.

Độn sử. The five envoys of stupidity.

Đông. Pùrva (S). East.

Đông. Hima (S). Winter. Đông an cư: the winter retreat.

Đông độ. The eastern land, i.e. China.

Đông mật. The eastern esoteric or Shingon sect of Japan Chân ngôn tông in contrast with the Thiên Thai esoteric sect.

Đông thắng thần châu. Pùrvavideha (S). The eastern of the four great continents of a world, east of Mt Meru, semicircular in shape.

Đức. Guna (S) Virtue, moral excellence, moral power, power; goodness, kindness Có đức: virtuous; good, kind. Cha mẹ hiền lành để đức cho con: benevolent parents bequeath divine blessings to their children. Đức mỏng: ill fated; unblest. Đức dày: blest.

Đức bản. The root of the moral life, or of religious power

Đức điền. Field of virtue, or of religious power, i.e. the cult of arhats and Buddhas.

Đức hải. The ocean-like character and influence of virtue.

Đức hạnh. Moral conduct and religious exercises, or discipline; moral conduct. Moral deed; upright conduct; virtuous; (of a woman) chaste.

Đức hương. The fragrance of virtue.

Đức phong. The wind ofvirtue, or of religious power.

Đức sĩ. Virtuous scholar, a term for a monk in the Đường dynasty.

Đức trạch. Favour.

Gia trì. Adhisthàna (S). Determination, resolution. Assist and protect.

Gia trì lực. Adhisthànabala (S). Magical power of determination. Buddha confers his strength on all (who seek it) and upholds them.

Già da. Gàya (S). Elephant.

Già đà. Gàthà (S). Strophe.

Già lam. Asrama, àsram (S). Monastery, hermitage.

Giác. Bodhi (S,P) from avabhoda knowing, understanding. Enlightenment, illumination. Giác is to awake, apprehend, perceive, realize.

Giác chi. The various branches or modes of enlightenment. Thất giác chi seven factors of enlightenment.

Giác đạo. The way of enlightenment.

Giác giả. An enlightened one, especially a Buddha, enlightening self and others tự giác giác tha.

Giác hải. The fathomless ocean of enlightenment, or Buddha-wisdom.

Giác hoa. The flower of enlightenment.

Giác hạnh. The procedure, or discipline, of the attainment of enlightenment for self and others,

Giác kiếm. Sharpness of enlightenment.

Giác liễu. Completely and clearly enlightened; clearly to apprehend.

Giác lộ. The way to enlightenment.

Giác ngạn. The shore, bank of enlightenment, which Buddha has reached after crossing the sea of illusion.

Giác ngộ. To awake, become enlightened, comprehend spiritual reality. Được giác ngộ: to be awaken, illumined, enlightened.

Giác ngộ trí. Enlightened wisdom; omniscience.

Giác nhật. Timelessness, eternity, changelessness, the bodhi day which has no change.

Giác phần. Bodhyanga (S) Xem Thất bồ đề phần, giác chi.

Giác quán. Awareness and pondering, acts of intellectuation.

Giác sơn. The mountain of enlightenment.

Giác tâm. The mind of enlightenment, the illuminated mind, the original nature of human. Thought of wisdom.

Giác tính. The enlightened mind free from all illusion. Enlightenment ability.

Giác tha. To awake others; to enlighten others.

Giác thành. The walled city of enlightenment, into which illusion cannot enter. Bodh Gayà where the Buddha attained the enlightenment.

Giác vị. The stage of perfect enlightenment.

Giác vương. The king of enlightenment, the enlightened king.

Giải. To unloose, let go, release, untie, disentangle; explain, expound.

Giải ách. To loose s.o. from his bonds; to relieve distress.

Giải cứu. To deliver, rescue, save.

Giải đãi. Kausidya (S). Indolence.

Giải hạ. The dismissing of the summer retreat.

Giải hạnh. Interpretation and conduct; to understand and do.

Giải hận. To put an end to hatred.

Giải hoặc. To dispel doubts.

Giải kết. To untie, undo, loose (bonds etc.)

Giải không. To apprehend, or interpret the immateriality of all things.

Giải nạn. To save s.o. đrom a danger.

Giải nhất thiết chúng sinh ngôn ngữ. Sarva-ruta-kausalya (S). Supernatural power of interpreting all the languages of all beings.

Giải oan. To exculpate, exonerate s.o. from a charge, to clear s.o. of a crime.

Giải thâm mật (kinh). Sandhi-nirmocana-sùtra (S). Scripture Unlocking the Mysteries.

Giải thoát. Mukti (S). Deliverance, liberation, setting free, emancipation.

Giải thoát vị. The flavour of release, i.e. nirvàna.

Giải thoát giới. The commandments accepted on leaving the world and becoming a disciple or a monk/nun.

Giải thoát môn. The door of release, gate of deliverance.

Giải thoát tri kiến. The knowledge and experience of nirvàna.

Giải thoát y. The garment of liberation, the robe.

Giải tri kiến. A Buddha's understanding of release, or nirvàna, the fifth of ngũ phần pháp thân.

Giáng. To descend, to come down, go down (from heaven).

Giáng hạ. Ti descend from heaven.

Giáng họa. To impose a misfortune on s.o.

Giáng long phục hổ. To subdue nàgas and subjugate tigers.

Giáng phúc. To bestow a favour on s.o., to bless s.o.

Giáng sinh. To descend into the world.

Giáng thế. To descend to earth from above, as recorded of the Buddha.

Giảng. To talk, explain, preach, discourse.

Giảng diễn. Xem giảng thuyết.

Giảng đạo. Explanation of the Doctrine.

Giảng đề. Subject-matter (of lecture, speech)

Giảng đường. The preaching hall, lecture hall; amphitheatre, auditorium.

Giảng kinh. To elucidate holy scriptures; to comment (up) on classics.

Giảng nghĩa. To explain the sense, the meaning.

Giảng sư. Lecturer

Giảng thuyết. To expound, discourse, preach; to try to convince.

Giảng tông. The preaching sects i.e. all except Thiền tông.

Giáo. Pravacana (S). To teach, instruct, inculcate; Sàsana (S). Teaching, precept, doctrine. Agama (S). Sect, shool, church.

Giáo chủ. The founder of a religion, e.g. the Buddha.

Giáo đạo. To teach a way, or religion; a taught way contrasted with an intuitional way; the way of teaching.

Giáo điển. The sacred books of a religion, or sect.

Giáo hạnh. Instruction and conduct; teaching and practice; also the progress of the teaching, or doctrine.

Giáo hạnh chứng. Teaching, practice and its realization, its evidential results.

Giáo hóa. To transform by instruction; teach and convert; to cause another to give alms.

Giáo hội. An assembly for instruction; a congregation; a church.

Giáo hội Phật giáo Việt Nam Thống nhất. The Unified Vietnamese Buddhist Congregation.

Giáo hội Phật giáo Việt Nam trên Thế giới. World Vietnamese Buddhist Order.

Giáo lệnh. To instruct, command; the commands of a sect or school; instructions, directions.

Giáo lý. The fundamental principles of a religion; its doctrines, or dogmas, e.g. the four noble truths, the eightfold noble path, the twelve nidànas.

Giáo lý hạnh quả. The fruits or results arising from the practice of a religion.

Giáo môn. A religion, a sect, different religious teachings.

Giáo nghĩa. The meaning of a teaching, or doctrine.

Giáo ngoại. Outside the sect, or school, or church; also not undergoing normal instruction.

Giáo ngoại biệt truyền. Not rely on texts, or writings but on personal communication of its tenets, either oral or otherwise.

Giáo ngữ. The words ofBuddhism; words of instruction.

Giáo nội. Within instruction; in the sect or church;

Giáo quán. Teaching and meditation, the Buddha's doctrine and mediatation on it.

Giáo thể. The body, or corpus of doctrine.

Giáo thụ, thọ. To instruct, to give instruction.

Giáo thụ a xà lê. An àcàrya, or instructor, preceptor.

Giáo tướng. The particular teaching of a sect.

Giáo võng. The teaching (of Buddha) viewed as a net to catch and save mortals.

Giới. Dhàtu (S). A boundery, limit, region; that which is contained or limited, e.g. the nature of a thing; provenance; a species, class, variety.

Giới ngoại. The pure realms, or illimitable "spiritual" regions of the Buddhas outside the three limitations of desire, form and formlessness.

Giới nội. Within the region, limited, within the confines of the tam giới.

Giới phần. Any region or division, especially the region of desire, form and formlessness.

Giới thú. The three regions (desire, form and formlessness) and the six paths.

Giới. Sila (S). Precept, command, prohibition, discipline, rule; morality.

Giới ba la mật. Sila-pàramità (S). The rules of the perfect morality of bodhisattvas.

Giới bản. Pràtimoksa (S), Pàtimokkhà (P). Disciplinary Code, Code of monk's rules.

Giới cấm. Prohibitions arising out of the fundamental rules; by-laws.

Giới cấm thủ kiến. Silavrataparàmarsa (S). Clinging to mere rules and rituals.

Giới cấu. The source of defiling the commandments.

Giới đàn. Pulpit, esplanade, altar at which the commandments are received by the novice. Phương đẳng giới đàn is the Mahàyàna altar.

Giới điệp. Certificate of ordination of a monk.

Giới, Định, Tuệ. Discipline, meditation, wisdom; discipline wards off bodily evil, meditation calms mental disturbance, wisdom gets rid of delusion and prove truth.

Giới đức. The power of the discipline.

Giới hạnh. Strict morality.

Giới học. The study of the rules, or discipline; moral formation.

Giới hương. The perfume of the commandments, or rules.

Giới khí. A utensil fit to receive the rules, i.e one who is not debarred from entering the Order, as is an eunuch, slave, minor, etc.

Giới lạp. The number of years a monk has been ordained.

Giới luật. Sila and vinaya, the rules.

Giới luật tạng. Vinaya Pitaka (S). The collection of rules.

Giới lực. The power derived from the observation of the commandments.

Giới phẩm. The different groupings, or subjects of the commandments, or discipline; i.e. the 5, 10, 250 etc.

Giới sư. The teacher of the discipline, or of the commandments (to the novice)

Giới sư ngũ đức. The five virtues of the teacher of discipline: obedience to the rules, twenty years as monk, ability to explain the vinaya, meditation, ability to explain the abhidharma.

Giới thể. The embodiment of the commandments in the heart of the recipient; also the basis, or body, of the commandments.

Giới thiện. The good root of keeping the commandments.

Giới tử. One who receives the commandments orrules.

Giới tướng. The commandments, or rules in their various forms.

Ha la la. Ahaha (S), Cold hell . Also hàn địa ngục.

Ha lê lặc. Harìtakì (S). Yellow myrobalan. Also Ha tử (cây).

Hạ. Hìna, Adharà (S). Below, lower, inferior, low; to descend, let down, put down.

Hạ căn. Those (born) with base character or of low capacity.

Hạ chúng. The seven lower orders of disciples.

Hạ địa. The lower regions of the cửu địa; also the lower half of the thập địa in the fifty two grades of bodhisattva development.

Hạ đường. To descend from the hall.

Hạ giới. The lower, or human world.

Hạ hóa (chúng sinh). Below, to transform all beings, one of the great vow of a bodhisattva, thượng cầu bồ đề above, to seek bodhi.

Hạ ý thức. Subconscious.

Hạ khẩu thực. One of the four heterodox means of living, i.e. for a monk to earn his livelihood by bending down to cultivate the land, collect herbs etc.

Hạ liệt thừa. The inferior, mean yàna, a scornful term for Hìnayàna.

Hạ phàm. To come into the world.

Hạ phẩm. The tree lowest of the nine classes born in the Amitàbha Pure Land.

Hạ sinh. Xem hạ phàm.

Hạ an cư. Summer retreat.

Hạ lạp. Inferior candles, junior monks.

Hạ thế. To come into the world.

Hạ thủ. First day of the summer retreat of the monk.

Hạ thừa. The lower yàna, i.e. Hìnayàna.

Hạ tọa. Junior monk.

Hạ y. The lowest order of a monk's robes, that of five patches; lower garments.

Hạc lặc na. Haklenayasa (S). 23th Indian patriarch.

Hải. Sàgara (S). The ocean, the sea.

Hải ấn. The ocean symbol, indicating the vastness of the meditation of the Buddha, the vision of all things.

Hải châu. Ocean pearls, things hard to obtain.

Hải chúng. Ocean assembly, i.e. a great assembly of monks, the whole body of monks.

Hải đức. The eight virtues, or powers of the ocean, i.e. vastness, tidal regularity, throwing out of the dead, containing the seven kinds of pearls, absorption of all rivers, of all rains without increase, holding the most mighty fish, universal unvarying saltness.

Hải hội. The assembly of the saints; also a cemetery.

Hải long vương. The Ocean-nàga, or Dragon King of the ocean.

Hải thử ngạn chiên đàn. Santal Uragasàra (S).

Hải triều âm. The ocean-tide voice. i.e. of the Buddha.

Ham muốn. Ràga (S). Lust, greed.

Ham sống. Jìvitàkàma (S). Will to live.

Hàm. To hold in the mouth; cherish; restrain.

Hàm ân. To feel grateful to s.o. for sth.

Hàm hải. Sàgara (S). Ocean of nàgas.

Hàm huyết phún nhân, ngậm máu phun người. To make false charge against s.o.

Hàm linh. Living beings, all beings possessing life, especially sentient life

Hàm loại. All sentient beings.

Hàm nộ, nén giận. To restrain one's anger.

Hàm oan. To suffer an injustice; to harbour a grievance.

Hàm sinh. Sattva (S). Creature, living being.

Hàm súc. To contain much that is suggestive.

Hàm tạng thức. Àlaya-vijnàna (S). The Eighth consciousness.

Hàm tiếu. To smile. Cánh hoa hàm tiếu: fresh blown flower.

Hàm tình. All beings possessing feeling, sentience.

Hàm thức. All sentient beings.

Hàn địa ngục. Ahaha (S). Cold hell. Also ha la la.

Hàn lâm. Sìtavana (S) Cold forest using as cemetery. Also thi đà lâm.

Hàn nhiệt hòa hợp sinh. Samsvedaja (S). Birth from moisture, moisture sprung. Also thấp sinh.

Hàng ma. To overcome demons.

Hàng phục. Abhicàraka (S). Exorciser; subjugator (of demons)

Hành, Hạnh. Samskàras (S). Go, act, do, perform; action; conduct; functioning; the deed; whatever is done by mind, mouth or body, i.e. in thought, word, or deed. Mental formation; wholesome or unwholesome volitional activity. Karma formation.

Hành chứng. Action and proof; knowledge or assurance derived from doing; practice of religious discipline and the resulting enlightenment.

Hành cước tăng. A wandering, itinerant monk.

Hành đạo. To walk in the way, follow the Buddha-truth.

Hành giả. An abbot's attendant; also àcàrin, performing the duties of a disciple; parivràjaka (S) wandering religious.

Hành giáo. To carry out the vinaya discipline; hạnh giáo: the vinaya.

Hành hóa. To go and convert

Hành hương. Caityacàrikà (S). To go on a pilgrimage; to burn incense.

Hành khất. To go begging, or asking for alms.

Hành khổ. Samskàra-dukkhatà (S). Suffering inherent in the formations.

Hành lễ. To celebrate, to officiate; to take or conduct the service.

Hành nghiệp. That which is done, the activities of thought, word, or deed; karma; hạnh nghiệp: moral action.

Hạnh nguyện. Action and vow, act and vow, resolve or intention; to act out one's vow, to vow.

Hành nhân. A traveller, wayfarer, a follower of Buddha; a disciple.

Hành phạt. Dandakamma (P). Act of punishment.

Hành quả. Deed and result; the inevitable sequence of act and its effect.

Hành, Trụ, Tọa, Ngọa. Walking, standing, sitting, lying - in every state.

Hành tướng. Activity; performance; mental activity.

Hành tượng. To take an image (of Buddha) in procession.

Hành uẩn, ấm. Samskàra-skandha (S). Mental formation group.

Hành vi. Caryà (S). Conduct, behaviour.

Hành xả. Upeksa (S). Equanimity.

Hảo tướng. Good appearance, omen, or sign

Hãy lại đây, Tỳ khiêu. Ehi, bhiksu. (S) Come! O! Monk!

Hắc. Kàla, krsna (S). Black; dark.

Hắc ám. Dark, dim, dusky, murky.

Hắc bạch. Black and white, evil and good; also the two halves of the month, the waning and waxing moon.

Hắc nghiệp. Black karma, or evil deeds which produce like karmaic results.

Hắc nguyên. Black venimous snake.

Hắc nguyệt. Krsnakarma (S). The darkening, or latter half of the month, the period of the waning moon. 2nd fortnight of a lunar month.

Hắc nhĩ. Krsnakarna (S). A goddess.

Hắc phong. Black wind, i.e. a dark storm.

Hắc tất thông. Black sap of the pine tree.

Hắc thằng địa ngục. Kàla-sùtra (S). The black-rope or black-bonds hell.

Hắc thiên. Mahà-kàla (S). The black deva, a title of Siva.

Hằng. Constant; perseverence; persistence.

Hằng hà. Gangà (S). The river Ganges.

Hằng hà sa, cát sông hằng. Gangà-nadì-vàlukà (S). Sand of the Ganges.

Hằng sa. Numberless.

Hằng thường. Constant, regular.

Hận, ghét, ghê tởm. Pratigha (S). Anger, repugnance. ill-will.

Hận thù. Dvesa (S). Hatred.

Hậu. After, behind, later, posterior.

Hậu báo. The retribution received in further incarnation (for theddeds done in this life)

Hậu đắc trí, phân biệt trí. Detailed, or specific, knowledge or wisdom succeding upon or arising from căn bản trí fundamental knowledge.

Hậu hữu. Future karma; the person in the subsequent incarnation; also, the final incarnation of the arhat, or bodhisattva.

Hậu nghiêm kinh. Ghanavyuha sùtra (S). Kògonkyô (J)

Hậu thân. The body or person in the next stage of transmigration.

Hậu thế. The life after this; later generations, or ages.

Hệ. To fasten, attach to, connect; think of, be attached to, fix the thoughts on; link; succession; system.

Hệ lụy. To be involved in.

Hệ niệm. To keep in mind; to never forget; to memorize.

Hệ niệm tư duy. To fix the thoughts on one thing.

Hệ phược (phọc). To fasten, tie; tied to. e.g. things, or the passions.

Hệ thống tâm thức. Cittàkalàpa (S). Mental system.

Hi hữu. Rare

Hi liền thiền. Hiranyavati (S). Name of a river.

Hi mã lạp sơn. Himavant (S). Himalaya.

Hí luận. Vain discussion.

Hỉ. Priti, ànanda (S). Joy; glad; delighted; rejoyce; to like.

Hỉ duyệt, hỉ lạc. Pleased, delighted.

Hỉ kiến. Priyadarsana (S). Joyful to see, beutiful; name of a kalpa hỉ kiến kiếp.

Hỉ kiến thành. Sudarsana (S). The city beautiful, the chief city, or capital, of the thirty three Indra heavens.

Hỉ kiến thiên. Trayastrimsàs (S). The thirty three devas, or gods of Indra's heavens, on the summit of Meru.

Hỉ nhẫn. The "patience" of joy, achieved on beholding by faith Amitàbha and his Pure-Land; one of the tam nhẫn.

Hỉ túc thiên. Tusita (S)

Hỉ thụ (thọ). The sensation, or receptivity, of joy; to receive with pleasure.

Hỉ xả. Joyful giving.

Hiền. Bhadra (S). August, auspicious; moral, virtuous, worthy; able. talented.

Hiền đức. Exalted virtue.

Hiền hỉ. Upananda (S). Name. Also Thiện hỉ.

Hiền hộ Bồ tát. Bhadrapàla-Bodhisattva (S). Name.

Hiền kiếp. Bhadra kalpa (S). Lucky kalpa.

Hiền kiếp kinh. Bhadrakalpika-sùtra (S). Sùtra of the Lucky Kalpa.

Hiền lương. Avihimsa (P). Absence of cruelty, humanity.

Hiền triết. Rsi, rs (S). Sage, seer, holyman.

Hiền trụ bộ. Bhadràyanìya (S). Name of a Buddhist sect.

Hiện. Appear, apparent; manifest, visible; now; presnt; ready.

Hiện báo. Present life recompense for good or evil done in the present life.

Hiện chứng. Abhisamaya (S). The immediate realization of enlightenment, or nirvàna; abhisamaya, inner realization; pratyaksa, immediate perception, evidence of the eye or other organ.

Hiện đẳng giác. Abhisambuddha (S). Name. Also A tỳ tam phật đà.

Hiện hành. Now going, or proceeding; present or manifest activities.

Hiện hữu. Bhava (S). Existence, process of existence.

Hiện khởi quang. The phenomenal radiance of Buddha which shines out when circumstances require it, as contrasted to his noumenal radiance which is constant.

Hiện lượng. Reasoning from the manifest, pratyaksa, (1)-Immediate, or direct reasoning, whereby the eye apprehends and distinguish colour and form,the ear sound etc. (2)-Immediate insight into, or direct inference in a trance định of all the conditions of the àlayavijnàna.

Hiện nhất thiết sắc thân tam muội. The Samàdhi which enables to manifest in all forms of physical body.

Hiện quán. Insight into, or meditation on, immediate presentations.

Hiện sinh. Xem hiện hữu.

Hiện tại. Now, at present, the present.

Hiện tại thế. The present world.

Hiện tại hiền kiếp. The present bhadra-kalpa.

Hiện tiền. Now present, manifest before one.

Hiện tiền địa. Abhimukhì (S). The six of the ten stages of the bodhisattva.

Hiện thân. The present body. Also the various bodies or manifestations in which the Buddhas and bodhisattvas reveal themselves.

Hiện thế. The present world.

Hiện thức. Direct knowledge, manifesting wisdom, another name of the àlayya-vijnàna; also the "representation-consciousness", or perception of an external world, one of the ngũ thức theo Khởi tín luận. Khyàti (S). Opinion, idea.

Hiển. To be evident, to exhibit, to display, to appear, to be illustrious; manifest, prominent.

Hiển dương. To exalt, dignify, enoble.

Hiển dương thánh giáo luận. Prackaranàryacàva (S).

Hiển giáo. Exoterism.

Hiển linh. (Of divinity, deceased person) to make one's appearance; to make one's presence felt; (of miracle) to reveal itself, to make itself manifest.

Hiển lộ. To come out to appear.

Hiệp (Hợp). Bring together, unite, unisson, in accord.

Hiệp chưởng. To bring the ten fingers, or two palms together; join palms; a monk's salutation.

Hiệp trảo. Xem hiệp chưởng.

Hiếp tôn giả. Pàrsva (S). 10th Indian patriarch.

Hình. Form, figure, apparence, the body.

Hình ảnh. Nimitta (S). Sign, image, mark, outward appearance. Also hình tướng.

Hình mạo. Form, apparence.

Hình mạo dục. The desire awakened on seeing a beautiful form.

Hình sắc. Samsthànarùpa (S). The characteristics of form - long, short, square, round, high, low, straight, crooked.

Hình tượng. Pratimà (S). An image or likeness (of Buddha).

Hoa. Kusuma; puspa; padma (S). A flower, blossom; flowery; especially the lotus; pleasure, vice; to spend, waste, profligate; splendour, glory, ornate; to decorata; China.

Hoa báo. Flower-recompense, i.e. flowers to him who cultivates them, and fruit corresponding to the seed sown.

Hoa nghiêm. Avatamsaka (S). A garland, a ring-shaped ornament, the flower-adorned.

Hoa nghiêm kinh. Avatamsaka-sùtra (S), Kégon kyo (N), Hua yen king (H)

Hoa nghiêm tông. The Avatamsaka school, whose foundation work is the Avatamsaka-sùtra.

Hoa nhài. Mallikà (S). Jasmin flower.

Hoa quang. Padmaprabha (S). Lotus-radiance, the name by which Sàriputra is to be known as a Buddha.

Hoa sen. Padma (S). Lotus, rose lotus.

Hoa sen đỏ. Kamala (S). Red lotus.

Hoa sen trắng. Pundarìka (S). White lotus.

Hoa sen xanh. Puskara, utpala (S). Blue lotus.

Hoa tạng. Lotus-treasury.

Hoa tạng thế giới. The lotus-store, or lotus-world, the Pure Land of Vairocana, also the Pure Land of all Buddhas in their enjoyment bodies.

Hoa thị thành. Kusumapura, Pusapura (S). The city of flowers, also known as Pàtaliputra, the modern Patna. It was the residence of King Asoka, he there convoked the third synod.

Hóa. Transform, metamorphose.

Hóa chủ. 1-Chủ giáo hóa: the lord of transformation or conversion. 2-Chủ cuộc khuyến hóa: one who exhorts believers to give alms for worship, also an almsgiver.

Hóa chuyển. To transform, convert (from evil to good, delusion to deliverance)

Hóa công. The merit of converting others.

Hóa duyên. Begging appeals made to the public by priests.

Hóa đàn. Altar of transformation, i.e. a crematorium.

Hóa độ. To help s.o. work out his own salvation.

Hóa hành. Two lines of teaching.

Hóa lạc thiên. Fifth of the six desire-heavens.

Hóa Phật. Nirmàna-buddha (S). An incarnate, metamorphosed Buddha.

Hóa sinh. Aupapàduka (S). Direct metamorphosis or birth by transformation. Alternation of life and death, or death and reincarnation.

Hóa thân. Nirmana-kaya (S). Buddha's metamorphosic body. Avatar.

Hóa trai. To beg for alms, for food.

Hòa. Harmony; peace; to blend, mix; with, unite with; respond, rhyme.

Hòa hợp. To blend, unite, be of one mind, harmonize.

Hòa hợp tăng. A sangha, a monastery.

Hòa nam. Vandana (S) Homage, veneration.

Hòa thượng. Upàdhyàya (S). Most venerable monk.

Hòa tu cát Long vương. Vàsuki-Nàgaràja (S). King of the Dragon. Also Cửu đầu long vương.

Hỏa. Sikhin (S). Fire, flame.

Hỏa ấn. The fire sign, for which the a triangle pointing upwards is used; a triangular arrangement of fingers of the right hand with the left.

Hỏa Biện. Citrabhàna (S). Name.

Hỏa cẩu. The fiery dogs - which vomit fire on sinners in hell.

Hỏa châu. Fire pearl, or ruby; the ball on top of a pagoda.

Hỏa diệm tam muội. A samàdhi entered into by the Buddha, in which he emitted flames to overcome a poisonous dragon.

Hỏa đại. Tejo-dhatù (S). Fire element.

Hỏa đàn. Fire altar, connected with homa or fire worship; stake; pyre; funeral pile.

Hỏa đức tinh quân. The ruler over the fire star, Mars.

Hỏa giáo. Fire-worship(ping). pyrolatry.

Hỏa huyết đao (đồ). The hells, animals and hungry ghosts i.e. the fiery, bloody and knife- sharp destinies.

Hỏa khanh. The fiery pit (of the five desires ngũ dục); also that of the tree ill destinies - the hell, animals, hungry ghosts.

Hỏa luân. Whirling fire, e.g. fire whirled in a circle, the whole circle seeming to be on fire, emblem of illusion; a fire wheel.

Hỏa luân ấn. A sign made by putting the double fists together and opening the index fingers to form a fire-sign, a triangle.

Hỏa ngục. Àvìchi (S). Xem A tì.

Hỏa phần địa ngục. The scorching hell, where sinners are burnt up.

Hỏa quang. Fire-light, flame. Hỏa quang định: the flame dhyàna by which the body is self- immolated.

Hỏa sinh tam muội. A flame-emitting samàdhi, the power to emit flame from the body for auto-holocaust, or other purposes.

Hỏa tai. The conflagration catastrophe, for world destruction.

Hỏa táng. Jhàpita (S). Cremation. Also trà tì.

Hỏa thần. Agni (S). Fire. Vedic fire god.

Hỏa thiêu. Bhasmìkaroti (S). To incinerate.

Hỏa thiên. The fire devas shown as the 12th group in the diamond court of Garbadhàtu.

Hỏa trạch. The parable of the burning house; one of the seven parables in the Lotus sùtra.

Hỏa trạch tăng. Monks in a burning house, i.e. married monks.

Hỏa tụ. Accumulated fires (of hell); accumulating one's own hell-fires; the body as a heap of fire, i.e. to be feared; the fire of angry passions.

Hỏa xa. The fiery chariot (belonging to the hells).

Hỏa xà. Fire-vomitting serpents in the hells.

Hoại. To go to ruin, decay, perish, destroy, spoil, worn out, rotten. bad.

Hoại khổ. Vipàrinàma-dukkhatà (S). Suffering inherent in the changing.

Hoại kiếp. Samvarta (S). The periodical gradual destruction of a universe, one of the four kalpas, i.e. thành vivarta, formation; trụ vivarta-siddha, abiding or existence; hoại samvarta, decay or destruction; diệt samvarta-siddha, final annihilation.

Hoại nạp. Rag-robe.

Hoại pháp. Any process of destruction, or decay; to burn the bones of a deceased person so that they may not draă him in rebirth.

Hoại sắc. Kasàya (S). A brown colour; but it is described as a neutral colour through the dyeing out of the other colours, i.e. for the monks.

Hoại tướng kim cương đà la ni kinh. Vajravidàranà-dhàrani (S). Sùtra.

Hoan. Nanda (S). Pleased, glad.

Hoan hỉ. Nanda (S). Pleased, glad. Rejoycing.

Hoan hỉ địa. Pramudità-bhùmi (S). The Bodhisattva's stage of joy.

Hoan hỉ hội. The festival of All Souls.

Hoan hỉ nhật. The happy day of the Buddha, and of the order, i.e. the ending of the retreat, 15th day of the 7th moon.

Hoan hỉ quang Phật. Buddha of joyful light, Amitàbha.

Hoàn. To return; repay; still; yet.

Hoàn diệt. To return to nirvàna and escape from the backward flow to transmigration.

Hoàn lễ, hoàn hương. Return of courtesy, of a salute, of incense offered etc.

Hoàn nguyên. To return to the source, i.e. abandon illusion and turn to enlightenment.

Hoàn sinh. To return to life; to be reborn in this world; to be reborn from the Hinayàna nirvàna in order to be able to attain the Mahàyàna Buddhahood; also, restoration to the order, after repentance for sins.

Hoàn tục. To return to lay life, leave the monastic order.

Hoàng giáo, Huỳnh giáo. Geloups-pas (Tib). Yellow hat sect.

Hoàng môn, Huỳnh môn. Eunuque. Hermaphrodite.

Hoàng xích sắc tiên nhân. Xem Ca tì la.

Hoạt. Jiva, jivaka (S). Alive, living, lively, revive, movable.

Hoạt phật. A living Buddha, i.e. a reincarnation Buddha, e.g. Hutuktu, Dalai Lama etc.

Hoặc. Moha (S). Illusion, delusion, doubt, unbelief; it is also used for klesa, passion, temptation, distress, care, trouble.

Hoặc chướng. The hindrance, or obstruction of the delusive passions to entry into truth.

Hoặc nghiệp khổ. Illusion, accordant action, and suffering; the pains arising from a life of illusion.

Hoặc nhân. A deluded person; to delude others.

Hoặc nhiễm. The taint of delusion, the contamination of illusion.

Hoặc thú. The way or direction of illusion, delusive objective, intp. as deluded in fundamental principles.

Hoặc trước. The bond of illusion, the delusive bondage of desire to its environment.

Học. Siks (S). To study, learn, the process of acquiring knowledge; learning.

Học ăn học nói học gói học mở. To learn (good) manners.

Học lữ. Fellow-students, the company of monks who are studying.

Học pháp nữ., Thức xoa ma na. Siksamàna (S)

Học, vô học. One who is still learning, and one who has attained. Học is to study religion in order to get rid of illusion; vô học begins when illusion is cast off.

Hồ quị. To bow and kneel.

Hồ nghi. Vicikitsà (S). Septic doubt.

Hộ. To protect, guard, succour.

Hộ giới thần. The five guardian-spirits of each of the five commandments.

Hộ ma. Homa (S). Oblation, Ritual offering.

Hộ mệnh. Protection of life.

Hộ Minh đại sĩ. Prabhpàla (S). Name.

Hộ niệm. To guard and care for, protect and keep in mind.

Hộ pháp. Pàladharma, Dharmapàla (S). To protect or maintain the Buddha-truth. God protectors of the dharma.

Hộ quốc. The four Lokapàlas, or Ràstrapàlas, who protect a country.

Hộ quốc tôn giả sở vấn đại thừa kinh. Ràstrapàlapari-prcchà (S). Sùtra.

Hộ thân. Protection of the body .

Hộ thế giả. The four Lokapàlas, each protecting one of the four quarters of space, the guardians of the world and of Buddhist faith.

Hối. Ksama, Ksamayati (S).

Hối lỗi. Khamàpanà (P). Asking for pardon.

Hối pháp, Sám hối, Ksamayati (S). Repentance rites.

Hồi hướng. Parinàmanà (S). To transfer, to dedicate to.

Hồi hướng công đức. Patidàna (S). To transfer the merit to. Transferring merit.

Hồi quang phản chiếu. To turn the light inwards on oneself, concern oneself withone's own duty.

Hồi tâm. To repent. To turn the mind from evil to good.

Hồi tâm hướng đại. To turn from Hinayana to Mahayana.

Hôn. Dusk, dull, confused.

Hôn ám. Dark, dim, gloomy, dusky.

Hôn cổ, hôn chung. The drum, or bell at dusk.

Hôn thành. The dim city, the abode of the common, unenlightened man.

Hôn thức. Dull, or confused, knowledge.

Hôn trầm. Thìna (S). To loose consciousness; to be in comma.

Hồn. Soul, spirit; mind, wits, faculties, conscious mind.

Hồn phách. Animus and anima; the spiritual nature or mind, and the animal soul.

Hồng. Aruna, rakta (S). Red.

Hồng giáo. The red sect, i.e. the Zva-dmar, or Shama, the older Lamaistic sect of Tibet, who wear red clothes and hats.

Hồng liên địa ngục. Pàdma-naraka (S). Red lotus hell, the seventh of the eight cold hells. where the flesh of the sufferers bursts open like red lotuses.

Hồng. Flood, inundation; great, immense, vast, extensive.

Hồng ân. Great mercy, blessing.

Hồng chung. Big bell.

Hồng danh. Great name.

Hồng danh bảo sám. Eighty-eight Buddhas repentance ceremony.

Hồng phúc. Vast happiness.

Hơi thở. Pràna (S). Breath, life. Also sự sống.

Huệ. Xem Tuệ.

Hủy ái. Vibhavatrsnà (S). Craving for self-annihilation.

Huyền. Dark, sombre, black; abstruse, obscure, deep, profound.

Huyền ảo. Unreal; illusive; illusive; illusory; vague

Huyền cơ. Mysterious mechanism; great mystery; occult cause; mysticism.

Huyền diệu. Marvellous, miraculous.

Huyền đạo. The profound doctrine, Buddhism.

Huyền Giác. Hsuan-Chio (C). A Wenchow monk, also named Minh Đạo, he is said to have attained to enlightenment in one night nhất túc giác, author of Chứng đạo ca Song of Enlightenment.

Huyền học. Occultism.

Huyền lưu. The black-robed sect of monks.

Huyền môn. The profound school, i.e. Buddhism.

Huyền nghĩa. The deep meaning; the meaning of the profound.

Huyền Nhất. A commentator of the Pháp tướng Dharmalaksana school during the Đường dynasty.

Huyền tịch. Yhe profound scriptures, codes.

Huyền tông. The profound principles, or propositions, i.e. Buddhism.

Huyền Trang. Hsuan Tsang, Hsuan Chuang, Hiuen Tsang, Hiouen Tsang, Yuan Tsang Yuan Chwang (C).

The famous pilgrim to India, whose surname was Trần, personal name Vĩ, native of Hồ nam, AD 600-664. It is said that he entered a monastery at 13 years of age, and in 618 with his elder brother, who had preceded him in becoming a monk, went to Trường An, the capital, where in 622 he was fully ordained. Finding that China possessed only half of the Buddist classics, he took his staff, bound his feet, and on foot, braved the perils of the deserts and mountains of Central Asia. The date of his setting out is uncertain (629 or 627) but the year of his arrival in India is given as 633; after visiting and studying in many parts of India, he returned home, reaching the capital in 645, was received with honour and presented his collection with 657 works, ‘besides many images and pictures and one hundred and fifty relics’ to the Court. Thái Tông, the emperor, gave him the Hoằng Phúc Tự in which to work. He presented the manuscript of his famous Đại Đường Tây Vực ký Record of Western Countries in 646 and completed it as it now stands by 648. The emperor Cao Tông called him to Court in 653 and gave him the Từ Vân Tự in which to work, a monastery which ever after was

associated with him; in 657 he removed him to Ngũ Hoa Cung and made that place a monastery. He translated seventy five works in 1335 quyển. In India he receives the titles of Mahàyànadeva and Moksadeve; he was also known as Tam Tạng Pháp Sư Tripitaka Teacher of Dharma. He died in 664.

Huyền ứng. Deep, or abstruse response.

Huyền vi. Profound and subtle; undecipherable.

Huyễn. Confused vision; illusion; deceptive, unreal, illusive; changeable.

Huyễn ảo. Màyà (S). Fraud, deceit.

Huyễn cảnh. Mirage.

Huyễn hóa. Magical changes.

Hung tư. Letter svastika on the chest of Buddha.

Hư. Sùnya (S). Empty, vacant; unreal, unsubstantial, untrue; space; humble; in vain. Hư is defined as that which is without shape or substantiality.

Hư ảo. Illusory, unreal; utopian, chimerical. Chốn hư ảo: the land of fancy; utopia. Bày trò hư ảo: to create utopia.

Hư cuống ngữ. Musàvado (S). Untrue or misleading talk, which is against the fourth precept.

Hư gia. Mithyà (S). Baseless, false.

Hư không. Sùnya (S). Empty, void, space; nothingness.

Hư không cư. Abiding in space.

Hư không giới. Àkàsa-dhàtu (S). The visible vault of space.

Hư không pháp thân. The Dharmakàya as being like space which enfolds all things, omniscient and pure.

Hư không tạng Bồ tát. Àkàsagarbha, Gaganagarbha Bodhisattva (S). The central Bodhisattva in the court of space in the garbhadhàtu group; guardian of the treasury of all wisdom and achievement.

Hư không thiên. The four heavens of desire above Meru in space, from the Yama heaven upwards.

Hư không tru. Àkàsa-pratisthita (S). Abiding in space.

Hư không vô vi. Àkàsa (S). One of the asamskrta dharmas, passive void or space; two kinds of space, or the immaterial, are named, the active and passive, or phenomenal and non phenomenal (i.e. noumenal)

Hư ngụy. Vitatha (S). Unreal, deceptive; false, untrue; deceitful.

Hư tâm. With humble mind or heart.

Hư vọng. Vitatha (S). Unreal and false; baseless; abhùta, non existent.

Hư vọng kiến. Prapancadarsana (S). Pervaerted views (on the existence).

Hư vọng pháp. Unreal things or sensations.

Hư vọng phân biệt. Abhùta-parikalpa (S). Wrong opinion, discriminated opinion.

Hư vô. Empty, non exsistent, unreal, incorporeal, immaterial.

Hương. Gandha (S). Fragrance; incense; the sense of smell, i.e. one of the sadayàtana, six senses. Incense is one of the Phật sứ Buddha's messenger to stimulate faith and devotion. Odour, olfactive object, scent

Hương âm thần. Xem Càn thát bà.

Hương bỉ hối. Xem ba la đề xá ni.

Hương chu. Incense-stick, joss-stick.

Hương dục. The desire for fragrance, the lust of the nasal organ, one of the five desires.

Hương điện. The incense hall, especially the large hall of the triratnà tam bảo.

Hương hoa. Incense and flowers.

Hương (Quang Trang) Nghiêm. The one whose mind mediatates on Buddha becomes interpenetrated and glorified by Buddha-fragrance (and light).

Hương nhập. The sense of smell and its organ, the nose.

Hương Quang Phật. Gandhaprabhasa-buddha (S)

Hương Sát, Chùa Hương. An incense ksetra, i.e. a monastery.

Hương sơn. Gandhamàdana (S). Incense mountain.

Hương tập. The name of the western-Buddha-land in which Àkàsa Bodhisattva Hư không tạng Bồ tát lives.

Hương tượng. Gandhahastì (S). Fragrant elephant; one of the sixteen honoured ones of the Bhadra-kalpa.

Hương thang. A fragrant liquid made of thirty-two ingredients, used by the secret sect in washing the body at the time of initiation.

Hương thần. The gods of fragrance (and music), i.e. the Gandharvas who live on Gandhamàdana; the musicians ođ Indra.

Hương thất. Gandhakutì (S). House of incense, i.e. where Buddha dwells, a temple.

Hương thủy. Liquid scent, or perfume.

Hương thủy tiền. Money given to monks.

Hương thủy hải. The scented ocean surrounding Sumeru Tu di.

Hương Thượng Phật. Gandhotama-Buddha (S)

Hương tích. The Buddha of fragrance land.

Hương trần. The atom or element of smell, olfactive object.

Hương tru. The fragrant kitchen, i.e. a monastery kitchen.

Hữu. Bhàva (S). That which exists, the existing, existence; to have, possess, be. Process of existence.

Hữu ái. Bhàvatrsnà (S). Craving for the existence.

Hữu biểu nghiệp (sắc). The manifested activities of body, mouth and mind (or will) in contrast with their vô biểu nghiệp unmanifested activities.

Hữu bộ, Nhất thiết hữu bộ. Sarvàstivàda (S). The school of reality of all phenomena.

Hữu chủ vật. Things that have an owner.

Hữu duyên. Those who have the cause, link, or connection, i.e. are influenced by and responsive to the Buddha.

Hữu dư. Something more; those who have remainder to fulfil, e.g. of karma; incomplete; extra; additional.

Hữu dư Niết bàn. Sopadhisesa-nirvàna (S) Nirvàna with the groups of existence still remaining. Incomplete nirvàna.

Hữu đối. Pratigha; sapratigha (S). Resistance, opposition; opposing, opposite.

Hữu đỉnh thiên, Sắc cứu cánh thiên. Akanistha (S). The highest heaven of form, the ninth and last of the fourth dhỳna heavens.

Hữu gián. Interrupted, not continuous, not intermingled, opposite of vô gián.

Hữu giáo. The realistic school as opposed to the không giáo teaching of unreality; especially (1) The Hìnayàna teaching of the Câu xá tông, Abhidharma-kosa school of Vasubhandu, opposed to the Thành thật tông Satya-siddi school of Harivarman; (2) The Mahà-yàna Pháp tướng tông Dharma-laksana school, also called Duy thức tông, founded in China by Hsuan tsang, opposed to the Tam luận tông Màdhyamika school of Nàgàrjuna.

Hữu giới. The realm of existence.

Hữu hình. Physical material. Thế giới hữu hình: physical, material world.

Hữu học. Saiksa (S). In Hìnayàna, those in the first three stages of training as arhat, the fourth and last stage being vô học those beyaond the need of further teaching or study. There are eighteen grades of saiksa.

Hữu kết. The bond of existence, or mortal life.

Hữu kiến. The visible; erronous view that things really exist; another meaning is sắc giới realm of form.

Hữu khổ Niết bàn. Upadhi-nirvàna (S).

Hữu không. Phenomenal and noumenal; the manifold forms of things exist, but things, being constructed of elements, have no per se reality.

Hữu không bất nhị. The phenomenal and the noumenal are identical, the phenomenal expresses the noumenal and the noumenal contains the phenomenal.

Hữu lậu. Àsràva (S). "Outflow, discharge"; unclean; impure; wordly; cankers, mental intoxicants.

Hữu lậu đạo. The way of mortal samsàra, in contrast with vô lậu đạo that of nirvàna.

Hữu lậu thế, tam giới. The world, or worlds of distress and illusion.

Hữu lậu thiện (ác) pháp. Good (or evil) done in a mortal body is rewarded accordingly in the character of another mortal body.

Hữu lậu tịnh độ. A purifying stage which, for certain types, precedes entry into Pure Land.

Hữu linh. Having souls, sentient beings, similar to hữu tình; possessing magical or spiritual powers.

Hữu lượng. Limited, finite; opposite of vô lượng measureless, boundless, infinite.

Hữu phi hữu. Sat-Asat (S). To be, not to be.

Hữu sở duyên. Mental activity, the mind being able to climb, or reach anywhere, in contrast with the non-mental activities, which are vô sở duyên.

Hữu sở đắc. Have attainment, strong point, forte.

Hữu sự. To have affairs, functioning, phenomenal, idem hữu vi pháp; occupied, engaged, employed, busy. Khi hữu sự: in case of need, of emergency, of necessity; if necessary, when required.

Hữu tác. Xem hữu vi.

Hữu thân. Satkàya (S). Existing body. Hữu căn thân: the body with its five senses.

Hữu thân kiến. Satkàyadarsana (S). Believing in the existence of ego.

Hữu thần. Theistic; theism; theist.

Hữu thể. A thing, form, dharma, anything of ideal or real form; embodied things, bodies.

Hữu thức. Perceptive beings, similar to hữu tình sentient beings.

Hữu tính. To have the nature, i.e. to be a Buddhist, have the bodhi-mind, in contrast with vô tính absence of mind, i.e. the xiển đề icchanti, or unconverted.

Hữu tình. Sattva (S). Any sentient being.

Hữu tướng. To have form, whatever has form, whether ideal or real.

Hữu tướng giáo. The first twelve years of the Buddha's teaching, when he treated the phenomenal as real.

Hữu tướng nghiệp. Action through faith in the idea, e.g. of the Pure Land; the acts which produce such results.

Hữu tướng tông. Realistic sect. Xem hữu giáo.

Hữu tưởng. To have thoughts, or desires, opp vô tưởng.

Hữu vi. Samskrta (S). Active, creative, productive, functioning, causative, effective. phenomenal, the process resulting from the law of karma, v. hữu tác; opposite of vô vi. The three active things tam hữu vi pháp are sắc material, or things which have form, tâm mental and phi sắc phi tâm neither the one nor the other.

Hữu vi chuyển biến. The permutation of activity, or phenomene, in arising, abiding, change, and extinction.

Hữu vi không. The unreality of the phenominal.

Hữu vi quả. The result or effect of action.

Hữu vi sinh tư. The mortal samsàra life of births and deaths, contrasted with vô vi sinh tử effortless mortality, e.g. transformation such as that of the Bodhisattva.

Hữu vi vô thường. Activity implies impermanency.

Hữu vô nhị kiến. Bhàvàbhàva (S). Existence or non existence, being or non being; these two opposite views, opinions, or theories are the basis of all erroneous views etc.

Hữu y. Mati; matimant (S). Possessing mind, intelligent.

Kê dẫn bộ. Kukkutika (S). Buddhist sect. Also Khôi sơn trụ bộ.

Kê túc sơn. Kukkutapàdagiri (S). Cock's foot mountain. Also Lang tích sơn.

Kê viên. Kukkutàràmà (S). Rooster pagoda.

Kế đạc. Abhinirùpanà-viklpa (S). Fixation of the thought in the discrimination.

Kế tân. Xem Ca thấp di la.

Kệ. Gàthà (S). Metrical hymn or chant. Stanza, verse.

Kệ tán. To sing in verse the praise of the object adored.

Kệ tụng. Hymn. chant.

Kết, kiết. Samyojana (S) Knot, tie, bond; settle, wind up; to form. The bond of transmigration.

Kết ấn. A binding agreement sealed as a contract, employed by the esoteric sects.

Kết duyên. To form a cause or basis, to form a connection, e.g. for future salvation.

Kết duyên chúng. The company or multitude of those who now become Buddhists in the hope of improved karma in the future.

Kết (kiết) già phu tọa. Padmàsana (S). Cross legged sitting. Sitting in lotus posture.

Kết giải. Bondage and release; release from bondage.

Kết giới. Bound by the commandments.

Kết giới. A fixed place, or territory; a definite area; to fix a place for a monastery, or an altar; a determined number, e.g. for an assembly of monks.

Kết hà. The river of bondage, i.e. of suffering or illusion.

Kết hạ. Varsà, varsàna (S). Retreat season of monks. The end of the summer retreat.

Kết hỏa. Xem phiền não.

Kết kinh. The end of a sùtra; also its continuation.

Kết lậu. Bondage and reincarnation because of the passions.

Kết nghiệp. The karma resulting from the bondage to passions, or delusion.

Kết nguyện. Concluding the vows, the last day of an assembly.

Kết oán. To breed emnity; to contract hatred; to incur hostility.

Kết phược. To tie and knot.

Kết sinh. The bond of rebirth.

Kết sử. Samyojana (S). The bondage and instigator of the passions. Fetters.

Kết tặc. Binders and robbers, the passion, or delusion.

Kết tập. Samgìti (S). The collection and fixing of the Buddhist canon. Council of Buddhist clergy. Synod.

Khách trần. Agantuklesa (S). External stains.

Khách trần phiền não. Afflictions arising from external stains.

Khai. To open, begin, iinstitute, unfold, disclose; dismiss; write out; unloose.

Khai bạch. To start from the bare ground; to begin the ceremony.

Khai cam lộ môn. To open the ambrosial door, i,e. provide for hungry ghosts.

Khai diễn. To lecture, explain at length, expound.

Khai đạo giả. The Way-opener, Buddha; any one who opens the way, or truth.

Khai giác. To reveal the Buddha-nature.

Khai giải. To expound, explain.

Khai hóa. To transform the character by instruction; to teach.

Khai kinh. To perform the ritual before reciting litanies.

Khai ngộ. To awaken, arouse, open up the intelligence and cring enlightenment.

Khai pháp. To found a sect or teaching, e.g. as Buddha founded Buddhism; the method of opening, or beginning.

Khai quang. Introducing the light, the ceremony of "opening the eyes" of an image, i.e. painting or touching in the pupil.

Khai sĩ. The hero who is enlightened, or he opens the way of enlightenment, an epithet of the Bodhisattva; also applied to monks.

Khai sơn. To establish a monastery; to found a sect.

Khai tam hiển nhất. To explain the three vehicles, and reveal the reality of the one method of salvation, as found in the Lotus sùtra.

Khai tâm. To open the heart; to develop the mind; to initiate into truth.

Khai tổ. The founder of a sect, or clan.

Khai Thị Ngộ Nhập. The four reasons for a Buddha's appearing in the world: to open up the treasury of truth; to indicate its meaning; to cause men to apprehend it; and to lead them into it.

Kham. To bear, sustain, be adequate to.

Kham nhẫn. Sahà (S). To bear patiently endure.

Kham nhẫn địa. The stage of endurance, the first of the ten Bodhisattva stages.

Kham nhẫn thế giới. The Sahà world of endurance of suffering; any world of transmigration.

Khan Xem kiên

Khánh hỉ. Xem A nan đà.

Khát ái. Kàmatrsna (S). Sensuous craving.

Khẩn na la. Kinnaras (S).

Khất sĩ. Bhiksu (S). Mendicant monk, Almsman.

Khất thực. To beg for food, mendicate.

Khẩu. Mukha (S).The mouth, especially the organ of speech.

Khẩu đầu thiền. Mouth meditation, i.e. dependance on the leading oơđ others, inability to enter into personal meditation.

Khẩu hòa. Harmony of mouths or voices unanimous approval.

Khẩu nghiệp. Vacì-karma (S). The work of the mouth; karma caused by speech.

Khẩu nghiệp cúng dường. The offering of the praise or worship of the lips.

Khẩu nhẫn. Patience of the mouth, uttering no rebuke under insult or persecution.

Khẩu quyết. Orally transmitted decisions or instructions.

Khẩu truyền. Oral transmission.

Khẩu tứ. The four evils of the mouth, vọng ngữ lying, lưỡng thiệt double tongue, ác khẩu ill words and ỷ ngữ exageration.

Khẩu xưng. Invocation.

Khẩu xưng tam muội. The samàdhi in which with a quiet heart the individual repeats the name of Buddha, or the samàdhi attained by such repetition.

Khế kinh. Sùtra (S). Buddhist scriptures. Also kinh, tu đa la.

Khế phạm. Buddhist sùtras.

Khi la thị ca. Xem ba la di.

Khí. A vessel, utensil, tool.

Khí giới. Xem Khí thế gian.

Khí giới thuyết. The supernatural power of the Buddha to make the material realm.

Khí lượng. Capacity.

Khí thế gian. The world as a vessel containing countries and peoples; the material world, a realm of things.

Khinh an. Prasrabhdi (S). Tranquility, calmness, serenity.

Khoát nhiên đại ngộ. Sudden enlightenment.

Khổ. Dukkha (S). Bitterness; unhappiness, suffering, pain, distress, misery; difficulty.

Khổ ách. The obstruction caused by pain, or suffering.

Khổ ấm. The body with its five skandhas.

Khổ bản. The root of misery, i.e. desire.

Khổ cảnh. Apàya (S). State of suffering.

Khổ căn. The source, root, origin of dukkha.

Khổ chí. Desperate resolution.

Khổ diệt. Dukkha-ksaya (S). Extinction of pain or affliction. Suppression, uprooting, cessation of dukkha.

Khổ duyên. The causation of dukkha.

Khổ đạo. The path of suffering; from illusion arises karma, from karma suffering, from suffering illusion, in a vicious circle.

Khổ đế. Dukkha-àrya-satyam (S). The first of the four noble truths, that of suffering.

Khổ hà. Misery deep as a river.

Khổ hải. The ocean of misery, its limitlessness. Trầm luân khổ hải: to wallow, drown oneself in the sea of sorrow.

Khổ hạnh. Duskara-carya (S). Undergoing difficulties, hardships, or sufferings; also Talpas, burning, torment; hence asceticism, religious austerity, mortification.

Khổ hạnh giả. Ascetic.

Khổ hạnh lâm. Uruvilvà-kàsyapa (S). The forest near Gàya where Sàkyamuni underwent regorous ascetic discipline.

Khổ khổ. Dukkha-dukkhatà (S). The pain or painfulness of pain; pain produced by misery or pain; suffering arising from external circumstances, e.g. famine, storm, sickness, torture etc. Suffering sensation caused by bodily pain.

Khổ không. Misery and unreality, pain and emptiness.

Khổ loại trí. The wisdom which releases from suffering in all worlds.

Khổ luân. The wheel of suffering, i.e. reincarnation.

Khổ nạn. Distress, misery, affliction.

Khổ não. Soka (S). Misery and trouble; distress, sorrow, grief, annoyance.

Khổ nghiệp. The karma of suffering.

Khổ ngôn. Bitter words, words of rebuke.

Khổ nhân. Dukkha-nidàna (S). The cause, source of pain.

Khổ pháp trí. Dukkha-dharma-jnàna (S). The knowledge of the law of suffering and the way of release.

Khổ pháp trí nhẫn. Dukkha-dharma-jnàna-ksànti (S).

Khổ phược (phọc) The bond of suffering.

Khổ quả. The physical and mental suffering resulting from evil conduct (chiefly in previous existences)

Khổ tâm. Mental anguish; worry, care; annoyance.

Khổ tân, bến khổ. The deep ford or flood of misery which must be crossed in order to reach enlightenment.

Khổ tận cam lai. Every cloud has a silver lining.

Khổ tập. Samudaya-arya-satya (S). Arising, coming together, collection, multitude. The second of the four noble truths, that of "accumulation" that misery is intensified by craving or desire and the passions, which are the cause of reincarnation.

Khổ, Tập, Diệt, Đạo. The four noble truths: i.e. dukkha pain; samudaya causes of pain; nirodha the extinguishing of pain and reincarnation; the way to such extinction.

Khổ tế. The limit of suffering, i.e. entrance to nirvana.

Khổ thụ (thọ). Dukkha-vedana (S). Sensation od pain, suffering, misery.

Khổ tính. The nature of misery; a sorrowful spirit.

Khổ trí. Dukkha-jnàna (S).

Khổ tưởng. Dukkha-samjnà (S). Perception of the dukkha.

Khổ uẩn. Xem khổ ấm.

Khổ võng. The net of suffering.

Khổ vực. The region of misery, i.e. every realm of reincarnation.

Khôi sơn trụ bộ. Xem kê dẫn bộ.

Không. Sùnya (S). Empty, void, hollow, vacant, non existent. Sùnyatà (S).Vacuity, emptiness, non-existence, immateriality, perhaps spirituality, unreality, the false or illusory nature of all existence, the seeming giả being unreal.

Không cư thiên. Devas dwelling in space, or the heavenly regions, i.e. the devalokas and rùpalokas.

Không đại. Akàsa-dhàtu (S). Space, one of the five elements (earth, water, fire, wind, space). Ethereal element.

Không định, Không tam muội. The meditation which dwells on the Void or the Immaterial.

Không, Giả, Trung. Unreality, reality, and the middle or mean doctrine; noumenon, phenomenon, and the principle or absolute which unites both. Không unreality, that things do not exist in reality; Giả reality, that things exist though in "derived" or "borrowed" form, consisting of elements which are permanent; Trung the "middle" doctrine of the Madhyamika school which denies both positions in the interests of the transcendental or absolute. Không dĩ phá nhất thiết pháp, Giả dĩ lập nhất thiết pháp, Trung dĩ diệu nhất thiết pháp. Sùnya (universality) annihilates all relativities, particularity establishes all relativities the middle path transcends and unites all relativities.

Không giới. The realm of space.

Không giải. The interpretation (or doctrine) of ultimate reality.

Không giải thoát môn. The gate of salvation, or deliverance by the realization of the immaterial, i.e. the ego and things are formed of elements and have no realities in themselves; one of the three deliverances.

Không giáo. The teaching that all is unreal.

Không gian. Gagana (S). Sky.

Không hải. Like sky and sea; like space and the ocean for magnitude. Ocean of Emptyness.

Không hạnh. The discipline or practice of the immaterial, or infinite, thus overcoming the illusion that the ego and all phenomene are realities.

Không hoa. Khapuspa (S). Flowers in the sky, spots before the eyes; muscos volitantes; illusion.

Không hữu. Unreal and real, non existent and existent, abstract and concrete, negative and positive.

Không kiến. The heterodox view that karma and nirvàna are not real.

Không kiếp. Kali-yuga (S). Cosmic period of the chaos of the world.

Không kinh. The sùtras of unreality, or immateriality, i.e. the Prajnàpàramità

Không không. Unreality of unreality.

Không lí. The sùnya principle, or law, i.e. the unreality of the ego and phenomena.

Không luân. The wheel of space below the water and wind wheels of the world.

Không ma. The demons who arouse in the heart the false belief that karma is not real.

Không môn. (1)-The teaching which regards everything as unreal, or immaterial. (2)-The school of unreality, one of the four divisions made by Thiên Thai. (3)-The teaching of immateriality, the doorto nirvàna, a general name for Buddhism.

Không nhẫn. Patience attained by regarding suffering as unreal; one of the thập nhẫn.

Không nhất thiết xứ. Universal emptiness, or space; the samàdhi which removes all limitations of space.

Không như lai tạng. The Bhùtatathatà in its purity, or absoluteness.

Không pháp. To regard everything as unreal, i.e. the ego, things, the dynamic, the static. The Nirvàna of Hìnayàna.

Không quả. Empty fruit; also fruit of freedom from the illusion that things and the ego are real.

Không quán. Meditation on the unreality of the ego and phenomena.

Không Sắc. Formless and with form; noumena and phenomena.

Không sinh. The one who expounded vacuity or immateriality, i.e. Subhùti, Tu bồ Đề, one of the ten great pupils of Buddha.

Không tam muội. The samàdhi which regards the ego and things as unreal.

Không tâm. An empty mind, or heart; a mind meditating on the void, or infinite; a mind not entangled in cause and effect, i,e. detached from the phenomenal.

Không tế. The region of immateriality, or nirvàna.

Không tính. Sùnyatà (S). The nature of the Void, or immaterial, the Bhùtatathatà, the universal substance, which is not ngã pháp ego and things but while not Void is of the Void nature.

Không tịch. Immaterial; a condition beyond disturbance, the condition of nirvàna.

Không tông. The Sùnya sects, i.e. those which make the unreality of the ego and things their fundamental tenet.

Không trần. Sùnya as sub-material, ghostly, or spiritual, as having diaphanous form, a non- Buddhist view of the immaterial as an entity, hence the false view of a soul or ego that is real.

Không tuệ. The wisdom which beholds spiritual truth.

Không tức thị sắc. The immaterial is the material, sùnya is rùpa.

Không tướng. Voidness, emptiness, space, the immaterial, that which cannot be expressed in terms of the material.

Không tưởng. Thinking of immateriality. Also, vainly thinking. or desiring.

Không vô. Unreality, or immateriality, of things, which is defined as nothing existing of independent or self-contained nature.

Không vô biên xứ. Akàsànantàyatana (S). Sphere of the infinity of space.

Không vô nga. Unreal and without ego.

Không, Vô tướng, Vô nguyện.

Không vương. The king of immateriality, or spirituality, Buddha which is lord of all things.

Không vương pháp. Dharma-gahanàbhyudgata-ràja (S). A Buddha who is said to have taught absolute intelligence, or knowledge of the absolute.

Không xứ, không vô biên xứ. Akàsànantyàyatana (S). The abode of infinite space the formless, or immaterial world. Không vô biên xứ định. the dhyàna, or meditation connected with the above, in which all thought of form is suppressed.

Khổng tước. Maurya (S). Name of a dynasty.

Khởi. Utpàda (S). To rise, raise, start, begin; uprising.

Khởi diệt. Rise and extinction, birth and death, beginning and end.

Khởi thi quỉ. To resurrect a corpse by demoniacal influence and cause it to kill another person.

Khởi tín. The uprise or awakening of faith.

Khởi tín luận. Sraddhotpàda-sàstra (S). Treatise on Awakening of the Faith.

Khởi tín nhị môn. Two characteristics of mind in the Sraddhotpàda-sàstra, as eternal and phenominal.

Khởi tử nhân. To raise the newly died to slay an enemy.

Khuyến. To exhort, persuade, admonish.

Khuyến chuyển. The second, or exhortation turn of the Buddha's wheel.

Khuyến hóa. To exhort to conversion, to convert.

Khuyến môn. The method of exhortation or persuation, in contrast with prohibition and command.

Kí thuyết. Veyyàkarana (P). One who knows grammar or how to explain.

Kì bà, Kì bạt, Kì vực. Jìvaka (S).

Kì bà tịnh xá. Jivakàràma (S)

Kì dạ. Geya (S). Singing; preceding prose repeated in verse; odes in honour of the saints.

Kì hoàn tinh xá. Jetavana-vihara (S). Xem Kì thụ Cấp cô độc viên.

Kì na, Thắng. Jina (S). The Victorious, The Triumphant of Desires.

Kì na giáo. Jaina, Nirgranta (S). Jainism.

Kì thụ Cấp cô độc viên. Kỳ viên. Jetavana (S). A park near Sràvasti, said to have been obtained from prince Jeta by the elder Anàthapindika, in which monasterial buildings were erected, the favorite resort of Sakyàmuni.

Kì xà quật. Grdhrakùta (S). Vulture peak mount.

Kích dục. Kàmachanda (S). Excitement of sensual pleasure.

Kích thích. Chanda (S). Impulse, Excitement.

Kiếm trí tuệ. Prajnàkhadga (S). Sword of wisdom.

Kiên, khan. Matsara, lobha (S). Grudging, sparing, stingy, avaricious.

Kiên kết, bỏn sẻn.

Kiên tâm. A grudging, mean heart.

Kiên tham. Grudging and greed.

Kiên. Drdha, sthìra (S). Firm, fimly fixed, reliable.

Kiên cố. Firm and sure.

Kiên cố lâm. The grove of Sàla trees, in which Sàkyamuni died.

Kiên cố tuệ. Strong in wisdom.

Kiên cố ý. Firm-willed, name of a Bodhisattva in the Garbhadhàtu.

Kiên dà. Kimnara (S). Human head bird.

Kiên hắc chiên đàn. Kalànusàrin (S). Very precious sandalwood.

Kiên huệ (tuệ). Sthiramati (S). Of firm mind, or wisdom. An early Indian monk of the Mahàyàna.

Kiên lao. Firm and stable; that which is stable, the earth.

Kiên lao địa thần. The earth-goddess, or deity, or spirits.

Kiên mãn Bồ tát. Dhrtiparipùrna (S). The firm and complete Bodhisattva.

Kiên trí. Firm knowledge or wisdom; a name of vajrapàni.

Kiến. Darsana, Disti (S). Seeing, discerning, judgement, views, opinions. Sight, intuition.

Kiến ái. Views and desires, e.g. the illusion that the ego is a reality and the consequent desires and passions; the two are the root of all suffering.

Kiến đại. Visibility (or perceptibility) as one of the seven elements of the universe.

Kiến đạo. The way or stage of beholding the truth (of no reincarnation), i.e. that of the sràvaka thanh văn and the first stage of the bodhisattva. The second stage is tu đạo cultivating the truth; the third vô học đạo completely comprehending the truth without further study.

Kiến địa. The stage of insight, or discernment of reality, the fourth of the ten stages of progress toward Buddhahood, agreeing with the dự lưu quả of Hìnayàna.

Kiến điên đảo. To see things upside down; to regard illusion as reality.

Kiến độc. The poison of wrong views.

Kiến hoặc. Wrong views.

Kiến kết. The bond of heterodox views.

Kiến lập sai biệt hành. Prabhedapracàra (S). Individualizing side of the existence.

Kiến lập trí. Pratisthàpikabuddhi (S).

Kiến nhất thiết nghĩa Phật. Sarvarthadaria-Buddha (S)

Kiến phần. The part of drsti or subjective perception.

Kiến Phật. Beholding Buddha; to see Buddha. Hìnayàna sees only the nirmànakàya or body of incarnation, Mahàyàna sees the spiritual body, or body in bliss, the sambhogakàya.

Kiến phi kiến. The visible and invisible; phenomenal and noumenal.

Kiến phọc. The bond of the illusion of heterodox opinions, i.e. of mistaking the seeming for the real which binds men and robs them of freedon.

Kiến thủ. Clinging to heterodox views.

Kiến thủ kiến. Drstiparàmarsa (S). To hold heterodox doctrines and be obsessed with the sense of the self.

Kiến tính. To behold the Buddha-nature within oneself, a common saying of the Thiền or Intuitive school.

Kiến trọc. Drsti-kasàya (S). Wrong view. Corruption of doctrinal views.

Kiến tuệ. The wisdom of right views, arising from dhyàna meditation.

Kiến tư. Views and thoughts, in general kiến tư hoặc tư, illusory or misleading views and thoughts; kiến refers partly to the visible world, but also to views derived therefrom, e.g. the ego, with the consequent illusion; tư to the mental and moral world also with its illusion.

Kiến văn. Seeing and hearing, i.e. beholding Buddha with the eyes and hearing his truth with the ears.

Kiến võng. The net of heterodox views, or doctrines.

Kiến xứ. The state of wrong views, i.e. the state of transmigration, because wrong views give rise to it, or maintain it.

Kiền. A gelded bull, an ox; a creature half man half leopard.

Kiền bất nam. An eunuch by castration.

Kiền đà. A kind of demon.

Kiền đà la. Gandharvas (S). Xem Càn thát bà.

Kiền độ. Càn độ. Khanda (S). A piece, fragment, portion, section, chapter; the rules, monastic rules; also used for skhanda.

Kiền trắc. Kanthaka (S). Name of the steed on which Sàkyamuni rode away from home.

Kiền trùy. Ghantà (S). Small bell.

Kiện. Sturdy, strong, hard, bold; unwearied.

Kiện dũng tọa. The heroic posture of the Buddha, with his feet and his thighs soles upward.

Kiện đà la. Gandhàra (S). Name of place.

Kiện nam. Ghana (S) A mass; a hard, solid lump, the human embryo formed from the fourth to the seventh day.

Kiêng chay. Virati (S). Abstinence.

Kiếp. Kàlpa (S). A kalpa, aeon, age, world cycle.

Kiếp ba. Kàlpa (S). Aeon, age. The period of time between the creation and recreation of a world or universe; also "the kalpas of formation thành existence trụ, destruction hoại, and non- existence không, which four as a complete period are called mahàkàlpa đại kiếp. Each great kàlpa is subdivided into four asankhyeya-kàlpa a tăng kỳ kiếp, numberless, incalculable: (1)- kàlpa of destruction, samvarta, hoại kiếp; (2)-kàlpa of utter annihilation, or empty kàlpa, samvarta-siddha không kiếp; (3)-kàlpa of formation, vivarta, thành kiếp; (4)-kàlpa of existence, vivarta-siddha, trụ kiếp. Each of the four kàlpas is subdivided into twenty antara- kàlpas, tiểu kiếp, or small kàlpas. Each small kàlpa is divided into a period of increase tăng and decrease giảm.

Kiếp ba thụ. Kalpataru (S). A tree in Indra's garden bearing fruit according to the seasons.

Kiếp hải. The ocean of kalpa, i.e. their great number.

Kiếp hỏa. The fire in the kalpa of destruction.

Kiếp phong. The wind in the kalpa of destruction.

Kiếp phù sinh. Ephemeral life.

Kiếp sau. Next life; state after death.

Kiếp sơ. The beginning of the kalpa of formation; the kalpa of formation.

Kiếp tai. The calamity of fire, wind, and water during the kalpa of destruction.

Kiếp tân na. Kapphina (S).

Kiếp thiêu. Xem kiếp hỏa.

Kiếp thụ. Xem kiếp ba thụ.

Kiếp thủy. The flood in the kalpa of destruction.

Kiếp trọc. Kalpa-kasàya (S). The impure, or turbid kalpa, when the age of life is decreasing and all kind of diseases afflict men

Kiết bàn trà. Xem Cưu bàn trà.

Kiết già. Sitting in lotus posture, cross-legged.

Kiết hà. Xem Cát hà.

Kiết ma, Yết ma. Karmadana (S).

Kiết tường. Xem Cát tường.

Kiệt già. Xem kiếm trí tuệ.

Kiêu. Boastful, bragging; self-indulgent; indulgent.

Kiêu căng. Màna (S). Pride. Also kiêu, kiêu mạn, mạn.

Kiêu khanh. The pit of pride and arrogance.

Kiêu mạn. Arrogance and pride.

Kiều đàm di. Gautami (S). The aunt of the Buddha.

Kiều đáp ma, Cồ đàm. Gautama (S), Gotama (P).

Kiều tất la. Kosala (S). Name of place. Also Câu thất la.

Kiều thi ca, Đế thích. Kausika (S). Family name of Indra.

Kiều thương di. Kausambi (S). Name of a city in India.

Kiều trần Như, A nhã. Kaundinya Ajnàta (S). One of the five first disciples of Buddha.

Kim. Hiranya (S). Gold, any precious metal, semen. Kim means metal, gold, money.

Kim cương. Vajra (S). The thunderbolt of Indra, often called the diamond club. The diamond, synonym of hardness, indestructibility, power, the least frangible of minerals. Chùy kim cương, Trí chử, chùy trí tuệ. Vajra (S). Diamond mace. Chấp kim cương thần. Vajrapàni CS). God holding a vajra, protector of the Law.

Kim cương Bát nhã Ba la mật đa kinh. Vajra-prajna-paramita sùtra (S).

Kim cương bất hoại thân. The diamond indestructible body, the Buddha.

Kim cương bảo tạng. The Diamond treasury, i.e. nirvàna and the pure bodhi-mind, as the source of the mind of all sentient beings.

Kim cương bồ tát. Vajra-bodhisattvas (S).

Kim cương bộ. The various groups in the two mandalas, each having a chủ or head.

Kim cương dạ xoa. Vajrayaksa (S). One of the five đại minh vương vidyàràja, fierce guardian of the north in the region of Amoghasiddhi, or Sàkyamuni, also styled the Bodhisattva with the fangs.

Kim cương dụ định. Vajravimbopana-samàdhi (S). A mode of samàdhi.

Kim cương đỉnh. The diamond apex or crown, a general name of the esoteric doctrines and sùtras of Vairocana. Kim cương đỉnh kinh is the authority for the Kim cương đỉnh tông.

Kim cương định. Vajrasamàdhi (S). Diamond meditation, that of the last stage of a Bodhisattva, characterized by firm, indestructible knowledge, penetrating all reality: attained after all remains of illusion have been cut off.

Kim cương đồng tử. Vajrakumàra (S). Kim cương sứ giả, a vajra messenger of the Buddhas or bodhisattvas; also an incarnation of Amitàbha in the form of a youth with fierce looks holding a vajra.

Kim cương giới. Vajradhàtu (S). The diamond, or vajra, element of the universe; it is the trí, wisdom, of Vairocana in its indestructibility and activity; it arises from the

Garbhadhàtu, thai

tạng giới, the womb or store of the Vairocana lý, reason or principles, of such wisdom. Sphere of the indestructible mind.

Kim cương kinh. Vajra-prajna-paramita sùtra. (S). Diamond sutra.

Kim cương khẩu. Diamond-mouth, that of Buddha.

Kim cương luân. The diamond or vajra wheel, symbol of the esoteric sects.

Kim cương lực. Vajra-power, irresistible strength.

Kim cương lực sĩ. Xem Kim cương thần.

Kim cương mật tích. Vajrapàni (S). The deva-guardians of the secrets of Vairocana, his inner or personal group of guardians, in contrast with the outer or major group of Phổ Hiền, Văn Thù, etc.

Kim cương pháp giới cung. The palace or shrine of the Vairocana in the Garbhadhàtu.

Kim cương Phật. Vajra-Buddha, Vairocana (S). Sun-Budda, Đại nhật.

Kim cương phong lâu các nhất thiết du già du kì kinh. Vajrasekharavimàna sarva yogayogi sùtra (S). Sùtra. Also du kì kinh.

Kim cương quán. The diamond insight or vision which penetrates into reality.

Kim cương quyền. Vajra-fist, the hands doubled together on the breast.

Kim cương sát. Vajraksetra (S). A Buddhist monastery.

Kim cương tam muội. Xem Kim cương định.

Kim cương tạng Bồ tát. Vajragarbha-Bodhisattva (S). The bodhisattva in the Lankàvatàra- sùtra

Kim cương tát đỏa. Vajrasattva (S). Another name of Samantabhadra Bodhisattva according to Tantrism. Also Kim cương thủ.

Kim cương tâm. Diamond heart, that of the Bodhisattva, i.e. infrangible, unmoved by illusion.

Kim cương thân. The diamond body, the indestructible body of Buddha.

Kim cương thần. Vajradhàra, Vajrapàni (S). The guardian spirit of the Buddhist order; the large idols at the entrance of Buddhist monastery. Also chấp kim cương thần, kim cương lực sĩ.

Kim cương thể. The diamond body, that of Buddha, and his merits.

Kim cương thiên. The vajra-devas twenty in number in the Vajradhàtu group.

Kim cương thủ. Vajrapàni (S). A holder of the vajra, a protector, any image with this symbol. Kim cương thủ bộ, group of the same in the kim and thai mandalas. Kim cương

thủ Bồ tát, Vajrapàni-Bodhisattva, especially Phổ Hiền Samantabhadra.

Kim cương thủ bồ tát hàng phục nhất thiết bộ đa đại giáo vương kinh. Bhùtadàmara tantra (S). Sùtra.

Kim cương thủy. Diamond or vajra water, drunk by a prince on investiture, or by a person who receives the esoteric baptismal rite.

Kim cương thừa (Thặng). Vajrayàna (S). The diamond vehicle, another name of Chân ngôn tông.

Kim cương tòa (sàng). Vajràsana, Bodhimanda (S). Buddha's seat on attaining enlightenment, the diamond throne. Also a posture or manner of sitting.

Kim cương tọa. Xem Kim cương tòa.

Kim cương trí. Vajramati (S). The indestructible and enriching diamond wisdom of the Buddha.

Kim cương trí tam tạng. Vajrabodhi (S). Name. Also Kim cương trí.

Kim cương tuệ. Diamond wisdom, which by its reality overcomes all illusory knowledge.

Kim cương tử. Rudràksa (S). A seed similar to a peach-stone used for beads, especially in invoking one of the kim cương; also a vajra-son.

Kim cương vương. The vajra-king. i.e. the strongest, or finest, e.g. a powerful bull.

Kim địa. A Buddhist monastery.

Kim kê. The golden cock (or fowl) with a grain of millet in its beak, a name for Bodhidharma.

Kim khẩu. The golden mouth of the Buddha, a reference inter alia to kim cương khẩu the diamond like firmness of his doctrine.

Kim luân. The metal circle on which the earth rests, above the water circle which is above the wind (or air) circle which rests on space.

Kim mao sư tử. The lion with golden hair on which Manjusri rides; also a previous incarnation of Buddha.

Kim ngôn. Golden words, i.e. those of Buddha.

Kim nhân. Buddha; an image of Buddha of metal, or gold.

Kim quang. Golden light.

Kim quang minh kinh. Suvarnaprabhàsa-sùtra (S)

Kim sát. A golden pagoda; the nine golden circles on top of a pagoda.

Kim sắc. Golden coloured.

Kim sắc Ca diếp. Name for Mahàkàsyapa, as he is said to have, ẩm quang, swallowed light, hence his golden hue.

Kim sắc khổng tước vương. The golden-hued peacock king, protector of travellers, in the retenue of the 1,000 hands Quán Âm.

Kim sắc thế giới. The golden-hued heaven of Manjusri.

Kim sơn. Metal or golden mountain, i.e. Buddha, or the Buddha's body.

Kim xí điểu vương. Garuda, garula (S). The king of birds with golden wings, companion of Vishnu. Also Ca lâu la, thần điểu.

Kim tạng. Golden-treasury, i.e. the Buddha-nature in all the living.

Kim tạng vân. The first golden-treasury cloud when a new world is completed, arising in the quang âm thiên àbhàsvara heaven and bringing the first rain.

Kim tiên. Golden rsi, or immortal, i.e. Buddha; also Taoist genii.

Kim thân. The golden body, that of Buddha.

Kim thủy. Golden water, i.e. wisdom.

Kim xu, Kim khu, Thể vóc màu vàng ròng, như kim thân.

Kinh. Sùtra (S), Sutta (P). Threads, threaded together, classical works; canons; scriptural text; scripture.

Kinh bộ. Sautràntika (S). Buddhist sect. Also kinh lượng bộ, thuyết độ bộ.

Kinh bộ Pali. Nikàya (P). The Pali canon.

Kinh điển. The discourses of Buddha, the sùtra-pitaka.

Kinh gia. One who collected or collects the sùtras, especially Ananda, who according to tradition recorded the first Buddhist sùtras.

Kinh giáo. The teaching of the sùtras.

Kinh giới. Sùtras and commandments; the sùtras and morality, or discipline. The commandments found in the sùtras. The commandments regarded as permanent and fundamental.

Kinh hãi. Uttrasita (S). Fearful, fright.

Kinh hành. Cankramana (S). To walk about when meditating to prevent sleepiness. To meditate in walking.

Kinh Luật Luận. Sùtras, Vinaya, Abhidharma sàstras, the three divisions of the Buddhist canon.

Kinh lượng bộ. Sautràntika, an important Hìnayàna school, which based its doctrine on the sùtras alone.

Kinh pháp. The doctrines of the sùtras as spoken by the Buddha.

Kinh sư. A teacher of the sùtras, or canon in general.

Kinh tạng. The sùtra-pitaka. Baskket of sùtras.

Kinh tạng pháp sư. Suttantika (P). Master of the Sutta-pitaka.

Kinh thủ. A copier of classical works.

Kinh tông. The sùtra school, any school which bases its doctrines on the sùtras, e.g. Thiên Thai, or Hoa Nghiêm, in contrast to schools based on the sastras, luận, or philosophical discourses.

Kính. Reverence, respect.

Kính ái. Reverence and love.

Kính điền. The field of reverence, i.e. worship and support of the Buddha, Dharma, and Samgha as a means to obtain blessings.

Kính lễ. Vandanì (S). Paying reverence, worship.

Kính lễ Đức Thế Tôn, Ngài là bậc giải thoát, giác ngộ hoàn toàn. Namo tassa Bhagavato Arahato Sammà Sambuddhasa (S). Formula of homage to the Buddha.

Kính pháp tôn pháp. Gurùdharma (S). Eight rules of the respect. Also cổ lâu đạt ma, lữ lô đạt ma.

Kính trọng. Pùjya (S). Honoured.

La. A net (for catching birds), gauze, openwork; sieve; to arrange in order.

La hán. Arhat (S). Worthy, worshipful, the saint, or perfect man of Hìnayàna.

La hầu. Ràhu (S). Demon, king of asuras.

La hầu A tu la. Ràhu Atula (S). A demon.

La hầu la. Ràhula (S). Son and one of the ten great disciples of the Buddha.

La hầu la tôn giả. Ràhulabhadra (S). 16th Indian patriarch.

La sát. Ràksasas, ràksasi (S). Malignant spirits, malevolent demons.

La thập. Kumàrajìva (S). Famous Indian monk, translator of sùtras.

La trai. To collect contributions of food, an almsbowl.

Lạc (Nhạc, nhạo). Prti (S). Music; joy, joyful, glad, rejoice; also to find joy in, enjoy.

Lạc bang. The joyful country, the paradise of the West

Lạc biến hóa thiên. Nirmànarati (S). The fifth of the six desire-heavens, where any form of joy is attainable at will.

Lạc căn. The organs of pleasure - eyes, ears, nose, tongue and body.

Lạc dục. Desire for the pleasant, or pleasure.

Lạc nhân. Causes of pleasure.

Lạc pháp. Delight in Buddha-truth, or the religion.

Lạc quả. Joyful fruit, i.e. nirvàna.

Lạc tưởng. Perception of pleasure.

Lạc thiên, lạc quan. Optimistic.

Lạc thụ. The sensation, or perception of pleasure.

Lạc thổ. A happy land.

Lạc thuyết. Joy in preaching, or telling the way of salvation

Lạc thuyết biện tài. Preaching with eloquence.

Lam phong. Very strong wind.

Lang tích sơn. Xem kê túc sơn.

Lánh. To avoid, shun; to keep out of.

Lánh tục. Naiskramya (S). Giving up the world and leading a holy life. To avoid, shun the world; to live the life of a recluse, of a hermit.

Lão. Jarà (S). Old, old age.

Lão khổ. One of the four sufferings, that of old age.

Lão túc. Sthavira (S). An old man, virtuous elder; great scholar

Lão tử. Jaràmarana (S). Decrepitude and death; one of the twelve nidànas.

Lạp. Dried flesh; the end of the year; a year; a monastic year, i.e. the end of the annual summer retreat, also calles giới lạp, hạ lạp, pháp lạc.

Lạp bát. The 8th day of the 12th month, the day of the Buddha's enlightenment.

Lạt ma. Lama (Tib).

Lạp Phật. The offerings to Buddha after the summer retreat, maintained on the 15th day of the 7th month.

Lạp thứ. In order of years, i.e. of ordination.

Lăng già. Lanka (S). Lanka mount.

Lăng giá đảo, Sư tử quốc đảo. Lankàdvipa, Simhaladvipa (S). Actual Sri Lanka.

Lăng già kinh. Lankàvatàra-sùtra (S)

Lăng nghiêm kinh. Suramgama-sùtra (S)

Lâm. To regard with kindness; approach on the brink of, about to; whilst. Lâm chung. Approach the end, dying.

Lâm Tế. A monastery during the Đường dynasty, in Chân Định phủ, from which the founder of Lâm Tế school derived his title, his name was Nghĩa Huyền.

Lâm tì ni. Lumbini (S). Lumbini Park, birth place of Prince Siddhartha.

Lầm lạc. Moha (S). Delusion, stupidity, infatuation.

Lẫn lộn. Viparyàsa (S). Contradictory mind, wrong state, reversal.

Lậu. Asràva (S). Flowing, running, discharge; distress, pain, affliction; passions and their filth; impure efflux from the mind. Cankers, mental intoxicants.

Lậu giới. To make a leak in the commandments, i.e. break them.

Lậu hoặc. Xem lậu.

Lậu nghiệp. The deeds of the sinner in the stream of transmigration, which produce his karma.

Lậu tận. Asràvaksaya (S). The end of the passions, or the exhaustion of the stream of transmigration.

Lậu tận chứng minh. The assurance or realization that the stream of transmigration is ended and nirvàna attained.

Lậu tận minh. The realization that the stream of transmigration is ended.

Lậu tận thông. Asràvaksaya (S) The supernatural insight into the ending of the stream of transmigration; one of the six abhijnànas lục thông. Extinction of the cankers.

Lậu tận trí. The wisdom of the arhat.

Lậu tận tỳ kheo. The monk who has ended the stream of transmigration, the arhat.

Lậu tận ý giải. The passions ended and the mind freed, the state of the arhat.

Lậu vô lậu. Transmigration and nirvàna.

Lễ. Worship, offerings, rites; ritual, ceremonial, decorum, courtesy, etiquette.

Lễ bái. Namasyà (S). To worship, to render homage to deities. Veneration.

Lễ bái đường. Church, chapel.

Lễ giáo. Good manners, decorum; education.

Lễ kính. To worship, reverence, pay respect.

Lễ Phật. To worship Buddhas; to bow to the Buddhas.

Lễ sám. Worship and repentance, penitential offerings.

Lịch. To pass through, over or to; successive; separated; calender, astronomical calculations.

Lịch duyên đối cảnh. Passing circumstances and the objects of the senses.

Lịch đại. Through many generations; generation after generation.

Lịch kiếp. To pass through a kalpa; in the course of a kalpa; through many existences, many lives.

Liên. Pundarika (S). The lotus, especially the white lotus Nymphoea alna; Padma (S). Especially the Nelumbium speciosum; Utpala (S). The Nymphoea coerulca, the blue lotus; Kumuda (S). Nymphoea esculenta, white lotus, or N. rubra, red lotus; Nilotpala (S). N. cyanea, a blue lotus. The first four are called white, red, blue, and yellow lotuses.

Liên bang. The lotus land, the Pure Land of Amitàbha.

Liên cung. Padmavimàna (S). Lotus-palace, the Pure Land of the Sambhogakàya; also the eight-leaved lotus of the heart.

Liên hà. Nairanjanà (S). Name of river. Also Ni liên thiền, Ni liên hà.

Liên hoa. Padma (S). The lotus flower. Also hoa sen.

Liên hoa kinh. Saddharma-pundarìka-sùtra (S). Lotus sùtra. Also Kinh Pháp hoa, kinh Diệu pháp Liên hoa.

Liên Hoa Sinh. Padma-Sambhava (S)

Liên hoa quốc. The pure-land of every Buddha, the land of his enjoyment.

Liên hoa tạng thế giới. The lotus world or universe of each Buddha for his sambhogakàya.

Liên hoa thủ Bồ tát. Padmapàni (S). Quán âm holding a lotus flower.

Liên hoa tọa. Padmàsana (S). To sit with crossed legs; also a lotus throne.

Liên hữu. Mutual protectors, or helpers of the Lotus-sect, i.e. members.

Liên môn. The Lotus-sect.

Liên nhãn. The eye of the blue lotus, i.e. the wonderful eye of Buddha.

Liên sát. Lotus-ksetra, or lotus-land, the paradise of Amitàbha.

Liên thai. The Lotus-womb in which the believers of Amitàbha are born into his paradise.

Liên tòa, tòa sen. The lotus throne on which are seated the images; Buddha-throne.

Liên tông. The Lotus-sect founded by Hui-yuan Huệ Viễn.

Liên tử. Lotus seeds.

Liên xã, Bạch liên xã. The white lotus sect, idem Liên tông.

Liễu. To end, see through, understand, thoroughly know, make clear, thoroughly, completely, final.

Liễu đạt. Thorough penetration, clear undersstanding.

Liễu liễu kiến. The complete vision obtained when the body is in complete rest and the mind freed from phenomenal disturbance.

Liễu nghĩa. Revelation of the whole meaning. Bất liễu nghĩa is partial reveletion adapted (phương tiện) to the capacity of the hearers.

Liễu nghĩa kinh. The sùtras containing the whole truth.

Liễu ngộ. Complete enlightenment, or clear apprehension.

Liễu nhân. A revealing cause. Sinh nhân: a producing or direct cause, e.g. a seed; Liễu nhân: a revealing cause, e.g. a light, as indicating the effect; knowledge or wisdom.

Liễu nhân Phật tính. The second of the three Buddha-nature "causes", i.e. Chính nhân Phật tính is the Chân như as direct cause of attaining the perfect Buddha-nature, associated with the pháp thân; Liễu nhân Phật tính is the revealing or enlightening cause, associated ăith the Buddha-wisdom; Duyên nhân Phật tính is the environment cause, e.g. his goodness and merits which result in deliverance, or salvation.

Liễu tri. Parijnà (S). Thorough knowledge. Full understanding.

Linh, kiền trùy. Ghantà (S). Small bell.

Linh miếu. Caitya (S). Sepulchral monument, shrine.

Linh sơn. Xem Linh thứu sơn.

Linh thụ, ưu đàm. Udumbara (S). The glomarous fig tree.

Linh thụy hoa, Ưu đàm bát hoa. Udumbara (S)

Linh thứu sơn, Kỳ xà quật, Xà quật, Kỳ sơn. Grdhrakùta (S). Vulture peak mount.

Lo âu. Kukrtya (S). Worry.

Loạn. Disturb, perturb, confusion, disorder, rebellion.

Loạn hạnh. Disorderly conduct.

Loạn tăng. A disorderly monk.

Loạn tâm. A perturbed or confused mind, to disturb or unsettle the mind.

Loạn thiện. To disturb the good; confound goodness of those who worship, etc with divides mind.

Loạn tưởng. To think confusedly, or improperly.

Long. Nàga (S). Dragon, dragon-like, imperial. (Nàga: snake, serpent, elephant.)

Long châu. Dragon-pearl; pearl below the dragon's jaw.

Long chủng thượng tôn vương Phật. The Buddha of the race of honourable dragon-kings, a title of Manjusri.

Long chương. Dragon books, i.e. the sùtras, so called because the Sanskrit writings seemed to resemble the forms of snakes and dragons.

Long cung. Dragon palace, palace of the dragon-kings.

Long hoa hội. The assembly of Maitreya Buddha for preaching the Buddha-truth.

Long hoa thụ. Nàga-puspa (S). The dragon-flower-tree, which will be the bodhi-tree of Maitreya Buddha Phật Di lặc.

Long khám.Dragon coffins, i.e. those for monks.

Long Mãnh. Xem Long thụ.

Long nữ. Nàgakanyà (S), A naga-maiden.

Long phấn tấn tam muội. A samàdhi powerful like the dragon; abstract meditation which results in great spiritual power.

Long quân. Na tiên. Nàgasena (S)

Long tạng. The dragon-treasury or library.

Long thang. Dragon soup, a purgative concocted of human and animal urine and excrement.

Long thần. A dragon-god, or spirit.

Long thiên. Dragon-kings and devas; also Nàgàrjuna and Vasubandhu.

Long thiên bát bộ. Nàgas, devas, raksasas, gandharvas, asuras, garudas, kinnaras, and maho- ragas.

Long thụ (thọ), Long Mãnh. Nàgàrjuna (S). 14th ndian patriarch.

Long trí. Nàgabodhi (S).

Long tượng. Dragon elephant, or dragon and elephant, i.e. great saints, bodhisattvas, Buddhas.

Long vương. Nàgaràja (S). Dragon king, a title for the tutelary deity of a lake, river, sea and other places.

Lòng tin. Sràddhà (S). Faith, devotion.

Lô ca da để ca, Lộ già da đà. Loka-yatika (S). Name of a heretic sect.

Lô ca na tha. Lokanàtha (S). Thế tôn.

Lô ca phại. Lokavit (S). Thế gian giải.

Lộc dã viên. Mrganika (S). Deer park. Also lộc uyển, vườn nai.

Lộc mẫu, Tỳ xá khư. Visàkhà (S). Name.

Lộc trượng. Migalandika (S). Name.

Lộc túc vương. Kajmàsapàda (S).

Lộc vương thành. Sàrnàth (S). Actual name of Rsipatana.

Lộc xa. Deer-cart.

Lời nói. Vàc, vàcà (S). Speech, words. Also ngữ.

Lợi. Patu, tìksna (S). Sharp, keen, clever; profitable, beneficial; gain, advantage, interest.

Lợi căn. Sharpness, cleverness, intelligence, natural powers, endowment.

Lợi dưỡng. To nourish oneself by gain; gain; avarice.

Lợi dưỡng phược. The bond of selfish greed, one of the two bonds, gain and fame.

Lợi hành nhiếp. Sangraha-vastu (S). The drawing of all beings to Buddhism through blessing them by deed, word, and will.

Lợi ích. Benefit, aid, to bless

Lợi ích nhân thiên. Benefit to men and devas.

Lợi kiếm. A sharp sword, used figuratively for Amitàbha, and Manjusri, indicating wisdom, discrimination, or power pover evil.

Lợi lạc. Blessing and joy.

Lợi lạc hữu tình. To bless and give joy to the living or sentient.

Lợi nhân. To benefit or profit men.

Lợi sinh. Xem lợi lạc hữu tình. Sinh is chúng sinh all the living.

Lợi sử. The sharp or clever envoy, i.e. the chief illusion of regarding the ego and its experiences, and ideas as real, one of the five chief illusions.

Lợi tha. Parahita (S). Welfare for others. The bodhisattva-mind is Tự lợi lợi tha, to improve oneself for the purpose of improving or benefiting others. Welfare for others.

Lợi trí. Pàtava (S). Keen intelligence, wisdom, discrimination.

Lợi vật. Xem lợi tha. Vật: the being.

Luân. Cakra (S). Wheel, disc, rotation, to revolve. The three wheels are Hoặc Nghiệp Khổ illusion, karma, suffering, in constant revolution. The five are earth, water, fire, wind and space; the earth rests on revolving spheres of water, fire, wind and space. The nine are seen on the tops of pagodas.

Luân bảo. A cakravartin's wheel, i.e. either gold, silver, copper or iron manifesting his rank and power.

Luân chuyển. Samsàra (S). The turning of the wheel, to revolve, i.e. transmigration in the six ways, the wheel of transmigration; the round of existence.

Luân hỏa. Alàtacakra (S). Xem hỏa luân.

Luân hồi. Samsàra (S). Transmigration of souls; metempsychosis. Round of rebirths.

Luân vương. Cakravartin (S). A ruler the wheels of whose chariot roll everywhere without obstruction; an emperor, a sovereign ofvthe world, a supreme ruler.

Luận. Sàstra, abhidharma, upadesa (S). To discourse upon, discuss, reason over; discourses, discussions, or treatises on dogma, philosophy, discipline, etc.

Luận gia. Xem luận sư.

Luận giải. Arthakarthà (S). Explanation, commentary. Also bình luận.

Luận nghị kinh. Upadesa (S). Dogmatic treatises, the twelfth and last section of the Canon. Also ưu bà đề xá.

Luận sư. Sàstra-writer. or interpreters, philosophers.

Luận tạng. Abhidharma-pitaka (S)> Thesaurus of discussions or discourses. The basket of philosophical treatises.

Luận tông. The Madhyamaka school of the Tam luận; also the Abhidharma or Sàstra school.

Luật. Vinaya, pratimoksa, sìla, upalaksa (S). The discipline, monastic rules.

Luật hạnh. The discipline in practice, to act according to the rules.

Luật nghi. Rules and ceremonies, an intuitive apprehension of which, both written and unwritten, enable the individual to act properly under all circumstances.

Luật nghi giới. The first of the three Tụ giới, i.e. to avoid evil by keeping to the discipline.

Luật pháp. The laws or methods of the discipline; rules and laws.

Luật sám. Repentance and penance according to the rules.

Luật sư. Master and teacher of the rules of the discipline.

Luật tạng. Vinaya pitaka (S). Basket of discipline. Also tỳ nại da, tỳ ni (dịch cũ)

Luật tông. The Vinaya school, emphasizing the monastic discipline, founded in China by Đạo Tuyên of the Đường dynasty.

Luật tướng. The discipline, or its characteristics.

Luật thừa (thặng). The Vinaya-vehicle, the teaching which emphasizes the discipline.

Lục. Sad, sat (S). Six.

Lục Ba la mật. Six paramitàs.

Lục bộ Đại thừa kinh. The six works chosen by Từ Ân as authoritative in the Pháp tướng tông Dharmalaksana school, i.e Đại phương quảng Phật Hoa nghiêm, Giải thâm

mật, Như lai xuất hiện công đức trang nghiêm, A tỳ đạt ma, Lăng già, and Hậu nghiêm.

Lục cảnh. The six fields of the senses, i.e. the objective fields of sight, sound, smell, taste, touch, and idea (or thought).

Lục căn. Sadàyatana (S). The six indriyas or sense-organs: mắt eye, tai ear, mũi nose, lưỡi tongue, thân body, ý mind. Six bases.

Lục căn công đức. The powers of the six senses, i.e. the achievement by purification of their interchange of function.

Lục căn ngũ dụng. Substitution of one organ for another, or use of one organ to do the work of all the others, which is a Buddha's power.

Lục căn sám hối. A penitential (repentant) service over the sins of the six senses.

Lục căn thanh tịnh. The six organs and their purification in order to develop their unlimited power and interchange, as in the case of Buddha.

Lục căn thanh tịnh vị. The state of the organs thus purified is defined by Thiên Thai as the thập tín vị of the biệt giáo or the tương tợ tức of the viên giáo. Xem Lục tức.

Lục cấu. Six things that defile: cuống exageration, siểm flattery, kiêu arrogance, não vexation, hận hatred, hại malice.

Lục chủng chấn động. The six earthquakes, or earth-shakings, of which there are two different categories. I-Those at the Buddha's conception, birth, enlightenment, first preaching, when Màra besought him to live, and at his nirvàna; some omit the fifth and after "birth" add "leaving home". II. Động shaking, Khởi rising, Dũng waving, Chấn reverberating, Hống roaring, Kích arousing.

Lục chủng quyết định. The six kinds of certainty resulting from the observance of the six pàramitàs: (1) Tài thành the certainty of wealth; (2) Sinh thắng of rebirth in honourable families; (3) Bất thoái of no retrogression (in lower conditions); (4) Tu tập of progress in practice; (5) Định nghiệp of unfailingly good karma; (6) Vô công of effortless abode in truth and wisdom.

Lục chủng tính. The six germ-natures, or roots of Bodhisattva development: (1) Tập chủng tính, the germ-nature of study of the không void (or immaterial), which corrects all illusions of time and space; it corresponds to the thập trụ; (2) Tính chủng t., that of ability to discriminate all the tính natures of phenomena and transform the living, the thập hạnh stage; (3) Đạo chủng t. (the middle-) way germ-nature, which attains insight into Buddha-law, the thập hồi hướng; (4) Thánh chủng t., the saint germ-nature which produces holiness by destroying ignorance, the thập địa, in which the Bodhisattva leaves the rank of the hiền and becomes thánh; (5) Đẳng giác t., the bodhi-rank germ-nature which produces Buddhahood. (6) Diệu giác t. Buddha stage.

Lục chủng trụ. The six Bodhisattva-stages in the Bodhisattvabhùmi-sùtra Bồ tát địa trì kinh: (1) Chủng tính trụ the attainment of the Buddha-seed nature in the thập trụ; (2) Giải hành trụ of discernment and practice in the thập hạnh, thập hồi hướng; (3) Tịnh

tâm trụ of purity by attaining reality in the sơ địa kiến đạo; (4) Hành đạo tích trụ of progress in riddance of incorrect thinking, in the nhị địa to thất địa; (5) Quyết định trụ of powers of correct decision and judgment in the bát, cửu địa; (6) Cứu cánh trụ of the perfect Bodhisattva-stage in the thập địa and the đẳng giác vị, but not including the diệu giác vị which is the Buddha-stage.

Lục chủng xảo phương tiện. The six able devices ođ Bodhisattvas: (1) preaching deep truths in simple form to lead on people gladly to believe; (2) promising them every good way of realizing their desires, of wealth etc. (3) showing a threatening aspect to the disobedient to induce reform; (4) rebuking and punishing them with a like object; (5) granting wealth to induce grateful offerings and almsgiving; (6) descending from heaven, leaving home, attaining bodhi, and leading all to joy and purity.

Lục dụ. The six illustrations of unreality in the Diamond sùtra: mộng dream, huyễn a phantasm, bào a bubble, ảnh a shadow, lộ dew and điện lightning

Lục dục. The six sexual attractions arising fron sắc colour; hình mạo form; oai nghi tư thái carriage; ngôn ngữ âm thanh voice (or speech); tế hoạt softness; and nhân tướng features. Desires that originate in the six sensorial roots.

Lục dục thiên. The devalokas, i.e. the heavens of desire, i.e. with sense-organs

Lục đại. The six great, or fundamental things, or elements - địa earth, thủy water, hỏa fire, phong wind (or air), không space (or ether) and thức mind (or perception). These are universal and creative of all things, but the vô tình inanimate are made only of the first five while the hữu tình animate are of all six.

Lục đại phiền não. The six great klesa, passions or distressers: tham desire, sân resentment, si stupidity, mạn pride, nghi doubt and ác kiến false views.

Lục đạo. The six ways, or conditions of sentient existence. Xem Lục thú.

Lục đạo tứ sinh. The four modes of the six rebirths - thai womb, noãn egg,thấp moisture, hóa transformation.

Lục đạo tứ thánh. The four holy ways of the six rebirths - thanh văn sràvakas, pratyeka- buddhas duyên giác, bồ tát bodhisattvas, Phật Buddhas.

Lục độ. The six things that ferry one beyond the sea of mortality to nirvàna, i.e. the six pàramitàs: (1) Bố thí dàna, charity or giving, including the bestowing of truth on others; (2) Trì giới sìla, keeping the commandments; (3) Nhẫn nhục ksànti, patience under insult; (4) Tinh tiến vìrya, zeal and progress; (5) Thiền định dhyàna, meditation or contemplation; (6) Trí tuệ prajnà, wisdom, the power to discern reality or truth. It is the last which carries across the samsàra (sea of incarnate life) to the shore of nirvàna. The opposites of these virtues are meanness, wickedness, anger, sloth, a distracted mind, and ignorance. The adds four other pàramitàs: (7) Phương tiện upàya, the use of appropriate means; (8) Nguyện pranidhàna, pious vows; (9) Lực bala, power of fulfilment; (10) Trí jnana knowledge.

Lục đức. The six characteristics of a bhagavat, which is one of the Buddha's titles: sovereign, glorious, majestic, famous, propitious, honoured.

Lục giới. The six elements. Xem lục đại.

Lục giới thú. The (human) body, which is composed of the six elements.

Lục hòa. The six points of reverent harmony or unity in a monastery or convent: (1) bodily unity in form of worship thân hòa đồng trụ; (2) oral unity in chanting khẩu hòa vô tranh; (3)

mental unity in faith ý hòa đồng duyệt; (4) moral unity in observing the commandments giới hòa đồng tu; (5) doctrinal unity in views and explainations kiến hòa đồng giải; (6) economic unity in community of goods, deeds, studies or charity lợi hòa đồng quân.

Lục kết, sáu gút. A cloth or cord tied in six consecutive double loops and knots The cloth represents the fundamental unity, the knots the apparent diversity.

Lục La hán, sáu La hán. The six arhat, i.e. Sàkyamuni and his first five disciples.

Lục nan, sáu điều khó. The six difficult things: (1) Khó gặp Phật ra đời to be born in the Buddha-age; (2) Khó được nghe Chính pháp to hear the true Buddha-law; (3) Khó sinh lòng lành to beget a good heart; (4) Khó sinh ra nơi quốc độ trung ương to be born in the central kingdom; (5) Khó được thân người to be born in human form; (6) Khó đầy đủ các căn to be perfect,

Lục niệm. The six thoughts to dwell upon: Phật Buddha, Pháp the Law, Tăng the Order, the Giới commands, precepts, Thí almsgiving, and Thiên heaven with its prospective joys.

Lục niên khổ hạnh. The six years of Sàkyamuni's austerities before his enlightenment.

Lục nhân. The six causations of the lục vị six stages of Bodhisattva development. Every phenomenon depends upon the union of nhân primary cause and duyên conditional or environmental cause; and ođ the nhân there are six kinds: (1)-Năng tác nhân Kàrana-hetu, effective causes; (2)-Câu hữu nhân Sahabhù-hetu, co-operative causes; (3)-Đồng loại Sabhàga-hetu, causes of the same kind; (4)-Tương ưng nhân Samprayukta-hetu, mutual responsive, or associated causes; (5)-Biến hành nhân Sarvatraga-hetu, universal oromnipresent causes; (6)-Dị thục nhân Vipàka-hetu, differential fruition.

Lục nhập. Sadàyatana (S). The six entrances, or locations, both the organ and the sensation - eye, ear, nose, tongue, body and mind; sight, hearing, smell, taste, touch, and perception. The six form one of the twelve nidànas.

Lục phàm. The six stages of rebirth for ordinary people: in the hells, as hungry ghosts, animals, asuras, men and devas.

Lục pháp giới. The six prohibition rules for a female devotee: bất dâm indelicacy of contact with a male; bất đạo purloining for cash; bất sát killing animals; bất cuống ngữ untruthfulness; bất phi thời thực food after the midday meal; bất ẩm tửu wine drinking.

Lục phương. The six directions E. W. N. S. above and below.

Lục phương lễ. The brahman morning act of bathing and paying homage to the six directions.

Lục quần tỉ khưu (tỳ kheo). The six common-herd bhiksus, to whose improper or evil conduct is attributed the laying down of many of the laws of Sàkyamuni.

Lục suy. The six ruiners, i.e. the attractions of the six senses, idem lục trần, lục giới.

Lục sư ngoại đạo. The six tirthikas or heterodox teachers: (1) Phú lan na Ca diếp, Pùrana Kàsyapa; (2)-Mạt già lê Câu xá ly tử, Maskari Gosalêputra; (3)-San xà da Tỳ la hiền tử, Sanjayin Vairatitra; (4)-A kỳ đa Si xá khâm bà la, Ajita Kesakambala; (5)-Ca la cưu đà Ca chiên diên, Kakuda Kàtyàyana; (6)-Ni kiền đà Nhã đề tử, Nirgranta-Jnatiputra.

Lục sự thành tựu. The six things which enable a Bodhisattva to keep perfectly the six pàramitàs - worshipful offerings, study of the moral duties, pity, zeal in goodness, isolation, delight in the law.

Lục tặc. The six cauras, or robbers, i.e. the six senses; also likened to the six pleasures of the six sense organs.

Lục thành tựu. Six perfections found in the opening phrase of each sùtra: (1) "Thus", implies perfect faith tín thành tựu; (2) "have I heard, perfect hearing văn thành tựu; (3) "once", perfect time thời tt; (4) "the Buddha", the perfect lord or master chủ tt; (5) "on Mt Grdhrakùta", the perfect place xứ tt; (6) "with the great assembly of bhiksus", the perfect assembly chúng tt.

Lục thân. The six immediate relations - father and mother, wife and child, elder and younger brothers.

Lục thần thông. The six transcendental, or magical powers. Xem Lục thông.

Lục thập nhị kiến. Sixty two wrong views.

Lục thời. The six "hours" or periods in a day, three for night and three for day, i.e. morning, noon, evening; night, midnight and dawn.

Lục thiên. The six devalokas: (1)-Tứ thiên vương. The realm of the four great kings. (2)-Đao lợi thiên. Heaven of the thirty three gods. (3)-Dạ ma thiên. Yama heaven. (4)-Đâu suất thiên. Tusita heaven. (5)-Lạc Biến hóa thiên. Nirmàna-rati heaven. (6)-Tha hóa tự tại thiên. Para- nirmita-vasavartin heaven.

Lục thông. Abhijnà, or sadabhijnà (S). The six supernatural or universal powers acquired by a Buddha, also by an arhat through the fourth degree of dhyàna: (1) Thiên

nhãn thông Divyacaksu, divine eye; (2) Thiên nhĩ thông Divyasrotra, divine ear; (3) Thần túc thông Rddhisàksàkrya, magical powers; (4) Túc mạng thông Purvànivàsànu-smrtijnàna, remembrance of one's former state of existence; (5) Tha tâm thông Paracittà-jnàna, ability to perceive other person's thoughts; (6) LỈu tận thông Àsravaksaya-jnàna, supernatural consciousness of the waning of vicious propensities; extinction of the cankers.

Lục thú. The six directions of reincarnation, also lục đạo: (1) địa ngục naraka-gati, or that of the hells; (2) ngạ quỉ preta-gati, of hungry ghosts; (3) súc sinh tiryagyoni-gati, of animals; (4) a tu la asura-gati, of malevolent nature spirits; (5) nhân manusya-gati, of human existence; (6) thiên deva-gati, of deva existence.

Lục thụ (thọ). The six vedanas, i.e. receptions or sensations from the six organs lục căn.

Lục thụy, sáu điềm. The six auspicious indications attributed to the Buddha as a preliminary to his delivery of the Lotus-sùtra: (1) thuyết pháp his opening address on the infinite; (2) nhập định his samàdhi; (3) mưa hoa the rain of flowers; (4) động đất the earthquake; (5) đại chúng vui mừng the delight of the beholders; (6) Phật phóng hào quang the Buddha-ray.

Lục thức. The six consciousness.

Lục tiễn, sáu mũi tên. The six arrows, i.e. the six senses.

Lục tổ. The six patriarchs of Thiền tông who passed down robe and begging bowl in succession, i.e. Bodhidharma, Huệ Khả, Tăng Sán, Đạo Tín, Hoằng Nhẫn and Huệ Năng.

Lục tội nhân. The six kinds of offender, i.e. one who commits any of the tứ trọng four grave sins, or destroys the harmony in the order. or sheds a Buddha's blood.

Lục tông. The six schools: Tam luận, Pháp tướng, Hoa nghiêm, Luật, Thành thật, Câu xá.

Lục trai nhật. The six monthly posadha, or fast days: the 8th, 14th, 15th, 23rd, 29th, 30th.

Lục trần. Bàhyu-àyatana (S). The six gunas, qualities produced by the objects and organs of sense, i.e. sight, sound, smell, taste, touch and idea. Dust trần is dirt, and these six qualities are therefore the cause of all impurity. The six external base-spheres.

Lục trước tâm. The six bonds, or the mind of the six bonds, greed, love, hate, lust, pride.

Lục tuệ. The six kinds of wisdom. Each is alloted seriatim to one of the six positions lục vị (1) Văn tuệ the wisdom of hearing and apprehending the truth of the middle way is associated with thập trụ; (2) Tư tuệ of thought, with thập hạnh (3) Tu tuệ of observance, with the thập hồi hướng; (4) Vô tướng tuệ of neither extreme, or the mean, with thập địa; (5) Chiếu tịch tuệ of understanding of nirvàna, with đẳng giác; (6) Tịch chiếu tuệ of making nirvàna illuminate all beings, with Buddha-fruition.

Lục tự. The six words or syllables Nam mô A di đà Phật Namo Amitàbha.

Lục tự Đà la ni. Aum Mani Padme Hum (Án Ma ni Bát di Hồng).

Lục tức. The six stages of Bodhisattva developments as defined in the Thiên Thai Viên giáo, i.e. Perfect or Final Teaching, in contrast with the previous, or ordinary Thập tín, thập trụ etc, as found in the Biệt giáo Differentiated or Seperate school. The Thiên Thai six are: (1) Lý tức realization that all beings are of Buddha-nature; (2)- Danh tự tức the apprehension of terms, that those who only hear and believe are in the Buddha-law and potentially Buddha; (3)-Quán hạnh tức advance beyond terminology to meditation, or study and accordant action; it is known as ngũ phẩm quán hạnh or ngũ phẩm đệ tử vị. (4)-Tương tợ tức semblance stage, or approximation to perfection in purity, the lục căn thanh tịnh vị, i.e.the thập tín vị, (5)-Phần chứng tức discrimination of truth and its progressive experiential proof, i.e. the thập trụ, thập hạnh, thập hồi hướng, thập địa and đẳng giác vị of the biệt giáo, known also as the thánh nhân cause or root of holiness; (6)-Cứu cánh tức perfect enlightenment, i.e. diệu giác vị or thánh quả fruition of holiness.

Lục tức Phật. Buddha in six forms mentioned above.

Lục tướng. The six characteristics found in everything - tổng biệt whole and parts, đồng dị unity and diversity, thành hoại entirety and (its) fraction.

Lục vật. The six things personal to amonk - sanghàti, the patch robe; uttarà sanghàti, the stole of seven pieces; antara-vàsaka, the skirt or inner garment of five pieces; the above are the tam y three garments; pàtra begging bowl; nisìdana a stool; and a water-strainer. The six are also called tam y lục vật.

Lục vị. The six stages of Bodhisattva development, i.e. thập tín, thập trụ, thập hồi hướng, thập địa, đẳng giác, Phật địa.

Lục vị. The six tastes or flavours - đắng bitter, chua sour, ngọt sweet, chát acrid, mặn salt and nhạt insipid

Lục xứ, lục nhập. Sadàyatana (S). The six places, or abodes of perception or sensation, one of the nidànas. Six spheres of sense-organs.

Luyến ái, ái dục, dục vọng. Trsnà (S), Tanhà (P). Craving, thirst, lust.

Lư câu đa bà thi bộ. Lokottaravàda (S). Buddhist sect. Also Thuyết xuất thế bộ, xuất thế bộ.

Lữ lô đạt ma. Xem cồ lâu đạt ma.

Lự thủy nang, đồ lọc nước. Water-filter.

Lửa. Agni (S). Fire.

Lực. Bala (S). Power, strength. Thập lực: the ten powers of Buddhas and bodhisattvas.

Lực ba la mật. The bala-pàramità (S). Resolution.

Lực sĩ. Vira (S). A strong or mighty man, hero, demigod.

Lưu xá na Phật. Virocana Buddha (S). The Sun Buddha.

Lương. Good, beneficial, virtuous.

Lương hoàng sám. The litany of Lương Vũ Đế for his wife, who became a large snake, or dragon, after her death and troubled the emperor's dreams. After the litany was performed, she became a devi, thanked the emperor and departed. Also Từ bi đạo tràng sám pháp.

Lương nhật, cát nhật. A good or auspicious day.

Lương vũ đế. Liang Wu Ti (C). A Chinese Emperor.

Lương phúc điền. The field of blessedness, cultivated by offerings to Buddha, the Law and the Order.

Lưỡng. Two, a couple, both; an ounce, or tael.

Lưỡng dực, hai cánh. The two wings of định meditation and tuệ wisdom.

Lưỡng giới mạn đà la. Mandala of the two sections, i.e. dual powers of the two Japanese groups symbolizing the Kim cương giới Vajradhàtu and Thai tạng giới Garbhadhàtu.

Lưỡng hà. The two rivers, Niranjanà where Buddha attained enlightenment and Hiranyavati where he entered nirvàna.

Lưỡng kiên thần, thần hai vai. The two recording spirits, one at each shoulder.

Lưỡng quyền. The two temporary vehicles, Sràvaka Thanh văn and Pratyeka-Buddha Duyên giác, as contrasted to the thực complete Bodhisattva doctrine of Mahàyàna.

Lưỡng thiệt. Double tongue. One of the ten forms of evil conduct thập ác nghiệp.

Lưỡng túc tôn. The most honoured among men and devas (among two footed beings), a title of Buddha. The two feet are compared to the commandments and meditation, phúc blessing and tuệ wisdom, relative and absolute teaching, meditation and action.

Lưu. Flow; float; spread; wander.

Lưu chuyển. Samsàra (S). Transmigration, flowing and returning, flowing back again.

Lưu chuyển môn. The way of transmigration, as contrasted with diệt môn that of nirvàna.

Lưu lai. Flowed or floated down; that which has come down from the past.

Lưu lai sinh tử. Transmigration which has come down from thr state of primal ignorance.

Lưu sa. Floating or shifting sands.

Lưu thông. Spread abroad; permeate; flowing through, or everywhere, without effective hindrance. Circulation.

Lưu truyền. To hand down (to posterity); to bequeath sth to generations to come.

Lưu ly. Lapis lazuli.

Ly. To leave, part from, apart from, abandon.

Ly bà đa. Revata.

Ly cái. To abandon the ngũ cái five obscurers, or hindrances to truth.

Ly cấu. To leave the impure, abandon the defiling influence of the passions, or illusion.

Ly cấu địa. The second of the ten bodhisattva stages in which he overcomes all passion and impurity

Ly cấu nhãn. To abandon the eye of imourity, or cantamination, and attain the eye which beholds truth and reality.

Ly cấu thế giới. The world free from impurity, the name of Sàriputra's Buddha-realm.

Ly dục. To leave or be free from desire, or the passions.

Ly gián ngữ. Talk which causes estrangement between friends; alienating words; one of the ten wicked things.

Ly hệ quả. Visamyogaphala (S).

Ly ngôn. That which cannot be described in words, e.g. the bhùtatathatà, which is beyond definition.

Ly sinh. To leave the chain of rebirth.

Ly sinh hỷ lạc địa. The first dhyàna heaven, where is experienced the joy of leaving the evils of life.

Ly sinh tính. The true nature of the holy man which leaves the round of mortality.

Ly tính vô biệt Phật. Apart from mind there is no other Buddha, i.e. the tính is Buddha.

Ly tướng, ly tướng giới, vô tướng giới. The inner commands, or observance in the heart, in contrast with external observance or ritual.

Ly trần phục. Kasàya (S). The monk's robe, freed from the dusty world; i.e. free from the contamination of the senses.

Lý. Siddhànta, hetu (S). Ruling principle, fundamental law, intrinsicality, universal basis, essential element; nidàna, reason; pramàna, to arrange, regulate, rule, rectify.

Lý chướng. The hindrance caused by incorrect views of truth.

Lý cụ. Wholly noumenal, or all things as aspects of the absolute, a doctrine of the Thiên Thai "profounder" school, in contrast with the sự tạo of the "shallower" school, which considered all things to be phenomenally produced.

Lý hoặc. Illusion in regard to fundamental truth, e.g. the reality of the ego and things; as sự hoặc is illusion in regard to things themselves. Also fundamental illusion; reality and illusion.

Lý luận. Reasoning on, or discussion of, principles, or fundamental truth.

Lý nhập. Entry by the truth, or by means of the doctrine, as hạnh nhập is entry by conduct or practice.

Lý pháp thân. The Dharmakàya as absolute being, in contrast with trí pháp thân the Dharmakàya as wisdom, both according to the older school being vô vi noumenal; later writers treat lý pháp thân as noumenal and trí pháp thân as kinetic or active. Lý pháp giới one of the tứ giới, that of the common essence or dharmakàya of all beings.

Lý Phật. The fundamental or intrinsic Buddha, i.e. the Dharmakàya; also the Thiên Thai doctrine of Buddha as immanent in all beings.

Lý Phật tính. The fundamental Buddha-nature, in contrast with Hạnh Phật tính the Buddha- nature in action or development.

Lý quán. The concept of absolute truth; the concentration of the mind upon reality.

Lý sự. Noumena and phenomena, principle and practice, absolute and realative, real and empirical, cause and effect, fundamental essence and external activity, potential and actual; e.g. store and distribution, ocean and wave, static and kinetic.

Lý tại tuyệt ngôn. Truth is in eliminating words; it is independent of words; it does not require words to express it.

Lý tính. Absolute nature, immutable reality, fundamental prinviple or character.

Lý tức Phật. The underlying truth of all things is Buddha; immanent reason; Buddhahood, or the underdeveloped Buddha in all beings.

Lý thể. The fundamental substance or body of all things.

Lý thiền. The dhyàna of or concentration on absolute truth free from phenomenal contamination.

Lý trí. Principle and gnosis (reason); the noumenal in essence and in knowledge; the truth in itself and in knowledge; lý is also the fundamental principle of the phenomenon under observation, trí the observing wisdom. Also knowledge or enlightenment in its essence or purity, free from incarnational influences.

Ma. Màra (S). Destroyer, Evil One, Devil; murderer, hinderer. disturber destroyer. He is a deva, often represented with a hundred arms and riding on an elephnt. He sends his daughters, or assume monstruous forms or inspires wicked men, to seduce or frighten the saints. He resides with legions of subordinates in the heaven Paranirmita Vasavartin situated on the top of the Kàmadhatu. He is also called Tha hóa tự tại thiên. There are various categories of màras, e.g. ấm ma skandha-màra, dục ma passion-màra, etc.

Ma Ba tuần, thiên ma. Màra-pàpiyàn (S). Lord of the sixth desire-heaven.

Ma chướng. Màra-hindrances.

Ma dân, con cái ma, ma nữ. Màrakàyikas (S). Màra's people or subjects.

Ma duyên. Màra-circumstance, or environment, or conditioning cause. i.e. hindering the good.

Ma đàn. Màra-gifts, in contrast of those of Buddha.

Ma đạo. The màra path or way, i.e. one of the six destinies.

Ma giới. Màra-laws, Màra-rules, i.e. those of monks who seek fame and luxury.

Ma giới. The realm of the màras.

Ma hương. Màra-country, i.e. the world.

Ma lực. Occult force; occult, hidden cause.

Ma nhẫn. Màra-servitude, the condition of those who obey Màra.

Ma nữ. The daughters of Màra, who tempt men to their ruin.

Ma oán. Màra-enmity. Màra the enemy of Buddha.

Ma Phạm. Màra and Brahmà; i.e. Màra, lord of the sixth desire-heaven, and Brahmà, lord of the heaven of form.

Ma phọc (phược). Màra-cords; màra-bonds.

Ma quân. The army of Màra.

Ma quỉ. Devil, evil spirits.

Ma sự. Màra-deeds, especially in hindrering Buddha-truth.

Ma thiên. Màra-deva (S). The god of lust, sin and death.

Ma thiền. Màra-dhyàna (S). Evil thoughts, wrong and harmful meditation.

Ma thuật. Magic, wizardry; black magic, the black art; witchcraft, sorcery.

Ma triền. Xem ma phọc.

Ma võng. The net of Màra.

Ma vương. The king of màras, the lord of the sixth heaven of the desire-realm.

Ma. To feel, handle, rub.

Ma chiết. To pound, pulverize, crush; to undergo difficulties or trials, to go through ordeals. Thiên ma bách chiết, to go through no end of ordeals.

Ma Da. Màya (S). Mother of the Buddha.

Ma di. Xem bản mẫu.

Ma đăng già. Màtangi (S). The low caste woman who inveigled Ananda.

Ma đằng, Ca diếp Ma đằng. Màtanga, Kasyapa Màtanga (S). Name.

Ma đằng già, Màtanga (S). Human being, low caste, elephant.

Ma đỉnh. To lay the hand on the top of the head, a custom of Buddha in teaching his disciples.

Ma hô lạc già. Mahoraga (S). Large bellied; a class of demons shaped like the boa.

Ma ni. Jewel, gem, pearl, precious stone. As wished, or at wish, whoever possesses the pearl receives whatever he desires.

Ma độ la. Mathurà (S). Modern Mutra.

Ma ha. Maha (S). Great.

Ma ha Bà xa Bà đề, Kiều đàm di. Mahàprajàpatì-Gautami (S). The aunt of the Buddha.

Ma ha Bát nhã Ba la mật. Mahà Prajnà Paramita (S)

Ma ha Ca diếp, Đại Ca diếp. Mahàkàsyapa (S). A Brahman of Magadha, disciple of Sàkyamuni; accredited with presiding over the first synod; also with supervising the first compilation of the Buddha's sermons; is reckoned as the first Patriarch.

Ma ha Ca chiên diên. Mahàkàtyàyana (S). One of the principal disciples of Sàkyamuni.

Ma ha Câu hy la. Mahàkausthila (S). One of the princilal disciples of the Buddha.

Ma ha Da na Đề bà. Mahàyànadeva (S). A title of Huyền Trang.

Ma ha diễn. Mahàyàna (S) Great vehicle.

Ma ha Đề bà, Đại thiên. Mahàdeva (S). Name.

Ma ha Kỳ vực. Mahàjìvaka (S). Name.

Ma ha Ma da. Mahàmàyà (S). Mother of Sàkyamùni.

Ma ha Mạn đà la hoa. Mahàmandàrava (S). A large white lotus.

Ma ha Mạn thù sa hoa. Mahàmanjùsakas (S). A red flower yielding the madder (munjeeth of Bengal)

Ma ha Mục kiền liên, Đại mục kiền liên. Mahàmaudgalyàyana (S) One of the ten great disciples of the Buddha.

Ma ha Na man, Đại danh. Mahànàma (S). One of the five first disciples of the Buddha.

Ma ha tát. Mahàsattva (S). Great being, one with great compassion and energy, who brings salvation to all living beings; a Bodhisattva.

Ma ha tát đỏa, Đại chúng sinh. Xem Ma ha tát.

Ma ha Tăng già. Mahàsamga (S)

Ma ha Tăng kỳ bộ. Mahàsàmghika (S). Name of a Buddhist sect. Also Đại chúng bộ.

Ma ha Tăng kỳ luật. The great canon of monastic rules.

Ma ha Tỳ lô giá na. Mahàvairocana (S) The Great Sun-Buddha.

Ma ha tỳ phật lược bột đà, Đại phương quảng giác Phật kinh. Mahàvaipulyabuddha-sùtra (S)

Ma hi đà. Mahendra (S). Name.

Ma hê thủ la thiên. Mahesrava (S). A heaven in the realm of form.

Ma kiệt đà. Maghadha (S). Name of a country.

Ma la. Màra (S). The Evil One, the Death personified, Death. Also Ma vương, tà ma.

Ma lị chi. Màricì (S). Name of a heaven. Also Dương diệm, Ma lị chi thiên.

Ma lị chi thiên đà la ni kinh. Màricì-dhàrani (S). Sùtra.

Ma na đóa. Manatà (S). Xem duyệt ý.

Ma na tư Long vương. Manàsvin-nàga-ràja (S). Name of a Dragon-King.

Ma nô ma. Manomayakàya (S). Body formed by the magic power of the mind. Also Ý sinh thân, Ý thành thân.

Ma vương. Xem Ma la.

Mã. Asva (S). A horse; a stallion; one of the seven treasures of a sovereign.

Mã âm tàng. A retractable penis; e.g. that of the horse, one of the thirty two signs of Buddha.

Mã đầu la sát. The horse-head ràksasa in Hades.

Mã đầu Quán âm. Hayagriva (S). The horse-head Quán âm, in awe-inspiring attitude towards evil spirit.

Mã mạch. Horse grain, Buddha's food when he spent three months with the Brahmin ruler Agnidatta with 500 monks, one of his ten sufferings.

Mã Minh. Asvaghosa (S). The famous writer of Đại thừa khởi tín luận, Mahàyàna-sraddhotpàda-sàstra.

Mã não. Agate.

Mã thắng, mã sư. Asvajit (S). Horse-breaker, horse-master. One of the first five disciples of the Buddha.

Mã tổ. Ma-tsu (C). Baso (J).Founder of the Southern Peak school of the Thiền, or Intuitional sect in Giang Tây, known as Giang Tây Đạo Nhất.

Mã tự. Asvamedha (S). Name of a Buddhist sect.

Mã uyển. The horse-park, i.e. Bạch mã tự, the White Horse Monastery at Lạc Dương in the Hậu Hán dynasty, where the first missionaries dwelt.

Mạn. Màna (S). Pride, arrogance, self-conceit, looking down on others, supercilious.

Mạn đà la. Mandala (S). A symbolic geometrical diagram wherein deities are invoked. The threefold mandala is dedicated to the spiritual forces presiding over, or manifesting through the body, the speech, and the mind of man. Magical circle.

Mạn kết. The bondage of pride.

Mạn kiến. Pride, regarding oneself as superior, one of the ten wrong views.

Mạn khanh. The pit, or pitfall of pride.

Mạn sơn. Pride as high as a mountain.

Mạn sử. The messenger, or lictor of pride.

Mạn tưởng. Proud, arrogant thoughts

Mạn tràng. Pride as a banner rearing itself aloaf.

Mạn nghiệp. Pride as a karma.

Mãn. Pùrna (S). Full, whole, complete.

Mãn nguyệt tôn. The full moon honoured one, Buddha.

Mãn phần giới. The whole commandments, i.e. of the monk.

Mãn quả. The fruit, or karma which fills out the details of any incarnation, as distinguished from dẫn nghiệp which determines the type, e.g. man, animal, etc., of that incarnation.

Mãn nghiệp. Xem mãn quả.

Mãn tọa. A complete or full assembly; also the last day of the general assembly.

Mãn thành. Fully complete, perfect.

Mãn tự. The complete word, i.e. Mahàyàna, as compared with bán tự, half word or incomplete word of Hìnayàna.

Mãn tự giáo. The Mahàyàna or greater vehicle.

Mạt. Branch, twig; end; dust; not.

Mạt điền đề. Madhyàntika (S). Name. Also Mạt điền để ca, Trung nhật Trung.

Mạt già, Đạo. Marga (S). Track, path, way, the way.

Mạt già lê Câu xá la tử. Maskarin Gosàliputra (S). A heretical teacher.

Mạt lỵ. Mallikà (S). Queen Mallikà.

Mạt na, Ý. Manas, mana, mano (S). Intellectual functioning of consciousness.

Mạt na thức. Mananavijnànam (S). The seventh consciousness.

Mạt ni, ma ni. Mani (S). A jewel, a crystal, a pearl, symbol of purity.

Mạt nô sa. Manusyà (S). Men, humen.

Mạt pháp. Pascimadharma (S). Period of degeneration and extinction of the Buddha Law.

Mạt thế. The third and last period of a Buddha-kalpa.

Mặc sấn. Brahmadanda (S). A punishment by stopping all communications with others. Also phạm đàn.

Mặc chiếu, mặc khải. To reveal, disclose.

Mặc hứa. To agree, consent tacitly.

Mặc nhận. To recognize tacitly.

Mặc nhiên. Tacitly.

Mặc tưởng. To meditate, to muse upon sth. Trầm tư mặc tưởng. To be in a brown study; to be lost in thought.

Mắt. Caksu (S). Eye.

Mắt trần. Màmsacaksu (S). Human eye, physical eye. Also nhục nhãn, mắt thịt.

Mật. Closed in; close together; intimate; quiet. still; secret, occult, esoteric; fine, small; contrasted with hiển open, exoteric.

Mật ấn. The esoteric digital sign of a Buddha or bodhisattva indicative of his vow.

Mật cơ. The motive power, or fundamental element in the esoteric.

Mật chấp. Abhinivesasamdhi (S). Solid attachment. Also chấp chặt.

Mật chú. Dhàrani (S). A dhàrani, or esoteric incantation. Magical formula. Also tổng trì.

Mật giáo. Tantra (S). Esoteric teaching. Tantrism.

Mật hạnh. Esoteric practice, or discipline.

Mật hiệu. The esoteric name of Vairocana; also any "true words" or esoteric spells.

Mật kinh. The foundation texts of the esoteric school, i.e. the Đại nhật kinh and Kim cương đỉnh kinh and various sùtras.

Mật lâm sơn bộ. Sannagarika (S). A Buddhist sect. Also Sa na lị ca.

Mật nghĩa. Esoteric meaning, or doctrine.

Mật nghiêm quốc. The Pure Land of Vairocana.

Mật ngữ. Occult or esoteric expressions.

Mật nhân. The esoteric, occult, recondite cause.

Mật pháp. Esoteric methods.

Mật tạng. The esoteric canon.

Mật tích. Secret or invisible track.

Mật tích lực sĩ. Vajrapàni (S). Guardian of Buddha, driving away all yaksa disturbers, a form of Indra.

Mật tông. The esoteric, mantra, Chân ngôn sect Tantrism.

Mật tự. The esoteric letter of Vairocana, or of a Buddha, a bodhisattva.

Mâu ni. Muni (S). Sage.

Mâu đà la. Mudrà (S). Seal, mystic signs.

Mê. Màyà (S). Delude, deceive, confuse, mislead; selusion, illusion, etc.

Mê đảo. Deluded, confused, to delude and upset.

Mê đồ. The way of sins; the misleading path. Lạc vào mê đồ, to be in maze.

Mê giới. Any world of illusion.

Mê hoặc. Bhrànti (S). Error, ill conduct; deluded and confused, deceived in regard to reality. To seduce; to lead astray; to beguile; to fascinate

Mê lí. Deluded in regard to the fundamental principle, i.e. ignorant of reality.

Mê lư. Meru, sumeru (S). Meru mount. Also núi Tu di.

Mê một. Deluded and sunk (in the passions).

Mê ngạn, bờ mê. The shore of delusion.

Mê ngộ. Illusion and enlightenment.

Mê ngộ bất nhị. Illusion and enlightenment fundamentally are the same.

Mê ngộ nhân quả. In the "Four Noble Truths" that of "accumulation" is caused by illusion, with suffering as effect; that of "the way" is caused by enlightenment, with extinction of suffering as effect.

Mê ngộ nhất như. Illusion and enlightenment are the two aspects of the one reality, as water and ice are the same substance.

Mê nhân chú. Incantations to delude or confuse others.

Mê sinh. All deluded beings.

Mê sự. Delusive phenomena, or affairs, deluded in regard to phenomena.

Mê tâm. A deluded mind.

Mê tân, bến mê. The ford of delusion, i.e. mortality.

Mê tín. Superstition, superstitious.

Mê tử. The deluded son who held a gold coin in his hand while starving in poverty; such is the man with Buddha-nature who fails to use it.

Mê vọng. Deluded and misled; deluding and false.

Mệnh (mạng). Jìvita (S). Life, vital, length of life, fate, decree.

Mệnh căn. Jìvitindriya (S). A root, or basis for life, or reincarnation, the nexus of Hìnayàna between two life-periods, accepted by Mahàyàna as nominal but not real.

Mệnh chung. Life's end; nearing the end.

Mệnh đạo sa môn. A sramana who makes the commandments, meditation, and knowledge his very life, as Ananda did.

Mệnh mệnh, cộng mệnh điểu. Jivajivaka, jivamjiva (S). A bird with two heads, a sweet songster.

Mệnh sống. Jìva (S). Life. Also sinh mệnh.

Mệnh trọc (trược). Turbidity or decay of the vital principle, reducing the length of life.

Mi gian bạch hào tướng. Ùrnà (S). The curl of white hair between the eyebrows of the Buddha, one of the thirty two signs of Buddhahood.

Miệt lệ xa, ác kiến xứ. Mleccha (S). Barbarians, non-Aryan, heathen, frontier tribes.

Minh. Vidyà (S). Bright, clear, enlightenment; wisdom, wise, to undrestand; knowledge. Vô minh commonly tr. "ignorance", means an unlightened condition, non perception, before the stirrings of intelligence, belief that the phenomenal is real etc. Higher knowledge, gnosis.

Minh châu. Xem Ma ni.

Minh đạo. The bright or clear way; the way of the mantras and dhàranìs.

Minh đạt. Enlightenment Minh in the case of the saint inludes knowledge of future incarnations of self and others, of the past incarnations of self and others, and that the present

incarnation will end illusion. In the case of Buddha such knowledege is called Đạt thorough or perfect enlightenment.

Minh đắc (định). A samàdhi in the Bodhisattva's tứ gia hạnh in which there are the bright beginnings of release from illusion. Minh đắc Bồ tát the Bodhisattva who has reached that stage.

Minh địa. The stage of illumination, or phát quang địa the third of the ten stages thập địa.

Minh hạnh túc. Vidyà-carana-sampanna (S). Knowledge-conduct-perfect; Perfect in understanding and conduct, one of the ten epithets of Buddha.

Minh huân. The inner light, enlightenment censing and overcoming ignorance, like incense perfuming and interpenetrating.

Minh liễu. To understand thoroughly; complete enlightenment.

Minh lợi. Clear and keen (to penetrate all mystery)

Minh minh. The (powers of) light and darkness, the devas and Yama, gods and demons, also the visible and invisible.

Minh nguyệt châu. The bright-moon mani or pearl, emblem of Buddha, Buddhism, the Buddhist scriptures, purity, etc.

Minh pháp. The law or method of mantras, or magic formulae.

Minh phi. Another name for dhàranì as the queen of mystic knowledge and able to overcome all evil. Also the consort shown in the mandalas.

Minh tạng. The Buddhist canon of the Minh dynasty.

Minh tâm. The enlightened heart.

Minh thần. The bright spirits, i.e. devas, gods, demons.

Minh thoát. Enlightenment (from ignorance) and release (from desire).

Minh tín Phật trí. To believe clearly in Buddha's wisdom (as leading rebirth in the Pure Land).

Minh trí. Vedagù (P). One who has attained the highest knowledge, e.g. Buddha.

Minh tuệ. The three enlightenments tam minh, and the three wisdoms tam tuệ.

Minh vương. Vidyà-ràja (S) A deity, fierce spirits who are the messengers and manifestation of Vairocana's wrath against evil spirits.

Minh xứ. The regions or realms of study which produce wisdom, five in number.

Minh. Darkness, obscurity; deep, Hades; used chiefly in the sense of vô minh ignorance, profound, secret, invisible, e.g. opposed to hiển open, manifest.

Minh ân. Xem minh lự.

Minh báo. Occult expiation (of one's sins).

Minh chúng. The invisible powers - Brahmà, Sakra, Yama; the spirits in general.

Minh đạo. The dark way, or land of darkness, the shades, Hades, preta.

Minh đồ. Xem minh đạo.

Minh độ, thổ. Xem minh đạo.

Minh gia. The invisible aid of the spiritual powers.

Minh giới. Hades, or the three lower forms of incarnation, i.e. hell, preta, animal.

Minh hiển lưỡng giới. The two regions of the dead and the living.

Minh ích. Invisible benefit, or merit, i.e. within, spiritual.

Minh khí. Votive offerings to the dead.

Minh lự. The unfathomable thought or care of the Buddhas and bodhisattvas, beyond the realization of men.

Minh minh. Entire obscurity, pristine darkness.

Minh phủ. The palace of darkness, Hades.

Minh phúc. The happiness of the dead.

Minh sơ. The primitive dakness (at the beginning of existence).

Minh sứ. Lictors, or messengers of Hades.

Minh thông. Mysterious, supernatural, omnipresent power.

Mộc. Kàstha (S). Wood, a tree, timber.

Mộc đầu. Block-head, a stupid person, one who breaks the commandments.

Mộc để, Mộc xoa. Moksha (S). Deliverance.

Mộc ngư. The wooden fish.

Mộc xoa đề bà. Moksadeva (S). A title of Huyền Trang. Also Giải thoát thiên.

Môn. A door; gate; a sect, school, teaching.

Môn đồ. Disciple.

Môn lữ. Disciple, fellow student.

Môn phái, môn lưu, môn diệp. Vàda (S). The followers, or development of any sect.

Môn sư. Preceptor, the monk who is recognized as teacher by any family.

Môn thần. The gate gods or guardians.

Mộng. A dream, a simili of the things of the world.

Mộng ảo. Dream and illusion, chimera, the characteristics of all phenomena.

Mộng ảo bào ảnh. Chimeric and ephemeral; dream, water bubble.

Mộng tưởng. To "dream" a thing, to think ođ in a dream, to imagine.

Mộng kiến. To see in a dream, to imagine one sees, or has seen.

Mục. Caksuh. The eye, the organ of vision; the head or chief.

Mục chi lân đà. Mucalinda, mucilinda (S). A king of dragon.

Mục khư. Mukha (S). Mouth, face, entrance.

Mục kiền liên. Xem Ma ha Mục kiền liên.

Mục kiền liên tử Đế tu. Maggaliputra-Tissa (S). Name.

Mục túc. Eye and foot; knowledge and practice; eyes in the feet.

Mười điều nguyện vô tận của Bồ tát. Dasanisthàprani-dhàna (S). Ten vows of Bodhisattva.

Mười kết sử. Dasa samyojana (S). Ten fetters.

Mỹ. Madhura (S). Fine, handsome, beautiful, admirable; sweet, pleasant.

Mỹ âm. Beautiful sound, a king of the Gandharvas (Càn thát bà), Indria's musicians.

Mỹ âm thiên nữ, Diệu âm thiên. Sarasvati (S). The Muse of India, goddess of speech and learning, hence called đại biện tài thiên nữ goddess of rhetoric; she is the female energy or wife of Brahmà, and also goddess of the river Sarasvati.

Na. Where? How? What? That.

Na bà ma li. Nvamàlikà (S). Varie-gated or mixed flowers.

Na da. Naya (S). Right method, good way. Also chính lí.

Na do tha. Navuta (S). A numeral, 100,000, or one million, or ten millions.

Na đề. Nadi (S) River, torrent.

Na đề Ca diếp. Nadi-Kasyapa (S). Name.

Na già. Naga (S). Snake, dragon, elephant.

Na la diên. Nàràyana (S). Hero of divine power. A title of Vishnu.

Na lạc ca. Naraka (S). Hell, the place of torment, the lower regions.

Na lan đà. Nàlandà (S). A famous monastery 7 miles north of Ràjagrha.

Na tiên. Nagasena (S) The instructor of the king in Milindapanha.

Na tiên tỉ khưu kinh. Milindapanha (S). The questions of King Milinda.

Na tha. Nada (S). A river.

Nại hà. The inevitable river in purgatory to be crossed by all souls.

Nam. Daksina (S), South, southern, austral

Nam diêm phù đề. Jambùdvipa (S). One of the 4 continents, that situated south of Mt Meru.

Nam mô. Namah (S), Namo (P). To submit oneself to, from to bend, bow to, make obeissance; pay homage to; an expression of submission to commsnd, complete commitment, reverence, devotion, trust for salvation.

Nam mô A Di Đà Phật. Namo Amitabhàya buddhàya (S). Homage to the Amitabha Buddha

Na mô hát la đát na đa la dạ da. Namo Ratnatrayàya (S). Homage to the Triple Jewels.

Nam mô Phật. Namo Buddhàya (S). Homage to the Buddha.

Nam thiệm bộ châu. Coi Nam diêm phù đề.

Nam tông. The southern sect of Zen. Nam đốn Bắc tiệm: southern immediate, northern gradual.

Nam tông Phật giáo. Hìnayàna (S). Small Vehicle, lesser vehicle. Also Tiểu thừa.

Nan. Difficult, hard; distress, adversity. Nan phục: hard to subdue, or submit; unconquerable. Nan nhập: hard to enter, or attain. Nan thắng: hard to overcome. Nan thắng địa. The fith of the ten bodhisattva stages. Nam hóa: difficult of conversion; difficult to educate, to reform.Nan độ: hard to cross over, to save or be saved. Nan độ hải: the ocean hard to cross, the sea of life and death. Nan tư: hard to think of, hard to realize, incredible.

Nan đà. Nanda (S). Name. Rejoicing. Also hoan hỉ.

Nan đà Bạt nan đà. Nanda-Upananda (S). Name of a Nàgaràja. Also Nan đà Long vương.

Nạn. Danger, disaster, calamity; catastrophe; misfortune; accident.

Não. Trouble, vexation, annoyance. Mua não chuốc sầu: to come to grief.

Não chúng. To annoy everybody.

Não hại. To annoy and harm.

Não hận. To hate and detest.

Não loạn. To annoy and trouble.

Nạp. Priestly garments.

Nạp chúng. Priests in an assembly.

Nạp già lê. Tăng già lê. Samghati (S). 9 to 25 patches-garment.

Nạp y. Patched garment.

Năng. Sak (S). Able to, can; capability, power.

Năng duyên. The conditioning power in contrast with the conditioned sở duyên, e.g. the power of seeing and hearing in contrast with that which is seen and heard.

Năng đại sư. The sixth patriarch.

Năng đoạn Kim cương Bát nhã Ba la mật đa kinh. Diamond sùtra.

Năng lập. A proposition in logic that can be established or postulated.

Năng nhân. An able man, i.e. Buddha as the all powerful man able to transform the world.

Năng nhân. Mighty in loving-kindness, an incorrect interpretation of Sàkyamuni Năng nhân tịnh mặc, but probably indicating his character.

Năng sở. These two terms indicate active and passive ideas, e.g. ability to transform or transformable and the object that is transformed.

Năng thí thái tử. Prince "Giver", a former incarnation of Sàkyamuni.

Năng Thiên đế. Sakra Devànàm Indra (S). King of Gods, Also Đế thích.

Năng tín. Can believe, or can be believed, contrasted with sở tín that which is believed.

Năng trì. Dhàrani (S). Magical formulas, protective spells. Also mật chú, tổng trì. Ability to maintain, e.g. to keep the precepts.

Năng y. Dependent on, that which relies on something else, e.g. vegetation on land. Sở y is that on which it relies.

Nê lí đế. Nirrta, nirrti (S). King, queen of Ràksasas. Also Niết lị để.

Ngã. Atman (S). I, my, mine; self, ego, personality, soul; the master of the body.

Ngã ái. Self-love; the love of or attachment to the ego.

Ngã ba la mật. The Ego pàramità in the four based on the Nirvàna sùtra in which the transcendental ego is tự tại, i.e. has a real and permanent nature; the four are thường permanency, lạc joy, ngã personality, tịnh purity.

Ngã chấp. Atma-gràha (S). Holding to the concept od the ego. Also nhân chấp.

Ngã đảo. The illusion of an ego, one of the four inverted or upside-down ideas.

Ngã đẳng mạn. Mànàtimàna (S). The pride of thinking oneself equal to those who surpass us.

Ngã điên đảo. The illusion that the ego is real; also the incorrect view that the Nirvàna-ego is non-ego. One of the tứ điên đảo.

Ngã đức. Power or virtue of the ego, the ego being defined as tự tại sovereign, master, free.

Ngã hữu. The illusion that the ego has real existence.

Ngã không. Illusion of the concept of the reality of the ego as being composed of elements and disintegrated when they are dissolved.

Ngã kiến. Satkàyadrsti (S). The erronous doctrine that the ego, or self composed of the five temporary skandhas is a reality and permanent. Also thân kiến.

Ngã lạc. Atmasukha (S). Happiness of oneself.

Ngã mạn. Abhimàma, àtma-mada (S). Egotism and arrogance; exalting self and depreciating others; self intoxication, pride.

Ngã ngu. Ego ignorance, holding to the illusion of the reality of the ego.

Ngã ngữ thủ. The attachment to doctrines or statements about the ego.

Ngã nhân tứ tướng. The four ejects of the ego in Diamond sùtra: (1) ngã tướng the illusion that in the five skandhas there is a real ego; (2) nhân tướng that this ego is a man, and different from beings of the other paths; (3) chúng sinh tướng that all beings have an ego born oof the five skandhas; (4) thọ giả tướng that the ego has age, i.e. a determined or fated period of existence.

Ngã pháp. Self (or the ego) and things.

Ngã pháp câu hữu tông. Vàtsìputrìyà (S). The school that regards the ego and things are real. Also Độc tử bộ.

Ngã si. Ego-infatuation, confused by the belief in the reality of the ego.

Ngã sở. Mine, personal, subjective; personal conditions, possessions, or anything related to the self. Also ngã sở hữu, ngã sở sự.

Ngã sở kiến. The incorrect view that anything is really mine, for all things are but temporal combinations.

Ngã sự. My body; myself; my affair.

Ngã tiêm mạn. Ùnamàna (S). The pride of thinking myself not much inferior to those who far surpass me. One of cửu mạn.

Ngã thắng mạn. Adhimàna (S). The pride of thinking oneself superior to equals.

Ngã thất. The ego as the abode (of all suffering).

Ngã tính. The nature of the ego.

Ngã tướng. Egoism, the concept of the ego as real; representation of self.

Ngã tưởng. The thought that the ego has reality.

Ngạ. Hungry, starved. Also ngã.

Ngạ quỉ. Preta (S). Hungry demons, ghosts.

Ngạ quỉ đạo. The way of hungry demons.

Ngạ quỉ giới. The realm, sphere of hungry demons.

Ngạ quỉ sự. Pretavàstu (S). Stories of the pretas.

Ngạ quỉ thú. The path of the hungry demons.

Nghi. Vicikitsà (S). Doubt, suspect; hesitate, be uncertain, fear, surmise.

Nghi cái. The overhanging cover of doubt.

Nghi căn. The root of doubt.

Nghi chấp. The holding to doubt.

Nghi hoặc. Doubt and delusion, doubt, uncertainty.

Nghi kết. The bondage of doubt.

Nghi kiến. Doubtfully to view, doubtful view, doubt.

Nghi sứ, Nghi sử. The messenger, tempter, or lictor, of doubt.

Nghi tâm. A dougting heart.

Nghi thành thai cung. The palace for doubters outside Amitabha's heaven, where all doubters of him are confined for 500 years until fit to enjoy his paradise.

Nghi thích. The thorn of doubt.

Nghi vấn. Vimati (S). Doubt, perplexity. Also thắc mắc.

Nghi võng. The doubful net.

Nghị lực. Virya (S). Vigour, energy, effort. Also tinh tiến.

Nghĩa. The right; proper, righteous; loyal; public spirited, public; meaning, significance.

Nghĩa biện. One of the seven powers of reasoning, or discourse, of a Bodhisattva, that on the things that are profitable to the attainment of nirvàna.

Nghĩa đà la ni. Truth dhàrani, the power of the Bodhisattva to retain all truth he hears.

Nghĩa môn. The gate of righteousness.

Nghĩa tướng. Truth, meaning; meaning and form, truth and its aspect.

Nghĩa thú. The path of truth, the right direction, or objective.

Nghĩa vô ngại. Unobstructed knowledge of the meaning, or the truth.

Nghịch. Vàma (S). To go against, contrary, adverse, reverse, rebellious, oppose, resist.

Nghịch dụ. Argument by illustration from effect to cause.

Nghịch duyên. Resisting accessory-cause

Nghịch hóa. To convert the heterodox or opponents.

Nghịch lưu. To go against the current.

Nghịch quán. The inverse method in meditation.

Nghịch tội. Xem ngũ nghịch tội.

Nghịch thuận. The adversatives, resisting and complying, opposing and according with, reverse or direct, backward or forward.

Nghiêm. Severe, stern; rigorous; rigid, strict; grave, solemn, dignified, majestic, awe-inspiring; glorious.

Nghiêm cẩn. Grave; solemn.

Nghiêm chỉnh. Decent, decorous; correct.

Nghiêm sức. Glorious adorned. Also trang nghiêm (làm đẹp).

Nghiêm tịnh. Glorious and pure, gloriously pure

Nghiệp. Karman, Karma (S). Action, work, deed; moral duty; product, result, effect.

Nghiệp ách. The constraints of karma.

Nghiệp ảnh. Karma-shadow, karma dogging one's steps like a shadow.

Nghiệp báo. Karmavipàka (S). Karma reward; the retribution of karma, good or evil.

Nghiệp cảm. The influence of karma; caused by karma.

Nghiệp căn. Root-action.

Nghiệp cấu. Karma defilement.

Nghiệp cho quả liền kiếp sau. Upapajja-vedaniya-kamma (P). Kamma ripening in the next birth.

Nghiệp cho quả ngay kiếp hiện tại. Dittha-dhamma-vedaniya-kamma (P). Kamma ripening in the life time.

Nghiệp cho quả trong một kiếp sau. Aparàpariya-vedaniya-kamma (S). Kamma ripening in a later birth.

Nghiệp chủng. Karmabìja (S). Karma-seed which springs up, in happy or in suffering rebirth.

Nghiệp chướng. Karmàvarana (S). The screen, or hindrance, of past karma, hindering the attainment of bodhi; bale due to karma.

Nghiệp duyên. Karma-cause, karma-circumstance, condition resulting from karma

Nghiệp dư. A remnant of karma after the six paths of existence.

Nghiệp đạo. The way of karma.

Nghiệp điền. The field of karma.

Nghiệp hải. The vast, deep ocean of karma.

Nghiệp hành. Deeds, actions; karma-deeds, moral action which influences future rebirth.

Nghiệp hệ. Karma-bonds; karma-fetters.

Nghiệp hỏa. The fire of evil karma.

Nghiệp hữu. Reality of karma.

Nghiệp kết. The bond of karma; karma and the bond (of passions)

Nghiệp kính. Karma-mirror.

Nghiệp khổ. Karmaic suffering.

Nghiệp lành. Punyakarma (S). Meritorious action. Also thiện nghiệp.

Nghiệp luân. The wheel of karma.

Nghiệp lực. The reach, range, compass, import ođ karma; the power of karma.

Nghiệp ma. Karma-màras. The demon who or the karma which hinders or harms goodness.

Nghiệp não. Karma distress; karma and distress.

Nghiệp nặng. Garuka-kamma (P). Important karma. Also trọng nghiệp.

Nghiệp nhân. The deed as cause; the cause of good or bad karma.

Nghiệp phong. Karma-wind.

Nghiệp phọc, phược. Karma bonds; the binding powers of karma.

Nghiệp quả. Karmaphala (S). Fruit or result of the karma.

Nghiệp quyến. The noose of karma which entangles in transmigration

Nghiệp tặc. Robber-karma.

Nghiệp thằng. Karma-cords, the bonds of karma.

Nghiệp thiên. The karma of heaven, i.e. the natural inevitable law of cause and effect.

Nghiệp thọ. Life, long or short, as determined by previous karma.

Nghiệp thông. Supernatural powers obtained from former karma.

Nghiệp thụ. That which is received as the result of former karmic conduct.

Nghiệp thức, Căn bản thức. Activity-consciousness.

Nghiệp thực. Karma as nutritive basis for succeeding existence.

Nghiệp tiền kiếp. Pùrvakarma (S). A deed done in a former existence.

Nghiệp tính. The nature of karma.

Nghiệp trần. Karma-dirt, the defilement or remains of evil karma.

Nghiệp tướng. Action, activity, the karmaic, the condition of karmaic action

Nghiệp uẩn. Karmaskandha (S). Karmical group.

Nghiệp võng. The net of karma.

Nghiệp xứ. Karmasthàna (S) A place for working, of business etc.

Nghiệp xứng. The scales of karma.

Ngõa sư. Bhàrgavà (S). Name. Also Bạt già bà.

Ngoại. Bàhya (S). Outside, external.

Ngoại chấp. External doctrines, rules or tenets non Buddhist, or heretical.

Ngoại duyên. Xem tăng thượng duyên và nhân duyên.

Ngoại đạo. Tìrthya, tìthakara (S). Outside outsiders, those of other cults. Heretic, adherent of another religion.

Ngoại điển. External rules or tenets.

Ngoại giáo. External, non-Buddhist doctrines.

Ngoại học. Study of outside, or non-Buddhist doctrines.

Ngoại hộ. External protection, or aid.

Ngoại ma. Disturbances coming from outside.

Ngoại nghi. Xem tứ oai nghi.

Ngoại pháp. Heretical doctrines.

Ngoại trần. The external objects of the six internal senses.

Ngoại tướng. External appearance or conduct; what is manifested without; externally.

Ngoại vật. Bahyubhàva (S). Outside objects; external world.

Ngoại vô vi. Unmoved by externals, none of the senses stirred.

Ngoan cố. Thambha (P). Obstinate, stubborn, recalcitrant. Also cố chấp, bướng.

Ngọc như ý. Cintàmani (S). Sacred gem, Jewel of the thought. Also như ý châu.

Ngộ. Awaken to, apprehend, perceive, become aware.

Ngộ đạo. To awaken to the truth.

Ngộ nhẫn. The patience of enlightenmant.

Ngộ nhập. To apprehend or perceive and enter into (the idea of reality).

Ngộ sát. The ksetra or land of perception or enlightenment.

Ngộ tính. Ability to be enlightened.

Ngôn. Words, speech; to speak.

Ngôn bình đẳng. Vàksamatà (S). Equality of speech.

Ngôn cú. Sentences.

Ngôn giáo. Desanàpàtha (S). Scriptural text. The teaching of Buddha as embodied in words.

Ngôn hành. Words and deeds.

Ngôn thuyết. Verbal expression.

Ngôn y. Word-dependence, i.e. that which can be expressed in words, the phenomenal, or describable.

Ngu. Monkey-witted; silly, stupid, ignorant.

Ngu đồng. Bàla (S). Ignorant, foolish (like a child). Also trẻ dại.

Ngu hoặc. Deluded by ignorance, the delusion of ignorance.

Ngu nhân. Ordinary people.

Ngu pháp. Ignorant, immature law or method.

Ngu phu. Bàla (S). Ignorant, immature, a simpleton, the unenlightened.

Ngu si. Mudha (S). Ignorant and unenlightened.

Ngu tăng. Ignorant monk.

Ngu võng. The net of ignorance.

Ngũ. Panca (S). Five.

Ngũ ác. The five sins - killing, stealing, adultery, lying, drinking intoxicants.

Ngũ ác thú. Five evil diections.

Ngũ ấm. Coi ngũ uẩn.

Ngũ ấm xí thịnh khổ. The mental and physical sufferings arising from the full-orbed activities of the five skandhas.

Ngũ bách giới. The five hundred precepts of nuns.

Ngũ bảo. The five precious things, syn all the precious things. There are several groups, e.g. - gold, silver, pearls, cowries, and rubies; or, coral, crystal, gold, silver, and cowries.

Ngũ biến hành. The five universal mental activities associated with every thought: tác ý the idea, xúc mental contact, thọ reception, tưởng conception, tư perception.

Ngũ bố úy. The five fears of beginners in the bodhisattva way: fear of 1-Bất hoạt úy, giving away all lest they should have no means of livelihood; 2-Ác danh úy, sacrifying their reputation; 3-Tử úy, sacrifying themselves through dread of dying; 4- Ác đạo úy, falling into evil; 5- Đại chúng oai đức úy, addressing an assembly, especially of men of position.

Ngũ bồ đề. The five bodhi, or stages of enlightenment: 1-Phát tâm bồ đề, resolve on supreme bodhi; 2-Phục tâm bồ đề, mind control, i.e. of the passions, and observance of the paramitas; 3-Minh tâm bồ đề, mental enlightenment, study, and increase in knowledge and in prajnàpàramità; 4-Xuất đáo bồ đề, mental expansion, freedom from the limitations of reincarnation and attainment of complete knowledse; 5-Vô thượng bồ đề, attainment of a passionless condition and of supreme perfect enlightenment

Ngũ bộ mật kinh. Pàncatantra (S). The five Tantric Books.

Ngũ cái. The five covers: tham dục desire, sân nhuế anger, thụy miên drowsiness, trạo hối excitability, nghi pháp doubt.

Ngũ cảnh. The objects of the five senses, corresponding to the sense of sắc form, thanh sound, hương smell, vị taste, and xúc touch.

Ngũ căn. Pancendriyàni (S). The five roots, i.e. the five organs ofthe senses: nhãn eyes, nhĩ ears, tỷ nose, thiệt tongue, and thân body as roots of knowing. The five spiritual organs or positive agents: tín faith, tinh tiến energy, niệm memory, định visionary meditation, tuệ wisdom.

Ngũ chính sắc, Ngũ sắc, Ngũ chính hạnh. The five proper courses to insure the bliss of the Pure Land: (1) Intone the three sùtras Vô lượng thọ kinh, Quán vô lượng thọ kinh and A di đà kinh; (2) meditate on the Pure Land; 3) worship solely Amitabha; (4) invoke his name; (5) extol and make offerings to him.

Ngũ chủng bất nam. The five kinds of pandakas, i.e. eunuchs, or impotent males.

Ngũ chủng bất nữ. The five kinds of sexually incomplete females.

Ngũ chủng bố thí. The five kinds of almsgiving, or dànas - to those from afar, to those going afar, to the sick, the hungry, and those wise in Buddhist doctrine.

Ngũ chủng cúng dường. Five objects of offering: nhang xoa chaling incense, hoa flower, nhang đốt burning incense, đồ ăn uống food and drink, đồ đèn sáng lamp or candles.

Ngũ chủng đàn pháp. The five kinds of mandala ceremonials.

Ngũ chủng định tâm. Xem ngũ định.

Ngũ chủng ngưu vị. Five kinds of food from the ox: nhũ milk, lạc cream, sinh tô butter, thục tô cooked butter, đề hồ cheese.

Ngũ chủng pháp sư. The five kinds of masters of the Law, v. Lotus sùtra, one who receives and keeps; reads; recites; expounds; and copies the sùtra

Ngũ chủng pháp giới. The Hoa nghiêm school five forms of dharmadhàtu: (1) Hữu vi pháp giới or Sự, the phenomenal realm; (2) Vô vi pháp giới or Lý, the inactive, quiescent, or noumenal realm; (3) Diệc hữu vi diệc vô vi pháp giới or Sự lý vô ngại, both, i.e. interdependant and interactive; (4) Phi hữu vi phi vô vi pháp giới, neither active nor inactive, but it is also Sự lý vô ngại, e.g. water and wave, wave being water and water wave; (5) Vô

chướng ngại pháp giới or Sự sự vô ngại, the unimpeded realm the unity of the phenomenal and noumenal, of the collective and individual.

Ngũ chủng quán đỉnh. The five abhisekani baptisms of the esoteric school - for ordaining àcàryas, teachers, or preachers of the Law; for admitting disciples; for putting an end to calamities or suffering for sins; for advancement, or success; and for controlling (evil spirits) or getting rid of difficulties.

Ngũ chủng tán loạn. The five kinds of mental aberration: 1-Tự nhiên tán loạn, the five senses themselves not functioning properly; 2-Ngoại tán loạn, external distraction, or

inability to concentrate the attention; 3-Nội tán loạn, internal distraction, or mental confusion; 4-Thô trọng tán loạn distraction caused by ideas of me and mine, personality, possession etc.; 5-Tư duy tán loạn, confusion of thought produced by hinayàna ideas.

Ngũ chủng tạng. The five stores, or the five differentiations of the one Buddha-nature: (1) Như Lai tạng, the Tathàgata-nature, which is the fundamental universal nature possessed by all the living. (2) Chính pháp tạng, the source or treasury of all right laws and virtues; (3) Pháp thân tạng, the storehouse of the dharmakàya obtained by all saints; (4) Xuất thế tạng, the eternal spiritual nature, free from earthly errors; (5) Tự tính thanh tịnh tạng, the storehouse of the pure Buddha-nature.

Ngũ chủng tăng thượng duyên, Ngũ duyên. Five excellent causes, e.g. of blessedness: keeping the commandments; sufficent food and clothing; a secluded abode; cessation of worry; good friendship.

Ngũ chủng thông. Five kinds of supernatural power: (1) Đạo thông, of bodhisattvas through their insight into truth; (2) Thần thông, of arhats through their mental concentration; (3) Y thông, supernatural or magical powers depending on drugs, charms, incantations, etc..(4) Báo thông, Nghiệp thông, reward or karma powers of transformation possessed by devas, nagas, etc (5) Yêu thông, magical powers of goblins, satyrs, etc..

Ngũ chủng tính. The five germ-natures, or root of bodhisattva development: (1) Tập chủng tính, the germ-nature of study of the void which corrects all illusions of time and space; (2) Tính chủng tính, that of ability to discriminate all the germ-natures of phenomina and transform the living; (3) Đạo chủng tính, (the middle) way germ-nature, which attains insight into Buddha-laws; (4) Thánh chủng tính, the saint germ-nature which produces holiness by destroying ignorance; (5) Đẳng giác chủng tính the bodhi-rank germ-nature which produces Buddhahood.

Ngũ chủng tỉ lượng. The five references in (Indian) logic: (1) Tướng, from appearance, e.g. fire from smoke; (2) Thể, from the corporeal, e.g. two or more things from one; (3) Nghiệp, from action, e.g. the animal from its footmark; (4) Pháp, from recognized law, old age from youth; (5) Nhân quả, đrom cause and effect, that a traveller has a destination.

Ngũ chướng. The five hindrances, or obstacles, also ngũ ngại. (I) Of women, i.e. inability to become Phạm thiên vương Brahma-kings, Đế thích Indras, Ma vương Mara-kings, Chuyển luân thánh vương Cakravarti-kings, or Phật Buddhas. II) The hindrances of: (1) Phiền não chướng, the passion nature, e.g. original sin; (2) Nghiệp chướng, of karma caused in previous lives; (3) Sinh chướng, the affairs of life; (4) Pháp chướng, no friendly or competent preceptor; (5) Sở tri chướng, partial knowledge.

Ngũ công đức môn. The five effective or meritorious gates to Amitabha's Pure Land,i.e. worship of him, praise of him, vows to him, meditation on him, willingness to suffer for universal salvation.

Ngũ cụ túc. The five complete ustensils for worship - two flower-vases, two candle sticks, and a censer.

Ngũ cúng dường. The five kinds of offerings -unguents, chaplets, incense, foods, and lamps (or candles)

Ngũ diệu. The five wonders, i.e. of purified or transcendental sight, sound, taste, smell, and touch in the Pure Land.

Ngũ dục. Pancakàmaguna (S). The five desires, arising from the objects of the five senses, things seen, heard, smelt, tasted, and touched. Also, the five desires of wealth, sex, food-and- drink, fame, and sleep. Fivefold craving.

Ngũ đại. Pancamahàbhùta (S). The five elements: earth, water, fire, wind, and space.

Ngũ đại sứ giả, Ngũ thiên sứ giả. The five dùta, i.e. great lictors, or deva messengers - birth, old age, disease, death, earthly laws and punishments.

Ngũ đao. The five swords or slayers who were sent in pursuit of a man who fled from his king; e.g. the five skandhas.

Ngũ đạo. Five ways of rebirth: thiên devas, nhân humen, ngạ quỉ hungry demons.

Ngũ đình tâm quán, Ngũ đình tứ niệm. The five meditations for setting the mind and ridding it of the five errors of desire, hate, ignorance, the self and a wayward or confused mind. The five meditations are: bất tịnh the vileness of all things, từ bi pity for all, nhân duyên causality, phân biệt right discrimination, sổ tức breathing.

Ngũ độn sử. Panca klesa (S). The five dull, unintelligent, or stupid vices or temptations: tham desire, sân anger or resentment, si stupidity or foolishness, mạn arrogance, nghi doubt.

Ngũ giới. Pancasìla (S). The five commandments, or precepts, against: (1) Sát sinh, Pránàtipàta, Killing; (2) Trộm cắp, Adattàdàna, Stealing; (3) Tà dâm, Kàmamithyàcàra, Adultery; (4) Vọng ngữ, Mrsàvàca, Lying; (5) Uống rượu, Suràmaireya, Use of intoxicants.

Ngũ giáo. The five divisions of Buddhism according to the Hoa Nghiêm school. Theo Đỗ Thuận tới Hiền Thủ: (1) tiểu thừa hìnayàna; (2) đại thừa thủy giáo the primary stage of Mahàyàna; (3) đại thừa chung giáo Mahàyàna in its final stage; (4) đại thừa đốn giáo the immediate, direct, or intuitive school; (5) đại thừa viên giáo the complete, or perfect teaching of Hoa nghiêm, combining all the rest into one-embracing vehicle.

Ngũ hà. Punjab (S). Punjab.

Ngũ hạ kết. Xem ngũ độn sử.

Ngũ hương. The incense composed of five ingredients: trầm hương, sandalwood; aloes; đinh hương, cloves; nghệ, saffron and long não, camphor.

Ngũ kiến. The five wrong views: (1) Thân kiến, satkàya-drsti, i.e. ngã kiến, ngã sở kiến, the view that there is a real self, an ego, and a mine and thine; (2) Biên kiến, antargràha, extreme views, e.g đoạn extinction or thường permanence; (3) Tà kiến, mithyà, perverse view, which, denying cause and effect, destroy the foundation of morality; (4) Kiến thủ kiến, drstiparàmarsa, stubborn perverted views, viewing inferior things as superior, or counting the worse as the better; (5) Giới cấm thủ kiến, silà-vrata-paràmarsa, rigid views in favour of rigorous ascetic prohibitions, e.g. covering oneself with ashes.

Ngũ loại thiên. The five kinds of devas: (1) Thượng giới thiên, in the upper realms of form and non form; (2) Hư không thiên, in the sky, i.e. four of the six devas of the desire-realm; (3) Địa cư thiên, on the earth, i.e. the other two of the six devas; (4) Du Hư không thiên, wandering devas of the sky, e.g. sun, moon, stars; (5) Địa hạ thiên, under-world devas, e.g. nàgas, asuras, màras, etc..

Ngũ lợi sử. Five sharp, or keen "runners' or lictors,

Ngũ luân. The five wheels, or things that turn: (1) The ngũ thể or five members, i.e. the knees, the elbows, the head; (2) The five foundations of the world: the wheel of space, the wheel of wind, the wheel of water, the wheel of diamond or earth, on these rest the nine concentric circles and eight seas; (3) The five elements, earth, water, fire, air and space.

Ngũ lực. Pancabala (S). Five powers or faculties, five mental forces: (1) tín lực, sraddhà bala, force of faith; (2) tinh tiến lực, virya bala f. of energy; (3) niệm lực, sati bala, f. of mindfulness; (4) định lực, samàdhi bala, f. of concentration of mind or meditation; (5) tuệ lực, prajnà bala, f. of wisdom,wisdom.

Ngũ minh. Pancavidyà (S). The five sciences or studies in India: (1) thanh minh sabda, grammar and composition; (2) công xảo minh silpakarmasthàna, the arts and mathematis; (3) y phương minh cikitsà, medicine; (4) nhân minh hetu, logic; (5) nội minh adhyàtma, philosophy.

Ngũ nghịch. Pancànantarya (S). Ngũ vô gián nghiệp, the five rebellious acts of deadly sins: giết cha parricide, giết mẹ matricide, giết A la hán killing an arhat, làm thân Phật chảy máu shedding the blood of a Buddha, phá hòa hợp tăng destroying the harmony of the sangha, or fraternity.

Ngũ nghiệp. The five kinds of karma: of which the groups are numerous and differ.

Ngũ ngũ bách niên. The five periods each of 500 years.

Ngũ nhãn. The five kinds of eyes or vision: (1) Nhục nhãn, human eye; (2) Thiên nhãn, deva eye; (3) Huệ nhãn, the eye of wisdom; (4) Pháp nhãn, the eye of dharma; (5) Phật nhãn, Buddha vision or omniscience.

Ngũ nhân. The five causes, i.e. (1) sinh nhân producing cause; (2) y nhân supporting cause; (3) lập nhân upholding or establishing cause; (4) trì nhân maintaining cause; (5)

dưỡng nhân nourishing or strengthening cause

Ngũ (trí) như lai, Ngũ Phật. The Five Dhyàni-Buddhas of the Vajradhàtu and Garbhadhàtu. A Shingon term for the five Buddhas in their five manifestations.

Ngũ pháp. Pancadharma (S). Five dharmas: (1) Danh, nàma, name; (2) tướng, nimitta, appearance; (3) phân biệt, vikalpa, discrimination; (4) chính trí, samyak-jnàna, right knowledge; (5) như như, tathatà, suchness.

Ngũ phần pháp thân. Panca dharmakàya (S). The five attributes of the spiritual body of the Tathàgata. i.e. giới that he is above all moral conditions; định tranquil and apart from all false ideas; tuệ wise and omniscient; giải thoát free, unlimited, unconditioned which is the state of nirvana; giải thoát tri kiến that he has perfect knowledge of his state.

Ngũ phần pháp thân hương. The five kinds of incense, or fragrance corresponding with the Panca dharmakàya.

Ngũ quả. The five fruits or effects: (1) Dị thục quả, fruit ripening divergently, e.g. pleasure and goodness are in different categories; (2) Đẳng lưu quả, fruit of the same order, e.g. goodness reborn from previous goodness; (3) Độ dụng quả, present position and function fruit, the rewards of moral merit in previous lives; (4) Tăng thượng quả, superior fruit, or position arising from previous earnest endeavour and superior capacity; (5) Ly hệ quả, fruit of freedom from all bonds.

Ngũ quán. The five meditations refered to in the Lotus 25: (1) Chân quán, on the true, idem không quán, to meditate on the reality of the void, or infinite in order to be rid of illusions in views and thoughts; (2) Thanh tịnh quán, on purity, to be rid of any remains of impurity connected with the temporal, idem giả quán; (3) Quảng đại trí tuệ quán, on the wider and greater wisdom, idem trung quán, by study of the middle way; (4) Bi quán, on pitifulness, or the pitiable condition of the living, and by the above three to meditate on their salvation; (5) Từ quán, on mercy and the extension of the first three meditations to the carrying of joy to all the living.

Ngũ sắc. The five primary colours, also called ngũ chính (or đại) sắc: thanh blue, hoàng yellow, xích red, bạch white, hắc black. Ngũ gián sắc: compound colours. The ngũ căn sắc are: tín faith white; tinh tiến zeal red; niệm memory yellow; định meditation blue; tuệ wisdom black.

Ngũ sinh. Five rebirths, i.e. five states, or conditions of a bodhisattva's rebirth: (1) Tức khổ sinh, to stay calamities; (2) Tùy loại sinh, in any class that may need him; (3) Thắng sinh, in superior condition, handsome, wealthy or noble; (4) Tăng thượng sinh, in various grades of kingship; (5) Tối hậu sinh, final rebirth before Buddhahood.

Ngũ suy tướng. The five signs of decay or approaching death, of which descriptions vary, e.g. uncontrolled discharge, flowers on the head wither, unpleasant odour, sweating armpits, uneasiness (or anxiety).

Ngũ sư. The five masters or teachers, i.e. respectively of the kinh sùtras, the luật vinaya, the luận sàstras, the vi diệu pháp abhidharma, and thiền định meditation.

Ngũ sứ giả. The five messengers of Manjusri, Văn thù sư lợi,

Ngũ sự vọng ngữ. The five things fallaciously explained by Mahàdeva, as stated in the Kathàvatthu.

Ngũ tác nghiệp căn. The five working organs: the mouth, hands, feet, sex organ, and anus.

Ngũ tà mệnh. The five improper ways of gain or livelihood for a monk: (1) Trá hiện dị tướng, changing his appearance; (2) Tự thuyết công năng, advertising his own powers and virtue; (3) Chiêm tướng cát hung, fortune telling by physiognomy, etc.; (4) Cao thanh hiện oai, hectoring and bullying; (5) Thuyết sở đắc lợi dĩ động nhân tâm, praising the generosity of another to induce the hearer to bestow presents.

Ngũ tân, Ngũ huân. The five condiments, i.e. garlic, leek, onion, shallot, and pimento. Tỏi, hành, hẹ, kiệu, nén.

Ngũ thể. Five members of the body: head, elbows, knees.

Ngũ thể đầu địa. Five members of the body touching ground.

Ngũ thời giáo. The five periods or divisions of Sakyamuni's teaching. According to Thiên Thai sect, they are: (1) Hoa nghiêm thời, the Avatamsaka or first period in three divisions each of seven days after his enlightenment, when he preached the contents of this sùtra; (2) Lộc uyển thời, the twelve years of his preaching the A hàm in the deer park; (3) Phương đẳng thời, the eight years of preaching mahàyàna-cum-hinayàna doctrines, the vaipulya period; (4) Bát nhã thời, the twenty two years of his preaching the prajnà or wisdom sùtras; (5) Pháp hoa Niết bàn thời, the eight years of his preaching the Lotus sùtra and, in a day and a night, the Nirvàna sùtra.

Ngũ thọ, thụ. The five sensations.

Ngũ (thần) thông. Pancàbhijnà (S). The five supernatural powers: (1) Thiên nhãn thông, divyacaksus, devas vision, instantaneous view of anything anywhere in the form-realm; (2) Thiên nhĩ thông, divyasrotra, deva hearing, ability to hear any sound anywhere; (3) Tha tâm thông, paracitta-jnàna, ability to know the thoughts of all other minds; (4) Túc mạng thông. Pùrvanivàsànusmrti-jnàna, knowledge of all former existences of self and others; (5) Thần túc thông, rddhi-sàksàtkriyà, power to be anywhere; magical powers.

Ngũ thú. The five gati, i.e. destinations, destinies: địa ngục hell, ngạ quỉ hungry ghosts, súc sinh animals, người human beings, trời devas.

Ngũ thừa (thặng). Five vehicles conveying to the karma reward : (1) Nhân thừa, rebirth among men conveyed by observing the five commandments; (2) Thiên thừa, among devas by the ten forms of good action; (3) Thanh văn thừa, among the sràvakas by the four noble truths; (4) Duyên giác thừa, among pratyeka-buddhas by the twelve

nidànas; (5) Bồ tát thừa, among the bodhisattvas and Buddhas by the six pàramitas.

Ngũ thức. The five parijnànas, perceptions or cognitions: (1) Nghiệp thức, initial functioning of mind under the influence of the original vô minh unenlightenment or state of ignorance; (2) Chuyển thức, the act of turning towards the apparent object for its observation; (3) Hiện thức, observation of the object as it appears; (4) Tri thức, the deductions derived from its appearance; (5) Tương tục thức, the consequent feelings of like or dislike. pleasure or pain, from which arise the delusions and incarnations.

Ngũ thực. Five kinds of spiritual food by which roots of goodness are nourished: (1) Niệm thực, correct thoughts; (2) Pháp hỉ thực, delight in the Law; (3) Thiền duyệt thực, pleasure in meditation; (4) Nguyện thực, firm resolve, or vows of self-control; (5) Giải thoát thực, deliverance from the karma of illusion.

Ngũ thượng kết. Coi Ngũ lợi sử.

Ngũ tịnh. The five "clean" products of the cow, i.e. urine, dung, milk, cream, and cheese. The five pure-dwelling heavens in the fourth dhyana heaven into which arhats are finally born.

Ngũ tính. The five different natures as grouped by the pháp tướng tông dharmalaksana sect: (1) thanh văn sràvakas; (2) duyên giác pratyeka-buddhas; (3) bồ tát bodhisattvas; (4) bất định indefinite; (5) ngoại đạo outsiders.

Ngũ tình. The feelings or passions which are stirred by the five senses.

Ngũ tỉ khưu. Pancavargìya (S). The first five of Buddha converts, also called ngũ đệ tử five disciples: A nhã Kiều trần như Ajnàta Kaundinya, Át bệ Asvajit, Bạt đề Bhadrika, Thập lực Ca diếp Dasabala Kàsyapa, Ma nam Câu lỵ Mahànàma Kulika.

Ngũ trần. The objects of the five senses which being dusty or earthly things can taint the true nature.

Ngũ trí. The five kinds of wisdom of the Chân Ngôn tông. Of the six elements earth, water, fire, air, space, and consciousness, the first five form the phenominal world, or Garbhadhàtu, the womb of all things thai tạng giới, the sixth, is the conscious, or perceptive, or wisdom world, the Vajradhàtu, kim cương giới, sometimes called the Diamond realm. The two realms are not originally apart, but one, and there is no consciousness without the other five elements. The sixth element, consciousness, vijnàna, thức, is further subdivided into five called ngũ trí, the five wisdoms: (1) Pháp giới thể tính trí, the wisdom of the embodied nature of the dharmadhàtu; (2) Đại viên cảnh trí, the great round mirror wisdom; (3) Bình đẳng tính trí, wisdom in regard to all things equally and universally; (4) Diệu quan sát trí, wisdom of profound insight, or discrimination; (5) Thành sở tác trí, the wisdom of perfecting the double work of self-welfare and the welfare of others.

Ngũ triền cái. Pancanìvaranàni (S). Fivefold obstacle (on the progress of mind): (1) Tham dục, Kàma, Sensuous desires; (2) Sân, Vyàpàda, Ill-will; (3) Thụy miên,

Styàna-middha, Sloth torpor; (4) Trạo cử, Anuddhatya, restlessness; (5) Nghi, Vicikitsà, Sceptical doubt.

Ngũ trọc, trược. Pancakasàya (S) The five periods of turbidity, impurity, or chaos, i.e. of decay: (1) Kiếp trọc, kalpa kasàya, the kalpa in decay, when it suffers deterioration and gives rise to the ensuing form; (2) Kiến trọc, drsti kàsaya, deterioration of view egoism, etc.; (3) Phiền não trọc, klesa kàsaya, the passions and delusion of desire, anger, stupidity, pride and doubt prevail; (4) Chúng sinh trọc, sattva kàsaya, human miseries increase and happiness decrease; (5) Mệnh trọc, àjìva kàsaya, human life t ime gradually diminishes.

Ngũ uẩn. Pancaskandha (S). The five skandhas, the five cumulations, substances, or aggregates, five groups of clinging i.e. the components of an intelligent being especially a human being: (1) Sắc uẩn, rùpa, the corporeal group; (2) Thụ uẩn, vedanà, the feeling group; (3) Tưởng uẩn, sanjnà, the perception group; (4) Hành uẩn, samskàra, the mental formation group; (5) Thức uẩn, vijnàna, the consciousness group.

Ngũ vị. Five favours, five tastes, i.e. sweet, sour, bitter, acid, salt.

Ngũ xứ cúng dường. The five to be constantly served: cha father, mẹ mother, ông thầy thân dạy mình teacher, ông thầy làm khuôn phép cho mình religious director, người có bệnh the sick.

Ngụy. False, counterfeit, forged. False or forged sùtras, which were produced after the Wei, Ngụy, dynasty.

Ngụy biện. Fallacy, sophism.

Ngụy ngôn. Mrsàvàca (S). Falshood, fallacy, delusion.

Ngụy quân tử. Tartuffe, sanctimonious hypocrite.

Nguyên. Origin, original.

Nguyên. Beginning, first, original, head.

Nguyên Cát thụ. The tree of the original felicity, i.e. the bodhi-tree.

Nguyên diệu. The original or fundamental marvel or mystery, i.e. the conception of nirvàna.

Nguyên nhân. Hetu (S). The original or fundamental cause which produces phenomena, e.g. karma, reincarnation.

Nguyên phẩm vô minh. Primal ignorance; the original state of avidyà, unenlightenment, or ignorance; original innocence.

Nguyên Tạng. The Yuan Tripitaka, compiled by order of Thế Tổ (Kublai), founder of the Yuan dynasty and printed from blocks.

Nguyên thủy. Prabhù (S). Beginning in the beginning, primordial. Prabhù is the title of Vishnu as a personification of the sun.

Nguyện. Pranihita, pranidhàna (S). Vow, resolve, wish; sincere promise; to vow, to wish, to pledge, to be willing, to desire.

Nguyện ba la mật. Pranidhàna pàramità (S). The vow pàramità, the eighth of the ten pàramitàs, a bodhisattva's vow to attain bodhi and save all beings to the other shore.

Nguyện chú. The original resolve in a previous existence which incites a man to build a pagoda, copy a sùtra etc,.

Nguyện độ. Salvation through trust in the vow, e.g. of Amitàbha.

Nguyện hải. The Bodhisattva's vow is deep and wide like ocean.

Nguyện hạnh. To vow and perform the discipline the vow involves.

Nguyện luân. The vow-wheel, which overcomes all opposition; also the revolving of the bodhisattva's life around his vow.

Nguyện lực. The power of the vow.

Nguyện Phật. A Buddha of the vow, who passes through the eight forms of an incarnate Buddha bát tướng.

Nguyện tác. Resolve to be, or become, e.g. nguyện tác Phật, resolve to become Buddha.

Nguyện thân. The resolve of a Buddha to be born in the Tusita heaven Đâu suất thiên for the work of saving all beings.

Nguyện thuyền. The Amitàbha's likened a boat which ferries all beings to his Pure Land.

Nguyện thực. Vow-food; to nourish the life by the vow, and thus have strength to fulfil its duties.

Nguyệt. Candra, soma (S). The moon.

Nguyệt ái tam muội. A Buddha's "moon-love samàdhi", in which he rids men of the distresses of love and hate.

Nguyệt Chi quốc. Indo-Scythians.

Nguyệt cung. The moon-palace of the Nguyệt thiên tử made of silver and crystal.

Nguyệt diện Phật. The "moon-face Buddha", whose life is only a day and a night, in contrast with the sun face Buddha whose life is 1,800 years.

Nguyệt đàn. An external altar in temples in the open, i.e. under the moon.

Nguyệt đăng tam muội. Candra-dipa-samàdhi (S). The samàdhi said to have been given to Nguyệt quang đồng tử by Buddha and taught in the Nguyệt đăng tam muội kinh.

Nguyệt đăng tam muội kinh. Samàdhiràja-sùtra (S). Sùtra of the King of Concentration. Also Tam muội vương kinh.

Nguyệt luân. The moon's disk, the moon.

Nguyệt luân quán, nguyệt luân tam muội. The moon contemplation (or samàdhi) in regard to its sixteen nights of waxing to the full, and the application of this contemplation to the development of bodhi within, especially of the sixteen kinds of bodhisattva mind of the lotus and of the human heart.

Nguyệt mi. New moon eyebrows, i.e. arched like the Buddha's.

Nguyệt quang. Candraprabha (S). Moon-light. One of the three honoured ones in the Vajradhàtu, and in Manjusrì court of the Garbhadhàtu, known as Thanh lương Kim cương.

Nguyệt thiên. Candradeva, or Somadeva (S). The ruler of the moon. Nguyệt thiên tử, the male regent of the moon named Ti Cát tường, one of the metamorphoses of Bodhisattva Mahàsthàmapràpta Đại thế Chí.

Nguyệt thứ giảng. Monthly preaching.

Nguyệt thử. The moon rat, one of the two rats, black and white, that gnaw the cord of life, i.e. night and day.

Nguyệt tinh ma ni. The pearl or jewel in the fortieth hand of the "one thousand hand" Quán Âm, towards which worship is paid in case of fevers; the hand is called Nguyệt tinh thủ.

Nguyệt Xứng. Candrakìrti (S). Name.

Ngữ. Vac, bhàsà (S). Words, discourse, conversation, speech, language; to say, speak with.

Ngữ học. Linguistics; lexicography; philology.

Ngữ lục. Quotation book.

Ngữ mật. Secret, esoteric words.

Ngữ nghiệp. The karma produced by speech.

Ngữ nguyên học. Etymology.

Người. Purusa (S). Man, male.

Người. Pudgala (S). Individual, person, self, soul. Also bổ đặc ca la, nhân, bản ngã.

Người đã diệt hết nguyên nhân của tái sinh. Jàtikkhayam (P). One who has destroyed all the chance of being reborn.

Người đã đạt được phép thần thông. Abhinnàvosita (P). One who has obtained the abhinna (supernatural knowledge).

Người đã thành tựu. Siddhàrtha (S). One who has accomplished his task.

Người đi hành hương. Punnatitthagàmi (P). Pilgrim.

Người trần tục. Grhin (S). Secular, layman. Also cư sĩ, tục nhân.

Ngưu. Go, gaus (S). Ox, bull, bullock, etc.

Ngưu bì. Ox-hide - mortal happiness injures the wisdom-life of gods and men, just as ox hide shrinks and crushed a man who is wrapped in it and placed under the hot sun.

Ngưu cẩu ngoại đạo. Go-vratika, kukkura-vratika (S). Heretics who live as oxen or dogs.

Ngưu chủ. Gavàmpati (S). Kiều phạm ba đề, the king of bull, name of a great disciple of Buddha.

Ngưu dương nhãn. Only the eyes (i.e. vision or insight) of oxen and sheep.

Ngưu đầu. The ox-head lictors in the hells.

Ngưu đầu sơn. A mountain in Kiang ning in Giang Tô which gave its name to a school, the followers of Pháp Dung, called Ngưu đầu sơn pháp or Ngưu đầu thiền.

Ngưu giới. To live as a cow, eating grass with bent head, etc., as certaain Indian heretics are said to have done, in the belief that a cow's next reincarnation would be in the heavens.

Ngưu hóa châu. Godànìya, aparagodàna (S). The western of the four continents into which every world is divided, where oxen are the principal product and medium of exchange.

Ngưu mao trần. Go-rajas (S). The amount of dust that can rest on the top of a cow's hair, i.e. seven times that on a sheep's.

Ngưu phấn. Gomaya (S). Cow dung, considered in India as clean and cleansing.

Ngưu tích. Ox tracks, i.e. the teaching of a Buddha.

Ngưu thi. Xem ngưu chủ.

Ngưu vương. The king of bull, i.e. a Buddha, or bodhisattva.

Ngưu xa. Bullock cart. Bạch ngưu xa, white bullock cart, as the one universal vehicle of salvation.

Nhạ đề tử. Xem Ni kiền đà.

Nhạc. Manòjna (S). Music.

Nhạc âm Càn thát bà vương. Manòdijnasvara (S) King of Gandharvas.

Nhạc âm thụ. Music-tree.

Nhạc thần. Music-deity.

Nhàn. Leisure; idleness; unoccupied, easy, quiet, vacant.

Nhàn cư. Aranyaka (S). To lead a life of idleness. Also nhàn tịch, ẩn cư, a lan nhã.

Nhàn xứ. Place of leisure.

Nhãn. Caksu (S). Eye. Also mắt.

Nhãn căn. Organ of sight.

Nhãn giới. The element or realm of sight.

Nhãn nhập. The eye-entrance, one of the twelve entrances, i.e. the basis of sight consciousness.

Nhãn thức. Caksuvijnàna (S). Eye-consciousness. Sight-perception, the first vijnàna, consciousness.

Nhãn thức giới. Caksuvijnàna-dhàtu (S). The element or realm of sight perception

Nhãn trí. Knowledge obtained from seeing.

Nhạo. To like, to expect, to desire.

Nhân. Mànusya; nara; purusa; pudgala (S). Man; the sentient.

Nhân bảo. The treasure of men, Buddha.

Nhân chấp. The (false) tenet of a soul, or ego, or permanent individual.

Nhân đạo. The principles of human conduct.

Nhân hùng sư tử. A Lion among men, a Buddha.

Nhân cát giá. Mànusa krtya (S). Demons shaped like men.

Nhân hữu. Human existence.

Nhân không. Men without ego.

Nhân ngã. Personality, the human soul.

Nhân pháp. Men and things; also men and the Buddha's teaching.

Nhân phi nhân. Human and non-human being.

Nhân sư. A leader, or teacher of men. The Lion of men, Buddha.

Nhân sư tử. A lion among men, a Buddha.

Nhân tiên. The immortal among men, the Buddha.

Nhân thiên. Men and devas.

Nhân thú. Sphere, realm of men.

Nhân thừa. Men-vehicle.

Nhân trung tam ác. The three most wicked among men.

Nhân trung tôn. The Honoured One among men, the Buddha.

Nhân vô ngã. Pudgalanairàtmya (S) Doctrine of non-ego.

Nhân. Kindness, benevolence, virtue.

Nhân giả. Kind Sir!

Nhân hiền kiếp. Bhadra-Kalpa (S).

Nhân tôn. Benevolent and honoured one, i.e. Buddha.

Nhân từ. Avyàpàda (S). Goodness; absence of the desire to injure. Also khoan dung.

Nhân vương. The benevolent king, Buddha.

Nhân. Hetu (S). A cause; because; a reason.

Nhân duyên. Hetupratyaya (S). Nhân is a primary cause and duyên is an environmental or secondary cause.

Nhân đà la. Indra (S). Vedic god. Also Đế thích.

Nhân đạo. The way, or principle, of causation.

Nhân địa. The causal ground, fundamental cause.

Nhân, Hạnh, Quả. Cause, action, effect.

Nhân minh. Hetuvidyà (S). The science of cause, logical reasoning, with its syllogistic method of tôn proposition, nhân the reason, dụ the exemple.

Nhân minh chính lí môn luận bản. Hetuvidyànyàya-dvàra-sàstra-mùla (S).

Nhân nghiệp. The work, or operation, of cause, or causes.

Nhân nguyên. Cause; cause and origin.

Nhân quả. Cause and effect.

Nhân tu. The practice of Buddhism as the cause of Buddhahood.

Nhân tự tướng. Svahetulaksana (S). Self cause characters.

Nhân vị. The causative position, i.e.

Nhân viên quả mãn. The cause perfect and the effect complete, i.e. the practice of Buddhism.

Nhẫn. Ksànti (S). Patience, endurance, forbearance.

Nhẫn ba la mật. Ksànti-pàramità (S). Cardinal patience. Also nhẫn độ.

Nhẫn địa. The stage of patience.

Nhẫn điều. Patiently to harmonize, i.e. the patient heart tempers and subdues anger and hatred.

Nhẫn độ. Ksànti-pramta. The place of patience or endurance, this world.

Nhẫn gia hạnh. The discipline of patience.

Nhẫn giới, cõi Ta bà. Saha (S). The universe of persons subject to transmigration, the universe of endurance.

Nhẫn nhục Ba la mật. Kshànti-paramita (S).

Nhẫn nhục địa. The stage of patience.

Nhẫn nhục y. The robe of patience, a patient heart which, like a garment, wards off all outward sin.

Nhẫn nhục khải. Patience as armour, protecting against evils.

Nhẫn nhục tiên. Ksàntyrsi (S). The rsi who patiently suffered insult.

Nhẫn pháp. The method of patience.

Nhẫn thiện. The patient and good; patient in doing good.

Nhẫn thủy. Patience in its depth and expanse compared to water.

Nhẫn trí. Patience and wisdom.

Nhẫn vị. The stage of patience.

Nhận thức nội tại. Pratyàtmàgatijnàna (S). Self perception, internal perception.

Nhập. Ayana (S). To enter, entry, entrance; come, bring or take in; at home; awaken to the truth; begin to understand; to relate the mind to reality and thus evolve knowledge.

Nhập chúng. To enter the assembly (of monks).

Nhập diệt. To die, to enter into nirvana.

Nhập diệu. To get the mastery of a science or an art.

Nhập đạo. To enter a religion; to become a monk.

Nhập định. To be plunged in meditation, to be immersed in deep thought, to enter into contemplate state.

Nhập hạ. Varsà, Varsàna (S). Retreat season of monks.

Nhập lưu. Srota-àpanna (S). Enter into the stream.

Nhập môn. To enter a school; to adhere to a doctrine; introduction to...

Nhập pháp giới. Gandavyùha (S). Entering the Dharma realm.

Nhập sơn. To enter the Church.

Nhập tâm. To take, or lay, something at heart; to learn by heart.

Nhập thánh. To be of the orthodox faith.

Nhập tháp. To inter the bones or body ođ a monk in a dagoba.

Nhập thất. To enter the master's study for examination or instruction; to enter the status of a disciple; to receive consecration.

Nhập tức xuất tức niệm. Anàpránasmrti (S), Anàpànasati (P). Mindfulness on the in and out breathing. Also quán niệm hơi thở, sổ tức quán.

Nhất. Eka (S). One, unity, monad, the same. Nhất tam muội: Ekàgrya (S). Undeflected concentration, meditation on one subject nhất hạnh tam muội.

Nhất biến. Once, one recital of Buddha's name, or of a sùtra, or a mantra.

Nhất cảnh. One region, realm, order, or category. Nhất cảnh tam đế: the three axioms in the one category; the three are không, giả, trung which exist in every universe.

Nhất chuyển ngữ. A turning word; a fateful word.

Nhất cú. A word or sentence.

Nhất chân (chơn). The whole of reality, the universe, the all. Nhất chân địa: the state of meditation on the absolute. Nhất chân pháp giới. The dharma realm of one reality. Nhất chân vô vi: the one reality, or undivided absolute, is static, not phenominal, effortless, self existing.

Nhất đại sự. The one great work of the Buddha, universal enlightenment and release; also a life, or lifetime.

Nhất đại tam thiên thế giới. A great chiliocosmos or universe of the three kinds of thousands of worlds.

Nhất đại trạch. The great house.

Nhất đại xa. The one great salvation vehicle of the Lotus sùtra.

Nhất đạo. One way, the one way; the way of deliverance from mortality.

Nhất đẳng. Equal, all equal; first class, first quality, first degree.

Nhất địa. The one ground; the same ground; the Buddha-nature of all beings.

Nhất hạ. The summer retreat of 90 days from the 16th of 4th moon to the 15th of the 7th moon.

Nhất hạnh. One act (of body, moutf or mind); holding to one course; devoted. Nhất hạnh tam muội, chân như tam muội, nhất tướng tam muội: a samàdhi for realizing that the nature of all Buddhas is the same; entire concentration of the mind on Buddha.

Nhất hóa. The teaching and influence of a Buddha during one Buddha period; also the teaching of the whole truth at once

Nhất hợp tướng. An orgamism, a cosmos, or any combined form, e.g. a man, a world.

Nhất hướng. One direction, each direction; with single mind, the mind fixed in one direction, undistracted.

Nhất không. All is empty, or of the void, non material.

Nhất lai. Sakrdàgàmin (S). Only one more return to mortality. Also tư đà hàm.

Nhất lạp. The end of the monastic year at the summer retreat; a monastic year; also called pháp lạp, pháp tuế, hạ.

Nhất môn. The one door out of mortality into Nirvàna. Nhất môn phổ môn: the one door is the all door; by entering the one door all doors of the faith are open.

Nhất niệm. A ksana, or thought; a concentration of mind; a moment, the time of a thought.

Nhất niệm bất sinh. Not a thought arising; beyond the necessity of thinking.

Nhất niệm nghiệp thành. At one thought the work completed; karma complete in one thought.

Nhất niệm tam thiên. In one thought to survey or embrace the 3,000 worlds.

Nhất niệm vạn niên. In a moment's thought to obtain a myriad years.

Nhất nhân. A cause; the cause from which the Buddha-law arises.

Nhất như. The Bhùtatathatà (S). Oneness.

Nhất như đốn chứng. Immediate experiential enlightenment by the Tathàgata truth; the immediate realization that all is bhùtatathatà.

Nhất pháp. A dharma, or law; a thing, a matter. Nhất pháp ấn: the seal or assurance of the one truth, or law. Nhất pháp cú: the one law abode. Nhất pháp giới: the bhùtatathatà considered in term of mind and as a whole; a law-realm; a spititual real; a universe.

Nhất phẩm (Kinh). Varga (S). A chapter, or a division (of the sùtra).

Nhất phần Bồ tát. A one-tenth Bodhisattva; one who keeps one-tenth of the precepts. Nhất phần ưu bà tắc: one-fifth upàsaka who observes only one of the five precepts.

Nhất Phật thế giới. A Buddha-cosmos; a world undergoing transformation by a Buddha. A Buddha domain; or a one Buddha region.

Nhất Phật thừa. Mahàyàna (S). The one-Buddha vehicle.

Nhất quang tam tôn. Three honoured ones in one light or halo.

Nhất sát. Ksetra (S). Field, plot of land. Also sát độ, sát hải, ruộng đất.

Nhất sinh. All one's life, a whole life time. Nhất sinh bổ xứ: from one enlightenment to attain to Buddhahood.

Nhất tam muội. Ekàgra, aikàgrya (S). Undeflected concentration, meditation on one subưect.

Nhất tâm. With whole mind or heart; one mind or heart; also the whole of thing; the universe as one mind, or a spiritual unity.

Nhất tâm chính niệm. One-minded right mindfulness.

Nhất tâm đỉnh lễ. With one mind I bow to....

Nhất tâm hợp chưởng. With one mind I join my palms.

Nhất tâm kính lễ. With one mind I respecfully bow to...

Nhất tâm niệm Phật. With one mind I recite the name of Buddha.

Nhất tâm qui mệnh (mạng). With one mind I take refuge in...

Nhất tâm tam hoặc. One mind with three doubts kiến tư, trần sa, vô minh.

Nhất tâm tam quán. One mind with three insights không, giả, trung.

Nhất tâm tam trí. One mind and three aspects of knowledge.

Nhất tâm xưng danh. With undivided mind to call on the name (of Buddha).

Nhất thật. The one reality. Nhất thật cảnh giới: the state or real of the one reality. Nhất thật quán: meditation on the one reality. Nhất thật tướng: the state of bhùtatathatà, above all differentiation, immutable; it implies the Buddha-nature or the immateriality and unity of all things. Nhất thật thừa: the one method of salvation. Nhất thật viên thừa: the Tathàgata's perfect vehicle. Nhất thật viên tông: the one real and perfect school. Nhất thật vô tướng: the

one reality being indivisible is apart from all sentient (or empty) form, and is therefore styled the formless.

Nhất thể tính. Samatà (S). Evenness, sameness. Also bình đẳng tính.

Nhất thiết. Sarva (S). All, the whole. Also nhất thế.

Nhất thiết chân ngôn tâm. The first Sanscrit letter "a".

Nhất thiết chúng sinh. Sarvasattva (S). All living beings.

Nhất thiết chúng sinh do như kỷ thân. Sarvabhùtàtmabhùta (S). Considering others as oneself.

Nhất thiết chủng diệu tam muội. The samàdhi, or trance, which brings every kind of merit for one's adornment.

Nhất thiết chủng thức. The 8th of eight consciousness.

Nhất thiết chủng trí. Buddha-knowledge or perfect knowledge of all things. Xem tam trí.

Nhất thiết chư Phật. All Buddhas.

Nhất thiết giai thành. All beings become Buddha, for all have the Buddha-nature.

Nhất thiết hữu. Sarvabhàva (S). All things or beings.

Nhất thiết hữu bộ. The realistic school, Sarvàstivàdah (S), asserting the reality of all phenomena.

Nhất thiết hữu tình. All sentient beings.

Nhất thiết kinh. The Tripitaka, Đại Tạng Kinh. The whole of the Buddhist Canon.

Nhất thiết nghĩa thành. Sarvàrthasiddha (S) or Siddhàrtha (S). All wishes realized, name given to Sàkyamuni at his birth.

Nhất thiết nhân trung tôn. The most honoured among men, especially Vairocana.

Nhất thiết nhất tâm thức. That all things are mind, or mental.

Nhất thiết Như lai. Sarvatathàgata (S). All Tathàgatas, all Buddhas.

Nhất thiết Như lai bảo. The talismanic pearl of all Buddhas, especially one in the Garbadhàtu mandala who holds a lotus in his left hand and the talismanic pearl in his right.

Nhất thiết Như lai chư pháp bản tính thanh tịnh Liên hoa tam muội. A lotus-samàdhi of Vairocana from which Amitàbha was born. It is a Tathàgata meditation, that the fundamental nature of all existence is pure like the lotus.

Nhất thiết Như lai kim cương thệ giới. The original oath of every Tathàgata, when as with the roar of a lion he declares that all creatures shall become as himself.

Nhất thiết Như lai nhãn sắc như minh chiếu tam ma địa. A Vairocana-samàdhi, in which the light of the Tathàgata-eye streams forth radiance. Vairocana by reason of this samàdhi is accredited with delivering the "true word" which sums up all the principles and practices of the masters.

Nhất thiết Như lai tất định ấn. The sign of the assurance of attaining Buddhahood.

Nhất thiết Như lai trí ấn. A sign of the wisdom of all Buddhas, a triangle on a lotus in the Garbadhàtu group.

Nhất thiết Như lai định. The highest of the 108 degrees of samàdhi practised by Bodhisattvas, also called Đại không Tam muội Sùnyasamàdhi. A samàdhi on the ides that all things are of the (same) Buddha-nature.

Nhất thiết pháp. Sarvadharma (S). All things; all laws, existences, or beings.

Nhất thiết pháp bất sinh. Sarvadharmànàmanutpàda (S). All things are unborn.

Nhất thiết pháp không. Sarvadharma-sùnyatà (S). The emptiness or unreality of all things.

Nhất thiết Phật tâm ấn. Trikona (S). The sign on a Buddha's breast.

Nhất thiết phóng. Sarvadà (S). One who gives his all; all bestowing.

Nhất thiết phổ môn thân. The one who completely fills all the "four realms".

Nhất thiết trí. Sarvajna (S). Buddha-wisdom, perfect knowledge, omniscience. Nhất thiết trí địa: the state or place of such wisdom. Nhất thiết trí giả: Buddha. Nhất thiết trí tuệ giả: the all- wise one, a title of Vairocana. Nhất thiết trí tâm: the Buddha's wisdom

mind. Nhất thiết trí tướng: sarvajnatà (S) omniscience, or the state or condition of such wisdom.

Nhất thiết xứ. Samanta (S). Everywhere, universal.

Nhất thiết xứ giai tâm. Cittam hi sarvam (S). All is mind.

Nhất thố mao trần. An atom of dust on a hare's down (sasorna). A measure, the 22,588,608,000th part of a yojana.

Nhất thời. Ekasmin samaye (S), Ekam samayan (P). On one occasion; thus I have heard, once etc.

Nhất thuyết bộ. Ekavyavahàrika (S). Name of a Buddhist sect. Also chấp nhất ngữ ngôn bộ, tì bà ha la.

Nhất thừa (thặng). Ekayàna (S). One Yàna, the vehicle of oneness. Nhất Phật thừa: the one Buddha-Yàna, the one-vehicle. Nhất thừa viên tông: theThiên Thai, or Lotus School of the perfect teaching. Nhất thừa gia: the one-vehicle family or sect. Nhất thừa pháp môn: the one- vehicle method as revealed in the Lotus sùtra. Nhất thừa cứu kính giáo: the one-vehicle in its final teaching. Nhất thừa Bồ đề: the one vehicle enlightenment.

Nhất tọa thực. One meal a day taken before noon and without rising from the seat.

Nhất tứ cú kệ. A four-character line of a gàthà.

Nhất tức nhất thiết, nhất thiết tức nhất. One is all and all is one.

Nhất tướng. Laksana (S). One aspect, form, or side. Ekatva (S). Unity as contrasted with diversity; monism; the one mind in all things. Nhất tướng tam muội: a state of samàdhi in which are repressed hate and love, accepting and rejecting etc, and in which the mind reaches an undivided state, being anchored in calm and quiet. Nhất tướng trí: the wisdom that all is bhùtatathatà and a unity. Nhất tướng vô tướng: oneness means noness; in ultimate unity, or the unity of the absolute.

Nhất trần. A grain of dust, an atom, a particle. Nhất trần pháp giới: the whole in an atom, a universe in a grain of dust. Nhất vi trần.

Nhất tức nhất thiết. One is all.

Nhất vị. One, or the same, flavour, kind or character.

Nhất vũ. A rain, e.g. a lesson from the Buddha, or his teaching.

Nhất xiển đề. Icchantika (S). One without desire for Buddha-enlightenment; an unbeliever; shameless, an enemy of the good; full of desires.

Nhật Liên. Nichiren (J)

Nhật Liên tông. Nichiren-shu (J)

Nhật quang. Sunlight, sunbesm.

Nhật tụng. Breviary. Daily recitation.

Nhĩ mạn sa. Mìmàmsà (S). Name of a Buddhist sect.

Nhĩ. Srotra (S), The ear

Nhĩ căn. The organ of hearing.

Nhĩ thức. Ear -consciousness. Ear perception, ear discernment

Nhị. Dvà, dvau (S). Two.

Nhị ái. The two kinds of love: (1) dục ái, ordinary human love springing from desire; (2) pháp ái, religious love.

Nhị bách ngũ thập giới. The 250 commandments, precepts, which are obligatory on monks or nuns.

Nhị báo. The dual reward: (1) y báo, the material environment on which a person depends, resulting from former karma; (2) chính báo, his direct reward.

Nhị biên. The two sides, extremes.

Nhị căn. The two "roots" or natural powers: (1) lợi căn, keen, able (in the religion); (2) độn căn, dull.

Nhị chấp. The two (erronous) tenets, or attachements: (1) ngã chấp, nhân chấp, that of the reality of the ego, permanent personality; (2) pháp chấp, that of the reality of dharma, things or phenomena.

Nhị chủng. Two kinds or classes.

Nhị chủng chủng tử. Two kinds of seed: (1) bản hữu chủng tử, the seed, or latent undivided (moral) force immanent in the highest of the 8 consciousness (2) tân huân chủng tử, the newly influenced, or active seed when acted upon by the sven other consciousness, thus becoming productive.

Nhị chủng cúng dường. The two forms of service, or offering: (1) tài cúng dường, offerings of goods; (2) pháp cúng dường, offerings of Buddha-truth.

Nhị chủng Phật cảnh. The two Buddha-domains: (1) chứng cảnh, his domain or state of absolute enlightenment; (2) hóa cảnh, the domain that he is transforming.

Nhị chủng quán đỉnh. Two forms of esoteric baptism.

Nhị chủng thí. Two kinds of charity: (1) tài thí, goods; (2) pháp thí, the saving truth.

Nhị chủng xá lợi. Two kinds of relics.

Nhị chướng. The two hindrances.

Nhị đáp. Two kinds of reply, one by words, the other by signs.

Nhị đế. Two forms of statement: (1) tục đế, common or ordinary statement; (2) chân đế, correct dogma or averment of the enlightened.

Nhị hoặc. The two aspects of illusion: (1) kiến hoặc, perplexities or illusions and temptations arise from false views or theories; (2) tư hoặc, ditto from thoughts arising from contact with the world, or by habit.

Nhị kiến. Two wrong views.

Nhị khổ. Two kinds of sufferings: within, e.g. sickness, sorrow; from without, e.g. calamities.

Nhị không. The two voids, unrealities, or immaterialities.

Nhị không quán. Two kinds of meditation on the void, or unreality.

Nhị lợi. The dual benefits, or profits: benefiting or developing oneself and others. Tự lợi và lợi tha.

Nhị môn. Two doors, entrances, schools etc.

Nhị ngã kiến. The two erronous views of individualism: (1) nhân ngã kiến, the erronous view that there is an independant human personality; (2) pháp ngã kiến, the erronous view that anything exists with an independant nature.

Nhị nghĩa. The two meanings or teachings, partial and complete.

Nhị nghiêm. The dual adornment, that of trí tuệ wisdom and that of phúc đức good deeds.

Nhị nghiệp. Two classes of karma:(a) (1) dẫn nghiệp, leads to the, i.e. the award as to the species into which one is to be born, e.g. men, gods etc. (2) mãn nghiệp, the fulfilment in detail. (b) (1) thiện nghiệp, good karma; (2) ác nghiệp, bad karma.

Nhị ngộ. The two awakenings: (1) đốn, immediate; (2) tiệm, gradual.

Nhị nguyên. Dvaya (S). Duality.

Nhị nhẫn. The two patiences or endurances: (1) chúng sinh nhẫn, patience forwards all under all circumstances; (2) vô sinh pháp nhẫn, calm rest, as a Bodhisattva, in the assurance of no rebirth.

Nhị nhập. The two ways of entering the truth. Lý nhập: by conviction intellectually. Hành nhập: by practice.

Nhị phiền não. Klesadvaya (S). Two kinds of affliction.

Nhị quả. Xem nhất lai, tư đà hàm.

Nhị tâm. The two minds: (1) chân tâm, the original, simple, pure, natural mind of all creatures, the Buddha-mind; (2) vọng tâm, the illusion mind. Also định tâm the meditative mind and tán tâm the scattered, inattentive mind.

Nhị thập bát tổ. The twenty eight Buddhist patriarchs.

Nhị thập ngũ hữu. The twenty five forms of existence or birth.

Nhị thập ngũ điều. The monk's twenty-five-patch garment.

Nhị thập tụng luận. Vimsatikàkàrikà (S). Treatise of the twenty verses.

Nhị thừa (thặng). Dviyàna (S). The two vehicles conveying to the final goal.

Nhị túc. A man's two legs, compared to phúc, goodness and trí, wisdom.

Nhị túc tôn. The honoured one among men.

Nhị vô ngã. Dvayanairàtmya (S). Two kinds of emptiness (person and things).

Nhiễm. To dye, tinge, infect, contaminate, pollute; lust.

Nhiễm ái. Polluting desire.

Nhiễm duyên. Nidàna or link of pollution.

Nhiễm giới. The sphere of pollution.

Nhiễm ô. Soiled, defiled, polluted.

Nhiễm pháp. Polluting things.

Nhiễm tâm. A mind contaminated (with desire, or sexual passion)

Nhiễm tập. Contaminated by bad customs, or habits.

Nhiễm tịnh. Impurity and purity.

Nhiên đăng Phật. Dipankara (S). Dipankara Buddha, the first of the 24 Former Buddhas.

Nhiếp. To collect, gather together, combine, include; lay hold of; assist, act for or with; control, direct, attend to.

Nhiếp đại thừa luận. Mahàyàna-samparigraha-sastra (S).

Nhiếp tâm. To collect the mind, concentrate the attention.

Nhiếp thụ. To gather, gather up, receive.

Nhục. Màmsa (S). Flesh.

Nhục đăng. To cremate oneself alive as a lamp for Buddha.

Nhục đoàn tâm. Hrdaya (S). The physical heart.

Nhục kế. Usnisa (S). A protuberance on the skull of the Buddha.

Nhục nhãn. Màmsacaksus (S). Eye of flesh, physical eye.

Nhục thân bồ tát. One who becomes a Bodhisattva in the physical body.

Nhục thực. Màmsa-bhaksana (S). Meat-eating.

Nhuế. Anger.

Nhuyễn. Soft, yielding.

Nhuyễn ngữ. Soft or gentle words adapted to the feelings of men.

Như. Tathà (S). So, thus, in such manner, like, as. Như ảo: as an illusion, or illusory. Như hóa: as if transformed. Như vân: like a cloud. Như điện: like lightning. Như mộng: like a dream. Như bào: like a bubble. Như huyễn: illusory, magical.

Như ảo. Màyopama (S). Illusory, magical. Also như huyễn.

Như ảo tam muội. Màyopamasamàdhi (S). Meditation on the unreality of all things.

Như lai. Tathàgata (S). A tittle of Buddha.

Như lai địa. The state or condition of a Tathàgata.

Như lai sứ. Tathàgata-dùta (S). A Tahàgata apostle sent to do his work.

Như lai tại triền. The Tathàgata in bonds, i.e. limited and subject to the delusions and sufferings of life. Như lai xuất triền: unlimited and free from them.

Như lai tạng. Tathàgata-garbha (S). The Tathàgata womb or store.

Như lai tạng tâm. Tathàgata-garbha-hrdaya (S). Heart of Tathàgata.

Như lai tạng tánh. The natures of all the livings are the nature of Tathàgata

Như lai thân. Tathàgata-kàya (S). Body of Tathàgata.

Như lai thất, y, tọa. The abode of the Tathàgata.

Như lai thiền. Tathàgata's meditation.

Như lai thừa. Tathāgata-yàna (S). Tathàgata-vehicle, or means of salvation.

Như lai thường trú. The Tathàgata is eternal, always abiding.

Như lai tính. Buddhatà (S). The nature of Tathàgata. Buddhahood.

Như như. Tathatà (S). Absolute. Suchness. The real truth of things. Also thật tính.

Như pháp. According to the Law, according to rule.

Như thảo phú địa luật. Tinavatthàraka (S). One of the seven Adhikaranasamathas.

Như thật, chính thật. Yathàbhùta (S). Real, evident, in reality, in truth. Conformed with the truth.

Như thật ấn. Yathàtathya-mudrà (S). The seal of suchness.

Như thật xứ kiến. Yathàbhùtàvasthàna-darsana (S). The view of all things in their true nature.

Như thị. Evam (S). Thus, so; so it is; so let it be; such and such.

Như thị ngã văn. Thus have I heard, i.e. from the Buddha.

Như ý. At will, according to desire.

Như ý châu. Cintàmani (S). Sacred gem. Jewel of the thought, the talisman pearl capable of responding to every wish.

Như ý luân Quán âm. Cintàmanicakra-Bodhisattva (S)

Như ý thông. Rddhisàksàkriyà (S). Supernatural power. Also thần túc thông.

Như ý túc. Rddipàda (S). Roads to powers, to success. Xem tứ như ý túc.

Ni. To stop; a nun; near.

Ni chúng. Assembly of nuns.

Ni cô. A nun.

Ni di lưu đà. Nirodha (S). Cessation, extinction. Also diệt, chấm dứt.

Ni đà na. Nidàna (S). A band, bond, link, primary cause. Xem Thập nhị nhân duyên.

Ni đại sư. An abbess.

Ni đàn. The nun's altar; a convent or nunnery.

Ni giới. The rules for nun, numbering 341, to which seven more were added making 348, commonly called ngũ bách giới, 500 rules.

Ni kiền đà. Nirgrantha (S). Freed from all ties, a naked mendicant.

Ni kiền tử, Nhạ đệ tử. Xem Ni kiền đà.

Ni kiền độ. Bhiksunì-skandhaka (S). Chapter of the moral rules of nuns.

Ni liên thiền. Nairanjanà (S). The Nilajan river that flows past Gàya. Also Ni liên hà, Liên hà.

Ni sư đàn. Nisidana (S). A thing to sit or lie on, a mat. Also tọa cụ.

Ni tát kì ba dật đề. Naihsargika-pràyascittika (S). The 30th of 250 rules of bhiksus. Also Xả đọa.

Ni tự. A nunnery, or convent.

Niệm. Smrti (S), Sati (P). Recollection, memory; to think on, reflect; repeat, intone; a thought; a moment. Mindfulness. Wakefulness of mind.

Niệm căn. Smrtìndriya (S). The root or organ of memory, one of the five indriya, ngũ căn.

Niệm châu. To tell beads.

Niệm định. Correct memory and correct samàdhi.

Niệm giác chi. Holding in memory continually, one of the Sapta bodhyanga, thất giác chi.

Niệm kinh. To repeat the sùtras, or other books; to intone them. Dvedhàvitakka-sutta (P) Song tâm kinh, Niệm kinh.

Niệm lậu. The leakages, or stream of delusive memory.

Niệm lực. Smrtibala (S). One of the five bala or powers, that of memory. Also one of the seven bodhyanga thất bồ đề phần. Force of the mindfulness.

Niệm niệm. Ksana of a ksana (S). A ksana, sát na, is the ninetieth part of the duration of a thought; an instant; thought after thought. Perpetual and simultaneous transformations of thought.

Niệm niệm tương tục. Unbroken continuity; continuing instant in unbroken thought or meditation on a subject; also unceasing invocation of a Buddha's name.

Niệm niệm vô thường. Instant after instant, no permanence, i.e. the impermanence of all phenomena; unceasing change.

Niệm ngôn. (As) the mind remembers, (so) the mouth speaks; also the words of memory.

Niệm pháp. Dharmànusmrti (S). Contemplation on the Dharma.

Niệm Phật. To repeat the name of a Buddha, audibly or unaudibly.

Niệm Phật giả. One who repeats the name of a Buddha, especially of Amitàbha.

Niệm Phật môn, tông. The sect which repeats only the name of Amitàbha-Buddha.

Niệm Phật tam muội. The samàdhi in which the individual whole-heartedly thinks of the appearance of the Buddha, or of the Dharmakàya, or repeats the Buddha-name.

Niệm Phật vãng sinh. The one who enters the Niệm Phật Tam muội, or merely repeats the name of Amitàbha, however how evil his life may have been, will acquire the merits of Amitàbha and be received in the Pure Land.

Niệm thân. Kàyagatàsnrti (S). Mindfulness with regard to the body.

Niệm thân kinh. Kàyagatàsmrti-sùtra (S).

Niệm thiên. One of the six devalokas, that of recollection and desire.

Niệm trì. To apprehend and hold in memory.

Niệm trước. Through perverted memory to cling to illusion.

Niệm tụng. To recite, repeat, intone, e.g. the name of a Buddha; to recite a dhàranì, or spell.

Niệm xứ. Smrtyupasthàna (S). The presence in the mind of all memories, or the region which is contemplated by memory. Tứ niệm xứ, four foundations of mindfulness.

Niết bàn. Nirvàna (S), Nibbana (P). Blown out, gone out, put out, extinguished,"liberated from existence", "dead, deceased, defunct". Liberation, eternal bliss; absolute extinction or annihilation; complete extinction of individual existence.

Niết bàn ấn. The seal, or teaching of nivàna, one of the three proofs that a sùtra was uttered by the Buddha, i.e. its teaching of impermanence, non-ego, nirvàna; also the witness within to the attainment of nirvàna.

Niết bàn bát vị. The eight rasa, i.e. flavours, or characteristics of nirvàna: thường trụ permanence, tịch diệt peace, bất lão no growing old, bất tử no death, thanh tịnh purity, hư thông transcendence, bất động unperturbedness, khoái lạc joy.

Niết bàn châu. Nirvàna-island, i.e. in the stream of mortality, from which stream the Buddha saves men with his eight-oar boat of truth bát chính đạo.

Niết bàn cung. The nirvàna palace of the saints.

Niết bàn đường. The nirvàna-hall, or dying-place of a monk in a monastery.

Niết bàn giới. Nirvàna-dhàtu (S). The realm of nirvàna, or bliss, where all virtues are stored and whence all good cones, one of the tam vô vi pháp.

Niết bàn hội. The Nirvàna assembly, 2nd moon, 15th day on the anniversary of Buddha's death.

Niết bàn kinh. Nirvàna-sùtra (S). There are two versions, one the Hìnayàna, the other the Mahàyàna.

Niết bàn lạc. Nirvàna-joy, or bliss.

Niết bàn môn. The gate or door into nirvàna; also the northern gate of a cemetery.

Niết bàn Phật. The nirvàna-form of Buddha; also Niết bàn tượng, the "sleeping Buddha", i.e. the Buddha entering nirvàna.

Niết bàn phong. The nirvàna-wind which wafts the believer into bodhi.

Niết bàn phọc (phược). The fetter of nirvàna, i.e. the desire for it, which hinders entry upon the Bodhisattva's life of saving others.

Niết bàn sắc. Nirvàna-colour, i.e. black, representing the north.

Niết bàn thành. The nirvàna-city, the abode of the saints.

Niết bàn tông. The school based on the Đại Bát Niết Bàn Kinh, Mahàparinirvàna-sùtra. This school became merged in the Thiên Thai sect.

Niết bàn tướng. The 8th sign of the Buddha, his entry into nirvàna, i.e. his death, after delivering "in one day and night" the Đại bát Niết bàn kinh, Mahàparinirvàna-sùtra.

Niết lị để. Nirrta (S). King of Ràksasas. Also Nê lí để.

Noãn. Warm.

Noãn pháp. The first of the tứ gia hạnh vị, the stage in which dialectic processes are left behind and the mind dwells only on the four noble truths and the sixteen disciplines.

Noãn sinh. Andaja (S). Oviparous birth.

Nói dối. Mrsàvàca (S). To lie; falshood. Also vọng ngữ.

Nói rồ dại. Samphappalàpa (P). Nonsense speech. Also nói nhảm nhí.

Nói thâm độc. Pisunavàca (P). Malicious speech. Also nói ác.

Nói thô lỗ. Parusavàca (S). Rough speech. Also nói cộc cằn.

Nội. Within, inner.

Nội bí. The inner mystic mind of the Bodhisattva, though externally he may appear to be a sràvaka.

Nội chúng. The inner company, i.e. the monks in contrast with ngoại tục the laity.

Nội chủng. The seed contained in the eighth consciousness, i.e. àlaya-vijnàna,the basis of all phenomena.

Nội chử. Cooked food in a monastic bedroom becoming thereby one of the "unclean" foods.

Nội chứng. The witness or realization within; one's own assurance of the truth.

Nội chướng. Internal, or mental hindrances, or obstacles.

Nội diệt. Extinction of affliction in the mind.

Nội duyên. The condition of perception arising from the five senses; also immediate, conditional, or environment causes, in contrast with the more remote.

Nội đạo trường. A place for Buddhist worship in the palace.

Nội điển. Buddhist scripture; cf. ngoại điển non-Buddhist scripture. There are also divisions of internal and external in Buddhist scripture.

Nội giới. The realm of mind, as contrasted with ngoại giới, that of the body; also the realm of cognition as contrasted with externals, e.g. the five elements.

Nội giáo. Buddhism.

Nội huân. Inner censing; primal ignorance, or unenlightenment; perfuming, censing. or acting upon original intelligence causes the common uncontrolled mind to resent the miseries of mortality and to seek nirvàna.

Nội học. The inner learning, i.e. Buddhism.

Nội khất. The bhiksu monk who seeks control from within himself, i.e, by mental processes, as compared with the ngoại khất the one ăho aims at control by physical discipline, e.g. fasting etc.

Nội không. Empty within, i.e. no soul or self within.

Nội minh. Adhyàtma vidyà (S). A treatise on the inner meaning (of Buddhism), one of the ngũ minh.

Nội ngã. The antaràtman or ego within, one's own soul or self, in contrast with bahiràtman ngoại ngã, an external soul, or personal, divine ruler.

Nội ngoại. Internal and external; subjective and objective.

Nội ngoại đạo. Within and without the religion; Buddhists and non-Buddhists; also heretics within the religion.

Nội ngoại không. Internal organ and external object are both unreal, or not material.

Nội phàm. The inner or higher ranks of ordinary disciples, as contrasted with the ngoại phàm lower grades; those who are on the road to liberation;

Nội pháp. Buddhism, as contrasted with other religions.

Nội tâm. The mind or heart within.

Nội tâm đại liên hoa. The red lotus used in the Đại nhật kinh as its emblem.

Nội tâm mạn đà la. The central heart mandala of the Đại nhật kinh, or the central throne in the diamond-realm lotus to which it refers.

Nội thai. The inner garbadhàtu, i.e. the eight objects in the eight leaves in the central group of the mandala.

Nội thức. Internal perception, idem tâm thức.

Nội trần. The inner, or sixth trần guna associated with mind, in contrast with the other five gunas, qualities or attributes of the visible, audible, etc,

Nội túc thực. Food that has been kept overnight in a monastic bedroom and is therefore one of the "unclean" food.

Nội viện. The inner court - of the Tusita heaven, where Maitreya dwells and preaches; also thiện pháp đường.

Nội vô vi. Inner quiescence, of the six diệu môn.

Nội y. Antaravàsaka (S). One of the three regulation garments of a monk, the inner garment.

Nơi nương tựa. Sarana (S). Protection, refuge.

Nữ. Women, female, girl, maid.

Nữ căn. Yoni (S). The female sex-organ.

Nữ cư sĩ. Upàsaki (S) Lay woman who devotes herself to Buddhism; lay adherent.

Nữ đức. A woman of virtue, i.e. a nun or bhiksuni.

Nữ giới. The fair, female sex; woman's world.

Nữ hạnh. Feminine virtues; feminine behaviour.

Nữ huấn. Woman's education.

Nữ nhân. Woman, described in the Nirvàna sùtra, Niết bàn kinh 9 as "the abode of all evil".

Nữ nhân lục dục. The six feminine attractions; eight are given, but the sixth and eighth are considered to be included in the others: colour, looks, style, carriage, talk, voice, refinement, and appearance.

Nữ nhân vãng sinh nguyện. The thirty-fifth vow of Amitàbha that he will refuse to enter into his final joy until every woman who calls on his name rejoyces in enlightenment and who, hating her woman's body, has ceased to be reborn as a woman.

Nữ sắc. Female beauty; venery, lust.

Nữ tăng. A nun, or tỳ khưu ni bhiksunì, which is abbreviated to ni.

Nữ tặc. Woman the robber, as the cause of sexual passion, stealing away the riches of religion.

Nữ thiên. Devi (S). Female devas in the desire-realm. In and above the Brahmalokas sắc giới they do not exist.

Nữ tỏa. Woman as chain, or lock, the binding power of sex.

Nữ tử xuất định. The story of a woman named Ly Ý who was so deeply in samàdhi before the Buddha that Manjusri could not arouse her; she could only be aroused by a bodhisattva who has sloughed off the skandhas and attained enlightenment.

Nữ tướng. Feminine appearance.

Nước. Jala (S). Water. Also thủy.

Nước thơm. Arghya (S). Fragrant liquid. Also át già.

Oai, uy. Prabhàva (S). Awe-inspiring majesty; stateliness, augustness; noble bearing, martial bearing, imposing exterior; also oai lực, thần lực.

Oai Âm Vương. Bhisma-garjita-ghosa-svara-ràja (S). The king with the awe-inspiring voice, the name of countless Buddhas successively appearing during the Ly suy kiếp; cf. Lotus sùtra. Tác oai tác quái, to misuse one's authority; to oppress, down tread people.

Oai danh. Authority and fame.

Oai đức. Of respect-inspiring virtue; dignified. Authority and virtue.

Oai linh. Awfulness.

Oai nghi. Respect-inspiring deportment; dignity, i.e. in walking, standing, sitting, lying.

Oai nộ. Awe-inspiring; wrathful majesty. Oai nộ vương, the wrathful Mahàraja guardians of Buddhism.

Oai thần. The awe-inspiring gods, or spirits.

Oán. Resentment, grievance, hatred.

Oán gia. An enemy.

Oán kết. The knot of hatred.

Oán linh. An avenging spirit or ghost.

Oán tắng hội khổ. To have to meet the hateful.

Oán tặc. The robber hatred, hurtful to life and goods.

Oán thân. Hate and affection.

Ô ba đà da. Upadhyaya (S). Most venerable.

Ô ba đề. Upadhi (S). Substratum of rebirth, of being. Ô ba đề Niết bàn, Upadhi-nirvàna; also Hữu khổ Niết bàn.

Ô ba giá lộ. Upacàru (S). Name of a cakravartiràja. Also Tiểu Bễ,

Ô ba sách ca. Upàsaka (S) Lay-man. Also cận sự nam, ưu bà tắc.

Ô ba tam bát na. Upasampanna (S). Obtained, received. Also cận viên.

Ô ba ti ca. Upâsika (S) Lay-woman. Also cận sự nữ, ưu bà di.

Ô bô sa tha. Upavasatha (S). Fasting day. Also Trai nhật.

Ô lam ba na. Ullambana (S) Xem Vu lan bồn.

Ô ma. Unmada (S). A demon or god of craziness or intoxication.

Ô nhiễm. Klesa (S). Impurity, passion, depravity. Also phiền não, bất tịnh.

Ô ma lặc gia. Black faced devil

Ô sô sa ma. Ucchusma (S). Name of a vidyàràja. Also Bất tịnh khiết vương, Uế tích vương.

Pali ngữ. Pàlibhàsà, Pàli (S,P). Pali language.

Pha lê. Crystal

Phá. To break, disrupt, destroy, cause schism; solve, disprove, refute, negate.

Phá chấp. To refute (false) tenets.

Phá chính. That which denies the truth, e.g. heresy.

Phá chính mệnh. An incorrect or wrong form of livelihood.

Phá địa ngục. To break open the gates of hell, by chants and incantations, fo the release of a departed spirit.

Phá giới. To break a commandment; (of monk) to give up the frock.

Phá hạ. To neglect the summer retreat.

Phá hòa hợp tăng. Sanghabheda (S). To disrupt the harmony of the community of monks, to cause schism, e.g. by heretical opinions.

Phá hoại. To destroy. Phá hoại thiện Destroyer of good, a name for Màra.

Phá hữu. To refute the belief in the reality of things; to break the power of transmigration as does the Buddha.

Phá lập. Refuting and establishing; by refuting to prove, or to establish, i.e.in refuting the particular to prove the universal, and vice versa.

Phá ma. To overcome the màra, exorcise demons.

Phá môn. To withdraw from a school; to renegade from one's school; leave a sect.

Phá ngu. To dispel the darkness of ignorance.

Phá ngục. To break, smash, open a prison.

Phá nhan vi tiếu. To break into a smile, the mark of Kàsyapa's enlightenment, when Buddha announced on Vulture Peak that he had a teaching which was propagated from mind to mind, a speech taken as authoritative by the Intuitional School.

Phá pháp. To break the (Buddha-) law, e.g. by adoption of heresy.

Phá tăng. To disrupt a monk's meditation, or preaching.

Phá tà hiển chính. To break, or disprove the false and make manifest the right.

Phá trai. To break the monastic rule of the regulation food.

Phá tướng tông. The sects established by Vĩnh Minh, Tịnh Ảnh, Tuệ Viễn which held the unreality of all things.

Phả la đọa. Bharadvâja (S). Xem lợi căn.

Phàm. Prthagjana (S) Earthly, wordly; common, vulgar, profane, ordinary. Người phàm: mortal being; uninitiated person. Người phàm mắt tục: the vulgar narrow mindedness. Ăn phàm nói tục: to be vulgar of manner and speech

Phàm chủng: Common seed, ordinary people.

Phàm ngu. Common, ignorant, or unconverted men.

Phàm nhân. Prthagjana (S). Common wordling, ordinary man.

Phàm phu. Common people. Everyman, the wordly man, the sinner.

Phàm phước. The ordinary blessedness of devas and men.

Phàm sư. Ordinary, or wordly teachers, unenlightened by Buddhist truth.

Phàm tánh.The common underlying nature of all men.

Phàm tăng. The ordinary practising monk as contrasted with the holy monk.

Phàm Thánh. Sinners and saints. Phàm thánh nhất như, phàm thánh bất nhị: sinners and saints are of the same fundamental nature. Phàm thánh đồng cư độ: this world where sinners and saints dwell together.

Phàm thân. The common mortal body, the ordinary individual.

Phàm thức. Ordinary knowledge, wordly knowledge.

Phạm. To offend against, to break (as a law)

Phạm giới. To offend against or break the moral or ceremonial laws.

Phạm tội. To commit or perpetrate a crime.

Phạm thượng. To offend against one's superior; to wound a superior's feelings

Phạm trọng. To break the weightier laws.

Phạm (Phạn). Brahman (S). Sacred learning, the religious life, the Supreme Being regarded as impersonal, the Absolute, the priestly or sacerdotal class. Noble, pure.

Phạm âm. Bràhmaghosa (S) Brahma voice, clear, melodious, pure, deep, far-reaching, one of the thirty two marks of Buddha.

Phạm bản. Sùtras in the Indian language.

Phạm chí. Bramàcàrin (S). Studying sacred learning; practising continence or chastety. A Buddhist ascetic with his will set on purity.

Phạm chúng. Monks, so called because of their religious practices.

Phạm chúng thiên. Brahma-pàrisajja (S). Belonging to the retinue of Brahmà; the first Brahmaloka; the first region of the first dhyàna heaven of form.

Phạm cung. The realm of Brahmà; the first dhyàna heaven of the realm of form.

Phạm đàn. Brahmadanda (S). Xem mặc tâm.

Phạm điển. Buddhist sùtras, or books. Veda texts.

Phạm đức. The power, or bliss of Brahmà.

Phạm ma. Brahmà, brahman (S). Phạm ma ni Brahma-mani, pure pearl, or the magic pearl of Brahmà.

Phạm Ma. Brahmà and Màra, the former lord of the realm of form, the latter of desire or passion.

Phạm hạnh. Brahmacarya (S) Pure living, noble action. Ascetic. religious life.

Phạm hoàng. The Indian Emperor, Buddha.

Phạm học. The study of Buddhism; the study of Brahmanism.

Phạm luân. The brahma-wheel, the wheel of the law, or pure preaching of the Buddha

Phạm (Phạn) ngữ. Brahma language, Sanskrit, the Sanskrit alphabet; "the language of India"; supposed to come from Brahmà.

Phạm nữ. A noble woman, a woman of high character.

Phạm phục. The ksàya or monk's robe; the garment of celibacy.

Phạm sát. Brahmaksetra (S). A name for Buddhist monastery, i.e. a place of purity.

Phạm tăng. A monk from India. Also a monk who maintains his purity.

Phạm tâm. The noble or pure mind.

Phạm thanh. The voice of Buddha.

Phạm thân. The pure spiritual body, or dharmakàya of the Buddha; also pháp thân.

Phạm thất. A dwelling where celibate discipline is pracised, a monastery, temple.

Phạm (ma) thiên. Brahma-deva (S) The Brahmà, the Creator, the ruler of this world.

Phạm thiên vương. Brahmà (S). Xem Phạm thiên.

Phạm thế giới. The Brahmaloka or the realm of form.

Phạm thừa. The Brahmayàna, i.e. the noblest of the vehicles, that of the Bodhisattva.

Phạm tự. Samskrtan (S). Brahma letters; sanskrit. Also Phạm thư the clasical Aryan language of India, systematized by scholars, in contradiction to Pràkit, representing the language as ordinarily spoken.

Phạm tướng. Brahmadhvaja (S). One of the sons of Mahàbhijnà, his Buddha domain is south- west of our universe.

Phạm uyển. A monastery or any place where celibate discipline is practised.

Phạm võng. Brahmajàla. The net of Brahmà.

Phạm Võng Kinh. Brahmajàla-sùtra (S) The infinitude of worlds being as the eyes or holes in Indriya's net, which is all-embracing, like the Buddha's teaching. Phạm Võng giới phẩm, a name for the above or the next Phạm Võng giới bản the latter part of the above sùtra.

Phạm vũ. A sacred house, i.e a Buddhist pagoda, monastery or templr.

Phạm vương. The father of all living beings; the first person of the Brahminical Trimùrti, Brahmà, Vishnu and Siva, recognized by Buddhism as devas but as inferior to a Buddha, or enlightened man.

Phan. Banner

Phan duyên. Alambana (S). Foundation, support.

Phạn ngữ. Sanskrit language

Pháp. Dharma (S) - Dhamma (P). Law, truth, religion, thing, anything Buddhist.

Pháp ái. Dharma-love, religious love.

Pháp âm. Dharmaghosa (S). Dharma-voice; the sound of Truth, or of preaching.

Pháp ân. Buddha-grace.

Pháp ấn. Mùdrâ (S). The seal of Buddha-truth.

Pháp bảo. Dharma-ratna (S). (1) Dharma-treasure; (2) The personal articles of a monk or nun - robe, almsbowl etc.

Pháp bảo đàn kinh. The sùtra of the Platform, of the Sixth Patriarch.

Pháp bản. Bhùtatathatà (S). The root or essence of all things.

Pháp bình đẳng. Dharmasamatà (S). The sameness ođ truth as taught by all Buddhas.

Pháp chấp. Holding to things as realities.

Pháp châu. The barque of Buddha-truth.

Pháp chỉ. The Buddha's commandement.

Pháp Chính. Xem Đàm vô đức.

Pháp chủ. Samgharàja (S). Dharma-lord, Buddha. Chief of the Buddhist clergy in a country.

Pháp chúng. The Buddhist monkhood; an assembly of monks or nuns.

Pháp cổ. The drum of the Law.

Pháp công. Signior of the Law, a courtesy title of any monk.

Pháp cú kinh. Dharmapada (S), Dhammapada (P). Stanzas of the Dharma.

Pháp cú kinh luận. Dharmapadarthakathà (S). The commentary of Dharmapada.

Pháp cú thí dụ kinh. Dharmapadàvadana-sùtra (S).

Pháp cúng dường. Dharmapùjà. Serving the Dharma. Offerings of or to the Dharma.

Pháp Cứu tôn giả. Dharmatata (S). Name. Also Đạt ma đa la.

Pháp danh. Buddhist name.

Pháp diệt. The extinction of the Law. or Buddhism.

Pháp duyên. Dharma-cause.

Pháp duyệt. Joy from hearing and meditating on the Law.

Pháp dược. The medicine of the Law.

Pháp đà la ni. Dharma-dhàrani (S). One of the four kinds of dharani.

Pháp đàn. The pulpit, the ceremony platform.

Pháp đăng. The lamp of dharma.

Pháp đế. Dharma emperor, i.e. the Buddha.

Pháp điện. The temple, or hall, of the Law.

Pháp điện. The lightning of the Truth.

Pháp điển. The scriptures of Buddhism.

Pháp định. One of the twelve names for the Dharma-nature, implying that it is the basis of all phenomena. Inherent dharma.

Pháp đồ. Disciple.

Pháp độ. Rules, or disciplines and methods.

Pháp đồng xá. A communal religious abode, i.e. a monastery or convent where religion and food are provided for spiritual and temporal needs.

Pháp giới. Dharmadhàtu (S). Dharma-element,-factor, or -realm.

Pháp giới duy tâm. The universe is mind only.

Pháp giới duyên khởi. The Dharmadhàtu as the environment cause of all phenomena.

Pháp giới quán. Meditation on the Dharmadhàtu.

Pháp giới tánh. Nature of the Dharmadhàtu.

Pháp giới thật tướng. Dharmadhàtu-reality

Pháp giới vô biên trí. The unlimited knowledge of a Buddha in regard to all beings and things in his realm.

Pháp giới vô ngại trí. The unimpedes knowledge of a Buddha in regard to all beings and things in his realm.

Pháp giáo. The religion of Buddha.

Pháp hạ. Dharma-summers, the years or age of a monk.

Pháp hải. Dharma-sea, the all embracing law of the Buddha.

Pháp hỉ. Dharmànanda (S). Joy in the Law, the joy of learning or tasting dharma.

Pháp hiệu. The name received by a monk on ordination; also his/her posthumous title.

Pháp Hoa (Kinh). Saddharma-pundarika-sutra (S), Hokkyô (J). Lotus sutr

Pháp Hoa tam muội. Saddharma-pundarika-samàdhi (S).The samàdhi which sees into the three dogmas of unreality không, dependent realiity giả and transcendence trung.

Pháp Hoa tông. Lotus sect.

Pháp hóa. Transformation by Buddha-truth; teaching in or by it. Buddhist education.

Pháp hội. An assembly for worship or preaching.

Pháp hữu. The false view that things or the elements of which they are made of are real.

Pháp kiếm. The sword of Buddha-truth, able to cut off the functioning of illusion.

Pháp kiến. Maintaining one tenet and and considering others wrong; narrow-minded, bigoted.

Pháp kiều. The bridge of Buddha-truth.

Pháp kính. The Dharma-mirror.

Pháp khí. Implements used in worship; a vessel of the Law.

Pháp không. Dharmasùnyatà (S). The emptiness or unreality of things.

Pháp lạc. Religious joy.

Pháp lạp. Vassagga (P). The end of the monk's year after the summer retreat; a Buddhist year; the number of summer or discipline years. Seniority of a monk. Also giới lạp.

Pháp linh. Dharma-bell; the pleasing sound of intoning the sùtras.

Pháp loa. Dharmasankhasabda (S). Conch of the Law.

Pháp lôi. The thunder of dharma.

Pháp lợi. The blessings, or benefits, of Buddhism.

Pháp luân. Dharmacakra (S), the Wheel of the Law. Chuyển pháp luân: to set in motion the Wheel of the Law.

Pháp luân vương. King of the Wheel of the law, Buddha.

Pháp luật. Laws or rules (of the Order)

Pháp lữ. A companion of the Dharma, a disciple.

Pháp lực. Dharmabala (S). The power of Buddha-truth to do away with calamity and subdue evil.

Pháp mệnh. The wisdom-life of the Dharmakàya (Pháp thân tuệ mệnh). The age or lifetime of amonk.

Pháp minh. Dharmaprabhàsa (S). Brightness of the Law.

Pháp Minh. Dharmayasas (S). Name. Also Đàm ma da xá.

Pháp môn. Dharmaparyàya (S) Gates of the Dharma, courses of the Law, doctrine, method, sect.

Pháp ngã. A thing per se. The false notion of anything being a thing in itself, individual, independent.

Pháp ngữ. Dharma-words, religious discourses.

Pháp nha. The sprout or bud of Buddhism.

Pháp nhãn. Dharma-caksu (S). Dharma-eye able to penetrate all things.

Pháp nhãn tịnh. Dharmacaksu-visuddha (S). Purity of the eye of Dharma.

Pháp nhẫn. Patience attained through dharma, to the overcoming ođ illusion; also ability to bear patiently external hardships.

Pháp nhập. Dharma-Ayatna (S) The sense-data of direct mental perception.

Pháp nhũ. The milk of the dharma which nourishes the spiritual nature.

Pháp nhĩ, pháp nhiên. According to rule, naturally.

Pháp ni. A nun.

Pháp niệm xứ. The position of insight into the truth that nothing has reality in itself.

Pháp phi pháp. Dharmàdharma (S). Real and unreal; thing and nothing; being and non being etc.

Pháp phục. Dharma garment, the robe.

Pháp phược. Xem pháp chấp.

Pháp quang định. Samàdhi of the light of Truth, that of the bodhisattva in the first stage.

Pháp số. The categories of Buddhism such as three realms, five skandhas, four noble truths, six spheres, etc.

Pháp sơn. Buddha-truth mountain.

Pháp sư. Dharmabhànaka (S). A Buddhist teacher, master of the Law; five kinds are given: a custodian (of the sùtras), reader, intoner, expounder and copier.

Pháp sự. Religious affairs, eg assemblies and services; discipline and ritual.

Pháp tài. The riches of the Law, or the Law as wealth.

Pháp tạng. Dharma-store, the treasury of Buddha's teaching, Buddhist library.

Pháp Tạng. Dharmàkara (S). Name. Also Đàm ma ca.

Pháp Tạng bộ. Dharmaguptaka (S). Name of a Buddhist sect. Also Đàm vô đức bộ.

Pháp tính. Dharmatà (S). Dharma-nature.

Pháp tính hải. The ocean of dharma-nature.

Pháp tính tông. Dharma-nature sect.

Pháp tính thân. Dharmakaya (S)

Pháp tứ y. The four trusts of dharma: trust in the Law not in men; trust in sùtras containing ultimate truth; trust in truth not in words; trust in wisdom growing out of

eternal truth and not in illusory knowledge.

Pháp tử. Child of the Dharma.

Pháp tự tại. A bodhisattva's complete dialectical freedom and power, so that he can expound all things unimpeded.

Pháp tướng. The aspects or characteristics of things - all things are of nomad nature but differ in form.

Pháp tướng tông. Dharma-laksana sect (S), Hossô-shu (J), Fa-hsiang (C)

Pháp thành. Dharma as a citadel against the false; the secure nirvana abode; the sùtras as the guardians od truth.

Pháp thành tựu. Siddhi (S). Ceremony successful.

Pháp thân. Dharmakaya (S), Hosshimbutsu (J). Embodiment of Dharma, body of the Law, Cosmic body of the Buddha; the ultimate reality, the essence of all things.

Pháp thể. Embodiment of the Law, or of all things.

Pháp thí. Dharma-desanà (S). The almsgiving of the Dharma-truth.

Pháp thụ. The dharma-tree which bears nirvàna-fruit.

Pháp thủy. Buddha-truth likened to water able to wash away the stain of illusion.

Pháp thuyền. The barque of Buddha-truth.

Pháp thực. Dharmàhàra (S). Truth as food. The food of the Truth.

Pháp thượng bộ. Dharmottariya (S). Name oF sect.

Pháp tỉ lượng. Inferring one thing from another, as from birth deducing death.

Pháp tính. Dharmatà (S). Nature of Dharma.

Pháp tính Phật. Dharmatà-Buddha (S).

Pháp trai nhật. Days of abstinence.

Pháp trí. Dharma-jnàna (S). Knowledge of the Dharma.

Pháp trường. Any place set aside for religious practices, or purposes. Dharma-preaching ground.

Pháp trần. A mental object.

Pháp trí. Dharma-wisdom, the understanding of the law, or of things.

Pháp trụ. Dharma-abode, ie. the omnipresent bhùtatathatà in all things.

Pháp uyển. The garden of Dharma, Buddhism.

Pháp vân. Dharmamegha (S). Buddhism as a fertilizing cloud.

Pháp vân địa. The tenth Bodhisattva-stage.

Pháp vị. (1) Dharma-state, the bhùtatathatà. (2) The grade or position of a monk.

Pháp vị. The taste or flavour of the dharma.

Pháp vô ngã. Dharmanairàtmya (S). Doctrine on the non-substantiality of things

Pháp vô ngã trí. Knowledge of non-substantiality of the Dharma.

Pháp vô ngại trí. Knowledge on the unimpediment of the Dharma.

Pháp vũ. The rain of Buddha-truth.

Pháp vương. Dharmaràja (S). King of the Law, Buddha.

Pháp vương tử. Kumàra (S). Son of the Dharma-king, a Bodhisattva.

Pháp xứ. Dharmàyatana (S). Mental objects.

Pháp y. Dharma garment, the robe.

Pháp yếu. The essentials of the Truth.

Phát. To shoot forth, send, issue; start, initiate; expound, prosper.

Phát bồ đề tâm. To open the bodhi-mind.

Phát giới. To issue to, or bestow the commandments on a disciple.

Phát lộ (lồ). To reveal, manifest, confess.

Phát nguyện. To take a vow; to take one's vow; to vow, resolve.

Phát quang. To send forth light, radiate.

Phát tâm. Mental initiation or initiative, resolve, make up the mind to; to start out for Bodhi, or perfect enlightenment; to show kindness of heart, give alms.

Phát ý. To resolve on, have a mind to.

Phạt chiết la. Vajra (S), Thunder. Diamond.

Phẩm. Varga (S). Chapter, section (of a book)

Phân biệt. Vibhàga, vikalpa (S). To distinguish, to discriminate, to discern, to differentiate, to reason.

Phân biệt Du già luận. Vibhàga-yogà-sàstra.

Phân biệt duyên. Vikalpapratyaya (S). Conditions of discrimination.

Phân biệt giới kinh. Dhàtuvibhanga-sutta (P)

Phân biệt khởi. Delusions arising from reasoning and teaching.

Phân biệt kinh. Sùtravibhanga (S).

Phân biệt Thánh đế kinh. Saccavibhangacitta-sutta (P). Also Đế phân biệt tâm kinh.

Phân biệt thuyết bộ. Vibhàjyavàda (S). Name of a sect.

Phân biệt thức. The discriminating perception.

Phân biệt trí. Viveka (S). Differentiating knowledge.

Phân đà lị. Pundarika (S). Lotus flower.

Phân tướng môn. The doctrine which differentiates the three vehicles from the one vehicle.

Phân thân. Parturition; a Buddha's power to reproduce himself ad infinitum and anywhere.

Phân vệ. Pindàpata (S). Food given as alms.

Phấn tảo. Sweepings, garbage.

Phấn tảo y. The monk's garment of cast-off rags.

Phẫn. Krodha (S). Anger.

Phẫn kết. The bond of anger.

Phẫn nộ. Anger, angry, fierce, over-awing; a term for the Phẫn nộ Minh vương the fierce mahàràja as opponents of evil and guardians of Buddhism.

Phẫn nộ câu. A form of Quán âm with a hook.

Phát bà đề. Purva-Videha (S). Đông thắng thần châu.

Phật. Buddha (S). Buddha, the founder of Buddhism. Thờ Phật ăn oản: keep the shop and thy shop will keep thee. Đi với Phật mặc áo cà sa, đi với ma mặc áo giấy: who keeps company with a wolf will learn to howl. Thờ Phật: to worship the Buddha. Lễ Phật: to pay one's respect to the Buddha. Phỉ báng Phật: to speak sacrilegiously of the Buddha. Phật khẩu xà tâm: Buddhist tongue and viperish heart.

Phật Âm. Buddhaghosa (S). Name.

Phật ấn. Buddha-seal, the sign of assurance.

Phật bản hạnh tập kinh. Mahàvastu (S).

Phật bảo. Buddha-ratna (S) Buddha-jewel.

Phật cảnh. The (spiritual) region of Buddha. The Buddha's abode.

Phật chủng. The seed of Buddhahood.

Phật chủng tính. Buddhasamva (P). Those of the Buddha-clan, Buddhist.

Phật cúng. An offering to Buddha.

Phật cụ. Articles used on an altar in worship of Buddha.

Phật diệt. The Buddha's physical passing, Buddha's parinirvana.

Phật đà. Buddha (S)

Phật Đà Tăng ha. Buddhasimha (S). Name. Also Sư tử giác.

Phật đài. The Buddha's altar.

Phật đàn. Buddha-dàna (S). Buddha-giving contrasted with Màra giving.

Phật đản. Vesak (S), Vesàkha (P). The Buddha's birthday.

Phật đạo. The way of Buddha, leading to Buddhahood. Buddhism.

Phật đệ tử. Disciple of Buddha, Buddhist.

Phật địa. Buddha-bhùmi (S). The Buddha-stage.

Phật điền. Buddha-field.

Phật độ. Buddha-ksetra (S) The land or realm of a Buddha.

Phật đức. Buddha-virtue.

Phật đường. The Buddha hall.

Phật gia. The school or family of Buddhism.

Phật già da. Bodh Gàya (S).

Phật giới. The moral commandements of the Buddha; the laws of reality observed by all Buddhas; Buddhist rules.

Phật giới. The Buddha realm, the state of Buddhahood.

Phật giáo. Buddhàgama (S). Buddha's teaching; Buddhism.

Phật giáo hội. Buddhist congregation.

Phật hải. Buddha's ocean, the realm of Buddha boundless as the sea.

Phật hoan hỉ nhật. The Buddhist joy-day.

Phật học. Buddhist studies.

Phật hộ. Buddhapàlita (S). Name

Phật hội. Buddhist association.

Phật hống. Buddha's nàda, or roar, Buddha's preaching compared to a lion's roar, i.e. authoritative.

Phật kiến. The correct views, or doctrines, of the Buddha.

Phật kinh. Buddhist canonical literature.

Phật ký. Buddha's prediction, his foretelling of the future of his disciples

Phật lạp nhật. The Buddhist last day of the old year, i.e. of the summer retreat.

Phật mẫu. Buddhamàtr (S), Butsomo (J). 1- The mother of the Buddha, Mahà-Màyà; 2-His aunt who was his foster-mother. 3-The Dharma or Law which produces him.

4-The prajnà- pàramità, mother or begetter ođ all Buddhas

Phật mẫu chân tam muội. The samàdhi, meditation or trance by means of which the Buddhas, past, present, and future, become incarnate.

Phật môn. Buddha-gate, the religion of Buddha.

Phật ngũ tính. The five surnames of Buddha before he became enlightened: Gautama, a branch of Sàkya; Iksvàku, one of Buddha's ancestor; Sùryavamsa, of the sun race; Sàka; Sàkya.

Phật ngữ. The words or sayings of Buddha

Phật nguyện. The vow of Buddha to save all beeings.

Phật nguyệt. The Buddha-moon, Buddha being mirrored in the human heart like the moon in pure water.

Phật nhãn. The eye of Buddha, the enlightened one who sees all and is omniscient.

Phật nhân. Buddha-cause.

Phật nhật. The Buddha-sun; the day of Buddha.

Phật pháp. Buddha-Dharma (S). The Law or body of doctrine attributed to the Buddha; the Buddha's teachings; the Buddha's power.

Phật pháp tạng. Buddha thesaurus, the sùtras of the Buddha's preaching.

Phật, Pháp, Tăng. The three Jewels: the Buddha, the Buddha Law or the Dharma, and the Buddhist Monastic Order or the Sangha.

Phật quả. Buddha-phala (S). The Buddha-fruit, the state of Buddhahood.

Phật quang. Buddharansi (S) The light of Buddha, spiritual enlightenment; aura, halo, glory.

Phật quốc. Buddhaksetra (S). The country of the Buddha's birth, India. A country being transformed by a Buddha.

Phật sát. Buddha-ksetra (S). Buddha realm, land, country.

Phật sở hành tán kinh. Buddhacarita (S) Poem which recounted the life and work of the Buddha.

Phật sứ. Như Lai sứ. A messenger of the Tathàgata.

Phật sự. Buddha's affairs, the work of transforming all beings;

Phật tâm. The mind of Buddha, the spiritually enlightened heart; charity, love; the human faculty of enlightenment.

Phật tâm ấn. The seal of the Buddha heart, or mind.

Phật tâm tông. Chan Buddhism or Zen.

Phật thân. Buddhakàya (S). The body of the Buddha.

Phật thế. Buddha-age; especially the age when Buddha was on earth.

Phật thế tôn. Buddha, the world honoured.

Phật thiên. Buddha as Heaven; Buddha and the devas.

Phật thọ. Buddha's life, or age.

Phật thụ. Bodhidruma (S). The Bodhi-tree under which Sàkyamuni obtained enlightenment.

Phật thừa. The Buddha-vehicle.

Phật tích. Buddha relics; any trace of Buddha, e.g. the imprint of his foot in stone before he entered nirvàna.

Phật tính. Buddhatà (S). The Buddha-nature

Phật tính giới. The moral law which arises out of the Buddha-nature in all beings.

Phật tông. Buddhism; principles of the Buddha Law.

Phật tổ. The Buddha and other founders cults; Buddhist patriarchs.

Phật tri kiến. The penetrative power of Buddha's wisdom.

Phật trí. Anuttara-samyak-sambodhi (S). Buddha-wisdom.

Phật tuệ. Buddha-wisdom.

Phật tử. Son of Buddha, a bodhisattva; a believer in Buddhism; Buddhist.

Phật tự. Buddhist temple, pagoda.

Phật tự thuyết kinh. Udàna (S). Sùtra Buddha said without any invitation.

Phật tượng. Buddha's image; Buddha's statute.

Phật vô ngại tuệ. Unhindered, infinite Buddha-wisdom.

Phật vị. The state of Buddhahood.

Phật xá. A Buddhist temple.

Phật xá lợi. Buddha's sarira, relics left after Buddha's cremation.

Phệ đà. Vedas (S). Brahmanic canon. Also Vệ đà.

Phệ thế sử ca. Vaisesika CS). A non-buddhist sect. Also Thắng luận, Đa nguyên thực tại luận.

Phệ xá (chủng). Vaisya (S). A cast.

Phệ xá ly. Vaisali (S).

Phi. Not; un-; without, apart from; wrong.

Phi an lập. The unestablished, or undetermined; that which is beyond terminology.

Phi an lập chân như: the zbhùtatathatà, the absolute as it exist in itself.

Phi Bồ tát. Not Bodhisattvas, those who have not inclined their heart to Màhayàna.

Phi diệt. The Buddha's "extinction" or death, not considered as real.

Phi dụ. An imaginary and not factual metaphore, one of the eight forms of comparison bát dụ.

Phi đạo. Wrong way, heterodox views, or doctrines.

Phi hắc phi bạch nghiệp. Neither black nor white karma, karma which does not affect metempsychosis either for evil or good; negative or indifferent karma.

Phi học giả. Those who do not learn Buddha-truth.

Phi hữu. Abhàva (S). Non existent, not real.

Phi hữu phi không. Neither existing nor empty; neither material nor immaterial; the characterization of the bhùtatathatà (in the Duy thức luận), i.e. the ontological reality underlying all phenomena. In the light of this, though the phenomenal has no reality in itself phi hữu, the noumenal is not void phi không.

Phi hữu tưởng phi vô tưởng thiên. Naisvasamjnànasamjnàyatana (S) The heaven or place where there is neither thinking nor not thinking; it is beyond thinking; the fourth of tứ không thiên, four immaterial heavens, known also as the hữu đỉnh thiên.

Phi khí. A vessel unfit for Buddha or Buddhism, e.g. a woman body, which is unclean.

Phi nghiệp. Death by accident said not to be determined by previous karma.

Phi không. Asunyatà (S). Emptilessness

Phi nhân. Not-men, not of the human race, i.e. devas, nagas, raksas etc.

Phi pháp. Adharma (S). Misconduct, false doctrine.

Phi phi tưởng thiên. The heaven where there is neither thinking nor not-thinking.

Phi sắc. Aruùpa (S). Non-form, formless, immaterial.

Phi sắc phi tâm. Neither matter nor mind; neither phenomenal nor noumenal.

Phi sinh phi diệt. The doctrine that the Buddha was not really born and did not really die, for he is eternal.

Phi sở đoạn. Not to be cut off, i.e. active or passive nirvàna (discipline); one of the tam sở đoạn.

Phi sở phan duyên. Niràlambana (S)

Phi tam phi nhất. Neither three nor one; a Thiên Thai phrase, that the không giả trung, or noumenon, phenomenon, and madhya or mean, are three aspect of absolute truth,

but are not merely three nor merely one

Phi tâm. Apart from mind, without mind, beyond mentation.

Phi tâm phi Phật. Apart from mind there is no Buddha.

Phi thiên. Not devas. i.e. asuras a tu la.

Phi thời. Untimely; not the proper or regulation time (for meals).

Phi thời thực. To eat out of hours, i.e. after noon.

Phi thường. Xem vô thường.

Phi tình. Non-sentient objects such as grass, wood, earth, stone.

Phi trạch diệt. Apratisamkhyànirodha (S). The extinction due to lack of a productive caus.

Phi tưởng phi phi tưởng. Beyond the condition of thinking or not-thinking, of active consciousness or unconsciousness.

Phi tưởng phi phi tưởng xứ định. Degree of meditation of this name leads to rebirth in the immaterial (arùpa) heavens. Phi tưởng thiên bát khổ. Eight forms of distress in this heaven, age, disease and death.

Phiền. Trouble, annoyance, perplexity.

Phiền não. Klesa (S). Distress, worry, trouble, affliction.

Phiền não băng. The ice of moral affliction.

Phiền não bệnh. The disease of moral affliction.

Phiền não chướng. Klesavarana (S). The barrier of temptation, passion, or defilement. Hindrance of impurity. Hindrance on spiritual progress.

Phiền não đạo. The way of temptation, or passion, in producing bad karma.

Phiền não độc. The impurity, or defiling nature of the passions.

Phiền não hà. The river of moral affliction.

Phiền não hải. The ocean of moral affliction.

Phiền não lâm. The forest of moral affliction.

Phiền não ma. The màra of the passions who troubles mind and body.

Phiền não nê. The soil or mud of moral affliction.

Phiền não ngại. The obstruction of temptation, or defilement, to entrance into nirvàna peace by perturbing the mind.

Phiền não nghiệp khổ. The suffering arising out of the working of the passions, which produce good or evil karma.

Phiền não nhân. Cause of the affiction.

Phiền não tặc. Temptation, or passion, as a thief injuring the spiritual nature.

Phiền não tập. The habit or influence of the passions after they have been cut off.

Phiền não trận. The army of temptations, tempters, or allurements.

Phiền não trọc (trược). Stain.

Phiền não tức bồ đề. The passions, or moral afflictions, are bodhi.

Phong. Vàyu (S). Wind, air; rumour, repute; custom; temper, lust.

Phong đại. Vàyo-dhàtu (P). Wind or air as one of the four elements.

Phong đao. The wind knife, i.e. the approach of death and its agonies.

Phong luân. The wheel, or circle, of wind below the circle of water and metal on which the earth rests

Phong tai. The calamity of destruction by wind.

Phong tam muội. A samàdhi in which the whole body is conceived of as scattered

Phong trung đăng. "As a lamp in the wind", such is the evanescence of the world and men.

Phóng. To let go, release, send out; put, place.

Phóng dật. Loose, unrestrained.

Phóng đăng. Lighting strings of lantern on the fifteenth of the first moon.

Phóng quang tam muội. A samàdhi in which all kinds and colours oflight are emitted.

Phóng quang thụy. The auspicious ray emitted from between the eyebrows of the Buddha before pronouncing the Lotus sùtra.

Phóng sinh. To release living creatures as a work of merit.

Phổ. Visva (S). Universal, all; pervasive, ubiquitous.

Phổ đà. Potala (S)

Phổ đẳng. Everywhere alike, universal equality, all equally.

Phổ độ. Universally to ferry across. Phổ độ chúng sinh: to deliver, or save, all beings.

Phổ Hiền. Samantabhadra (S), Fouguen (J)

Phổ hiện. Universal manifestation, especially the manifestation of a Buddha or Bodhisattva in any shape at will.

Phổ hóa. Universal change, or transformation.

Phổ minh. Samantaprabhàsa (S). Pervading light.

Phổ môn. Samanta mukuha (S). Universal door, the opening into all things, or universality; the universe in anything; the unlimited doors open to a Buddha, or Bodhisattva, and the forms in which he can reveal himself. Phổ môn thị hiện.

Phổ nhãn. Universal eye.

Phổ pháp. Samantadharma (S). Universal dharmas, or things; all things.

Phổ quang. Universal light, to shine everywhere.

Phổ quang tam muội. Universal light samàdhi.

Phổ thuyết. Universal preaching.

Phổ tri. Omniscience. Phổ tri giả: the Omniscient, i.e. Buddha.

Phú lan na Ca diếp. Pùrana Kàsyapa (S).

Phú lâu na. Pùrna (S).

Phú na xa. Punyanyasa (S).

Phù chú. Amulets, charms, spells, incantations.

Phù. Floating, drifting, unsettled.

Phù đồ. Stùpa (S) Pagoda, shrine. Also Buddha.

Phù nang. A floating bag, a swimming float, a lifebuoy.

Phù tưởng. Passing thoughts, unreal fancies.

Phù trần. Floating dust.

Phù trần căn. Indriya (S). The organs of sensation, eye, ear etc. in contrast with the function or faculty of sensation thắng nghĩa căn.

Phù vân. A drifting cloud, e.g. this life, the body etc.

Phụ tùy. Parivàra (S). Appendix of Vinaya.

Phúc. Punya (S). Blessing, happiness, felicity, good fortune, chance. Có phúc, fortunate, blessed. Làm phúc, to do good, to engage in good works. Con hơn cha là nhà có phúc, blessed is the father whose son outshines him. Cầu phúc, to pray for good chance, for divine blessings.

Phúc ấm. The beneficent influence of one's ancestors'virtues.

Phúc báo. A blessed reward, e.g. to be reborn as a man or a deva.

Phúc cái. The cover, or canopy, of blessing.

Phúc địa. Blessed land; a lucky grave spot; elysium.

Phúc điền. The field of blessedness, i.e. any sphere of kindnes, charity, or virtue; there are categories of 2,3,4, and 8, e.g. that of study and that of charity; parents, teachers etc; the field of poverty as a monk etc,.

Phúc điền y. The garment of the field of blessing, the monk's robe.

Phúc đình. A court, or hall of blessedness, a monastery.

Phúc đức. Blessed virtues, all good deeds; the blessing arising from good deeds. Good fortune and virtue.

Phúc đức môn. The gates of blessedness and virtue, the first five of the six paramitas.

Phúc đức tư lương. The nutriment of blessedness, i.e. deeds of charity.

Phúc đức thân. The Buddhakàya, or body ođ Buddha, in the enjoyment of the highest samàdhi bliss.

Phúc đức trang nghiêm. The adornment of blessedness and virtue, i.e. of good deeds.

Phúc hạnh. The life or conduct which results in blessing, e.g, being reborn as a man or a deva.

Phúc khánh. Blessedness and felicity, blessed felicity; to congratulate on good fortune.

Phúc lộc. Happiness and wealth. Phúc lộc thọ. happiness, wealth and longevity.

Phúc lợi. Happiness and benefit.

Phúc nghiệp. The karma of blessedness, a happy karma.

Phúc nhân. That which causes or gives rise to blessing.i.e. all good deeds.

Phúc quả. The reward of blessedness.

Phúc quán. Blessedness and insight, similar to phúc tuệ, phúc trí.

Phúc sinh. Born of or to happiness.

Phúc sinh thiên. Punyaprasavàs (S). The tenth brahmaloka, the first region of the fourth dhyàna.

Phúc trí. Xem phúc quán.

Phúc túc. The feet of blessedness one consisting the first five pàramitàs, the other being the sixth pàramità, i.e. wisdom; happiness replete.

Phúc tuệ (Phước huệ). Blessedness and wisdom, the two virtues which adorn.

Phúc tướng pháp thân. The Buddha-dharmakàya as blessedness, in contrast with it as wisdom.

Phúc tường. Propicious, auspicious. Triệu phúc tường, good omen.

Phúng tụng. Gàthà (S)

Phược (Phọc). Bandha (S). Tie, attachment, bind, bond; another name for klesa-afflictions, the passions, etc.

Phướn. Dhvaja, Patàkà, Ketu (S). Flag, banner. Also tràng phan, cờ, phan.

Phương. Square; place; correct; a means, plan, prescription; then, now, just.

Phương đẳng. Vaipulya (S). Phương is interpreted as referring to the doctrine, đẳng as equal or universal, i.e. everywhere equally. Xem phương quảng.

Phương đẳng tam muội. One of Thiên Thai's methods of inducing samàdhi, partly by walking, partly by sitting, based on Đại phương đẳng đà la ni kinh.

Phương đẳng thời. The third of the five periods of Thiên Thai ngũ thời giáo.

Phương điển. A term covering the whole Mahàyàna-sutràs, idem phương đẳng kinh điển.

Phương khẩu thực. Opportunism in obtaining a living, i.e. a monk who makes a living by fawning or by bullying, one of the tứ tà mệnh four illicit ways of livelihood.

Phương ngoại. Out of the world; the life of a monk.

Phương phục. A monk's robe.

Phương quảng. Vaipulya (S). Expansion, enlargement, broad, spacious. Phương is intp. by phương chính correct in doctrine and quảng by quảng bác broad or wide; broad school, wider teaching, in contrast with the narrow school or Hìnayàna. Mahàyàna-sùtras.

Phương quảng đạo nhân. Heretical followers of Mahàyàna, who hold a false doctrine of Không the Void, teaching it as total non-existence, or nihilism.

Phương quảng đại trang nghiêm kinh. Lalitàvistara-sùtra (S).

Phương tiện. Upàya (S). A mode of approach, an expedient, stratagem, device; phương is interpreted as phương pháp method, mode, plan and tiện as tiện dụng convenient for use. Way, means.

Phương tiện ba la mật. Upàya-pàramità (S) The seventh pàramità.

Phương tiện giả môn. Expedient gates or ways of using the seeming for the real.

Phương tiện hiện Niết bàn. Though the Buddha is eternal, he showed himself as temporarily extinct, as necesseray to arouse a longing for Buddha.

Phương tiện hữu dư độ. One of the Thiên Thai tứ độ four lands, which is temporary, as its occupants still have remains to be purged away.

Phương tiện môn. The gates of upàya. i.e. convenient or expedient gates leading into Truth.

Phương tiện sát sinh. The right of great Bodhisattvas, knowing every one's karma, to kill without sinning, e.g. in order to prevent a person from commiting sin involving unintermitted suffering, or to aid him in reaching one of the higher reincarnation.

Phương tiện thiện xảo. Upàyakusala (S). Skillful mean. Clever in resources.

Phương tiện trí. Upàyajnàna (S). The wisdom, or knowledge of using skilful means (for saving others).

Phương trượng. An abbot, tự chủ head of a monastery; the term is said to arise from the ten- foot cubic dwelling in which Duy Ma Cật Vimalakirti lived.

Quá . To pass; past; gone; transgression. error.

Quá ác. Dausthalva (S). Surpassing evil; extremely evil.

Quá khứ. Passed, past.

Quá khứ thất Phật. The seven past Buddhas: Tỳ bà thi Vipasyin, Thi khí Sikkin,Tỳ xá phù Visvabhù, Câu lưu tôn Krakucchanda, Câu na hàm mâu ni Kanakamuni, Ca Diếp Kasyapa and Thích ca mâu ni Sakyamuni.

Quá mạn. The pride which among equals regards self as superior and among superiors as equal; one of the seven arrogances.

Quá thất. Fault, error, mistake.

Quả. Phala (S). Fruit; offspring; result, consequence, effect; reward, retribution; it contrasts with nhân cause, i.e. nhân quả cause and effect.

Quả báo, dị thục. Retribution for good or evil deeds, implying that different conditions in this (or any) life are the variant ripenings, or fruit, of seed sown in previous life or lives.

Quả báo độ. The realm of reward, where Bodhisattvas attain the full reward of their deeds, also called thực báo vô chướng ngại độ, one of the tứ độ of Thiên Thai.

Quả báo tứ tướng. The four forms of retribution - birth, age, sickness, death.

Quả chứng. Retribution, reward.

Quả cực. Fruition perfect, the perfect virtue or merit of Buddha enlightenment.

Quả cực pháp thân. The dharmakàya of complete enlightenment.

Quả danh, quả hiệu. Attainment-name, or reward-name or title, i.e. of every Buddha, indicating his enlightenment.

Quả duy thức. The wisdom attained from investigating and thinking about philosophy, or Buddha-truth, i.e, of the sùtras and abhidharma; this includes the first four under ngũ chủng duy thức.

Quả đọa. The stage of attainment of the goal of any disciplinary course.

Quả đức. The merits of nirvàna, e.g. thường eternal, lạc blissful, ngã personal (or autonomous), tịnh pure, all transcendental.

Quả giới viên hiện. In the Buddha-realm, i.e. of complete bodhi-enlightenment, all things are perfectly manifest.

Quả hải. The ocean of bodhi or enlightenment.

Quả ly. To cut off the fruit, or results, of former karma. The arhat who has a "remnants of karma" though he has cut off the seed of misery, has not yet cut off its fruits.

Quả mãn. The full or complete fruition of merit; perfect reward.

Quả năng biến. Phalaparinàma (S). Fruiting.

Quả nhân. Those who have obtained the fruit, i.e. escaped the chain of transmigration, e.g. Buddha, Pratyeka-Buddha, Arhat.

Quả Phật tính. Fruition of the Buddha-enlightenment, its perfection, one of the five forms of the Buddha-nature.

Quả phận. The reward, e.g. of ineffable nirvàna, or dharmakàya.

Quả phược. Retribution-bond; the bitter fruit or transmigration binds the individual so that he cannot attain release. This fruit produces tử phược or further seeds of bondage.

Quả phược đoạn. Cutting off the ties of retribution, i.e. entering nirvàna, e.g. entering salvation.

Quả quả. The fruit of fruit, i.e. nirvàna, the fruition of bodhi.

Quả quả Phật tính. The fruit of the fruit of Buddhahood, i.e. parinirvàna, one of the ngũ Phật tính.

Quả thục thức. The Alaya-vjnàna, i.e. storehouse or source of consciousness, from which both subject and object are derived.

Quả thượng. In the stage when the individual receives the consequences of deeds done.

Quả tướng. Reward, retribution or effect; especially as one of the three forms of the àlaya- vijnàna.

Quả vị. The stage of attainment, or reward as contrasted with the cause-stage, i.e. the deeds.

Quả viên. Fruit complete, i.e. perfect enlightenment, one of the eight ThiênThai perfections.

Quan, quán. Vipasyanà, vidarsanà (S). To look into, study, examine, contemplate; contemplation, insight; a study, a Taoist monastery; to consider illusion and discern illusion, or discern the seeming from the real; to contemplate and mentally enter into truth. Giác is defined as awakening or awareness, quá n as examination or study.

Quán âm. Xem Quán thế âm.

Quán âm tịnh độ. Potalaka (S). Heavenly palace of Avalokiteshvara. Also Bổ đà lạc ca, Quang minh sơn.

Quán cốt tam muội. Contemplating bone samàdhi.

Quán chiếu. To be enlightened as the result of insight, or intelligent contemplation.

Quán chiếu Bát nhã. The prajnà or wisdom of meditative enlightenment on reality.

Quán đỉnh. Abhiseka (S). Anointing.

Quán hạnh. Contemplation and (accordant) action; method of contemplating .

Quán hơi thở. Anàpránasmrti (S), Anàpànasati (P). Mindfulness on the in-and-out breathing. Also sổ tức quán, nhập tức xuất tức niệm.

Quán giải. To contemplate ultimate reality and unravel or expound it.

Quán không. To regard all things as unreal, or as having no fundamental reality.

Quán môn. Contemplation or meditation as one of the two methods of entry into truth, i.e. instruction and meditation; also one of the lục diệu môn

Quán nhân duyên. To penetrate the concept of Nidanic causation.

Quán niệm. To look into and think over, contemplate and ponder.

Quán pháp. Methods of contemplation, or obtaining of insight into truth.

Quán Phật. To contemplate, or meditate upon Buddha.

Quán Phật tam muội. A samàdhi on the characteristic marks of a Buddha.

Quán sát. Prvicaya (S). Investigation; meditation on and inquiry into; vibhàvana, clear perception.

Quán sát môn. Contemplation of the joys of Amitàbha's Pure Land, one of ngũ niệm môn.

Quán sát trí. Pravicàyabuddhi (S). Observing-mind.

Quán sở duyên duyên luận. Alambanapratyàya-dhyàna-sàstra (S).

Quán tâm. Contemplation of the mind, mental contemplation, contemplation of all things as mind.

Quán thân bất tịnh. To be penetrated with the concept of the essential impurity of self.

Quán thần túc. Vìmamsà-samàdhi (S). Concentration on investigation.

Quán thây sình thối. Asubhà-bhàvanà (S). Meditation having as object a corpse in decomposition. Also cửu tưởng quán.

Quán thế âm Bồ tát. Avalokitesvara Bodhisattva (S). Regarder of the world's sounds, or cries, the so called Goddess of Mercy. Originally represented as a male, the images are now generally those of a female figure. One of the triad Amitàbha, represented on his left. Chapter 25 of the Lotus S-tra is devoted to Qu n thế âm.

Quán thế âm mẫu. Tàrà (S). The sakti, or female energy of the masculine Avalokitesvara.

Quán thiền. Contemplation and meditation, to sit in abstract trance.

Quán thụ. Contemplating the tree (of knowledge as Sakyamuni is said to have done after his enlightenment.)

Quán trí. Wisdom obtained from contemplation.

Quán tuệ. The wisdom which penetrates to ultimate reality.

Quán tự tại. Sovereign Regarder (not associated with sounds or cries)

Quán tượng niệm Phật. To contemplate the image of (Amitàbha) Buddha and repeat his name.

Quán tưởng. Bhàvanà (S). To meditate and think. Meditation, mental development.

Quán tưởng niệm Phật. To contemplate Buddha (especially Amitàbha) in the mind and repeat his name.

Quán Vô lượng thọ kinh. Amitàyurdhyàna-sùtra (S). Sùtra of the meditation on Amitàyus.

Quán vô ngã. To penetrate the concept of unreality of self.

Quang. Prabhà (S). Light, brightness, splendour; to illuminate.

Quang âm thiên. Abhàsvara (S). Light-sound heavens. The heavens of utmost light and purity.

Quang giáng. The honoured one descends, i.e. the Buddha or bodhisattva who is worshipped, descends.

Quang hào. The ùrnà or curl between the Buddha's eyebrows whence streams light that reveals all worlds.

Quang minh. Jvàla (S). The halo.

Quang minh sơn. Xem Quán âm tịnh độ.

Quang võng đồng tử. Jàlìniprabhakumàra (S). Name of a Bodhisattva.

Quảng. Vipula (S). Broad, wide, extensive, spacious; extended, enlarged, expanded.

Quảng bác. Wide and spacious, extensively read, very learned.

Quảng bác thân. The one whose body fills space, Vairocana.

Quảng bách luận bản. Satasàstravaipulya (S).

Quảng đại. Broad and great.

Quảng đại hội. The centre where vast virtues meet, a term for Amitàbha.

Quảng đại trí. The vast wisdom of Buddha beyond measure.

Quảng giáo. Full or detailed teaching by the Buddha about the duties of the order, in contrast with lược gi o general or summerized teaching; the detailed teaching resulting

from errors which had crept in among his disciples.

Quảng mục thiên. Virùpàksa (S). The wide-eyed deva, diversely-eyed, having deformed eyes, an epithet of Siva, as represented with three eyes; name of one of the four Mahàràjas, he who guards the west.

Quảng quả thiên. Brhatphala (S). The twelfth Brahmaloka, the third of the eight heavens of the fourth dhyàna in the realm of form.

Quảng nghiêm thành. Vaisàli (S). Also Tì xá li, tì da li.

Quảng trường thiệt tướng. A broad and long tongue, one of the thirty two marks of a Buddha, big enough to cover his face; it is also one of the "marvels" in the Lotus sùtra.

Quảng tuệ. Vipulaprajnà, vipulamati (S). Vast wisdom, an epithet of a Buddha, one able to transform all beings.

Quân đồ lộ. Kunda (S). Nectar jug. Also thủy bình, quân trì, tịnh bình.

Quần. A flock of sheep, herd, multitude, the flock, crowd, all.

Quần hữu. All that exists

Quần loại. All classes of living beings, especially the sentient.

Quần manh. Bahu-jana (S). All the shoots, sprouts, or immature things, i.e. all the living as ignorant and undeveloped. A mass of people. a crowd. Also quần sinh, quần chúng.

Quần mê. All the deluded; all delusions.

Quần sinh. All the living, especially all living, conscious beings.

Qui. Return to, give oneself up to; commit oneself to, surrender.

Qui căn. To revert to type; to trace sth to its origin.

Qui chân. Xem qui nguyên.

Qui chính. To return to the right path. Cải tà qui chính, to leave the wrong path for the right one.

Qui kính. To turn to in reverence, put one's trust to and worship.

Qui mệnh. Namas, namah, namo (S). To devote one's life (to the Buddha, etc); to entrust one's life, to obey Buddha's teaching. Veneration, homage.

Qui mệnh bình đẳng chư Phật. Namah Samanta Buddhanàm (S).

Qui nguyên. To return to one's origin, enter nirvàna, i.e. to die. Also qui hóa, qui túc, qui bản, qui chân.

Qui nguyên trực chỉ. Direct instruction to return to one's origin.

Qui ngưỡng. To turn to in expectancy or adoration, put trust in.

Qui nhập. To turn to and enter, e.g. a religion, church, society, etc.

Qui nhất. To unify.

Qui Phật. To become converted to Buddhism.

Qui tâm. To turn one's heart toward.

Qui tính. To turn from the world (phenomena) to that of eternal reality, to devote oneself to the spiritual rather than the material.

Qui tịch. (Of Bonze) to die, to pass away.

Qui tiên. To return to the fairyland.

Qui tục. To return to lay life.

Qui ước. Samvrti (S). Convention, common cosent. Also ước định, thế tục.

Qui y. To turn to and rely on; to take refuge with.

Qui y Tam Bảo. To commit oneself to the Triratna, to take refuge with the Triratna, i.e. Buddha, Dharma, Sangha; Buddha, his Truth and his church.

Qui vị. To regain one's position.

Qui mao. The hair of the turtle.

Quỉ. Preta (S). A disembodied spirit, dead person, ghost; a demon, evil being, devil; spectre, goblin, boggy; apparition. Xem Cửu quỉ

Quỉ bệnh. Sickness caused by demon, or ghost.

Quỉ đạo, quỉ thú. The way or destiny of yaksa, ràksasas, and hungry ghosts. Quỉ đạo also means in league with demons, or following devilish ways.

Quỉ giới. The region or realm of demon.

Quỉ khốc thần sầu. Terrible, terrific, dreadful, terrifying, awe-inspiring.

Quỉ kiến. Demon views, i.e. heterodox teaching.

Quỉ lục. The iron record containing the sins of men in Yama's office in Hades.

Quỉ mị. Imps or demons who cause sickness, especially malaria in certsin regions.

Quỉ môn. The north-east corner of a house, or of a city-gate, through which the spirits can come and go.

Quỉ sứ. Hell-envoy; infernal emissary; demon.

Quỉ sử thần sai. To be led beyond one's control.

Quỉ thực thời. The time when the demons feed, i.e. night.

Quỉ tử mẫu. Hàritì (S). A woman who having vowed to devour all the babies at Ràjagriha was reborn as a ràkshasi, and gave birth to 500 chidren, one of which she was to devour everyday. Converted by Sàkyamuni, she entered a convent. Her image is to be seen in all nunneries. Another account is that she is the mother of 500 demons,

andthat from being an evil goddess or spirit she was converted to become a protectress of Buddhism.

Quỉ thành. The demon-city, that of the Gandharvas.

Quỉ thần. Ghosts and spirits, a general term which includes the spirits of the dead, together with the demon and the eight classes of spirits such as devas, etc. Quỉ is intp as oai causing fear, Thần as năng potent, powerful. Devils and gods Xin quỉ thần chứng minh, to call gods to witness; to swear by all the gods.

Quỉ vương. The King of the demons.

Quốc. A country, a nation; national.

Quốc độ. A country, land, native land, abode of a race or races.

Quốc độ thế gian. The world of countries on which people depend for existence.

Quốc độ thân. The Buddha as Buddhaksetra or abode of the living; the world as the body of Vairocana.

Quốc sư. Imperial preceptor, a title conferred on certain Buddhist monks.

Quyền. Weight, authority, power; to balance, adjudge; bias, expediency, partial, provisional, temporary, positional; in Buddhist scriptures, it is used like phương tiện expediency, or temporary; itis the adversative of thực.

Quyền bi. Pity in regard to beings in time and sense, arising from the Buddhas.

Quyền đại thừa. The temporary, or partial schools of Mah...y...na, the th"ng and biệt, in contrast with thật đại thừa schools which taught universal Buddhahood, e.g, Hoa nghiêm and Thiên Thai schools.

Quyền giả. A Buddha or bodhisattva who has assumed a temporary form in order to aid beings.

Quyền giáo. Temporary, expedient, or functional teaching, preparatory to the perfect teaching, a distinguishing term of the Thiên Thai and Hoa Nghiêm sects, i.e. the teachings of the three previous periods tạng, thông, biệt which were regarded as preparatory to their own viên giáo.

Quyền hiện. Temporary, or ad hoc manifestations, similar to quyền hóa.

Quyền hóa. The power of Buddhas and bodhisattvas to transform themselves into any kind of temporal body.

Quyền lý. Partial, or incomplete truth.

Quyền môn. The sects which emphasize phương quảng, i.e. expediency, or expedients; the undeveloped shool.

Quyền phương tiện. Expedients of Buddha and bodhisattva for saving all beings.

Quyền thật. Temporal and real; quyền referring to the conditional, functional, differential, or temporary, thật to the fundamental, absolute, or real.

Quyền thật bất nhị môn. The two divisions, the provisional and the perfect are not two but complementary.

Quyền trí. Buddha-wisdom of the phenomenal, in contrast with thật trí knowledge of the fundamental or absolute.

Quyết định. Adhimoksa (S). Determination; firm resolve. Also quyết tâm.

Ra hạ. Pavàranà (S). Ceremony of the end of the rainy retreat. Also giải hạ, tự tứ, Phật lạp nhật.

Ràng buộc, gắn bó. Bhanda (S). Bond, fetter.

Rồng, rắn. Nàga (S) Dragon, snake.

Rừng trúc. Venuvana (S). Bamboo grove. Also Trúc lâm.

Sa. Bàlukà. (S). Sand; sands, e.g. of Ganges, hà sa implying countless.

Sa bà ha. Svàha (S). Hail! So be it. Ritual term pronounced at the end of the prayer. Also Tát bà ha.

Sa di. Sràmanera (S). Novice-monk.

Sa di giới. The ten commandments, or precepts taken by the novice-monk.

Sa di ni. Sràmanerika. Novice-nun.

Sa di ni giới. The ten precepts taken by the novice-nun.

Sa giới, Hằng hà sa số thế giới. Worlds as numerous as the sands of Ganges.

Sa ka la, Sa ga la. Sakala (S). Actual Siàlkot.

Sa kiệt la. Sàgara (S). Ocen of Nàgas. Also Hàm hải Sa kiệt la long.

Sa la. Sàla (S). Sal tree.

Sa la lân. Sàlavana (S). Sal grove.

Sa la song thụ. The twin trees in the grove Sa la lâm in which Sàkyamuni entered nirvàna.

Sa ma đế. Sammatìya (S). A sect. Also Chính lượng bộ.

Sa ma Vệ đà. Sàmaveda (S). The 3rd of four books of Veda.

Sa ha. Sahà (S). The world around us, the present world. Also Ta bà

Sa ma lị ca. Sannagarika (S). A sect. Also Mật lâm sơn bộ.

Sa môn. Sramana (S). (1) Ascetics of all kinds. (2) Buddhist monks who have left the family and quitted the passions. Explained by công lao toilful achievement, cần tức diligent quieting (of the mind and the passions), tịnh chí purity of mind, bần đạo

poverty.

Sa môn Cồ đàm. Sramana Gautama (S). An epithet of the Buddha.

Sa môn quả. The fruit, or rebirth, resulting from the practices of the sramana.

Sa môn quả kinh. Sàmannaphalasuttanta (P).

Sa yết đà. Svàgata (S). Welcome. Also thiện lai.

Sai. Mrsà (S). Falsehood, lie. Also không thật.

Sai lầm. Mithyà (S). Untrue, wrong. Also Vọng, hư giả.

Sám. Ksamayati (S). To seek forgiveness, patience or indulgence, ksamà meaning patience, forbearance, tr. as sám quá repentance or regret for error; also as confession. It especially refers to the regular confessional service for monk and for nun.

Sám hối. Khamàpanà (P). Repentance, confession.

Sám ma. Ksamayati (S). To have patience with, to forbear; ask for consideration or pardon.

Sám ma y. Clothing made of ksauma, i.e. wild flax.

Sám nghi. The rules for confession and pardon.

Sám pháp. The mode of action, or ritual, at the confessional; also the various types of confessional, e.g. of Quán Âm, Di Đà, etc.

Sám trừ. Confession and forgiveness.

San đà dạ Tì la đế tử. Sanjaya Vairattìputra (S).

San-địa-niết-mộ-chiết-na. Sandhinirmochana-s-tra (S). Giải thâm mật kinh. Scripture Unlocking the Mysteries.

Sát. Ksetra (S). Land, fields,country, place; also a universe consisting of three thousand large chiliocosms.

Sát đế lợi. Ksatriya (S). The second, or warrior and ruling cast.

Sát độ. Ksetra (S). Land, country. Field, plot of land. Also nhất sát, sát hải.

Sát hải. Land and sea.

Sát trần. Lands, countless as the dust.

Sát na. Ksana (S). An indefinite space of time, a moment, an instant; the shortest measure of time, as kalpa is the longest.

Sát na sinh diệt. Ksanabhanga (S). All things are in continuous flow, born and destroyed every instant. Perpetual and simultaneous transformations of thought.

Sát na tam thế. The moments past, present, future.

Sát na vô thường. Not a moment is permanent, but passes through the stages of birth, stay, change, death.

Sát. To kill, to slay, to murder, to put to death; to cut down, cut off.

Sát giả. The murderer, a name for Màra.

Sát giới. Precept on not-killing.

Sát nghiệp. The karma resulting from killing.

Sát quỉ. To slay demons; a ghost of the slain; a murderous demon; a metaphor for impermanence.

Sát sinh. Pànaghàta (P). To take life, kill the living, or any conscious being; the taking of human life offends against the major commands, of animal life against the less stringent commands. Suicide also leads to severe penalties.

Sát tặc. Ksìnàsrava (S). Thief-destroyer, i.e. conqueror of the passions, an arhat.

Sát tâm. To kill one's mind; murderous mind.

Sát thân. To kill oneself.

Sắc. Rùpa (S). Outward appearance, form, colour, matter, thing; the desirable, especially the feminine attraction. It is defined as that which has resistance; or which changes and disappears, i.e. the phenomenal; also as hiển sắc colour and quality, hình sắc form or the measurable, and biểu sắc mode or action.

Sắc ái. Xem sắc dục.

Sắc ấm. Rùpa-skandha. Xem sắc uẩn.

Sắc bào. The material as a bubble, impermanent.

Sắc cái. The concealing, or misleading, character of the visible, or material, the seeming concealing reality.

Sắc cảnh. Visible objects, the realm of vision, or form.

Sắc chúng. Xem sắc ấm, sắc uẩn.

Sắc cụ. Material objects.

Sắc cứu cánh thiên, sắc đỉnh. Akanistha (S). The highest of the material heavens.

Sắc dục. Rùparàga (S). Sexual desire, or passion; lusts of the flesh, cocupiscence. Ham mê sắc dục, to indulge in carnal desires, in the sins of the flesh.

Sắc giới. Rùpadhàtu, rùpavacara, rùpaloka (S). Any material world, or world of form; it especially refers to the second of the Trailokya tam giới, the Brahmalokas above the Devalokas, comprising sixteen or seventeen or eighteen "Heavens of Form" divided into four Dhyànas.

Sắc hữu. Material existence.

Sắc không ngoại đạo. Heretics who denied material existence (and consequently sought self- control, or nirvàna.

Sắc mệnh căn. Rùpa-jìvitindriyà (S). Vital power of physical faculties.

Sắc nhập, sắc xứ. The entrances, or places, where the organs and objects of physical sense meet, ten in all, cf ngũ nhập. Also one of the twelve nidànas.

Sắc pháp. Rùpa-dharma (S). 11 Form-elements: (1) nhãn caksu, eye; (2) nhĩ srotra, ear; (3) tỉ ghràna, nose; (4) thiệt jihvà, tongue; (5) thân kàya, body; (6) sắc rùpa, form; (7) thanh sabda sound; (8) hương gandha, smell; (9) vị rasa, taste; (10) xúc sparsa, touch; (11) pháp dharmà- yatanasamgr-hìtam-rùpam, forms included in dharma-àyatana, elements as objects of consciousness: (a) cực lược sắc, a substantial form analyzed to utmost, the smallest atom; (b) cực hánh sắc, an unsubstantial form as aerial space or colour analyzed to utmost, the remotest atom; (c) định quả sắc, a form produced by meditation; (d) vô biểu sắc, a perceptive form conceived at ordination, the innermost impression; (e) biến kế sở chấp sắc, a momentary illusive form.

Sắc quang. Physical light, as contrasted with tâm quang light of the mind; every Buddha has both, e.g. his halo, aura.

Sắc sắc không không. Forms and emptiness; Reality is the non-dual Absolute.

Sắc tài. Beauty and talent.

Sắc tâm. Matter and mind, the material and immaterial.

Sắc thanh. The visible and audible.

Sắc thân. Rùpa-kàya (S). The physical body, as contrasted with the pháp thân dharma-kàya, the immaterial, spiritual, or immortal body.

Sắc tức thị không. Form is emptiness.

Sắc tướng. The material, material appearance, or external manifestation, the visible. Form, appearance, phenomenon.

Sắc tướng độ. A Buddha's material or visible world.

Sắc tượng. Form.

Sắc trần. The quality of form, colour, or sexual attraction; one of lục trần.

Sắc uẩn. Rùpa skandha (S). The skandha of rùpa, or that which has form, v.ngũ uẩn.

Sắc vi. Atoms of things of form, or colour.

Sắc vị. The flavour of sexual attraction, love of women.

Sắc xứ. Xem sắc nhập.

Sằn đề. Ksanti (S). Patience, forbearance, enduring shame.

Sằn đề ba la mật. Ksànti-pàramità (S). Cardinal patience.

Sằn đề tiên nhân. Ksàntirsi (S). Name of Sàkyamuni in a previous incarnation, the patient or enduring rsi.

Sân. Krodha; pratigha; dvesa (S). Anger, ire, wrath, resentment.

Sân độc. The poison of anger.

Sân hận. Hatred, resentment.

Sân hỏa. The fire of anger.

Sân nhuế hỏa. The fire of anger.

Sân nhuế sử. The messenger, or lictor of anger.

Sân phiền não. The passion or defilement of anger.

Sân si. Quick-tempered, irascible, choleric.

Sân tâm. A heart of anger.

Sầu muộn. Daurmanasya (S). Grief, distress.

Si. Moha (S). Unconsciousness, delusion, perplexity, ignorance, folly, infatuation, stupidity. It is intp by vô minh unenlightened, i.e. misled by appearances, taking the seeming for real; from this unenlightened condition arises every kind of klesa, i.e. affliction or defilement by the passions, etc. It is one of the tam độc three poisons tham desire, sân dislike, si delusion.

Si ái. Ignorance and desire, or unenlightened desire, ignorance being father, desire mother, which produce all affliction and evil karma.

Si ám. The darkness of the unenlightened condition.

Si cẩu. Deluded dogs.

Si đạc ta. Siddhàrta (S). Prince Siddhàrta. Also Tất đạt đa.

Si đăng. The lamp of delusion, attracting the unenlightened as a lamp does the moth.

Si định. The samàdhi of ignorance, i.e. without mystic insight.

Si độc. The poison of ignorance, or delusion, one of the three poisons.

Si hoặc. Unenlightened and deluded, ignorant of the right way of seeing life and phenomena.

Si mạn. Ignorance and pride, or ignorant pride.

Si mê. Unenlightened and led astray.

Si phàm. The common, unenlightened people. Also si tử.

Si phược. The bond of unenlightenment.

Si sử. The messenger, lictor, or affliction of unenlightenment.

Si tâm. An unenlightened mind, ignorance darkening the mind.

Si thủ. The klesa of moha, held in unenlightenment.

Si thủy. The turbid waters of ignorance; also to drink the water of delusion.

Si võng. The net of ignorance.

Sĩ dụng quả. Purusakàraphala (S). Manliness, virility.

Siêu. Vikrama (S). Leap over, surpass, excel; exempt from; to save. Super, transcendent.

Siêu bát. Surpassing the eight other schools, as does the teaching of the Lotus and Nirvàna Sùtras, according to Thiên Thai.

Siêu bạt. To outshine, excel, transcend.

Siêu dật. Out of the common.

Siêu định. Super-meditation.

Siêu độ. To pass across the mundane existence; to go beyond the cycle of death and rebirth; to leave for ever the life on earth, the world of becoming; to release (souls) from purgatory.

Siêu linh. Metapsychic(al). Siêu linh học, metapsychics.

Siêu nhân. Uttari-manussa (P). Superman.

Siêu nhật nguyệt quang. (Phật). Surpassing the sun and moon light Buddha.

Siêu nhật vương. Vikramàditya (S) An Indian King.

Siêu nhiên. Supernatural, preternatural.

Siêu phàm. Extraordinary, out of the common.

Siêu quá. Samatikram (S). To go beyond, cross over, transgress.

Siêu quá tam giới. To cross over the threefold world.

Siêu sinh. To go beyond the cycle of death and rebirth.

Siêu sinh Tịnh độ. To enter the Pure Land (of Amitàbha-Buddha).

Siêu sinh tử. To go beyond the cycle of death and rebirth.

Siêu thế. Lokottara (S). Surpassing the world, superior to anything in the world. Transcendental. Also siêu việt.

Siêu thế gian trí. Jnànam-laukottara-tamam (S). Knowledge of the supreme supra world.

Siêu thoát. Xem siêu sinh. Supramundane, unwordly; free from human bondage; lofty, exalted.

Siêu việt. Surpassing, supreme; to pass over, be exempt from.

Sinh. Jàti (S). Life. Utpàda means coming forth, birth, production. Sinh means beget, bear, birth, rebirth, born, begin, produce life, the living. One of the twelve nidànas

Sinh báo. Life's retribution, i.e. the deeds done in this life produce their results in the next reincarnation.

Sinh diệt. Utpàdanirodha (S). Birth and death, production and annihilation; all life, all phenomena have birth and death, beginning and end. The Tam luận tông Màdhyamika school deny this in the Thực absolute, but recognize it in the Giả relative.

Sinh diệt khứ lai. Coming into existence and ceasing to exist, past and future, are merely relative terms and not true in reality.

Sinh diệt nhị quán. Contemplation on birth and death.

Sinh điền. The three regions tam giới of the constant round of rebirth.

Sinh đồ. The way or lot of those born, i.e. of mortality.

Sinh hóa, hóa sinh. Aupapàduka (S). One of the four forms of birth, i.e. by transformation, without perentage, and in full maturity; thus do bodhisattvas come from the Tusita heaven; the dhyàni-buddhas and bodhisattvas are also of such miraculous origin.

Sinh hữu. One of the four forms of existence.

Sinh hóa nhị thân. The physical body of Buddha and his transformation body capable o any form; the Nirmàna-kàya in its two forms of ứng and hóa.

Sinh khí. Jìvitindriya (S). Breath of life; vitality, animation, liveliness.

Sinh khổ. The suffering at birth.

Sinh không. Empty at birth, i.e. ngã không, nhân không void of a permanent ego

Sinh khởi. Utpàda (S). Birth and what arises from it; cause of an act; the beginning and rise. Rising, coming into existence; birth.

Sinh kinh. Stories of the previous incarnations of the Buddha and his disciples

Sinh, Lão, Bệnh, Tử. Birth, age, sickness, death.

Sinh linh. The mind or intelligence of the living; a living intelligent being. Khiến cho sinh linh phải đồ thán, to cause people's misery; to reduce the people to destitution.

Sinh lực. Vital force; life force; energy, vigour, strength.

Sinh manh. Born blind.

Sinh mệnh. Ajìva (S). Life, livehood.

Sinh nghiệp. Janaka-karma (S). Regenerative karma, productive karma.

Sinh nhẫn. Common or ordinary patience, i.e. of chúng sinh the masses.

Sinh nhân. The primary cause of birth.

Sinh niệm xứ bồ tát. The second Bodhisattva on the right of the Bodhisattva of Space Hư không tạng in the Garbhadhàtu.

Sinh pháp. The living and things, i.e. nhân pháp, ngã pháp, men and things, the self and things; the hữu tình sentient, or those with emotions, i.e. the living; and vô tình those without, i.e. insentient things.

Sinh pháp nhị không quán. Contemplation on the emptiness of living and things.

Sinh pháp nhị thân. The physical body and the spiritual body of the Buddha.

Sinh Phật. Buddha alive; a living Buddha.

Sinh quán. Meditation on birth.

Sinh sắc. Jàta-rùpa. Gold.

Sinh sinh. Birth and rebirth (without end).

Sinh tân, bến sông. The ford of life, or mortality.

Sinh thân. The physical body; also that of a Buddha in contrast with his dharmakàya; also a bodhisattva's body when born into the mortal form.

Sinh thân cúng. The worship paid to Buddha-relics.

Sinh thân xá lợi. Buddha-relics.

Sinh thiên. The heavens where those living in this world can be reborn, i.e. from that the Tứ thiên vương to the Phi tưởng thiên.

Sinh Tịnh độ bát pháp. Eight methods, or ways to be reborn in the Pure Land.

Sinh tồn. Bhava (S). Process of existence, process of becoming.

Sinh trụ dị diệt. Birth, stay, change (or decay), death.

Sinh tức vô sinh, vô sinh tức sinh. To be born is not to be born, not to be born is to be born - an instance of the identity of contraries. It is an accepted doctrine of the Bát nhã prajnà teaching and the ultimate doctrine of the Tam luận tông Màdhyamika school. Birth, creation, life each is but a giả temporary term, in common statement tục đế it is called birth, in truth chân đế it is not birth, in the relative it is birth, in the absolute non-birth.

Sinh tử. Samsàra (S). Birth and death; rebirth and redeath; life and death.

Sinh tử dã. The wildness of the mortal life.

Sinh tử giải thoát. Release from the bonds of births-and-deaths, nirv...na.

Sinh tử hải. The ocean of mortality, mortal life, luân hồi samsàra, or transmigration.

Sinh tử luân. Bhavacakra (S). The wheel of births-and-deaths, the round of mortality.

Sinh tử lưu. Gati (S). The flow of mortal life. Course of existence. Also dòng đời.

Sinh tử nê. The quagmire of mortal life.

Sinh tử ngạn. The shore of mortal life.

Sinh tử phược. The bonds of birth-and-rebirth.

Sinh tử tế. The region of births-and deaths.

Sinh tử tức Niết bàn. Mortality is Nirvàna.

Sinh tử trường dạ. The long night of births-and-deaths.

Sinh tử uyên. The abyss of the mortal life.

Sinh tử viên. The garden of life and death, this mortal world in which the unenlightened find their satisfaction.

Sinh tức vô sinh. Birth is non-birth.

Sinh tượng, sinh tợ. Natural and similar, i.e. gold and silver, gold being the natural and perfect metal and colour; silver being next, though it will tarnish; the two are also called sinh sắc and khả nhiễm, i.e. the proper natural (unchanging) colour, and the tarnishable.

Soạn tập bách duyên kinh. Avadànasataka (S). Collection of a hundred avadànas.

Song tâm kinh. Dreddhàvitakka-sutta (P). Also Niệm kinh.

Song trì. Yugamdhara (S). Name of a river. Also Du căn đà la.

Số. To number, count, enumerate, figure out, calculate, reason, reprimand; numbers, an account, fate, destiny; flurried. It is also used for trí knowledge and for mental content or conditions as in tâm số.

Sổ châu. Màlà (S). A rosery; to tell beads, which consist of various numbers, generally 108. Also chuỗi hạt.

Số luận. Sàmkhya (S). A non-buddhist sect. Also Tiến hóa nhị nguyên luận.

Số luận sư. Founder of the Sànkhya philosophy.

Số mệnh. Nìyati (S). Fate, destiny. Also s- phận.

Sổ quán, sổ môn, sổ tức môn. Anàpàna (S). Xem sổ tức.

Sổ tức. To count the breathings in order to calm mind and body for meditation.

Sổ tức quán. Anàpránasmrti (S), Anàpànasatti (P). Mindfulness on the in-and-out breathing.

Sơ. Beginning, first.

Sơ địa. The first of the thập địa ten Bodhisattva stages to perfect enlightenment and nirvàna.

Sơ hoan hỷ địa. The first of the ten stages toward Buddhahood, that of joy.

Sơ năng biến. The initiator of change, or mutation, i.e. the àlaya-vijnàna, so called because the other vijnànas are derived from it.

Sơ phát tâm. The initial determination to seek enlightenment.

Sơ quả. Srotàpanna (S). The initial fruit, or achievement, the stage of Srotàpanna, illusion being discarded and the stream of enlightenment entered.

Sơ quả hướng. The aiming at sơ quả.

Sơ sát na thức. The initial ksana, initial consciousness, i.e. the eighth or àlaya-vijnàna, from which arises consciousness.

Sơ tăng kỳ. The first of the three asamkhyeya or incalculable kalpas.

Sơ tâm. The initial resolve or mind of the novice.

Sơ thiền. The first stage of dhyàna meditation.

Sơ thiền Phạm thiên. Devas in the realms of form, who have purged themselves from all sexuality.

Sơ thiền định. The first dhyàna, the first degree of dhyàna meditation, which produces rebirth in the first dhyàna heavens.

Sơ thiền thiên. The first of the four dhyàna heavens, corresponding to the first stage of dhyàna meditation.

Sơ thời giáo. A term of the Pháp tướng tông Dharma-laksana school, the first of the three periods of the Buddha's teaching in which he overcame the ideas of heterodox teachers that the ego is real, and preached the four noble truths and the five skandhas, etc

Sơ trụ. The first of the ten stages, or resting places, of the Bodhisattva.Trụ is the resting place, or stage for a particular course of development; địa is the position or rank attained by the spiritual characteristics achieved in this place.

Sơ vị. The initial stage on the road to enlightenment.

Sở. A place; where, what, that which, he (etc.) who.

Sở biến kế. That by which the mind is circumscribed, i.e. impregnated with the false view that the ego and things possess reality.

Sở biến tri. Parijneya (S). To be known accurately.

Sở biệt. The subject of the thesis of a syllogism in contrast with năng biệt the predicate; that which is differentiated.

Sở dẫn. That which is brought forward or out; a quotation.

Sở duyên. Alambana (S). That upon which something rests or depends, hence object of perception; that which is the environmental or contributory cause; attendant circumstances.

Sở duyên duyên. Adhipati-pratyàya (S). The influence of one factor in causing others, one of the tứ duyên.

Sở hạnh tạng. Cariyàpitaka (P). Collection of the conducting.

Sở hóa. The one which is transformed or instructed.

Sở hữu. That one has, what there is, whatever exists.

Sở lập. A thesis; that which is set up.

Sở lượng. That which is estimated; the content of reasoning, or judgment.

Sở lưu Phật. Nisyandabuddha (S).

Sở nhiễm. Upaklista (S). That which is soiled, or stained.

Sở tác. That which is done, or to be done, or made, or set up etc.

Sở thuyên. That which is expouded, explained, or commented on.

Sở tri chướng. Jneyàvarana (S). Hindrance of the one's own knowledge; the barrier of the known, arising from regarding the seeming as real.

Sở tri y. That on which all knowledge depends, i.e. the àlayavijnàna, the other vijnànas being derived from it.

Sở y. Asraya (S). That on which anything depends, the basis of the vijnànas. Abode, deposit.

Sơn. A hill, mountain; a monastery.

Sơn hải huệ tự tại thông vương. Sàgara varadhara buddhi vikrìdità bhidjna (S) The name under which Ananda is to reappear as Buddha.

Sơn môn. The gate of a monastery; a monastery.

Sơn tăng. Hill-monk, self deprecatory term used by monks. A monk dwelling apart from monasteries.

Sơn thế. Mountain world, i.e. monasteries.

Súc. To rear, feed, domesticate; restrain; cattle.

Súc sinh. Tirascina (S). Animals, beasts. Cảnh giới súc sinh. Tirascinayoni (S). Rebirth as an animal; animal womb.

Súc sinh đạo. The way of rebirth as an animal.

Súc sinh giới. The animal kingdom.

Súc sinh nhân. The cause, or karma, og rebirth as an animal.

Súc sinh thú. The destiny of rebirth as an animal.

Sùng bái. Namasyà (S). Veneration, worship.

Sư. Upàdhyàya (S). A host, army; a leader, preceptor, teacher, model, Buddhist priest. Spiritual teacher.

Sư bà. The Mother Superior (of a Buddhist nunnery).

Sư bác. A senior bonze.

Sư biểu. Model teacher. Vạn thế sư biểu, the master of all times, i.e. Confucius Khổng tử.

Sư cô. A buddhist nun. Also ni cô.

Sư cụ. The superior of a Buddhist monastery, Buddhist abbot.

Sư đạo. The teacher's duty.

Sư đệ. Teacher and student, master and pupil; junior fellow-student.

Sư đồ. Teacher and student.

Sư hổ mang. A profligate bonze.

Sư huynh. Master and elder; senior fellow-student.

Sư hữu. Master and friends.

Sư mẫu. Mistress; master's wife.

Sư nói sư phải, vãi nói vãi hay. There's a reason for everything.

Sư phụ. Guru, master, teacher.

Sư sự. To treat as a preceptor or teacher.

Sư tôn. Disciple of a disciple.

Sư tổ. The teacher of one's teacher. Patriarch.

Sư truyền. Transmitted directly from the teacher.

Sư trưởng. Master; superior.

Sư tử. Simha (S). A lion. Buddha, likened to the lion, the king of animals, in respect of his fearlessness.

Sư tử âm. Simhaghosa (S). "Lion's voice", a Buddha south-east of our universe, third son of Mahàbhijna.

Sư tử du hý tam muội. The joyous samàdhi which is likened to the play of the lion with his prey. When a Buddha enters this degree of samàdhi he causes the earth to tremble, and the purgatories to give up their inmates.

Sư tử giác. Buddhasimha (S)

Sư tử giáp vương. Simhahànu (S). Great father of the Buddha.

Sư tử hống. Simhanàda (S). The lion's roar, a term designating authoritative or powerful preaching. As the lion's roar makes all the animals tremble, so Buddha's preaching overthrows all other religions, subdues devils, conquers heretics, and arrests the misery of life.

Sư tử nhũ. Lion's milk, like bodhi-enlightenment, which is able to annihilate countless ages of the karma of affliction.

Sư tử phấn tấn. The lion aroused to anger, i.e. the Buddha's power of arousing awe.

Sư tử quốc. Simhala (S). Sri-Lanka.

Sư tử tòa. Simhàsana (S). A lion throne, or couch. A Buddha throne or seat; wherever the Buddha sits, even the bare ground; a royal throne.

Sư tử tôn giả. Aryasimha (S). The 24th patriarch.

Sư tử trụ, Sư tử khải. Harivarman (S)

Sư tử trùng thực sư tử nhục. Just as no animal eats a dead lion, but it is destroyed by worms produced within itself, so no outside force can destroy Buddhism, only evil monks within it can destroy it.

Sư tử tướng. Simdhadhvaja (S). "Lion-flag", a Buddha south-east of our universe, fourth son of Mahàbhijna.

Sư tử vương. The lion king, Buddha.

Sự. Artha (S). Affair, concern, matter; action, practice; phenomena; to serve. It is "practice", or the thing, affair, matter in contrast with lí theory, or the underlying principle.

Sự chướng. Phenomenal hindrances to entry into nirvàna, such as desire etc.; Lí chướng are noumenal hindrances, such as false doctrines, etc.

Sự độ. Salvation by observing the five commandments (precepts), the ten good deeds, etc.

Sự hỏa. Phenomenal fire; also fire-worship.

Sự lí. Practice and theory; phenomenon and noumenom, activity and principle, or the absolute; phenomena ever change, the underlying principle, being absolute, neither changes nor acts, it is the chân như.

Sự lí tam thiên. The three thousand phenomenal activities and three thousand principles, a term od the Thiên Thai school.

Sự luận. Discussion of phenomena in contrast with lí luận.

Sự pháp giới. The phenomenal world, phenomenal existence. Sự pháp thân, the Buddha- nature in practice. Lí pháp thân, the Buddha-nature in principle or essence, or

the truth itself.

Sự phân biệt thức. Vastuprativikalpa-vijnàna (S). Knowledge of the discriminating of things.

Sự sư. Teaching dealing with phenomena. The characterization by Thiên Thai of the Tripitaka or Hìnayàna teaching as Giới nội sự sư within the three realms of desire, form, and formlessness; and the Biệt giáo different teaching as Giới ngoại sự sư outside or superior to those realms; the one dealt with the activities of time and sense, the other transcended these but was still involved in the transient.

Sự sự vô ngại. No obstruction between thing and thing; each "thing-event" involves every other, and is seen to be self-determinative, self-generated.

Sự tích. Traces of the deeds or life of an individual; biography. Story, tale.

Sự thực quy ước. Conventional truth.

Sự tướng. Phenomenon, affair, practice. The practices of the esoterics are called sự tướng bộ as contrasted with their open teaching called giáo tướng bộ. Sự tướng thiền sư, a mystic, or monk in meditation, yet busy with affairs: an epithet of reproach.

Sử. To send, cause; a messenger sứ; a pursuer, molester, lictor, disturber, troubler, intp as phiền não klesa, affliction, distress, wordly cares, vexations, and as consequent reincarnation. There are categories of 10, 16, 98, 112 and 128 such troublers, e.g. desire, hatred, stupour, pride, doubt, erroneous views, etc. leading to painful results in future rebirths, they are karma- messengers executing its purpose.

Ta, ngã. Atman (S). Self, ego, personality, soul.

Ta bà, sa bà. Sahà (S). That which bears, the earth; intp as bearing, enduring; the place of good and evil; a universe, or great chiliocosm,w here all are subject to transmigration and which a Buddha transforms. It is divided into three regions tam giới and Mahà Brahmà Sahàmpati PhạmThiên is its lord.

Ta bà ha. Svàhà (S). An oblation by fire, also Hail! a brahminical salutation at the end of a sacrifice. It also means: successful, auspicious, blissful, etc.

Ta già la. Sàgara (S). The ocean. The Nàga king of the ocean palace north of Mt Meru, possessed of priceless pearls; the dragon king of rain; his eight year old daughter instantly attained Buddhahood, v. the Lotus sùtra.

Ta ha. A miraculous medicine.

Ta kiệt la. Xem Ta già la.

Ta la. Sàla, sàla (S). The Sàl tree.

Ta la song thụ, Ta la lâm. Sàlavana (S). The grove of Sàl trees near Kusinagara, the reputed place of the Buddha's death.

Ta ma Vệ đà. Sàma-Veda (S). The 3rd of four books of Veda.

Ta ra. Tàrà (S). Name of a Goddess related to Avalokitesvara.

Tá ha. Xem ta bà ha.

Tà. Deflected, erroneous, heterodox, depraved; the opposite of chính right.

Tà chấp. Heterodox tenets and attachment to them.

Tà dâm. Kàmamithyàcàra (S). Unlawful sexual intercourse.

Tà đạo. Mithya màrga (S). Heterodox ways, or doctrines. Wrong path.

Tà đảo kiến. Heterodoxy; perverted views or opinions.

Tà giáo. Heterodox teachings.

Tà hạnh. Erronous ways, the ninety-six heretical ways; the disciplines of non-Buddhist sects. Tà hạnh chân như, the phenomenal bhùtatathatà, from which arises the accumulation of misery.

Tà kiến. Drsti (S). Heterical views, not recognizing the doctrine of moral karma, one of the five heterodox opinions and ten evils ngũ kiến thập ác.

Tà ma. Màra (S). The Evil One, the Death personified, the Tempter.

Tà mạn. Mithyàmana (S). Perverse or evil pride, doing evil for self-advancement; to hold to heterodox views and and not to reverence the Triratna.

Tà mệnh. Heterodox or improper ways of obtaining a living on the part of a monk, e.g by doing work with his hands, by astrology, his wits, flattery, magics, etc. Begging, or seeking alms, was the orthodox way of obtaining a living.

Tà mệnh thuyết pháp. The heterodox way of preaching or teaching, for the purpose of making a living.

Tà pháp. Heterodoxy, false doctrines or methods.

Tà phiến. Heterodox fanning, i.e. to influence people by false doctrines.

Tà quán. Heterodox contemplation.

Tà sơn. A mountain of error or heterodox ideas; such ideas as great as a mountain.

Tà tính định (tụ). The accumulation (of suffering) to be endured in purgatory by one of heterodox nature. One of the three accumulations tam tụ.

Tà tụ. The accumulation of misery, produced bt false views, one of the tam tụ.

Tà tư. Depraved and selfish desires, lust.

Tà tư duy. Heterodox reflection, or thought.

Tà vân. Clouds of falsity or heterodoxy, which cover over the Buddha-nature in the heart.

Tà võng. The net of heterodoxy, or falsity.

Tác. To make, do, act, be; arise.

Tác ác. To do evil.

Tác bạch. Jnàpti (S). Announciation, declaration.

Tác cử. The accusation of sin made against particular monks by the virtuous monk who presides at the pravàrana gathering on the last day of the summer's rest.

Tác dụng. Function, activity, act.

Tác gia. Leader, founder, head of a sect, a term used by Thiền tông.

Tác giả. Kartr (S). A doer, he who does things, hence the àtman, ego, or person within; the active element or principle; one of the sixteen non-Buddhist definitions of the soul. Also kàranà, a cause, maker, creator, deity.

Tác giới. Obedience to the commandments, external fulfilment of them; also called biểu sắc, in contrast with vô tác giới, vô biểu sắc the inner grace; moral action in contrast with inner moral character.

Tác lễ. To pay one's respect by worship; to make an obeisance.

Tác nghiệp. Karma produced,i.e. by the action of body, words, and thought, which educe the kernel of the next rebirth.

Tác nghiệp căn. Karmìndriya (S). Sense organs which produce karma.

Tác nguyện môn. To make a vow to benefit self and others, and to fulfl the vow so as to be born in the Pure Land of Amitàbha. The third of the five doors or ways of entering the Pure Land.

Tác phạm. Transgression, sin by action, active sin.

Tác pháp. Karma, which results from action, i.e. the "deeds" of body or mouth; to perform ceremonies.

Tác pháp đắc. To receive ceremonial ordination as a monk.

Tác pháp giới. The place of assembly for ceremonial purposes.

Tác pháp sám. One of the three kinds of monastic confession and repentance.

Tác Phật. To become or be a Buddha; to cut off illusion. attain complete enlightenment, and end the stage of bodhisattva discipline.

Tác Phật sự. To do the works ofBuddha; perform Buddhist ceremonies.

Tác thiện To do good, e.g. worship, bestow alms, etc.

Tác trì giới. Active keeping of the commandments, active law, in contrast with chỉ trì giới passive, such as not killing, not stealing, etc.

Tác ý. Cittotpàda, Cetàna (S). To have the thought arise, be aroused, beget the resolve. Intentional action, wilful action.

Tái sinh. Pratisamdhi (S). Rebirth.

Tài. Vasu, artha (S). Wealth, riches.

Tài chủ. A wealthy man, rich.

Tài thí, tài cúng dường. Offerings or gifts of material goods.

Tại. At, on, in, present.

Tại gia. At home, a lay man or woman not xuất gia. i.e. not leaving home as a monk or nun.

Tại gia nhị giới. The two grades of commandments observed by the lay, one the five, the other the eight ngũ and bát giới. These are the Hìnayàna rules; the Mahàyàna are the thập thiện giới ten good rules.

Tại gia xuất gia. One who while remaining at home observes the whole of a monk's or a nun's rules.

Tại tại xứ xứ. In every place.

Tại thế. In the world, while alive here.

Tại triền. In bonds, i.e chân như tại triền the bhùtatathatà in limitations, e.g. relative v. Khởi tín luận Awakening of Faith.

Tại tục. In and of the world, unenlightened; in a lay condition.

Tam. Tri, trayas (S). Three.

Tam ác. Three evil paths of transmigration; also tam ác đạo, tam ác thú, the hells, hungry ghosts, animals.

Tam ác đạo. The three evil ways.

Tam ác giác. The three evil mental states: dục desire, sân hate, hại malevolance.

Tam ác thú. Three evil directions or destinies.

Tam an cư. Varsàh (S). The three months ơođ summer retreat.

Tam ấn. Three signs or proofs of a Hìnayàna sùtra: 1-Vô thường non permanence; 2-Vô ngã non personality; 3-Niết bàn Nirvàna; without these the sùtra is spurious and the doctrine is of Màra.

Tam bách tứ thập bát giới. 348 rules for a nun.

Tam bảo. Triratna, or Ratnatraya (S). The three Precious Ones: Buddha, Dharma, Sangha, i.e. Buddha, the Law, the Order. Popularly the tam bảo are referred to the three images in the main hall of monasteries. The centre one is Sàkyamuni, on his left Bhaisajya Dược Sư, and on his right Amitàbha. Three Gems, three jewels.

Tam bảo tạng. The Triratna as the treasury of all virtue and merit; also the Tripitaka tam tạng, sùtras kinh, vinaya luật, luận abhidharma; also sravakas thanh văn,

pratyeka-buddhas duyên giác, bodhisattvas bồ tát.

Tam bảo vật. The things appertaining to the Triratna, i.e. to the Buddha-temples and images etc; to the Dharma-the scriptures; to the Sangha-cassock, bowl etc.

Tam bát nhã. Three perfect enlightenments: (1)-thực tướng bát nhã wisdom in its essence or reality; (2) quán chiếu bát nhã the wisdom of perceiving the real meaning of the last; (3) phương tiện or văn tự bát nhã the wisdom of knowing things in their temporary and changing condition.

Tam bất hộ. The three that need no guarding, i.e. the tam nghiệp of a Buddha, his body, mouth and mind which he does not need to guard as they are above error.

Tam bất kiên pháp. Three unstable things - the body thân, length of life thọ mệnh, wealth tài sản.

Tam bất tam tín. This refers to the state of faith in the worshipper; the three bất are impure, not single, not constant; the three tín are the opposite.

Tam bất thất. The three never lost, idem tam bất hộ.

Tam bất thiện căn. Three bad roots, or qualities - desire tham, anger sân, and stupidity si. Also tam độc.

Tam bất thoái. The three non-backslidings, i.e. from position attained, from line of action pursued, and in dhyàna.

Tam bất tịnh nhục. The three kinds of flesh unclean to a monk.

Tam bệnh. Three ailments.

Tam bí mật. The three mysteries, a term of the esoteric school for thân, khẩu, ý; i.e. the symbol; the mystic word, or sound; the meditation of the mind. Tam bí mật thân is a term for the mystic letter, the mystic symbol and the image.

Tam bình đẳng. The esoteric doctrine that the three body, mouth, and mind - are one and universal. Thus in samàdhi the Buddha "body" is found everywhere and in averything (pan-

Buddha), every sound becomes a "true word", dhàrani or potent phrase, and these are summed up in mind. Other definitions of the three are: Phật, Pháp, Tăng the Triratna;

Tâm, Phật, Chúng sinh. Mind, Buddha, and the living.

Tam bình đẳng địa. The three universal positions or stages, i.e. the three states expressed by không, vô tướng, and vô nguyện.

Tam bệnh. Three ailments (1) (a) Tham lust, for which the bất tịnh quán meditation on uncleaness is the remedy; (b) Sân anger or hate, remedy từ bi quán meditation on kindness and pity or compassion; (c) Si stupidity ignorance, remedy nhân duyên quán meditation on causality. (2) (a) Báng slander of Mahàyàna; (b) Ngũ nghịch tội the five gross sins; (c) to be a "heathen" or outsider.

Tam bồ đề. Sambodhi (S). Chính đẳng giác. Perfect universal awareness, perfectly enlightened.

Tam Ca diếp. Three brothers Kàsyapa, all three said to be disciples of the Buddha: Ưu lâu tần loa Ca diếp Uruvilva Kàsyapa, Già da Ca diếp Gaya Kàsyapa, Na đề Ca diếp Nadi Kàsyapa.

Tam căn. The three (evil) roots - desire, hate, stupidity, idem tam độc. Another group is the three grades of good roots, or abilities, thượng, trung, hạ superior, medium and inđerior. Another is the three grades of faultlessness tam vô lậu căn.

Tam cấu. The three defilers - desire, hate, stupidity (or ignorance)

Tam chân như. Three aspects of the bhùtatathatà, implying it is above the limitations of form, creation, or a soul: (1) (a) vô tướng chân như without form; (b) vô sinh chân như without creation; (c) vô tính chân như without anything that can be called a nature for comparison; e.g. chaos, or primal matter. (2) (a) thiện pháp chân như the bhùtatathatà as good; (b) bất thiện pháp chân như as evil; (c) vô ký pháp chân như as neutral.

Tam chi (tỷ lượng). Three members of a syllogism: pratijnà tông the proposition, hetu nhân the reason, udàharana dụ the example. cf Nhân minh.

Tam chiếu. The three shinings; the sun first shining on the hill-tops, then the valleys and plains. So, according to Thiên Thai teaching of the Hoa Nghiêm sùtra, the Buddha's doctrine had three periods of such shining: (a) first, he taught the Hoa Nghiêm sùtra, transforming his chief disciples into bodhisattva; (b) second, the Hìnayàna sùtras in general to sravaka and pratyeka-buddha in the Lumbini garden; (c) the phương đẳng sùtras down to the Niết bàn kinh for all the living.

Tam chủng. Three kinds, sorts, classes, categories, etc.

Tam chủng ba la mật. The three kinds of pàramità ideals, or methods of perfection: (a) Thế gian ba la mật that of people in general relating to this world; (b) xuất thế gian ba la mật that of sràvakas and pratyeka buddhas; (c) xuất thế gian thượng thượng ba la mật the supreme one of bodhisattvas, relating to the future life of all.

Tam chủng cúng dường. Three modes of serving (the Buddha, etc.): (a) Lợi cúng dường ọfferings of incense, flowers, food, etc.; (b) Kính cúng dường of praise and reverence; (c) Hạnh cúng dường of right conduct.

Tam chủng chỉ quán. Three Thiên Thai modes of entering dhyàna: (a) Tiệm thứ gradual, from the shallow to the deep, the simple to the complex; (b) bất định irregular, simple and complex mixed; (c) viên đốn immediate and whole.

Tam chủng dục. The three kinds of desire - food, sleep, sex.

Tam chủng duyên từ. Xem tam chủng từ bi.

Tam chủng đại trí. The three major kinds of wisdom: (a) vô sư trí self acquired,no master needed; (b) tự nhiên trí unacquired and natural; (c) vô nghi trí universal.

Tam chủng địa ngục. The three kinds of hells - hot, cold, and solitary.

Tam chủng đoạn. The three kinds of uccheda, cutting off, excision, or bringing to an end: (1) (a) tự tính đoạn with the incoming of wisdom, passion or illusion ceases of itself; (b) bất sinh đoạn with realization of the doctrine that all is không unreal, evil karma ceases to arise; (c) duyên phược đoạn illusion being ended, the causal nexus of the passions disappear and the attraction of the external ceases. (2) The three sràvakas or ascetic stages are: (a) kiến sở đoạn ending the condition of false views; (b) tu hành đoạn getting rid of desire and illusion in practice; (c) phi sở đoạn no more illusion or desire to be cut off.

Tam chủng giáo tướng. The three modes of the Buddha's teaching of the South Sects; đốn immediate; tiệm gradual or progressive; bất định indeterminate.

Tam chủng hữu. Three kinds of existence (a) Tương đối hữu that of qualities, as of opposites, e.g. length and shortness; (b) giả danh hữu that of phenomenal things so-called, e.g. a jar, a man; (c) pháp hữu that of the nounenal, or imaginary, understood as facts and not as illusions, such as a "hare's horn" or a "turtle fur".

Tam chủng không. The three voids or immaterialities. The first set of three is (a) không; (b) vô tướng; (c) vô nguyện; xem tam tam muội. The second (a) ngã; (b) pháp; (c) câu không, the self, things, all phenomena as empty or immaterial. The third relates to charity (a) giver; (b) receiver; (c) gift, all area empty tam luân không tịch.

Tam chủng kiến hoặc. Three classes of delusive views, or illusions - those common to humanity; those of inquiring mind; and those of the learned and settled mind.

Tam chủng sám hối pháp. Three modes of repentance: (a) vô sinh sám to meditate on the way to prevent wrong thoughts and delusions; (b) thủ tướng sám to seek the presence of the Buddha to rid one of sinful thoughts and passions; (c) tác pháp sám in proper form to confess one's breech of the rules before the Buddha and seek remission.

Tam chủng quán đỉnh. The threekinds of baptism: (1) (a) Ma đỉnh quán đỉnh every Buddha baptizes a disciple by laying a hand on his head; (b) thụ ký by predicting Buddhahood to him; (c) phóng quang by revealing his glory to him to his profit. (2) Shingon Chân ngôn tông has (a) baptism on acquiring the mystic word; (b) on remission of sin and prayer for blessing and protection; (c) on seeking for reward in the next life.

Tam chủng quang minh. The three kinds of lights: (a) external -sun, moon, stars, lamps, etc.; (b) dharma, or the light of right teaching and conduct; (c) the effulgence or bodily halo emitted by Buddha, bodhisattva, deva.

Tam chủng sắc. Three kinds of rùpa, i.e. appearance or object: (1) (a) visible objects; (b) invisible objects, e.g. sound; (c) invisible, immaterial, or abstract objects. (2) (a) colour; (b) shape; (c) quality.

Tam chủng sinh. The three sources, or causes of the rise of the passions and illusions: (a) Tưởng sinh the mind, or active thought; (b) tướng sinh the objective world; (c) lưu chú sinh their constant interaction, or the continuous stream of latent predispositions.

Tam chủng tam muội. The three meditations on the relationship of the noumenal and phenomenal of the Hoa Nghiêm tông: (a) lý pháp giới the universe as law or mind, that all things are chân như, i.e. all things or phenomena are of the same Buddha-nature, or the Absolute; (b) lý sự vô ngại pháp giới that the Buddha-nature and the thing, or the Absolute and phenomena are not mutually exclusive; (c) sự sự vô ngại pháp giới that phenomena are not mutually exclusive, but in a common harmony as part of the whole.

Tam chủng tam quán. The three types of meditation on the principles of tam đề, i.e. không, giả, trung.

Tam chủng tâm khổ. The three kinds of mental distress, desire tham, anger sân, stupidity si; idem tam độc.

Tam chủng tịnh nghiệp. The threfold way of obtaining a pure karma, idem tam phúc

Tam chủng thanh tịnh. The three purities of a bodhisattva: (a) Tâm thanh tịnh a mind free from all impurity; (b) thân thanh tịnh a body pure because never to be reborn save by transformation; (c) tướng thanh tịnh an apparence perfectly pure and adorned.

Tam chủng thân. The Thiên Thai school has a definition of sắc thân the physical body of Buddha; pháp môn thân his psychological body with its vast variety; thật tướng thân his real body or dharmakàya. The esoteric sect ascribes a trikàya to each of its honoured ones.

Tam chủng thiên. Three definitions of heaven: (a) as a name, o oname, or title, e.g. divine king, son of Heaven, etc.; (b) as a place for rebirth, the heavens of the gods; (c) the pure Buddha-land.

Tam chủng thiện căn. The three kinds of good roots - almsgiving bố thí, mercy từ bi, and wisdom trí tuệ.

Tam chủng thị đạo. Three ways in which bodhisattvas manifest themselves for saving those suffering the pains of hell, i.e. thân physically, by supernatural powers, change of form, etc.; ý mentally, through power of memory and enlightenment; khẩu orally, by moral exhortation.

Tam chủng thường. A Buddha in his three eternal qualities: (a) bản tính thường in his nature or dharmakàya pháp thân; (b) bất đoạn thường in his unbroken eternity, sambhogakàya báo thân; (c) in his continuous and eternally varied forms,

nirmànakàya ứng hóa thân. (c) tương tục thường

Tam chủng từ bi (duyên từ). The three reasons of a bodhisattva's pity: because all beings are like helpless infants chúng sinh duyên từ bi; because of his knowledge of all laws and their consequences pháp duyên từ bi; without external cause, i.e. because of his own nature, vô duyên từ bi.

Tam chủng tướng. The three kinds of appearance: (1) In logic, the three kinds of percepts: (a) Tiêu tướng inferential, as fire is inferred in smoke; (b) hình tướng formal, or spatial, as length, breadth, etc. (c) thể tướng qualitative, as heat is in fire, etc. (2) (a) Giả danh tướng names, which are merely indications of the temporal; (b) pháp tướng dharmas, or things; (c) vô tướng tướng the formless - all threes are incorrect positions.

Tam chủng viên dung. Three kinds of unity or identity of: (a) Sự lý phenomena with "substance" e.g. waves and the water; (b) Sự sự phenoma with phenoma, e.g. wave with wave; (c) Lý lý substance with substance, e.g. water with water.

Tam chuyển pháp luân. The three turns of the law-wheel when the Buddha preached in the Deer Park Lộc Uyển: (a) thị chuyển indicative, i.e. postulation and definition of the tứ đế four noble truths; (b) khuyến chuyển hortative, e.g. khổ đương tri suffering should be diagnosed; (c) chứng chuyển evidential, e.g. I have overcome suffering etc.

Tam chướng. The three vighna, i.e. hinderers or barriers of which three groups are given: (1) (a) phiền não chướng the passions; (b) nghiệp chướng the deeds done; (c) báo chướng the retributions. (2) (a) bì phiền não chướng; (b) nhục phiền não chướng; (c) tâm phiền não chướng skin, flesh and heart (or mind) troublers, i.e. delusions from external objects, internal

views, and mental ifnorance. (3) tam trọng chướng the three weighty obstructions: (a) ngã mạn self-importance; (b) tật đố envy;(c) tham dục desire.

Tam cụ túc. The three essential articles for worship: flower vase, candlestick and censer.

Tam cử. The three exposures, i.e. the three sins of a monk, each entailing his unfrocking - wilful non confession of sin, unwillingness to repent, claiming that lust is not contrary to the doctrine.

Tam cực thiểu. The three smallest things, i.e. an atom, as the smallest particle of matter; a letter, as the shortest possible name; a ksana, as the shortest periodof time.

Tam cương. The three bonds, i.e. directors of a monastery: (a) thượng tọa sthavira, elder, president; (b) tự chủ, viện chủ vihàrasvàmin, trụ trì the abbot; (c) duy na karmàdana who directs the monks.

Tam diệu hạnh. A muni, recluse or monk, who controls his body, mouth, and mind thân khẩu ý. Also tam mâu ni.

Tam dục. The three lusts, i.e. for form, carriage or beauty, and refinement or softness to the touch.

Tam duyên. The three nidànas or links with the Buddha resulting from calling upon him, a term of the Pure land sect: (1) thân duyên that he hears those who call his name, sees their worship, knows their hearts and is one with them; (2) cận duyên that he shows himself to those who desire to see him; (3) tăng thượng duyên that at every invocation aeons of sin are blotted out, and he and his sacred host receive such a disciple at death.

Tam dư. The three after death remainders, or continued mortal experiences of sràvakas and pratyeka-buddhas who mistakenly think they are going to vô dư niết bàn final nirvàna, but will still find phiền não dư further passion and illusion, nghiệp dư further karma and quả dư continued rebirth, in realms beyond tam giới trailokya.

Tam đại. The three great characteristics of the chân như bhùtatathatà ìn the Khởi tín luận Awakening of Faith: (1) Thể đại the greatness of the bhùtatathatà in its essence or substance; it is chúng sinh tâm chi thể tính the embodied nature of the mind of all the living, universal, immortal, immutable, eternal; (2) Tướng đại the greatness of its attributes or manifestations, perfect in wisdom and mercy, and every achievement. (3) Dụng đại the greatness of its functions and operations within and without, perfectly transforming all the living to good works and good karma now and hereafter.

Tam đàn. The three kinds of dàna, i.e. charity; giving of goods, of the dharma, of abhaya or fearlessness. Idem tam thí.

Tam đạo. (1) The three paths all have to tread; luân hồi tam đạo, tam luân, i.e. (a) phiền não đạo, hoặc đạo the path of misery, illusion, mortality; (b) nghiệp đạo the path of works, action, or doing, productive of karma (c) khổ đạo the resultant path of suffering. As ever recurring they are called the three wheels. (2) Thanh, Duyên, Bồ, sràvakas, pratyeka-buddhas, bodhisattvas.

Tam đạt. Xem tam minh.

Tam đẳng. The three equal and universal characteristics of the one Tathàgata, an esoteric definition: (1) (a) his body thân; (b) discourse ngữ ;(c) mind ý (2) (a) his life or works tu hành; (b) spiritual body pháp thân; (c) salvation độ sinh; in their equal values and universality.

Tam đẳng lưu. Three equal or universal currents or consequences, i.e. chân đẳng lưu the certain consequences that follow on a good, evil, or neutral kind of nature, respectively; giả đẳng lưu the temporal or particular fate derived from a previous life's ill deeds, e.g. shortened life from taking life; phân vị đẳng lưu each organ as reincarnated according to its previous deeds, hence the blind.

Tam đề. The three dogmas. The "middle school" of Thiên Thai says tức không, tức giả, tức trung; (a) by không sùnya is meant that things causally produced are in their essential nature unreal (or immaterial); (b) giả though things are unreal in their essential nature their derived forms are real; (c) trung but both are one, being of the one như or reality. These three dogmas are founded on a verse of Nàgàrjuna: Nhân

duyên sở sinh pháp, Ngã thuyết tức thị không, Diệc vi thị giả danh, Diệc thị trung đạo nghĩa. All causally produced phenoma, I say, are unreal, Are but a passing name, and indicate the "mean".

Tam đề tương tức. The unity of không, giả, trung, three aspects of the same reality, taught by the viên giáo as distinguished from the biệt giáo which separates them.

Tam điên đảo. The three subversions or subverters: tưởng đảo evil thoughts, kiến đảo false views, tâm đảo deluded mind.

Tam điền. The three "fields" of varaying qualities of fertility, i.e. bodhisattvas, sràvakas, and icchantis, respectively producing a hundred fold, fifty fold, one-fold.

Tam đoạn. The three cutting off or exisions (of hoặc beguiling delusions or perplexities. 1-a- Kiến sở đoạn to cut off delusions of view, of which Hìnayàna has eighty-eight kinds; b-Tu sở đoạn in practice, eighty-one kinds; c-Phi sở đoạn nothing left to cut off, perfect. 2-a-Tự tính đoạn to cut off the nature, or root (of delusion); b-Duyên phược đoạn to cut off the external bonds, or objective causes (of delusions); c-Bất sinh đoạn (delusion) no longer arising, therefore nothing produced to cut off. The third stage in both groups is that of an arhat.

Tam đồ. The three unhappy gati or ways: (1) Hỏa đồ to the fire of hell; (2) Huyết đồ to the hell of blood, where as animals they devour each other; (3) Đao đồ the asipattra hell of swords, where the leaves and grasses are sharp-edged swords.

Tam độc. The three poisons, also styled tam căn. They are Tham concupiscece or wrong desire; Sân anger, hate, or resentment; Si stupidity, ignorance, unintelligence, or unwillingness to accept Buddha-truth; these threes are the source of all the passions and delusions.

Tam đỗng. Three penetrations.

Tam đức. The three virtues or powers of which three groups are given below: (1) a-Pháp thân đức, The virtue, or potency of the Buddha's eternal, spiritual body, the dharmakàya; b-Bát nhã đức, of his prajnà, or wisdom, knowing all things in their reality; c-Giải thoát đức, of his freedom from all bonds and his sovereign liberty. Each of these has the four qualities of thường, lạc, ngã, tịnh, eternity, joy, ersonality, and purity. (2) a-Trí đức, the potency of his perfect knowledge; b-Ly đức, of his cutting off all illusion and perfecting of supreme nirvàna; the above two are tự lợi for his own advantage; c-Ân đức, of his universal grace and salvation, which tha lợi bestows the benefits he has acquired on others. (3) a-Nhân viên đức, The perfection of his causative or karmaic works during his three great kalpas of preparation; b- Quả viên đức, the perfection of the fruit, or results in his own character and wisdom; c-Ân viên đức, the perfection of his grace in the salvation of others.

Tam giả. Prajnapti (S). The word giả in Buddhist terminology means that every thing is merely phenomenal, and consist of derived elements; nothing therefore has real existence, but all is empty and unreal hư vọng bất thật. The three giả are pháp things,

thụ sensations, and danh names.

Tam giả thí thiết, tam nhiếp đề. The three fallacious postulates in regard to pháp, thụ, danh. Tam giả quán the meditation on the above.

Tam giác. The three kinds of enlightenment: (1) (a) tự giác enlightenment for self; (b) giác tha for others; (c) giác hạnh viên mãn perfect enlightenment and accomplishment; the first is an arhat's, the first and second a bodhisattva's, all three a Buddha's. (2) From the Awakening of Faith Khởi tín luận: (a) bản giác inherent, potential enlightenment or intelligence of every being ; (b) thủy giác initial, or early stages of such enlightenment brought about through the external perfuming or influence of teaching, working on the internal perfuming of subsconscious intelligence; (c) cứu cánh giác completion of enlightenment the subjective mind in perfect accord with the subsconcious mind, or the inherent intelligence.

Tam giác đàn. A three-cornered altar in the fire-worship of Chân Ngôn tông, connected with exorcism.

Tam giải thoát môn, The three emancipations, idem Tam không and Tam tam muội. They are không giải thoát môn, vô tướng giải thoát môn, vô tác giải thoát môn.

Tam giáo. The three teachings, i.e. Nho Confucianism, Phật Buddhism and Đạo Taoism; or Khổng, Lão, Thích Confucianism, Taoism, Buddhism. In Japan they are Shinto thần đạo, Confucianism and Buddhism. In Buddhism the term is applied to the three periods of Sàkyamuni's own teaching of which there are several definitions: (1) The Giang Nam school describe his teaching as (a) tiệm progressive or gradual; (b) đốn immediate; (c) bất định indeterminate. (2) Quang Thống describes the three are: (a) tiệm progressive for beginners; (b) đốn immediate for the more advanced; (c) viên complete for the most advanced. (3) The Nam Sơn deals with (a) Tính không of Hìnayàna; (b) Tướng không of Mahàyàna; (c) Duy thức viên the perfect idealism. Thiên Thai accepts the division of tiệm, đốn and bất định for pre-Lotus teaching trước thời Pháp Hoa, but adopts tiệm, đốn, viên with the Lotus as the perfect teaching; it also has the division of tam tạng giáo, thông giáo and biệt giáo.

Tam giới. The three sets of commandments, or precepts, i.e. the ten for the ordained who have left home, the eight for the devout at home, and the five for the ordinary laity.

Tam giới. Trailokya, Triloka (S). The three realms; also tam hữu. It is the Buddhist metaphysical equivalent for the Brahmanic cosmological bhuvana-traya, or triple world of bhùr, bhuvah, and svar, earth, atmosphere and heaven. The Buddhist three are dục, sắc, and vô sắc giới, (a) Dục Kàmadhàtu is the realm of sensuous desire, of dâm sex and thực food; it includes the six heavens of deire sáu cõi trời dục, the human world, and the hells; (b) Sắc giới Rùpadhàtu is the realm of form, meaning chất ngại that which is substantial and resistant; it is above the lust-world and contains bodies, palaces, things, all mystic and wonderful, it is represented in the tứ thiền thiên Brahmalokas; (c) Vô sắc giới Arùpadhàtu, or arùpyadhàtu, is the formless realm of

pure-spirit, where there is no bodies, places, things, at any rate none to which human terms would apply, but where the mind dwells in mystic contemplation; its extent is indefinable, but it is conceived of in four stages, i.e. tứ không xứ the four "empty" regions, or regions of space in the immaterial world, which are tứ vô sắc the four formless realms, or realms beyond form; being above the realm of form, their bounds cannot be defined.

Tam giới duy nhất tâm. The triple world is but one mind; from a verse of Hoa Nghiêm sùtra; it proceeds Tâm ngoại vô biệt pháp, Tâm Phật cập Chúng sinh, thị tam vô sai biệt "outside mind there is no other thing; mind Buddha and all the living, these there are not different"; in other words there is no differentiating between these three, for all is mind.

Tam giới duy tâm. Tribhàvacittamàtra (S). The threefold existence is nothing but the mind.

Tam giới hỏa trạch. The burning house of the triple world, as in the Lotus parable.

Tam giới hùng. The hero of the trailokya, Buddha.

Tam giới sàng. The sick-bed of the trailokya, especially this world of suffering.

Tam giới tạng. The trailokya-garba, the womb or storehouse of all the transmigrational.

Tam giới tôn. The honoured one of the three worlds, i.e. Buddha.

Tam giới từ phụ. The kindly father of the triple world, Buddha.

Tam hạnh. Three lines of action that affect karma, i.e. phúc hạnh the ten good deeds thập thiện that cause happy karma; Tội hạnh the ten evil deeds thập ác that cause unhappy karma; bất động hạnh (nghiệp) or vô động hạnh karma arising without activity, e.g. meditation on error and its remedy.

Tam hòa. The union of the three, i.e. căn indriya, cảnh àlambana, thức vijnàna, i.e. organ, object, cognition.

Tam hỏa. The three fires - desire, hate, and stupidity. Xem tam độc.

Tam hoặc. A Thiên Thai classification of the three illusions; also styled tam phiền não trials or temptations, tam lậu leakages, tam cấu uncleanesses, tam kết bonds. The first of the following three is common to all disciples, the two last to bodhisattvas. They arise from a- Kiến Tư hoặc things seen and thought, i.e. illusions from imperfect perception with temptation to love, hate, etc.; to be rid of these false views and temptations is the discipline and nirvàna of ascetic or Hìnayàna Buddhists. Mahàyàna proceeds further in and by its bodhisattva aims, which produce their own difficulties, i.e. b-Trần sa hoặc illusion and temptation through the immense variety of duties in saving men; and c-Vô minh hoặc the illusions and temptations that arise from failure philosophically to understand things in their reality.

Tam học. The "three studies" or vehicles of learning - discipline giới, meditation định, wisdom tuệ. Threefold formation: moral formation, spiritual formation, formation of wisdom. Also the Tripitaka tam tạng; the giới being referred to the luật vinaya, the định to the sùtras, and the tuệ to the sàstras.

Tam hữu. The three kinds of bhava, or existence; idem tam giới. The three states of mortal existence in the trailokya, i.e. in the realms of desire, of form, and beyond form. Another definition is hiện hữu present existence, or the present body and mind; đương hữu in a future state; trung hữu antarà-bhava in the intermediate state.

Tam hữu đối. The three sets of limitation on freedom: (a) direct resistance or opposition; (b) environment or condition; (c) attachment.

Tam hữu vi pháp. The three active, or functioning dharmas: (1) pratigha, matter or form. i.e. that which has "substantial resistance"; (2) mind; and (3) phi sắc phi tâm entities neither of matter nor mind. Tam hữu vi tướng. The three forms of all phenomena, birth, stay (i.e. life), death; utpàda, sthiti, and nirvàna.

am kết. The three ties: (1) kiến kết the tie of false views, e.g. of a permanent ego. (2) giới thủ kết (3) nghi kết

Tam khoa. The three categories of ngũ ấm, thập nhị xứ, thập bát giới.

Tam khổ. The three kinds of dukkha, pain, or suffering: khổ khổ that produced by direct causes; hoại khổ by loss or deprivation; hành khổ by the passing or impermanency of all things.

Tam kiên. The three sure or certain things are thân, mệnh and tài. i.e. the reward of the true disciple is an infinite body or personality, an endless life, and boundless (spiritual) possessions, vô cực chi thân, vô cùng chi mệnh, vô tận chi tài.

Tam kiếp. The three asankheya kalpas, the three countless aeons, the period of a bodhisattva's development; also the past trang nghiêm, the present hiền, and the future tinh tú kiếp.

Tam kinh nhất luận. The three sùtras and one sàstra on which the Pure-land sect bases its teaching: Phật thuyết vô lượng thọ kinh, Phật thuyết quán vô lượng thọ kinh, Phật thuyết A di đà kinh; Thiên thân Tịnh độ luận.

Tam lạc. The three joys - the joy of being born a deva, the joy of meditation, the joy of nirvàna.

Tam lạc xoa. The three laksa; a laksa is a mark, sign, token, aim, object; it is also 100,000, i.e. an ức. The three laksa of the esoteric sects are the tự or magic word, ấn symbol, and bản tôn object worshipped.

Tam kỳ bách (đại) kiếp. The period necessary for a bodhisattva to become a Buddha, i.e. three asankhyeyas to attain the lục độ and 100 kalpas to acquire the thirty-two tướng or characteristic marks of a Buddha.

Tam lậu. The three affluents that feed the stream of mortality, or transmigration: dục desire; hữu (material, or phenomenal) existence; vô minh ignorance (of the way of escape).

Tam luân. The three wheels: (1) The Buddha's (a) body or deeds; (b) mouth or discourses; (c) mind or ideas. (2) (a) thần thông (or biến) his supernatural powers, or powers of self transformation, associated with thân body; (b) ký tâm luân his discriminating understanding of others, associated with ý mind; (c) giáo thành luân or chính giáo luân his (oral) powers of teaching, associated with khẩu mouth. (3) Similarly (a) thần túc luân; (b) thuyết pháp luân; (c) ức niệm luân. (4) hoặc, nghiệp and khổ. The wheel of illusion hoặc produces karma nghiệp, that of karma sets rolling that of suffering khổ, which in turn sets rolling the wheel of illusion. (5) (a) impermanence vô thường; (b) uncleanness bất tịnh; (c) suffering khổ.

Tam luân giáo. The three periods of the Buddha's teaching as defined by Paramàrtha chân đế: (a) chuyển pháp luân the first rolling onwards of the law-wheel, the first seven years teaching of Hìnayàna, i.e. tứ đế, and không; (b) chiếu pháp luân illuminating or explaining the law- wheel, the thirty years teaching of the bát nhã prajnà or wisdom sùtras, illuminating không,

and by không illuminating hữu reality; (c) trì pháp luân maintaining the law-wheel, i.e. the remaining years of teaching of the deeper truths of không hữu both unreality and reality. Also the three-fold group of the Lotus schhol: (a) căn bản pháp luân radical or fundamental, as found in Hoa Nghiêm sùtra; (b) chi mạt pháp luân branch and leaf, i.e. all other teaching; until (c) nhiếp mạt qui bản pháp luân branches and leaves are reunited with the root in the Lotus sùtra Pháp hoa kinh.

Tam luân thế giới. The three wheel world, i.e. phong, thủy, kim luân. Every world is founded on a wheel or whirling wind; above this is one with water; above this is one with metal, on which its nine mountains and eight seas are formed.

Tam luân tướng. The three-wheel condition -giver, receiver, gift.

Tam luận tông. Màdhyamika (S). The Middle School bases its doctrines on three sàstras: Trung quán luận Màdhyamika-sàstra Treatise on the Màdhyaka, Thập nhị môn luận Dvàdasanikàya-sàtra Treatise on the twelve gates, Bách luận Sata-sàstra Treatise on the hundred verses.

Tam lực. The three powers, of which there are various groups: 1-a- personal power; b- Tathàgata-power; c-power of the Buddha within. 2-a- power of a wise eye to see the Buddha- medecine (for evil); b- of diagnosis of ailment; c- of suiting and applying the medecine to the disease. 3-a- the power of Buddha; b- of samàdhi; c- of personal achievement or merit.

Tam lực kệ. The triple power verse: Dĩ ngã công đức lực In the power of my virtue, Như Lai gia trì lực And the aiding power of the Tathà gata, Cập dữ pháp giới lực And the power of the spiritual realm, Chu biến chúng sinh giới I can go anywhere in the land of

the living.

Tam ma. Sama (S). Level, equal, same etc; cf tam muội and bình đẳng.

Tam ma bán da. Samàpanna (S). In the state of samàdhi.

Tam ma bạt đề. Samàdhi (S). Mental concentration.

Tam ma bì đà. Sama-veda (S). The third of the four Vedas.

Tam ma đề. Samàdhi (S). Mental concentration.

Tam ma địa. Samàdhi (S). Mental concentration.

Tam mạn đà. Samanta (S) Tr. by đẳng, phổ, biến. Universal, everywhere. Samantagandha (S). Phổ huân, universal fragrant; a tree in paradise; a title of a Buddha.

Tam mạn đa bạt đà la. Samantabhadra (S). Fouguen (J). Phổ Hiền. Pervading goodness, or "all gracious'. Also Biến Cát universal fortune; also styled Visvàbhadra. The principal

Bodhisattva of Nga Mi sơn. He is the special patron of followers of the Lotus Sùtra. He is usually seated on a white elephant, and his abode is said to be in the East. He is one of the four Bodhisattvas of the Yoga school.

Tam mật. The three mystic things: the body, mouth (i.e.voice), and mind of the Tathàgata Như Lai, which are universal, all things being this mystic body, all sounds this mystic voice, and all thoughts this mystic mind. All creatures in body, voice, and mind, are only individualized parts of the Tathàgata, but illusion hides their Tathàgata from them. The esoterics seek to realize their Tathàgata nature by physical signs and postures, by voicing of chân ngôn dhàranis and by meditations so that nhập ngã ngã nhập He may enter me and I Him, which is the perfection of siddhi tất địa.

Tam mật lục đại. The three mystic things associated with the six elements, i.e. the mystic body is associted with earth, water and fire; the mystic words with wind and space; the mystic mind with thức consciousness (or cognition).

Tam mật tương ưng. The three mystic things, body, mouth, and mind of theTathàgata are identical with those of all the living, so that even the fleshly body born of parents is the dharmakàya, or body of Buddha.

Tam miệu. Samyak (S). Chính đẳng, Perfect, right.

Tam miệu tam bồ đề. Samyakcambodhi (S). Correct universal intelligence, Chính biến tri (đạo). Correct equal or universal enlightenment Chính đẳng giác. Correct universal perfect enlightenment Chính đẳng chính giác. An epithet od every Buddha. The full term is anuttara- samyak-sambodhi, perfect universal enlightenment, knowledge, or understanding; omniscience.

Tam miệu tam phật đà. Samyaksambuddha (S). The third of the ten titles of Buddha defined as Chính biến tri or Chính đẳng giác one who has perfect universal knowledge or understanding, omniscient.

Tam minh. Te-vijja (P). Threefold knowledge. Tam minh kinh Tevijja-vacchagota-sutta.

Tam minh. The three insights; also tam đạt. Applied to Buddhas they are called tam đạt, to arhats tam minh: a-Túc mệmh minh insight into the mortal conditions of self and others in previous lives; b-Thiên nhãn minh supernatural insight into future mortal conditions; c-Lậu tận minh nirvàna insight, i.e. into present mortal sufferings so as to overcome all passions or temptations.

Tam minh trí. Trividyà (S). The three clear conceptions that: a-All is impermanent vô thường anitya; b-all is sorrowful khổ dukkha; c-all is devoided of a self vô ngã anàtman.

Tam mục. The three-eyed, a term for Siva, i.e. Mahesvara; simili for the dharmakàya, or spiritual body, prajnà or wsdom, and nirvàna emancipation.

Tam muội. Samàdhi (S). Putting together, composing the mind, intent contemplation, perfect absorption, union of the meditator with the object of meditation. Also tam ma địa, tam ma đề, tam ma đế. Interpreted by định or chính định the mind fixed and undisturbed; by chính thụ correct sensation of the object contemplated; by chính tâm hành xứ the condition when the motions of the mind are steadied and harmonized with the object; by tức lự nghi tâm the cessation of distraction and the fixation of the mind; by đẳng trì the mind held in equilibrum; by sa ma tha i.e. chỉ tức to stay the breathing. It is described as concentration of the mind (upon an object). The aim is giải thoát, mukti, deliverance from all the trammels of life, the bondage of the passions and reincarnations. There are numerous kinds and degrees of samàdhi.

Tam muội lạc chính thọ ý sinh thân. Samàdhi-sukha-samàpatti-mano-mayakàya (S)

Tam muội da. Samàya (S) is variously defined as hội coming together, meeting, convention; thời timely; tông in agreement, at the same class; bình đẳng equal, equalized; cảnh giác aroused, warned; trừ cấu chướng ridance of unclean hindrances. Especially it is used as indicating the vows made by Buddhas and bodhisattvas, hence as a tally symbol, or emblem of the spiritual quality of a Buddha or bodhisattva.

Tam muội da giới. Samàya-commandments: the rules to be strictly observed before full ordination in the esoteric sects.

Tam muội da giới. Samàya world, a general name for the esoteric sect.

Tam muội da hình. The distinguising symbol of a Buddha or bodhisattva, e.g. the Lotus of Quán thế Âm.

Tam muội da hội. The Samàya assembly, i.e. the second of the nine mandalas, consisting of seventy-three saints represented by the symbols of their power.

Tam muội da mạn đà la. Samàya-mandala (S). One of the four kinds of magic circles in which the saints are represented by the symbols of their power, e.g. pagoda, jewel, lotus, sword.

Tam muội da thân (hình). The embodiment of Samàya, a term of the esoteric sect; i.e. the symbol of a Buddha or bodhisattva which expresses his inner nature, e.g. the stùpa as one of the symbols of Vairocana Đại nhật; the lotus of Quán thế Âm etc. Thân is used for a Buddha, hình for a bodhisattva. The exoteric sects associate the term with the báo thân sambhogakàya.

Tam muội da trí. Samaya wisdom (S). In esoteric teaching, the characteristics of a Buddha or bodhisattva's wisdom, as shown in the mandala.

Tam muội hỏa. Fire of samàdhi, the fire that consumed the body of Buddha when He entered nirvàna.

Tam muội ma. Samàdhi-màra (S). One of the ten màras, who lurks in the heart and hinders progress in meditation, obstructs the truth and destroys wisdom.

Tam muội môn. The different stages of a bodhisattva's samàdhi.

Tam muội Phật. Samàdhi Buddha (S). One of the ten Buddhas mentioned in the HoaNghiêm Kinh.

Tam muội tương ưng. The symbols or offerings should tally with the object worshipped, e.g. a white flower with a merciful or a white image.

Tam muội vương kinh. Samàdhiràja-sùtra (S). Sùtra of the King of Concentration.

Tam năng tam bất năng. The three things possible and impossible to a Buddha. He can (a) have perfect knowledge of all things; (b) know all the natures of all beings, and fathom the affairs of countless ages; (c) save countless beings. But he cannot (a) annihilate causality, i.e. karma; (b) save unconditionally; (c) end the realm of the living.

Tam niệm trụ. Whether all creatures believe, do not believe, or part believe and part do not believe, the Buddha never rejoices, nor grieves, but rests in his proper mind and wisdom, i.e. though full of pity, his far-seeing wisdom chính niệm chính trí keeps him above the disturbances of joy and sorrow.

Tam niệm xứ. Xem tam niệm trụ.

Tam Niết bàn môn. The three gates to the city of nirvàna, i.e. Không the Void Vô tướng Formlessness, and Vô tác Inactivity; idem Tam giải thoát môn.

Tam nghi. The three doubts - of self, of teacher, of the dharma-truth.

Tam nghịch. The three unpardonable sins of Devadatta which sent him to the Avici hell - schism, stening the Buddha to the shedding of his blood, killing a nun.

Tam nghiệp. Trividhà-dvàra. The three conditions, inheritances, or karmas of which there are several groups. (1) Deed, word, thought thân, khẩu, ý. (2) (a) Present-life happy karma; (b) present-life unhappy karma; (c) bất định karma of an unperturbable nature. (3) (a) Good; (b) evil; (c) neutral karma. (4) (a) Lậu nghiệp karma of ordinary rebirth; (b) vô lậu nghiệp karma of Hìnayàna nirvàna; (c) phi lậu phi vô lậu karma of neither, independent of both, Mahàyàna nirvàna. (5) (a) Present deeds and their consequences in this life; (b) present deeds and their next life consequences; (c) present deeds and consequences after the next life.

Tam nghiệp cúng dường. To serve or worship with perfect sincerity of body, mouth and mind.

Tam nghiệp tương ưng. In worship all three (body, mouth, mind) correspond.

Tam ngữ. Buddha's three modes of discourse, i.e. without reserve, or the whole truth; tactical, or partial, adapting truth to the capacity of his hearers; and a combination of both.

Tam nhân. The six "causes" of the Abhidharma-Kosa Câu xá luận as reduced to three in the Satya siddi sàstra Thành thật luận, i.e. sinh nhân producing cause, tập nhân habit cause, y nhân dependent or hypostatic cause, e.g. the six organs lục căn and their objects lục cảnh causing the cognitions lục thức.

Tam nhân tam quả. The three causes produce their three effects: (1) Dị thục nhân dị thục quả differently ripening causes produce differently ripening effects, i.e. every developed cause produce its developed effect, especially the effect of the present causes in the next transmigration; (2) Phúc nhân phúc báo blessed deeds produce blessed rewards, now and hereafter; (3) Trí nhân trí quả wisdom (now) produces wisdom-fruit (hereafter).

Tam nhẫn. Three forms of ksànti, i.e. patience (or endurance, tolerance). One of the groups is patience under hatred Nại oán hại nhẫn, under physical hardship An thế khổ nhẫn, and in pursuit of the faith Đế sát pháp nhẫn or Vô sanh pháp nhẫn. Another is patience of the blessed in the Pure Land in understanding the truth they hear Âm hưởng nhẫn, patience in obeying the truth Nhu thuận nhẫn, patience in attaining absolute reality Vô sanh pháp nhẫn. Another is patience in the joy of remembering Amitàbha Hỷ nhẫn, patience in meditation on his truth Ngộ nhẫn, and patience in constant faith in him Tín nhẫn.Another is the patience of submission, of faith and of obedience.

Tam Phạm. The three Brahna heavens of the first dhyàna: that of Phạm chúng Brahma-pàrasidya, the assembly of Brahma; Phạm phụ Brahma-purohitas, his attendants; Đại Phạm Mahàbrahmà, Great Brahmà.

Tam pháp. The three dharmas, i.e. giáo pháp the Buddha's teaching; hành pháp the practice of it; chứng pháp realization or experiential proof of it in bodhi and nirvàna.

Tam pháp ấn. Xem tam ấn.

Tam phát tâm. The three resolves of the Khởi tín luận Awakening of Faith: (a) tín thành tựu phát tâm to perfect the bodhi of faith, i.e. in the stage of faith; (b) giải hành phát tâm to understand and carry in practice the wisdom; (c) chứng phát tâm the realization, or proof of, or union with bodhi.

Tam phẩm. The general meaning is thượng, trung, hạ superior, medium, ihferior.

Tam phẩm sa di. The three grades of sràmanera, i.e. 7-13 years old styled khu ô sa di, 14-19 ứng pháp sa di, and 20 and upwards danh tự sa di.

Tam phẩm tất địa. The three esoteric kinds of siddhi, i.e. complete attainment, supreme felicity. They are thượng superior, to bo born in the Mật nghiêm quốc Vairocana Pure-land, trung medium in one of the other Pure-lands among which is the Western Paradise, hạ inferior in the Tu la cung Sun palaces among the devas. Also styled tam phẩm thành tựu,

Tam phẩm thính pháp. The three grades of hearers, i.e. thượng with the thần spirit, trung with the tâm mind, hạ with the nhĩ ears.

Tam phân khoa kinh. The three divisions of a treatise on a sùtra, i.e. tự phần introduction, chính tông phần discussion of the subject, lưu thông phần application.

Tam Phật bồ đề. The bodhi, or wisdom, of each of the trikàyas tam thân, i.e that under the bodhi-tree, that of parinirvàna, that of tathàgata-garba in its eternal nirvàna aspect.

Tam Phật đà. Sambuddha (S). The truly enlightened one, or correct enlightenment.

Tam Phật ngữ. The Buddha's three modes of discourse - unqualified, i.e. out of the fullness of his nature; qualified to suit the intelligence of his hearers; and both.

Tam Phật tính. The three kinds of Buddha-nature: 1-Tự tính trụ Phật tính the Buddha-nature which is in all living beings, even those in the three evil paths; 2-Dẫn xuất Phật tính the Buddha-naure developed by the right discipline; 3-Chí đắc quả Phật tính the final or perfect Buddha-nature.

Tam Phật thân. Xem tam thân.

Tam phật tử. All the living are Buddha-sons, but they are of three kinds - the commonalty are ngoại tử external sons; the followers of the two inferior Buddhist vehicles tiểu and trung thừa are thứ tử, secondary sons; the bodhisattvas (i.e. mahàyànists) are đạo tử true sons.

Tam phúc. The three (sources of) felicity: (1) The Vô lượng thọ kinh has the felicity of (a) thế phúc filial piety, regard for elders, keeping the ten commandments; (b) giới phúc of keeping the other commandments; (c) hành phúc of resolve on complete bodhi and the pursuit of Buddha-way. (2) The Câu xá luận has the blessedness of: (a) thí loại phúc almsgiving, in evoking resulting wealth; (b) giới loại phúc observance of the tính giới (against killing, stealing, adultery, lying) and the già giới (against alcohol, etc.), in obtaining a happy lot in the heavens; (c) tu loại phúc observance of meditation in

obtaining final escape from the mortal round.

Tam phúc nghiệp. The three things that bring a happy lot - almsgiving, impartial kindness and love, pondering over the demands of the life beyond.

Tam phược. The three bonds - desire, anger, stupidity. Xem tam độc.

Tam phương tiện. A term of the esoterics for body, mouth (or speech), and mind, their control and the entry into the tam mật three mysteries.

Tam quán. The three studies, mediatations, or insights. The most general group is that of Thiên Thai: (a) không quán study of all as void, or immaterial; (b) giả quán of all as unreal, transient, or temporal; (c) trung quán as the via media inclusive of both. The Hoa Ngiêm group is chân không quán, lý sự vô ngại quán, chu biến hàm dung quán. The Nam Sơn group is tính không quán, tướng không quán, duy thức quán. The Từ Ân group is hữu quán, không quán, and trung quán.

Tam quang thiên. Sun, moon, and stars. Also in the second dhyàna of the form-worrld there are the two deva regions thiểu quang thiên, vô lượng quang thiên, and quang âm thiên. Also Quán thế âm bồ tát is styled Nhậ thiên tử sun-prince, or divine son of the sun; Đại thế chí bồ tát is styled Nguyệt thiên tử, divine son of the moon; and Hư không tạng bồ tát, the bodhisattva of the empyrean is styled Minh tinh thiên tử, divine son of the bright stars.

Tam qui. Trisarana, Sarana-gamana (S). The three surrenders to, "or formulas of refuge" in the Three Precious Ones Tam Bảo, i.e. to Buddha Phật, the Dharma Pháp, the Sangha Tăng. The three formulas are Qui y Phật Buddham saranam gacchàmi, Qui y Pháp Dharmam saranam gacchàmi, Qui y Tăng Sangham saranam gacchàmi. It is the most primitive formula of the early Buddhism. The surrender is to the Buddha as teacher Sư, the Law as medicine Dược, the Ecclesia as friens Hữu. These are known as the Tam Qui Y. Threefold refuge: I take my refuge in the Buddha, in the Dharma, in the Sangha.

Tam qui thụ pháp. The receiving of the Law, or admission of a lay disciple, after recantation of his previous wrong belief and sincere repetition to the abbot or monk of the above three refuges.Tam qui ngũ giới. The ceremony which makes the recipient a ưu bà tắc upasaka, male disciple or ưu bà di upàsikà, female disciple, accepting the five precepts.

Tam quí, ba mùa. The "three seasons" of an Indian year - spring, summer, and winter; a year.

Tam quĩ. The three rules of the Thiên Thai Lotus school: (a) chân tính quĩ the absolute and real, the chân như or bhùtatathatà;(b) quán chiếu quĩ meditation upon and understanding of it; (c) tư thành quĩ the extension of this understanding to all its workings. In the tam quĩ hoằng kinh the three are traced to the Pháp sư phẩm of the Lotus Sùtra and are developed as: (a) từ bi thất (vào nhà từ bi) the abode of mercy, or to dwell in mercy; (b) nhẫn nhục y (mặc giáp nhẫn nhục) the garment of endurance, or

patience under opposition; (c) pháp không tòa (ngồi tòa tánh không) the throne of immateriality (or spirituality), a state of nirvàna tranquility. Mercy to all is an extension of tư thành quĩ, patience of quán chiếu,and nirvàna tranquility of chân tính quĩ.

Tam quyền nhất thật. The Thiên Thai division of the Schools of Buddhism into four, three termed quyền temporary, i.e. tạng, thông. biệt, the fourth is the thật or viên real or perfect School of Salvation by faith to Buddhahood, especially as reavealed in the Lotus Sùtra.

Tam sắc. The three kinds of rùpa, or form-realms: the five organs (of sense), their objects, and invisible perceptions, or ideas.

Tam sinh. The three births, or reincarnations, past, present, future. Thiên Thai has: (a) Chủng planting the seed; (b) Thục ripening; (c) Giải thoát liberating, stripping, or harvesting, i.e. beginning, development and reward of bodhi, a process either gradual or instantaneous. Hoa nghiêm has: (a) Kiến văn sinh a past life of seeing and hearing Buddha-truth; (b) Giải hành sinh liberation in the present life; (c) Chứng nhập sinh realization of life in Buddhahood. This is also called Tam sinh thaành Phật Buddhahood in the course of three lives.

Tam sư thất chứng. The three superior monks and a minimum of seven witnesses required for an ordination to full orders; except in outlandish places, when two witnesses are valid.

Tam sứ. The three (divine) messengers - birth, sickness, death. Also thiên sứ.

Tam sự nạp. A term for a monk's robe of five, seven, or nine patches.

Tam sự giới. The commands relating to body, speech andmind.

Tam tai. The three calamities; they are of two kinds minor tiểu tai and major đại tai. The minor appearing during a decadent world period, are sword đao binh tai, pestilence tật dịch tai, and famine cơ cẩn tai; the major, for world destruction, are fire hỏa tai, water thủy tai and wind phong tai.

Tam tam muội (địa). The three samàdhi, or the samàdhi on three subjects; also called tam định, tam đẳng trì, tam trị; tam giải thoát môn, tam chủng tam muội; tam chủng đẳng trì. There are two forms of such meditation, that of hữu lậu reincarnational, or temporal, called tam tam muội; and that of vô lậu liberation, or nirvàna called tam giải thoát. The three subjects and objects of the meditation are: (1) Không to empty the mind of the ideas of me and mine and suffering, which are unreal; (2) Vô tướng to get rid the idea of form, or externals, i.e. the thập tướng which are the five senses, male and female, and the three hữu; (3) Vô nguyện to get rid of all wish or desire, also termed vô tác, vô khởi.

Tam tạng. Tripitaka (S). Three Collections of the Buddhist Canon. Three baskets: Basket of sutra, basket of discipline, basket of philosophical treatises

Tam tạng pháp sư. Master of tripitaka.

Tam tâm. The three minds, or hearts; various groups are given: (1) Three assured ways of reaching the Pure Land, by a-Chí thành tâm perfect sincerity; b-Thâm tâm profound resolve

for it; c-Hồi hướng phát nguyện tâm resolve on demitting one's merits to others. (2) a-Căn bản tâm the 8th or àlaya-vijnàna consciousness, the store-house, or source of all seeds of good or evil; b-Y bản tâm the 7th or mano-vijnàna consciousness, the mediating cause of all taint; c- Khởi sự tâm the sadàyatana-vijnàna consciousness, the immediate influence of the six senses. (3) a-Nhập tâm; b-Trụ tâm; c-Xuất tâm. The mind entering into a condition, staying there, departing. (4) A pure, a single, and an undistracted mind.

Tam tế. Past, present, future, idem tam thế.

Tam tế. The three refined, or subtle conceptions, in contrast with lục thô cruder or common concepts, in the Awakening of Faith Khởi tín luận The three are: (1) vô minh nghiệp tướng ignorance, or the unenlightened condition, considered as in primal action, the stirring of the perceptive faculty; (2) năng kiến tướng ability to perceive phenomena, perceptive faculty; (3) cảnh giới tướng the object perceived or the empirical world. The first is associated with the thể corpus or substance, the second and third with function, but both must have coexistence. e.g. water and wave.

Tam thánh. The three sages, or holy ones, of whom there are several groups. The Hoa Nghiêm have Vairocana Tỳ lô xá na in the centre with Manjusri Văn thù sư lợi on his left and Samantabhadra Phổ Hiền on his right. TheTịnh Độ Pure land sect have Amitàbha in the centre, ăith Avalokitesvara Quán thế Âm on his left and Mahàsthàmapràpta on his right.

Tam thân. Trikàya (S). The threefold body or nature of a Buddha, i.e. the Dharmakàya pháp thân, Sambhogakàya báo thân, Nirmànakàya ứng thân.The three are defined as tự tính, thụ dụng, biến hóa, the Buddha body per se, or in its essential nature; his body od bliss which he "receives" for his own "use" and enjoyment; and his body of transformation, by which he can appear in any form; i.e. spiritual, or essential; glorified; revealed.

Tam thân nghiệp. The three physical wrong deeds - killing, robbing, adultery.

Tam thân tam đức. The tam thân are pháp, báo, ứng; the tam đức are pháp, bát, giải,i.e. the virtue or merit of the (a) pháp thân being absolute, independence, reality; (b) báo thân being bát nhã prajnà or wisdom; (c) ứng thân being giải thoát đức liberation or nirvàna.

Tam thập lục vật. The thirty-six physical parts and excretions of the human body, all being unclean, i.e. the vile body.

Tam thập nhị thân. The thirty-two forms of Quán thế Âm and of Phổ Hiền, ranging from that of a Buddha to that of a man, a maid, a raksas; similar to the thirty-three forms named in the Lotus sùtra.

Tam thập nhị tướng. Dvàtrimsadvaralaksana (S). The thirty two laksanas or physical marks of a cakravarti or wheel-king chuyển luân thánh vương, especially of the Buddha, i.e. level feet, thousand-spoke wheel-sign on feet, long slender fingers, pliant hands and feet, toes and

fingers finely webbed, full-sized heels, arched insteps, thighs like a royal stag, hands reaching below the knees, well retracted male organ, height and stretch or arms equal, every hair-root dark coloured, body hair graceful and curly, golden-hued body, a 10 ft. halo around him, soft smooth skin, the thất xứ, i.e. two soles, two palms, two shoulders, and crown well rounded, below the armpits well-filled, lion-shaped body, erect, full shoulders, forty teeth, teeth white even and close, the four canine teeth pure white, lion-jawed, saliva improving the taste of all food, tongue long and broad, voice deep and resonant, eyes deep blue, eyelashes like a royal bull, a whit ùrnà or curl between the eyebrows emitting light, an usnisa or fleshy rotuberance on the crown.

Tam thập sinh. In each of the thập địa ten states there are three conditions, nhập, trụ, xuất, entry, stay, exit, hence the "thirty lives".

Tam thập tam Quán âm. The thirty three forms of Quán âm.

Tam thập tam thiên. Tràiyastrimsas (S). The thirty three heavens, the realm of thirty three gods.

Tam thập thất đạo phẩm. Bodhipaksika (S).The thirty seven conditions leading to Bodhi. Tứ niệm xứ: four objects of mindfulness; Tứ chính cần: four proper lines of exertion; Tứ như ý túc: four steps towards supernatural powers; Ngũ căn: five spiritual faculties; Ngũ lực: their five powers; Thất giác chi: seven branches of enlightenment; Bát chính đạo: eightfold noble path.

Tam thất nhật tư duy. The twenty one days spent by the Buddha, after his enlightenment, in walking round the bodhi-tree and considering how to carry his way of salvation to the world.

Tam thế. Three periods: past, present, future.

Tam thế giác mẫu. A name for Mansjusri Văn thù; as guardian of the wisdom of Vairocana, he is the bodhi-mother of all Buddhas, past, present, and future.

Tam thế gian. There are two definitions: (1) The realms of khí matter, chúng sinh life, and trí chính giác mind, especially the Buddha's mind. (2) The ngũ ấm psychological realm (mind), chúng sinh life, and quốc độ or khí material realm.

Tam thế bất khả đắc. Everything past, present, future whether mental or material is intangible, fleeting, and can not be held.

Tam thế giả thật. The reality or otherwise of things or events past, present and future. Some Hìnayàna schools admit the reality of the present but dispute the reality of the past dĩ hữu and the future đương hữu.

Tam thế Phật. The Buddhas of the past, present and future, i.e. Kàsyapa, Sàkyamuni, and Maitreya.

Tam thế tam thiên Phật. The thousand Buddhas of each of the three kalpas - of the past called trang nghiêm kiếp, the present hiền kiếp, and the future tinh tú kiếp.

Tam thế tâm. Mind, or thought, past, present, or future, is momentary, always moving, unreal and cannot be laid hold of.

Tam thế tâm, tam thế liễu đạt. A Buddha's perfect knowledge of past, present and future.

Tam thế thật hữu pháp thể hằng hữu. The Sarvàstìvàdah school Nhất thiết hữu bộ maintains that the three states (past, present, future) are real, so the substance of all things is permanent, i.e. time is real, matter is eternal.

Tam thế trí. One of a Tathàgata's Như Lai ten kinds of wisdom, i.e. knowledge of past, present, and future.

Tam thế vô chướng ngại trí giới. The wisdom-law or moral-law that frees from all impediments past, present and future. Also styled Tam muội da giới, Tự tính bản nguyên giới, Tam bình đẳng giới, Thiện đề tâm giới, Vô vi giới, and Chân pháp giới.

Tam thể. Worship with thân body, khẩu mouth, ý mind.

Tam thí. The three forms of giving: (1) (a) Tài thí one's goods; (b) Pháp thí the Law or Truth; (c) Vô úy thí courage or confidence. (2) (a) Vật thí goods; (b) Cúng dường cung kính thí worship; (c) Pháp thí preaching. (3) (a) Ẩm thực thí food; (b) Trân bảo thí valuables; (c) Thân mạng thí life.

Tam thiên. Trisahasra (S). Three thousand; a term used by the Thiên Thai school for nhất thiết chư pháp, i.e. all things, everything in a chiliocosm or Buddha-world.

Tam thiên đại thiên thế giới. Tri-sahasra-mahà-sahasra-loka-dhàtu (S). A great chiliocosm. Mt Sumeru and its seven surrounding continents, eight seas and ring of iron mountains form one small world; 1,000 of these form a small chiliocosm tiểu thiên thế giới; 1,000 of these small chiliocosms form a medium chiliocosm trung thiên thế giới; a thousand of these form a great chiliocosm đại thiên thế giới, which thus consists of 1,000,000,000 small worlds. Tam thiên đại thiên thế giới is the same as Đại thiên thế giới which is one Buddha-world.

Tam thiên oai nghi. A bhiksu's regulations amount to about 250, these are multiplied by four for the conditions of walking, standing, sitting, and sleeping and thus make 1,000; again multiplied by three for past, present, and future, they become 3,000 regulations.

Tam thiền. The third dhyàna heaven of form, the highest paradise of form.

Tam thiện căn. The three good "roots", the foundation of all moral development, i.e. vô tham, vô sân, vô si no lust (or selfish desire), no ire, no stupidity (or unwillingness to learn). Also thí giving, từ kindness, tuệ moral wisdom.

Tam thiện đạo. The three good or upward directions or states of existence:thiên the highest class of goodness rewarded with the deva life; nhân the middle class of goodness with a return to human life; a tu la the inferior class of goodness with the asùra state. Also tam thiện thú.

Tam thiện tri thức. The three types of friends with whom to be intimate, i.e. a teacher (of the Way), a fellow-endeavourer and encourager, and a patron who supports by gifts (dànapati).

Tam thỉnh. A request thrice repeated - implying earnest desire.

Tam thoái khuất. The three feelings of oppression that make for a bodhisattva's recreancy - the vastness of bodhi, the unlimited call to sacrifice, the uncertainty of final perseverance.

Tam thời. The three periods, after his nirvàna, of every Buddha's teaching. Chính correct or the period of orthodoxy and vigour; Tượng semblance or the period of scholasticism; Mạt end, the period of decline and termination.

Tam thời giáo phán. The three periods and characteristics of Buddha's teaching as defined by the Dharmalaksana school Pháp tướng tông. They are: (1) Hữu when he taught the thật hữu reality of the skandhas and elements, but denied the common belief in thật ngã real personality, or a permenent soul; this period is represented by the four A hàm kinh Agamas and other Hìnayàna sùtras; (2) Không Sùnya, when he negatived the idea of thật pháp reality of things and advocated that all was không unreal the period of the Bát nhã kinh prajnà sùtras; (3) Trung Madhyama, the mean, that mind or spirit is real, while things are unreal; the period of this school's specific sùtra Giải thâm mật scripture unlocking the mysteries also the Pháp Hoa Lotus sùtra and later sùtras.

Tam thời niên hạn. The three periods of Buddhism - 1,000 years of Chính pháp pure or orthodox doctrine, 1,000 years of Tượng pháp resemblance to purity, and 10,000 years of Mạt pháp decay. Other definitions are Chính and Tượng 500 years each, or Chính 1,000 and Tượng 500, or Chính 500 and Tượng 1,000.

Tam thời tọa thiền. The thrice a day meditation -about 10 am, and 4 and 8 pm.

Tam thú. The three animals - hare, horse, elephant - crossing a stream. The sravaka is like the hare who crosses by swimming on the surface; the pratyeka is like the horse who crosses deeper than the hare; the bodhisattva is like the elephant who walks accross on the bottom.

Tam thụ. The three states of Vedanà, i.e. sensation, are divided into painful khổ, pleasurable lạc, and freedom from both xả.

Tam thụ nghiệp. The karma, or results arising from the pursuit of courses that produce pain, pleasure, or freedom from both.

Tam thuật. Three devices in meditation for getting rid of Màra-hindrances ma chướng: within, to get rid of passions and delusion; without, to refuse or to withdraw from external temptation.

Tam thừa. Triyàna (S) The three vehicles, or conveyances which carry living beings across samsàra, or mortality (birth and death) to the shore of nirvàna. The three are styled: (1) Tiểu thừa Hìnayàna, lesser vehicle; (2) Trung thừa Madhyamayàna, medium vehicle; (3) Đại thừa Mahayàna, greater vehicle.

Tam thức. The three states of mind or consciousness: chân thức the original unsullied consciousness or Mind, the Tathàgata-garbh, the eighth or àlaya; hiện thức mind or consciousness diversified in contact with or producing phenomena, good and evil; phân biệt thức consciousness discriminating and evolving the objects of the five senses. Also Ý thức manas, Tâm thức àlaya, Vô cấu thức amala.

Tam tiệm. The three progressive developments of the Buddha's teaching according to Prajnà school: (a) the Lộc uyển initial stage in the Deer Park; (b) the Phương đẳng period of the eight succeeding years; (c) the Bát nhã Prajnà or wisdom period which succeeded.

Tam tính. Trayah-svabhàvah (S). Three forms of knowledge.

Tam tính phân biệt. The differentiation of the three conditions good, evil, and neutral.

Tam tịnh nhục. The three kinds od "clean" flesh - when a monk has not seen the creature killed, has not heard of its being killed for him, and has no doubt thereon.

Tam tôn. The three honoured ones: Buddha, The Law, The Order. Others are: Amitàbha A di đà, Avalokitesvara Quán thế Âm, and Mahàsthàmapràpta Đại thế Chí. Another group is: Bhaisajya Dược sư, Vairocana Tỳ lô xá na, Candraprabha; and another: Sàkyamuni Thích ca mâu ni, Manjusrì Văn thù sư lợi, and Samantabhadra Phổ Hiền.

Tam tôn Phật. The three honoured Buddhas of the West: Amitàbha, Avalokitesvara, Mahàsthàmapràpta. Though bodhisattvas, the two latter are called Buddhas when thus associated with Amitàbha.

Tam tông. The three schools of Pháp tướng tông, Phá tướng tông, Pháp tính tông, representing the ideas of không, giả, and bất không giả, i.e. unreality, temporary reality, and neither; or absolute, realtive, and neither.

Tam trang nghiêm. The three adornments, or glories, of a country: material attractions; religion and learning; men, i.e religious men and bodhisattvas.

Tam trí. The three kinds of wisdom: (1) (a) Nhất thiết trí sràvaka and pratyeka-buddha knowledge that all the dharmas or laws are void and unreal; (b) Đạo chủng trí bodhisattva- knowledge of all things in their proper discrimination; (c) Nhất thiết chủng trí Buddha- knowledge or perfect knowledge of all things in their every aspect and relationship past, present, and future. Thiên Thai associates the above with Không, Giả, Trung (2) (a) Thế gian trí earthly or ordinary wisdom; (b) Xuất thế gian trí supra-mundane, or spiritual (sràvaka and pratyeka-buddha) wisdom; (c) Xuất thế gian thượng thổ (độ) trí supreme wisdom of bodhisattvas and Buddhas.

Tam tu. The three ways of discipline, i.e. three sràvaka thanh văn and three bodhisattva ways. The three sràvaka ways are vô thường tu no realization of the eternal, seeing everywhere as transient; phi lạc tu joyless, through only contemplating misery and not realizing the ultimate nirvàna joy; vô ngã tu non ego discipline, seeing only the perishing self and not realizing the immortal self. The bodhisattva three are the opposite of these.

Tam tụ giới. Xem tam tụ tịnh giới.

Tam tụ. The three groups, i.e. chính định tụ those decided for the truth; tà định tụ those who are decided for heresy; bất định tụ the undecided. Definitions vary in different schools.

Tam tụ tịnh giới. The three cumulative commandments: (a) nhiếp luật nghi giới the formal 5, 8, or 10, and the rest; (b) nhiếp thiện pháp giới whatever works for goodness; (c) nhiêu ích hữu tình giới whatever works for the welfare or salvation of living, sentient beings.

Tam tuệ. The three modes of attaining moral wisdom: Văn tuệ from reading, hearing, instruction; Tư tuệ from reflection, etc.; Tu tuệ from practice (of abstract meditation).

Tam tư. All action and speech have three mental conditions - reflection, judgement, decision.

Tam tử. The three sons, one filial, wise, and competent; one unfilial but clever and competent; one unfilial, stupid and incompetent; types respectively of bodhisattvas bồ tát, sràvakas thanh văn and icchantikas nhất xiển đề.

Tam tự. Three divisions of the eight-fold noble path, the first to the third tự điều self-control, the fourth and fifth tự tịnh self-purification, the last three tự độ self-development in the religious life and in wisdom. Also tự thể, tự tướng, tự dụng, substance, form and function.

Tam tự tính tướng. Svabhàva-laksana-traya (S). The three forms of knowledge biến y viên tam tính the three aspects of the nature of a thing -biến kế sở chấp tính parikalpita, partial, as when a rope is mistaken for a snake; y tha khởi tính paratantra, only partly reliable, i.e. incomplete inference, as when it is considered as mere hemp; viên thành thật tính parinispanna, all round, or perfect when content, form, etc., are all considered.

Tam tức nhất. The three vehicles (Hìnayàna, Madhyamayàna, Mahàyàna) are one, i.e. the three lead to bodhisattvaship and Buddhahood for all.

Tam tướng. The three forms or positions: giải thoát tướng nirvàna; ly tướng no nirvàna; diệt tướng or phi hữu phi vô chi trung đạo absence of both, or the "middle way" of neither.

Tam tướng tục. The three links, or consequences: (a) the worlds with their kingdoms, which arise from the karma of existence; (b) all beings who arise from the five skandhas; (c) rewards and punishments, which arise out of moral karma causes.

Tam tưởng. The three evil thoughts are desire, hate, malevolence; the three good thoughts are Oán tưởng thoughts (of love) to enemies, Thân tưởng the same to family and friends, Trung nhân tưởng the same to those who are neither enemies nor friends, i.e. to all.

Tam uẩn. The three kinds of skandhas, aggregations, or combinations, into which all life may be expressed according to the Hóa Địa Bộ or Mahìsàsakàh school: nhất niệm uẩn combintion for a moment, momentary existence; nhất kỳ uẩn combination for a period, e.g. a single human life ; cùng sinh tử uẩn the total existence of all beings.

Tam vị. The three flavours, or pleasant savours: the monastic life, reading the scriptures, meditation

Tam Võ (Vũ). The three emperors Vũ who persecuted Buddhism Thái Vũ of Ngụy dynasty A.D. 424-452; Vũ đế of the Chu A.D. 561-578; Vũ tông of Đường A.D. 841-7.

Tam vô lậu học. The three studies, or endeavours, after the passionless life and escape from transmigration: (a) Giới moral discipline; (b) Định meditation, or trance; (c) Tuệ the resulting wisdom.

Tam vô sai biệt. The three that are without (essential) difference, i.e. are of the same nature: (a) Tâm the nature of mind is the same in Buddhas and men, and all the living; (b) Phật the nature and enlightenment of all Buddhas is the same; (c) Chúng sinh the nature and enlightenment of all the living is the same.

Tam vô tận trang nghiêm tạng. The treasury of the three inexhaustible adornments or glories i.e. the thân, khẩu, ý deeds, words, and thoughts of a Buddha.

Tam vô tính. The three things without a nature or separate existence of their own: (a) Tướng vô tính form, appearance or seeming, is unreal, i.e. a rope appearing like a snake; (b) Sinh vô tính life ditto, for it is like the rope, which is derived from constituent materials; (c) Thắng nghĩa vô tính the thắng nghĩa, concept of the chân như or bhùtatathatà is unreal, e.g. the hem of which the rope is made; the bhùtatathatà is perfect and eternal. Every representation of it is abstract and unreal.The three are also known as tướng vô tính, vô tự nhiên tính, pháp vô tính.

Tam xa. Triyàna (S). The three vehicles across samsàra into nirvàna, i.e. the cart offered by the father in the Lotus Sùtra to lure his children out of the burning house:

(a) goat carts, representing srràvakas; (b) deer carts, pratyeka-buddha; (c) bullock carts, bodhisattvas.

Tam y. Tricìvara (S). The three regulation garments of a monk, cà sa kàsàya, i.e.(1) tăng già lê sanghàtì, cửu điều đại y, ceremonial robe; (2) uất đa la tăng uttaràsanga, thất điều thượng y, upper garment worn over the (3) an đà hội antaravàsaka, ngũ điều nội y,inner garm

Tán. Viprakrì (S). Scatter, disperse, dismiss.

Tán dương. To praise, laud, commend.

Tán địa. The stage of distraction.

Tán hoa. To scatter flowers in honour of a Buddha, etc.

Tán loạn. Scattered, dispersed, unsettled, disturbed, restless.

Tán nghi tam muội. A samàdhi free from all doubt.

Tán nghiệp. The good karma acquired in a life of activity.

Tán nghiệp niệm Phật. To repeat the name of Buddha generally and habitually.

Tán nhật. The dispersing day, the last of an assembly.

Tán phục. To admire. Also thán phục, khâm phục.

Tán sinh trai. Almsgiving in petition for restoration from illness.

Tán tâm. A distracted or unsettled mind; inattentive.

Tán thán. To eulogize, to overpraise.

Tán tụng. Stotra (S). Songs in praise of the Buddhas. To laud s.o.; to sing s.o's praises.

Tán pháp giới tụng. Dharmadhàtustotra (S).

Tạng, tàng. Treasury, thesaurus, store, to hide; the Canon. An intp. of pitaka, a basket, box, granary, collection of writings. Tam tạng Tripitaka consists of the sùtras, vinana and sàstras.

Tạng điện. A library of the scriptures.

Tạng giáo. The Pitaka, i.e. Tripitaka school, one of the four divisions Tạng, Thông, Biệt, Viên as classified by Thiên Thai.

Tạng kinh. The Canon, of which there are catalogues varying in number of contents, the first by Lương Vũ Đế of 5,400 quyển; Khai Nguyên 5,048 quyển. The oldest existing canon is believed to be the Korean with 6,467 quyển; the Tống canon has 5,714 quyển; the Nguyên 5,397 quyển; the Japanese 665 covers; the Minh 6,771 quyển, reprinted in the Thanh dynasty with supplement.

Tạng lý. The Tathàgatagarbha, or universal storehouse whence all truth comes.

Tạng thức. The Alayavijnàna, the storehouse of all knowledge, the eighth consciousness.

Tạp. Mixed, variegated, heterogenous, hybrid, confused, disordered.

Tạp A hàm kinh. The Samyuktàgama-sùtra tr. by Gunabhadra.

Tạp Hoa kinh. Xem Hoa Nghiêm kinh.

Tạp nhiễm. All kinds of moral infection; imputity, defilement.

Tạp nghiệp. A world of varied karma.

Tạp sinh thế giới. A world of various beings, i.e. that of five destinies, hells, demons, animals, men and devas.

Tạp sắc Bảo hoa nghiêm thân Phật. Ratnakusumasanpuchpitagàtra-Buddha (S).

Tạp tính giới. The world of mixed dwellers, i.e. the five species ngũ thú.

Tát bà đa bộ. Sarvastivàda, Sarvastivàdin (S). Nhất thiết hữu bộ.

Tát bà nhã. Xem Nhất thiết trí.

Tát đỏa. Sattva (S). Creature, living being.

Tăng. Samgha (S). An assembly, collection, company, society. The corporate assembly of at least three (formerly four) monks under a chairman empowered to hear confession, grant absolution, and ordain. The church or monastic order, the third member of the Triratna. The term tăng used alone has come to mean a monk or monks in general.

Tăng bảo. The idealized church, the third member of the Triratna.

Tăng chi bộ kinh. Angutara-Nikaya (P).

Tăng chúng. Samgha (S). The body, or assembly of monks; Buddhist clergy.

Tăng già. Xem tăng.

Tăng già ba la. Samghapàla (S). Also Chúng Dưỡng.

Tăng già bà thi sa. Samghavasesa (S).

Tăng già bạt đà la. Samghabhadra (S). Also Chúng Hiền.

Tăng già bạt ma. Samghavarman (S). Also Chúng Khải.

Tăng già bạt trừng. Samghvarti (S). Also Chúng Hiện

Tăng già da xá. Samghayathata (S). 18th Indian patriarch. Also Chúng Xưng.

Tăng già đề bà. Samghadeva (S). Also Chúng Thiên.

Tăng già lam. Samghàràma (S). A monastery with its garden or grove.

Tăng già lê. Sanghàti (S). The patch-robe, one of the three garments of a monk.

Tăng già nan đề. Samghanandi (S). 17th Indian patriarch. Also Chúng Hà.

Tăng già yết ma. Samghakarma (S).

Tăng giới. The ten prohibitions; the complete commands for monks.

Tăng kì. Sanghika (S). Relating to a sangha; a complete set of land and buildings or a monastery.

Tăng lạp. Monastic age.

Tăng lữ. Monastic companion, or company.

Tăng nghi. The monastic custom, i.e. shaving head and beard, wearing the robe, etc..

Tăng nhất A hàm kinh. Ekottarikàgama (S).

Tăng nhất tập. Anguttara Nikàya (P)

Tăng ni. Monks and nuns.

Tăng phường. A monaster; also a nunnery.

Tăng quan. Director of monk.

Tăng tàn. Sanghàvasesa (S). A sin of an ordained person requiring open confession before the assembly for absolution, or riddance tàn; failing confession, dismissal from the order.

Tăng thống. Samgharàja (S). Chief of the Buddhist clergy in a country. Supreme Patriarch of the Sangha Council.

Tăng thượng quả. Adhipatiphala (S). Dominant fruition.

Tăng thượng tâm kinh. Vitakkasanthàba-suttam (P).

Tăng trưởng thiên vương. Virùdhaka (S). Southern God Protector. Also Tì lưu li.

Tăng tục. Monks and the laity.

Tăng thứ. In order of monastic age, according to years of ordination.

Tăng thượng mạn. Pride, regarding oneself as superior.

Tâm. Hrd, Hrdeya (S). Heart; mind; intention; will; sense; desire; centre; middle.

Tâm ấn. Mental impression, intuitive certainty; the mind is the Buddha-mind in all, which can seal or assure the truth.

Tâm ba. Wave of thoughts; uninterrupted sequence of thoughts.

Tâm bảo. Precious mind.

Tâm băng. The heart chaste as ice; the mind congealed as ice.

Tâm bất tại. Absent minded, inattentive; uneasy mind.

Tâm bình. Serenity, calmness (of the mind).

Tâm can. Heart and liver; will and courage.

Tâm cảnh. Mood; state of mind.

Tâm cấu. The impurities of the mind.

Tâm chí. Will, determination.

Tâm cơ. Cunningness of mind; sagacity, shrewdness; contrivances.

Tâm cực. The pole or extreme of the mind; the mental reach; the Buddha.

Tâm châu. The gem of mind. The mind stuff of all the living, being of the pure Buddha-nature is likened a translucent gem.

Tâm chân. Our mind is by nature that of the bhùta-tathatà. True-mind.

Tâm chú. Mind-spell, true-mantra.

Tâm chứng. The inner witness, or assurance, mind and Buddha witnessing together.

Tâm diệt. Mind-extinction

Tâm dục. Desire.

Tâm duyên. Mental cognition of the environment; to lay hold of external things by means of the mind.

Tâm dược. Mind-medicament.

Tâm đắc. To have an insight into, to see through, to penetrate the essence of (things)

Tâm đăng. The lamp of the mind. Penetration of mind; perspicacity, insight, acumen.

Tâm địa. The bottom of the heart; the mental ground or condition; mind, nature.

Tâm điền. The field of the mind, or heart.

Tâm đình. The pavilion of the mind, i.e.the body.

Tâm giải thoát. Ceto-vimutti (P). Emancipation of Heart (Mind).

Tâm giới. The world of the mind.

Tâm giới, Đại thừa giới. The commandments of Mahayàna.

Tâm hải. Mind as a sea or ocean.

Tâm hạnh (hành). The activities of the mind; also working on the mind for its control; mind and actions.

Tâm hoa. Heart-flower. Good spirits; cheerful disposition.

Tâm hồn. Soul; spirit; heart, feeling; nature; essence, inspiration, life.

Tâm hương. The incense of the mind. Fervour.

Tâm kinh. Heart sùtra.

Tâm kính. The mirror of the mind.

Tâm khí. Mind as receptacle of all phenomina.

Tâm khổ. Mental anguish, sorrow.

Tâm không. Mind space, or mind spaciousness; also the emptied mind.

Tâm liên. The lotus of the mind.

Tâm linh. The mind spirit or genius; intellect, intelligence; psyche.

Tâm lực. Mental vigour; strenght of mind; mental power; psychical energy.

Tâm lượng. Mind measure; the ordinary man's calculating mind; also capacity of mind.

Tâm ma. Mind-mara.

Tâm mã. Restless mind.

Tâm nguyện. Wish, desire, intention, vow, resolve; will of the mind.

Tâm nguyệt. Mind (as the) moon; heart pure and bright as the moon.

Tâm nhãn. The mind's eye; mental vision; acumen; perspicacity; clairvoyance.

Tâm nhất cảnh tính. Città-ekàgrata (S). Concentration, "One pointedness of mind"

Tâm nbiệm. To think of; to reflect upon; to mediatate upon; to ponder over sth.

Tâm niệm bất không quá. Pondering on (Buddha) and not passing (the time) in vain.

Tâm niệm thuyết giới. Aditthàna Uposatha (P). Observance with determination.

Tâm pháp. Citta-dharmas (S) Mental-dharmas. Eight mental-dharmas: (1) nhãn thức caksur- vijnàna, eye-consciousness; (2) nhĩ thức srotra- vijnàna, ear-consciousness; (3) tỉ thức ghràna- vijnàna, nose-consciousness; (4) thiệt thức jihvà-vijnàna, tongue-consciousness; (5) thân thức kàya-vijnàna, body-consciousness; (6) ý thức mano-vijnàna, conscious mind; (7) mạt na thức manana-vijnàna, subsconcious mind; (8) a lại da thức àlaya-vijnàna, ideation store.

Tâm phân biệt tướng. Città-vikalpa-laksana (S). Discriminated appearance by the mind.

Tâm Phật. The Buddha within the heart; from mind is Buddhahood; the Buddha revealed in or to the mind; Mind is Buddha.

Tâm quán. Contemplation of the mind and its thoughts.

Tâm quang. The light from (a Buddha's) mind; merciful heart.

Tâm sinh khởi. Pravrtti-vijnàna (S). Evolving of mind. Also Chuyển thức.

Tâm số. Older term for tâm sở.

Tâm sở. Caitasika (S). Mental factors. Mental conditions; the attributes of the mind.

Tâm sở hữu pháp. Caitasikadharma (S). Mental functions. Fifty one mental functions are: (A) 5 Tâm sở biến hành panca sarvatragà, 5 general mental functions: (1) xúc sparsa, touch; (2) tác ý manaskàra, volition; (3) thụ vedana, sensation; (4) tưởng samjnà, idea; (5) tư cetanà, thought. (B) 5 Tâm sở biệt cảnh panca viniyatà, 5 special mental functions: (1) dục chanda, desire; (2) thắng giải adhimoksa, resolve; (3) niệm smrti, remembrance; (4) định samàdhi, concentration; (5) tuệ prajnà, wisdom. (C) 11 Tâm sở thiện ekàdasa kusalà, 11 good mental functions: (1) tín sraddhà, belief; (2) tàm hrì, shame; (3) quí apatrapà, bashfulness; (4) vô tham alobha, absence of covetousness; (5) vô sân advesa, absence of hatred; (6) vô si amoha, absence of ignorance; (7) cần vìrye energy; (8) khinh an prasrabhdi, repose of mind; (9) bất phóng dật apramada, vigilance; (10) hành xả upeksa, equanimity; (11) bất hại ahimsà, non- injury. (D) 6 Căn bản phiền não sad klesà, 6 evil mental functions: (1) tham raga, greed, covetousness; (2) sân pratigha, hatred; (3) si moha, ignorance; (4) mạn màna, arrogance; (5) nghi vicikitsà, doubt; (6) ác kiến mithyàdrsti, false view. (E) 20 Tùy phiền não vimsatirùpaklesà, 20 minor evil mental functions: (1) phẫn krodha, anger; (2) hận upanàha, enmity; (3) phú mraksa, concealment; (4) não pradàsa, affliction; (5) tật ìrsyà, envy; (6) san màtsarya, parsimony; (7) cuống sàthya, fraudulance; (8) siểm màyà, deception; (9) hại vihimsà, injury; (10) kiêu mada, pride; (11) vô tàm àhrìkya, shamelessness; (12) vô quí anapatràkya, non bashfulness; (13) trạo cử auddhatya, restlessness; (14) hôn trầm styàna, low- spiritedness; (15) bất tín àsraddhya, unbelief; (16) giải đãi kausidya, sloth; (17) phóng dật pramàda, negligence; (18) thất niệm musitasmrti, forgetfulness; (19) tán loạn viksepah, distraction; (20) bất chính tri asamprajnà, non-discernment. (F) 4 Bất định tâm sở catvàro aniatà, 4 indeterminate mental functions: (1) hối kaukrtya, repentance; (2) miên middha, drowsiness; (3) tầm vitarka, reflection; (4) từ vicàra, investigation.

Tâm sư. The mind as master.

Tâm tâm. Every mind; mind and mental conditions.

Tâm thành. The citadel of the mind, i.e. as guardian over action.

Tâm thần. The spirit of the mind; mind, mental intelligence; state of mind.

Tâm thần túc. Città-samàdhi (S). Concentration on consciousness.

Tâm thụ. Mind to mind impartation or impartment (of truth); intuitive handing down (of the Buddha's teachings).

Tâm thú. The bent or direction of mind, or moral nature.

Tâm thủy. The mind as reflecting surface; the mind as water, clear or turbid.

Tâm thừa. Mind-vehicle, i.e. meditation, insight.

Tâm thức. Mental perception; mental cognition; intuitive cognition.

Tâm tích. Footprints or indications of mind, i.e. mind revealed by deeds.

Tâm tính. Immutable mind-corpus, mind-nature; the self-existing fundamental pure mind; the all, the tathàgata-garbha

Tâm tông. The intuitive sect. Zen sect.

Tâm trần. Mind-dust or dirt.

Tâm trí. Mind and knowledge, or the wisdom of the mind; mind being the organ, knowing the function.

Tâm truyền. Mind to mind transmission. Xem Tâm thụ.

Tâm tướng. Heart shape; manifestation of mind in action.

Tâm viên (ý mã). The mind as a restless monkey; to be irresolute; wavering.

Tâm vô sở trú. The mind without resting place.

Tâm vô tướng. Cittàniràbhàva (S). Mental state of non-semblance.

Tâm vương. Citta (S). The mind; the will, the directive or controlling mind; the functioning mind as a whole distinct from its conditions.

Tâm xà. Imposture, deceit.

Tâm ý thức. Mind, thougt and perception.

Tâm yếu. The very core, or essence.

Tân. New, newly, just, opposite of cựu old.

Tân đầu lư phả la đọa. Pindola-Bhàradvàja (S). Name of an arhat.

Tân phát ý. One who has newly resoved on becoming a Buddhist, or on any new line of conduct.

Tân tuế. The new year of the monks, beginning on the day after the summer retreat.

Tần bà sa la. Bimbisàra (S). Name of a king.

Tần già, ca lăng tần già. Karavinka (S). Bird with miraculous song.

Tận. All used up; end, finish, complete, nothing left; all, utmost, entirely.

Tận hư không giới. To the end of the empty space.

Tận lậu. Extinction of the cankers.

Tận nghiệp. Karmaksaya (S). Consumation of the previous actions and the results therof.

Tận thập phương. The entire ten directions, the universe, everywhere.

Tận thọ. Ayuksaya (S). Consumation of life.

Tận tịnh hư dung. The identity of the absolute and the empirical, a doctrine of the Prajnapàramità.

Tận vị lai tế. To the end of all time, eternal.

Tập. Samudaya (S). Origin. Repetition, practice, habit, skilled.

Tập đế. Samudaya-àrya-satya (S). Causes of the dukkha.

Tập. Learn

Tập diệt. To practice (the good) and destroy (the evil).

Tập khí. Vàsanà (S). Habit, the force of habit; the uprising or recurrence of thoughts, passions, or delusions after the passion or delusion has itself been overcome, the remainder or remaining influence of delusion. Former impression; recollection of the past.

Tập nhân tập qua. The continuity of cause and effect, as the cause so the effect.

Tát bát la. (Thụ). Pippala (S).

Tất. To end, final, complete, all.

Tất cánh. Atyanta (S). At bottom, finally, at last, fundamental, final, ultimate

Tất cánh không. Fundamentally unreal, immaterial, or void.

Tất cánh giác. The ultimate enlightenment, or bodhi, of a Buddha.

Tất cánh trí. Ultimate, or final wisdom, or knowledge of the ultimate.

Tất cánh vô. Never, fundamentally not, or none.

Tất cánh y. A final trust, ultimate reliance, i.e. Buddha.

Tất đàm (tất đàn). Xem tứ tất đàn.

Tất đàn. Siddhi (S). Success. Also thành tựu.

Tất đạt đa. Siddharta (S) One who has accomplished his task; prince Siddharta.

Tất địa. Siddharta (S)

Tất lăng già bà sa. Palindavatsa (S). Also Dư Tập.

Tây. Pascima (S). West.

Tây du kí. Journey to the West.

Tây hạnh. Going west; practices of the Amitàbha cult, leading to salvation in the Western Paradise.

Tây ngưu hóa châu. Aparagodàna (S). Continent at the west of the Meru Mount.

Tây phương. The west, or western regions; but it is also much used for the western heavens of Amitabha Buddha.

Tây phương Cực lạc. Sukhàvati (S). Western Pure-Land, Western Paradise.

Tây phương tiếp dẫn. Guide and welcomer to the Western Pure-Land, Amitabha Buddha.

Tây sơn trụ bộ. Avarasailà (S). The second subdivision of the Mahàsanghika school.

Tây thiên giáo chủ. The Lord of the West, Amitabha Buddha.

Tây Tạng. Tibet.

Tây thiên. India, the western thiên trúc quốc.

Tây vực. Western countries.

Tây vực cầu pháp cao tăng truyện. Biographies of famous pilgrims, fifty six in number, with four added; it is by Nghĩa Tịnh.

Tây vực ký. Records of Western countries.

Tế. Even, level, equal, uniform; complete, perfect; equalize; tranquilize; alike; all; at the same time, altogether.

Tế. To cross a stream; aid; cause; bring about; to save, succour, relieve.

Tế bần. To relieve, assist the poor.

Tế cấp. To afford assistance to s.o. in urgent circumstances; to minister to s.o.'s wants.

Tế độ. To ferry the living across the sea of reincarnation to the shore of nirvàna; to save sinners from the sea of misery.

Tế khổn. To relieve s.o. in distress.

Tế thế. To save the world.

Tế. Fine, small, minute; in detail; careful.

Tế hoạt dục. Sexual attraction through softness and smoothness.

Tế tâm. Carefully, in detail.

Tế ý thức. The vijnàna of detailed, unintermitting attention.

Tế nghiệp thân. The final body which brings to an end all former karma.

Tế nhuyễn ngữ. Refined and soft speech.

Tế sắc. Refined appearance.

Tha. Another, other, the other, his, her, its, etc.

Tha hóa tự tại thiên. Pranirmita-vasavarti (S). The sixth of the six heavens of of desire, or passion heavens, the last of the six devalokas, the abode of Mahesvara (i.e. Siva) and of Mara.

Tha lực. Another's strength, especially that of a Buddha, or bodhisattva, obtained through faith in Màhayàna salvation.

Tha lực tông. Those who trust to salvation by faith, contrasted with tự lực tông those who seek salvation by works, or by their own strength.

Tha lực niệm Phật. Trusting to and calling on the Buddha, especially Amitàbha.

Tha tâm thông. Paracittàjnàna (S). Intuitive knowledge of the minds of all other beings.

Tha tâm trí. Xem tha tâm thông.

Tha thắng tội. Overcome by specific sin: i.e. any of the four parajikas, or sins of excommunication.

Tha thụ dụng độ. That part of the Buddhaksetra, or a reward land of a Buddha in which all beings receive and obey his truth.

Thai. Garbha (S). The womb, uterus.

Thai Đại Nhật. Vairocana in the Garbhadhàtu.

Thai ngục. The womb prison, the womb regarded as a prison. Also thai cung.

Thai noãn thấp hóa. The four yoni, or modes of birth: womb-born, egg-born, spawn-born, and born by transformation (e.g. moths, certain deities etc.)

Thai sinh. Uterine-birth, womb-born.

Thai tạng giới. Garbhàdhàtu (S). The womb-treasury, the universal source from which all things are produced; the matrix; the embryo.

Tham. Ràga (S). Abhijjhà (P). Cupidity, greed, covetousness.

Tham ái. Desire, cupidity.

Tham dục. Kàmaràga (S). Desire for and love of (the things of this life).

Tham dục cái. The cover of desire which overlays the mind and prevents the good from appearing.

Tham dục tức thị đạo. Desire is part of the universal law, and may be used for leading into the truth, a tenet of Thiên Thai.

Tham độc. The poison of desire.

Tham kết. The bond of desire.

Tham kiến. The illusion, or false views caused by desire.

Tham lang. Greedy wolf, wolfish desire or cupidity.

Tham nhiễm. The taint of desire or greed.

Tham nhuế si. Ràga, dvesa, moha (S). Desire, anger, ignorance.

Tham phiền não. The klesa, temptation or passion of desire.

Tham phọc. The tie of desire.

Tham, Sân, Si. Desire, Anger, Ignorance.

Tham sử. The messenger, or temptation of desire

Tham tập. The habit of desire, desire become habitual.

Tham tập nhân. Habitual cupidity leading to punishment in the cold hells.

Tham thủy. Desire is like water carrying things along.

Tham trọc. The contamination of desire.

Tham trước. The attachment of desire.

Tham. Reflect on, counsel, visit, superior. An assembly, a gathering for the purpose of meditation, preaching, worship. Tảo tham morning assembly; vãn tham evening assembly; tiểu tham a special meeting; a discussion following an address.

Tham thiền. To inquire, discuss, seek religious instruction.

Tham vấn. To seek instruction - generally as a class.

Thanh. Nila (S). Blue, dark color; also green, black, or grey; clear.

Thanh Đề nữ. The mother of Maudgalyàyana, noted for her meanness.

Thanh liên. Utpala (S). Blue lotus.

Thanh tâm. An unperturbed mind.

Thanh. Amala (S). Pure, clear.

Thanh bạch. Pure and white, pure white, as Buddha-truth, or as pure goodness.

Thanh Biện. Bhàvaviveka (S). A noted Buddhist philosopher circa AD 600, a follower of Nàgàrjuna.

Thanh lương. Clear and cool; clear, pure.

Thanh Lương Quốc sư. Pure-minded preceptor of the state, tittle of the fourth patriarch of the Hoa Nghiêm school.

Thanh Lương tự. A monastery at Ngũ đài sơn.

Thanh Lương sơn. A name for Ngũ đài sơn in north Shansi Sơn Tây.

Thanh lương nguyệt. The pure moon, i.e. the Buddha.

Thanh minh. Clear and bright.

Thanh Mục. Pingala (S).

Thanh phạm. Pure Sanskrit; Buddha's resonant voice, or pure enunciation.

Thanh tín nam. Upàsaka (S). Male lay devotee.

Thanh tín nữ. Upàsikà (S). Female lay devotee.

Thanh tịnh. Parisuddhi, visuddhi (S). Pure and clean, free from evil and defilement, perfectly clean.

Thanh tịnh bản nhiên. Purely and naturally so, spontaneous.

Thanh tịnh chân như. One of the seven chân như.

Thanh tịnh đạo. Visuddhi-màrga (S). The path of purity.

Thanh tịnh giải thoát tam muội. A samàdhi free from all impurity and in which complete freedom is obtained.

Thanh tịnh giác hải. The pure ocean of enlightenment.

Thanh tịnh Liên hoa mục Như lai.

Thanh tịnh nghiệp xứ. The state which one who has a pure karma reaches.

Thanh tịnh nhân. The pure and clean man, especially the Buddha.

Thanh tịnh pháp. Dharma-viraja (S). Pure truth.

Thanh tịnh pháp giới. The pure Buddha-truth (realm).

Thanh tịnh pháp nhẫn. The pure dharma-eye.

Thanh tịnh quang minh thân. The pure, shining body, or appearance (of the Buddha)

Thanh tịnh tâm. Cittàdrisyadhàràvisuddhi (S). A pure mind free from doubt or defilement. Purity of mind.

Thanh tịnh thế giới. Pure world; purity of world.

Thanh tịnh thức. Amalavijnàna (S). Pure, uncontaminated knowledge; earlier regarded as the ninth, later as the eighth or àlayavijnàna.

Thanh tịnh trai. Pure observance of monastic rules for food, i.e. vegetarian food; fasting.

Thanh tịnh trí. Undefiled knowledge.

Thanh tịnh viên. Pure garden, or garden of purity, i.e. a monastery or convent.

Thanh văn. Sràvaka (S). Hearer.

Thanh văn thừa (thặng). Sràvakayàna (S). Vehicle ơođ Hearer.

Thanh văn thừa thập địa. Xem thập địa.

Thánh. Arya, sàdhu (S). A sage; wise and good; upright, or correct in all his character; sacred, holy, saintly. The thánh nhân is the opposite of the phàm nhân common or unlightened man.

Thánh Bảo tạng Thần. The deva, or devas, of the sacred treasury of precious things (who bestows them on the living).

Thánh chủ Sư tử. The holy lion lord, i.e. Buddha.

Thánh chủ Thiên trung thiên. The holy lord deva of devas, i.e. Buddha.

Thánh chúng. The holy multitude, all the saints.

Thánh chúng lai nghênh. Amitàbha's saintly host come to welcome at death those who call upon him.

Thánh chủng. (1) The holy seed, i.e. the community of monks; (2) that which produces the discipline of the saints, or monastic community.

Thánh cúng. Holy offerings, or those made to the saints, especially to the Triratna tam bảo.

Thánh diệu mẫu đà la ni kinh. Arya-grahamatrka-dhàrani (S).

Thánh duyên. Holy conditions of, or aids to the holy life.

Thánh đạo. Arya-màrga (S).The holy way, Buddhism; the way of the saints, or sages; also the noble eightfold path. Noble path, the path of holiness.

Thánh đạo môn. The ordianary schools of the way of holiness by the processes of devotion, in contrast with immediate salvation by faith in Amitàbha.

Thánh đế. The sacred principles, or those of the saints, or sages; especially the Four Noble Truths tứ thánh đế.

Thánh Đề bà. Aryadeva (S). A native of Sri Lanka and disciple of Nàgàrjuna, famous for his writings and discussions. Also Thánh Thiên.

Thánh địa. Holy Land.

Thánh điển. The sacred canon, or holy classics, the Tripitaka tam tạng.

Thánh đức. A saint's virtue.

Thánh giả. Arya (S). Holy or saintly one; one who has started on the path to nirvàna; holiness.

Thánh giáo. The teaching of the sage, or holy one; holy teaching.

Thánh giáo lượng. The argument or evidence of authority in logic, i.e. that of the sacred books.

Thánh hạnh. The holy bodhisattva life of giới định tuệ the (monastic) commandments, meditation and wisdom.

Thánh hiền. Great sage, saints and sages.

Thánh kinh. Bible; sacred canon; holy scripture.

Thánh minh. Holy enlightenment; or the enlightenment of saints.

Thánh nghi. The saintly appearance, i.e. an image of Buddhả.

Thánh ngôn. Holy words; the words of a saint, or sage; the correct words of Buddhism.

Thánh ngữ. Aryabhàsà (S). Sacred speech, language, words or sayings; Sanscrit.

Thánh nhân. Arya-pudgala (S). Noble one, saint, sage. Thánh nhân đãi kẻ khù khờ, the race is not to the swift, nor the battle to the strong. Also tôn giả.

Thánh pháp. The holy law of Buddha; the law or teaching of the saints, or sages.

Thánh pháp ấn kinh. Acalà-dharma-mudrà (S).

Thánh phúc. Holy happiness, that of Buddhism, in contrast with Phạm phúc that of Brahma and Brahmanism.

Thánh phương. Aryadesa (S). The holy land, India; the land of the sage, Buddha.

Thánh quả. The holy fruit, or fruit of the saintly life, i.e. bodhi, nirvàna.

Thánh sư. Gurùdeva (S). Highest teacher.

Thánh tăng. The holy monk, the image in the monks' assembly room; in Mahàyàna that of Manjusri; in Hìnayàna that of Kasyapa, or Subhùti, etc.

Thánh tâm. The holy mind, that of Buddha.

Thánh tích. Relic of a saint.

Thánh tiên. The holy rsi, Buddha.

Thánh tính. The holy nature, according to the Abhidharma kosa Câu xá luận, of the passionless life; according to the Vijnànamàtrasiddhi Duy thức luận, of enlightenment and wisdom.

Thánh tính li sinh. The life of holiness apart or distinguished from the life of common unenlightened people.

Thánh tịnh. The schools of Buddhism and the Pure Land School.

Thánh tôn. The holy honored one, Buddha.

Thánh thai. The womb of holiness which enfolds and develops the bodhisttva, i.e. the tam hiền vị three excellent positions attained in the thập trụ, thập hạnh, and thập hồi hướng.

Thánh thiện. Divine saintly, godly (person, life)

Thánh trí. Aryajnàna (S). The wisdom of Buddha, or the saints, or sages; the wisdom which is above all particularization, i.e. that of transcendental truth.

Thánh tuệ nhãn. Aryaprajnàcaksu (S). Noble eye of wisdom.

Thánh tượng. Icon, ikon; iconic statue. Sự phá hủy thánh tượng iconoclasm.

Thánh ứng. The influence of Buddha; the response of Buddha, or saints.

Thánh vị. The holy position, the holy life of Buddhism.

Thánh võng. The holy jàla, or net, of Buddha's teaching which gathers all into the truth.

Thánh vương. Holy King.

Thành. Complete, finish, perfect, become.

Thành đạo. To attain the Way, or become enlightened, e.g. Buddha under the bodhi tree.

Thành duy thức luận. Vidyà-màtra-siddhi-sàstra (S).

Thành đẳng chính giác. To attain to perfect enlightenment, become Buddha.

Thành kiếp. Vivarta-kalpa (S). One of the four kalpas, consisting of twenty small kalpas during which worlds and the beings on them are formed. Cosmic period of the creation of the world.

Thành Phật. To become Buddha, as a Bodhisattva does on reaching supreme perfect bodhi.

Thành thật. Completely true, or reliable, pefect truth. An abbreviation for thành thật tông, thành thật luận, thành thật sư.

Thành thật tông. Satyasiddi (S) Jòjitsu shù (J). Satyasiddi sect, based upon the Satyasiddi- sàstra Thành thật luận of Harivarman. In China it was a branch of Tam Luận tông.

Thành thục giả. The ripe; those who attain; those in whom the good nature, immanent in all the living, complete their salvation.

Thành tự nhiên giác. To attain to natural enlightenment as all may do by beholding eternal truth thực tướng within their own hearts.

Thành tựu. Siddi (S). Accomplishment, fulfilment, completion, to bring to perfection.

Thành tựu chúng sinh. To transform all beings by developing their Buddha-nature and causing them to obtain enlightenment.

Tháp. Stùpa (S). A tumulus, or mound, for the bones, or remains of the dead, or for other sacred relics, especially of the Buddha. Tháp Cửu phẩm Liên hoa: Tower of the Nine Holy Grade of Lotus. Tháp tổ Minh Hải: Tower of Patriarch Minh Hải. Tháp Xá lợi: Relics stùpa. Tháp Xá lợi Phật: The stùpa of Buddha relics.

Tháp miếu. Pagodas and temples.

Thắng. Jina (S). Victorious; to overcome, surpass.

Thắng châu. Xem Đông thắng thần châu.

Thắng công đức. Surpassing merits.

Thắng giả. Pradhàna (S). Pre-eminent, predominant

Thắng hạnh. Surpassing action, virtues.

Thắng hội. A pleasant gathering; a happy meeting.

Thắng Hữu. Jinamitra (S). Name of an eloquent monk at Nàladà, circa AD 630, author of Sarvastivàda-vinaya-sangraha.

Thắng luận. Vaisesika-sàstra (S).

Thắng luận tông. The Vaisesika school of Indian philosophy, whose foundation is ascribed to Kanàda (Ulùka); he and his successors are respectfully styled luận sư or slightinly luận ngoại đạo; the school when combined with the Nyàya, is also known as Nyàya-vaisesika.

Thắng Mạn phu nhân. Màlyasrì, Srimàla (S). Daughter of Prasenajit, wife of the king of Kosala (Oudh), after whom the Srimàlà-devi-simhanàda hội and kinh are named.

Thắng Mạn kinh. Srimàla-sùtra (S). Sùtra of the queen Srimàla.

Thắng Mật. Srgupta (S). Also Đức Hộ.

Thắng nghĩa. Beyond description, that which surpasses mere earthly ideas; superlative, inscrutable.

Thắng nghĩa căn. The surpassing organ, i.e. intellectual perception, behind the ordinary organs of perception, e.g. eyes, ears, etc.

Thắng nghĩa đế. Paramàrtha-satya (S). The superior truth, enlightened truth as contrasted with wordly truth. Also chân đế, đệ nhất nghĩa đế.

Thắng nghĩa đế luận. Paramàrtha-satya-sàstra (S). A philosophical work by Vasubandhu Thế Thân.

Thắng nghĩa không. Nirvàna as surpassingly real or transcendental.

Thắng nghĩa pháp. The superlative dharma, nirvàna.

Thắng nghiệp. Surpassing karma.

Thắng quả. The surpassing fruit.

Thắng quân. Prasenajit (S). Conquering army, or conquerer of an army; king of Kosala and patron of Sàkyamuni. Also Ba tư nặc.

Thắng sĩ. Victor, one who keeps the commandments.

Thắng tâm. The victorious mind, which carries out the Buddhist discipline.

Thắng thừa. The victorious vehicle, i.e. Màhayàna.

Thắng tích. Famous places of ruins; famous historical vestiges, or monuments.

Thắng tử thụ. Jetavana (S). The Jeta grove.

Thân. Kàya, tanu, deha (S). The body, the self.

Thân bình đẳng. Kàyasamatà (S). Equal state ơơđ body.

Thân căn. Kàyendriya (S). The organ of touch.

Thân đăng. The body as a lamp, burnt in offering to a Buddha, e.g. the Medicine King in the Lotus sùtra.

Thân điền. The body regarded as a field which produces good or evil fruit in future existence.

Thân hành niệm. Kàyagatàsmrti (S) Mindfulness with regard to the body. Also niệm thân.

Thân khí. The body as a utensil. i.e. containing all the twelve parts skin, flesh, blood, hair, etc.

Thân kiến. Satkàyadrsti (S). The illusion that the body, or self is real and not simply a compound of the five skandhas; one of the five wrong views ngũ kiến.

Thân liên. The lotus in the body, i.e. the heart or eight-leaved lotus in all beings; it represents also the Garbhadhatù, which is the matrix of the material world out of which all beings come.

Thân mệnh. Body and life.

Thân nghiệp. The karma operating in the body

Thân nhập. The sense of touch, one of the six senses lục nhập.

Thân như ý thông. Rddhividhi-jnàna (S). The power to trasnfer oneself to various regions at will, also to change the body at will. Also thần thông, thần túc thông.

Thân niệm xứ. Mindfulness with regard to the body.

Thân quang. The body shining from the person of a Buddha, or a Bodhisattva; a halo, aura.

Thân tâm. Body and mind, the direct fruit of the previous life.

Thân Thắng. Badhusrì (S).

Thân thức. Kàya-vijnàna (S). Cognition of the objects of touch.

Thân tòa. The body as the throne oơđ Buddha.

Thân tướng. Bodily form; the body.

Thân vân. The numberless bodies of Buddhas, hovering like clouds over men; the nunberless forms which the Buddhas take to protect and save men, resembling clouds; the numberless saints compared to clouds.

Thân. Personally realated, own, intimate; family, wife, marriage. Phụ thân father; mẫu thân mother.

Thân giáo sư. Upàdhyaya (S). One's own teacher.

Thân hữu. An intimate friend.

Thần. Inscrutable spiritual powers, or power; a spirit; a deva, god or divinity; the human spirit; divine, spiritual, supernatural. Thần chiến tranh god of war.

Thần tài. Goddess of fortune.

Thần ám. The darkened mind without faith.

Thần bí. Mystic(al); mysterious; occult.

Thần biến. Supernatural influences causing the changes in natural events; miracles; miraculous transformations, e.g. the transforming powers of a Buddha, both in regard to himself and others.

Thần căn. The vital spirit as the basis of bodily life.

Thần chú. Rddhi-mantra, dhàrani (S). Divine, or magic incantations.

Thần chủ. Ancestral tablet.

Thần cúng. Offerings placed before the gods or spirits.

Thần diệu. Wonderful, miraculous, marvellous.

Thần đạo. The spirit world of devas, asuras and pretas. The doctrines concerning the soul. Shintò (J), the Way of the Gods, a Japanese national religion.

Thần điểu. Garuda (S). Mystical bird. Also kim xí điểu, ca lâu la.

Thần giao. Spiritual relations.

Thần giao cách cảm. Telepathy.

Thần hóa. Miraculous change; to spiritualize; to divinize, deify.

Thần học. Theology.

Thần hồn. Soul, mind, spirit. Liệu cái thần hồn mind yourself. Thần hồn nát thần tính to take fright, to be afraid of one's own shadow.

Thần hộ mệnh. Guardian angel, guardian spirit.

Thần linh. God, deity, spirit.

Thần lực. Rddhibala (S). Divine power. Superhuman strength.

Thần minh. The spirits of heaven and earth, the gods; also the intelligent or spiritual nature.

Thần nhân. Gods, or spirits, and men.

Thần ngã. Purusa, Atman (S). The soul, the spiritual ego, or permanent person, which by non- Buddhists was said to migrate on the death of the body. Purusa is also the Supreme Soul, or Spirit, which produces all forms of existence.

Thần nữ. A devi, a goddess, a female spirit.

Thần quang. Deva light, the light of the gods.

Thần quyền. Divine right; spiritual power.

Thần thoại. Myth, legend.

Thần thông. Rddhi (S). Ubiquitous supernatural power, especially of a Buddha, his ten powers including power to shake the earth, to issue light from his pores, extend his tongue to the Brahma-heavens effulgent with light, cause divine flowers to rain from the sky, be omnipresent and other powers. Supernatural powers of eye, ear, body, mind etc. Thần thông thừa, the supernatural or magic vehicle, i.e. the esoteric sect of Chân Ngôn Shingon.

Thần tích. Myth, legend.

Thần tiên. The genii, immortals, rsi, of whom the five kinds are thiên tiên deva immortals, thần tiên spirit immortals, nhân tiên human immortals, địa tiên earth (or cave) immortals and quỉ tiên preta immortals.

Thần tọa. Deva or spirit thrones.

Thần trí. Spiritual wisdom, divine wisdom which comprehends all things, material and immaterial.

Thần Tú. Shin Shau (C). Name.

Thần túc thông. Rddhipàda; rddhi-sàksàtkriyà (S). Supernatural power to appear at will in any place, to fly or go without hindrance, to have absolute freedom. Also thần cảnh trí thông, như ý thông. Thần túc nguyệt, the first, fifth, and ninth months, when the devas go on circuit throughout the earth.

Thần thức. The intelligent spirit, also called linh hồn the soul; incomprehensible or divine wisdom.

Thập. Dasa (S). Ten.

Thập ác. Dasàkusala (S). Ten evil things: (1) sát sinh, pànatipàto (P) killing; (2) trộm cướp, àdinnàdànam (P) stealing; (3) tà dâm, kamesumicchàcàro (P) adultery; (4) vọng ngữ, musàvàdo (P) lying; (5) ỷ ngữ, sambhàppalàpo (P) filthy language; (6) lưỡng thiệt, pisunàvàcà (P) double tongue; (7) ác khẩu, pharusavàcà (P) coarse language; (8) tham, abhijjhà (P) covetousness; (9) sân, byàpàto (P) anger; (10) si, micchàditthi (P), perverted views. Also thập ác nghiệp, thập bất thiện nghiệp.

Thập ba la di. The ten pàràjikas, or sins unpardonable in a monk involving his exclusion from the community.

Thập ba la mật. Dasapàramità (S). The ten pàramitàs: (1) Bố thí ba la mật dànapàramità, charity; (2) Trì giới silapàramità, purity (or morality); (3) Nhẫn nhục ksantipàramità, patience; (4) Tinh tiến viryapàramità, zealous progress; (5) Thiền định dhyànapàramità, meditation; (6) Bát nhã prajnàpàramità, wisdom; (7) Phương tiện thiện xảo upayapàramità adaptability (or teaching as suited to the occasion and hearer; (8) Nguyện pranidanapàramità vows; (9) Lực balapàramità, force of purpose;

(10) Trí jnànapàramità, knowledge.

Thập bát. Astàdasa (S). Eighteen.

Thập bát bất cụ pháp. Avenikadharma, buddhadharma (S). The eighteen different characteristics of a Buddha as compared with bodhisattvas: (1) his perfection of body (or

person) thân vô thất; (2) mouth (or speech) khẩu vô thất; (3) memory niệm vô thất; (4) impartiality to all vô dị tưởng; (5) serenity vô bất định tâm; (6) self-sacrifice vô bất tri dĩ xả; (7) unceasing desire to save dục vô diệt; (8) unflagging zeal therein tinh tiến vô diệt; (9) unfailing thought thereto niệm vô diệt; (10) wisdom in it tuệ vô diệt; (11) powers of deliverance giải thoát vô diệt; (12) the principles of it giải thoát tri kiến vô diệt; (13) revealing perfect wisdom in deed nhất thiết thân nghiệp tùy trí tuệ hành; (14) in word nhất thiết khẩu nghiệp tùy trí tuệ hành; (15) in thought nhất thiết ý nghiệp tùy trí tuệ hành; (16) perfect knowledge of past trí tuệ tri quá khứ thế vô ngại; (17) future trí tuệ tri vị lai thế vô ngại; (18) and present trí tuệ tri hiện tại thế vô ngại.

Thập bát chủng địa ngục. The eighteen layers of hells, which are described by one writer as the conditions in which the six sense organs, their six objects and their six perceptions do not harmonize. Another says the eighteen are the hell of knives, the boiling sands, the boiling excrement, the fiery carriage, the boiling cauldron, the iron bed, etc.

Thập bát đạo. In the two mandala Vajradhàtu and Garbhadhàtu each has nine central objects of worship. The Shingon Chân ngôn disciple devotes himself to meditation on one of these eighteen each day.

Thập bát giới. The eighteen dhàtu, or realms of sense, i.e. lục căn the six organs, lục cảnh their objects or conditions, lục thức and their perceptions.

Thập bát sinh xứ. The eighteen Brahmalokas, where rebirth is necessary, i.e. where mortality still exists.

Thập bát thiên. Bràhmaloka (S). The eighteen heavens of form, rùpadhatu sắc giới three of the first dhyana: Phạm chúng, Phạm phụ, Đại Phạm; three of the second: Thiểu quang, Vô lượng quang, Quang âm: three of the third: Thiểu tịnh, Vô lượng tịnh, Biến tịnh; and nine of the fourth: Vô vân, Phúc sinh, Quảng quả, Vô tưởng, Vô phiền, Vô , Thiện kiến, Thiện hiện, Sắc cứu kính.

Thập bất nhị môn. The school of the ten pairs of unified opposites founded by Kinh Khê Đại sư on the teaching of the Lotus sùtra. The unifying principle is that of the identity of contraries, and the ten apparent contraries are matter and mind sắc tâm bất nhị môn, internal and external nội ngoại bnm, practice and proof (or realization) tu tính bnm, cause and effect nhân quả bnm, impurity and purity nhiễm tịnh bnm, objective and subjective y chính bnm, self and other tự tha bnm, action speech and thought tam nghiệp bnm, relative and absolute quyền thật bnm, the fertilized and the fertilizer (i.e. receiver and giver) thụ nhuận bất nhị môn.

Thập cảnh. Ten objects of or stages in meditation quán in the Thiên Thai school, i.e. cõi ấm, the five skandhas; cảnh phiền não, life's distresses and illusion; cảnh bệnh hoạn, sickness, or dukkha, its cause and cure; cảnh nghiệp tướng, age-long karmaic influence; cảnh ma sự, màra affairs, how to overthrow their rule; cảnh thiền định, the conditions of dhyàna and samàdhi; cõi các kiến, various views and doubts that arise; cõi mạn, pride in progress and the delusion

that one has attained nirvàna; cõi nhị thừa, temptation to be contest with the lower nirvàna, instead of going to the greater reward; cõi bồ tát, bodhisattvahood.

Thập chân như. The ten aspects of bhùtatathatà chân như.

Thập chướng. Ten hindrances; bodhisattvas in the stage of thập địa overcome these ten hindrances and realize the thập chân như. The hindrances are: (1) Dị sinh tính chướng, the common illusions of the unenlightened, taking the seeming for real; (2) Tà hạnh chướng, common unenlightened conduct; (3) Ám độn chướng, ignorant and dull ideas; (4) Tế hoặc hiện hành chướng, the illusion that things are real and have independant existence; (5) Hạ thừa Niết bàn chướng, the lower ideas in Hìnayàna of nirvàna; (6) Thô tướng hiện hành chướng, the ordinary ideas of the pure and impure; (7) Tế tướng hiện hành chướng, the idea of reincarnation; (8) Vô tướng gia hành chướng, the continuance of activity even in the formless world; (9) Bất dục hành chướng, no desire to act for the salvation of others; (10) Pháp vị tự tại chướng, non attainment of complete mastery of all things.

Thập công đức. Ten merits (or powers) commended by the Buddha to his bhiksus - zealous progress, contentment with few desires, courage; learning (so as to teach), fearlessness, perfect observance of the commands and the fraternity's regulations, perfect meditation, perfect wisdom, perfect liberation, and perfect understanding of it.

Thập diệu. The ten wonders or incomprehensibles; there are two groups, the tích traceable or manifested and bản môn the fundamental. The tích môn thập diệu are the wonder of: (1) cảnh diệu, the universe, sphere, or whole, embracing mind, Buddha and all things as a unity; (2) trí diệu, a Buddha's all embracing knowledge arising from such universe; (3) hành diệu, his deeds, expressive of his wisdom; (4) vị diệu, his attainment of all the various Buddha stages, i.e. thập trụ and thập địa; (5) tam pháp diệu, his three laws; (6) cảm ứng diệu, his response to appeal; (7) thần thông diệu, his supernatural powers; (8) thuyết pháp diệu, his preaching; (9) quyến thuộc diệu, his supernatural retenue; (10) lợi ích diệu, the blessings derived through universal elevation into Buddhahood. The bản môn thập diệu are the wonder of: (1) bản nhân diệu, the initial impulse or causative stage of Buddhahood ; (2) bản quả diệu, its fruit or result; (3) quốc độ diệu, his (Buddha) realm; (4) cảm ứng diệu, his response (to human needs); (5) thần thông diệu, his supernatural powers; (6) thuyết pháp diệu, his preaching; (7) quyến thuộc diệu, his supernatural retinue; (8) niết bàn diệu, his nirvàna; (9) thọ mệnh diệu, his (eternal) life; (10) lợi ích diệu, his blessings.

Thập đại đệ tử. The ten chief disciples of Sakyamuni, each of whom was master of one power or gift: (1) Xá lợi phất, trí tuệ đệ nhất, Sariputra of wisdom; (2) Mục kiền liên, thần thông đệ nhất, Maudgalyàyana of supernatural powers; (3) Ma ha Ca diếp, đầu đà đệ nhất, Mahàkàsyapa of discipline; (4) A na luật, thiên nhãn đệ nhất, Aniruddha of deva-vision; (5) Tu bồ đề, giải không đệ nhất, Subhùti of explaining the void or immaterial; (6) Phú lâu na, thuyết pháp đệ nhất; Pùrna of expounding the law; (7) Ca chiên diên, luận nghị đệ nhất, Kàtyàyana of its fundamental principles; (8) Ưu na li, trì luật đệ nhất, Upàli of maintaining the

rules; (9) La hầu la, mật hạnh đệ nhất, Ràhula of the esoteric; (10) A nan đà, đa văn đệ nhất, Ananda of hearing and remembering.

Thập địa. Dasabhùmi (S). Ten grounds, ten stages in the fifty two sections of the development of a bodhisattva into a Buddha. After completing the thập tứ hướng he proceeds to the thập địa. There are several groups. I-The ten stages common to the three vehicles are: (1) càn tuệ địa dry wisdom stage, i.e. unfertilized by Buddha-truth; (2) tính địa the embryo stage of the nature of Buddha-truth; (3) nhập nhân (or nhẫn) địa the stage of the eight patient endurances; (4) kiến địa of freedom from wrong views; (5) bạc địa of freedom from the firstsix of the nine delusions in practice; (6) li dục địa of freedom from the remaining three; (7) dĩ biện địa complete discrimination in regard to wrong views and thoughts, the stage of an arhat; (8) chi Phật địa pratyekabuddhahood, only the dead ashes of the past left to sift; (9) bồ tát địa bodhisattvahood; (10) Phật địa Buddhahood. II-Đại thừa bồ tát thập địa the ten stages of Mahàyàna bodhisattva development are: (1) hoan hỉ địa pramudita, joy at having overcome the former difficulties and now entering on the path to Buddhahood; (2) li cấu địa vimalà, freedom from all possible defilement, the stage of purity; (3) phát quang địa prabhàkari, stage of further enlightenment; (4) diệm tuệ địa arcismati, of glowing wisdom; (5) cực nan thắng địa sudurjayà, mastery of utmost or final difficulties; (6) hiện tiền địa abhimukhi, the open way of wisdom above definitions of impurity and purity; (7) viễn hành địa dùramgamà, proceeding afar, getting above ideas of self in order to save others; (8) bất động địa acalà, attainment of calm unperturbedness; (9) thiện tuệ địa sàdhumati, of the finest discriminatory wisdom, knowing where and how to save, and possessed of the thập lực ten powers; (10) pháp vân địa dharmamega, attaining to the fertilizing powers of the law-cloud. Each of the ten stages is connected with each of the ten pàramitàs. III-Thanh văn thừa thập địa, ten Sràvaka stages are: (1) thụ tam qui địa, initiation as a disciple by receiving the three refuges in the Buddha, Dharma and Sangha; (2) tín địa, belief, or the faith-root; (3) tín pháp địa, belief in the four truths; (4) nội phàm phu địa, ordinary disciples who observe the ngũ đình tâm quán etc.; (5) học tín giới địa, those who pursue the tam học three studies; (6) nhập nhân địa, the stage of kiến đạo seeing the true Way; (7) Tu đà hoàn địa, Srota-àpanna, now definitely in the stream and assured of nirvàna; (8) Tư đà hàm địa, sakrdàgàmin, only one mere rebirth; (9) A na hàm địa, anàgàmin, no rebirth; (10) A la hán địa, arhatship. IV-Duyên giác thừa, the ten stages of the Pratyekabuddha are: (1) khổ hạnh cụ túc địa, perfect asceticism; (2) tự giác thậm thâm thập nhị nhân

duyên địa, mastery of the twelve links of causation; (3) giác liễu Tứ thánh đế địa, of the four noble truths; (4) thậm thâm lợi trí địa, of the deeper knowledge; (5) cửu Thánh đạo địa, of the eightfold noble path; (6) giác liễu pháp giới, hư không, chúng sinh giới địa, of the three realms; (7) chứng tịch diệt địa, of the nirvàna stage; (8) lục thông địa, of the six supernatural powers; (9) triệt hòa-mật địa arrival at the intuitive stage; (10) tập khí tiệm bạc địa, mastery of the remaining influence of the former habits. V-Phật thừa thập địa: (1) thậm thâm nan tri quảng minh trí tuệ địa; (2)thanh tịnh tự phân oai nghiêm bất tư nghị minh đức địa; (3) thiện minh nhật tràng thật tướng hải tạng địa, ; (4) tinh diệu kim quang công chư thần thông trí đức địa; (5) đại luân oai tạng minh đức địa; (6) hư không nội thanh tịnh vô cấu viêm quang khai tường địa; (7) quảng thắng pháp giới tạng minh giới địa; (8) phổ thông trí tạng năng tịnh vô cấu biên vô ngại trí thông địa; (9) Vô biên đức trang nghiêm hồi hướng năng

chiếu minh địa; (10) tì lô xá na trí hải tạng địa. The ten stages, or characteristics of a Buddha are those of the sovereign or perfect attainment of wisdom, exposition, discrimination, màra- subjugation, suppression of evil, the six transcendent faculties, manifestation of all bodhisattva enlightenment, powers of prediction, of adaptability, of powers to reveal the bodhisattva Truth.

Thập địa tâm. Ten stages of mind, or mental development, i.e. (1) tứ vô lượng tâm, the four kinds of boundless mind; (2) thập thiện tâm, the mind of the ten good qualities; (3) minh quang tâm, the illuminated mind; (4) diệm tuệ tâm, the mind of glowing wisdom; (5) đại thắng tâm, the mind of mastery; (6) hiện tiền tâm the mind of the open way (above normal definitions); (7) vô sinh tâm, the mind of no rebirth;; (8) bất tư nghị tâm, the mind of the inexpressible; (9) tuệ quang tâm, the mind of wisdom-radiance; (10) thụ vị tâm, the mind of perfect receptivity.

Thập địa Tì bà sa luận. Dasbhùmivibhàsa-sàstra (S). Treatise on the Explanation of the ten bhùmi (grounds, stages)

Thập điện. The ten palaces of Yama king.

Thập điện Diêm Vương. The ten Yama courts.

Thập độ. The ten pàramitàs or virtues. Xem thập ba la mật.

Thập đức. The ten virtues, powers, or qualities of which there are several groups.

Thập giới. Dasa-sila (S). The ten prohibitions: (1) chẳng giết mệnh sống, not to destroy life; (2) chẳng trộm cắp, not to steal; (3) chẳng dâm dục, not to commit adultery; (4) chẳng nói bậy, not to lie; (5) chẳng uống rượu, not to take intoxicating liquor; (6) chẳng đeo chuỗi anh lạc, chẳng thoa dầu thơm vào mình, not to use garlands or perfumes; (7) chẳng đóng vai trò múa hát và cố đi xem nghe, not to take part in singing, dancing, musical or theatral performances, not to see or listen to such; (8) chẳng được ngồi trên giường lớn cao rộng, not to sleep on high or broad beds; (9) chẳng được ăn trái bữa, not to eat food out of regulated hours; (10) chẳng được chứa tiền và vàng bạc châu báu, to refrain from acquiring uncoined or coined gold, silver or jewels.

Thập giới. The ten dharma-worlds, or states of existence: (1) Phật,Buddhas; (2) Bồ tát, bodhisattvas; (3) Duyên giác, pratyekabuddhas; (4) Thanh văn, sravakas; (5) Thiên, devas; (6) Nhân, men; (7) A tu la, asuras; (8) Súc sinh, animals; (9) Ngạ quỉ, pretas; (10) Địa ngục, hells.

Thập hạnh. The ten lines of actions: (1) Hoan hỉ hạnh, joyful service; (2) Nhiêu ích hạnh, beneficial service: (3) Vô sân hận hạnh, never resenting; (4) Vô tận hạnh, without limit; (5) Li si loạn hạnh, never out of order; (6) Thiện hiện hạnh, appearing in any form at will; (7) Vô trước hạnh, unimpeded; (8) Tôn trọng hạnh, exalting the pàramitàs amongst all beings; (9)

Thiện pháp hạnh, perfecting the Buddha-law by complete virtue: (10) Chân thật hạnh, manifesting in all things the pure, final, true reality.

Thập hiệu. Ten tittles of a Buddha: (1) Như lai Tathàgata, Thus come ones; (2) -ng cúng Arhat, worthy of offerings: (3) Chính biến tri Samyak-sambuddha, of proper and universal khowledge; (4) Minh hạnh túc Vidyàcarana, perfect in understanding and conduct; (5) Thiện thệ Sugata, skillful; Thế gian giải Lokavidin leaving the world through liberation (6) Vơ thượng sĩ Anuttara, unsurpassed knights; (7) Điều ngự trượng phu Purusa-damya-sàrathi, taming heroes; (8) Thiên nhân sư Sàstà-deva-manusyànàm, teachers of gods and people; (9) Phật Buddha, Buddhas; (10) Thế tôn lokanàtha, Bhagavàn, world honored ones.

Thập kiến. The ten wrong views.

Thập kiếp. The ten kalpas that have expired since Amitàbha made his forty vows,, or thập kiếp chính giác attained complete bodhi, hence he is styled thập kiếp Di Đà. These ten kalpas as seen by Phổ Hiền are thập kiếp tu du but as a moment.

Thập kim cương tâm. Ten characteristics of the "diamond heart" as developed by a bodhisattva: (1) Giác liễu pháp tính, complete insight into all truth; (2) Hóa độ chúng sinh, saving of all creatures; (3) Trang nghiêm thế giới, glorifying all Buddha-worlds; (4) Thiện căn hồi hướng, supererogation of his good deeds; (5) Phụng sự Đại sư, service of all Buddhas; (6) Thật chứng chư pháp, realization of the truth of all Buddha-laws; (7) Quảng hành nhẫn nhục, manifestation of all patience and endurance; (8) Trường thời tu hành, unflagging devotion to his vocation; (9) Tự hạnh mãn túc, perfection of his work; (10) Linh tha nguyện mãn, aiding all to fulfil their vows and accomplish their spiritual ends.

Thập lục. Sodasa (S). Sixteen is the esoteric (Shingon) perfect number

Thập lục đại lực. The sixteen great powers obtainable by a bodhisattva: chí lực of will; ý lực mind; hạnh lực action; tàm lực shame (to do evil); cường lực energy; trì lực firmness; tuệ lực wisdom; đức lực virtue; biện lực reasoning; sắc lực personal appearance; thân lực physical powers; tài lực wealth; tâm lực spirit; thần túc lực magic; hoằng pháp lực spreading the truth; hàng ma lực subduing demons.

Thập lục đại quốc. The sixteen ancient kingdoms of India whose kings are addressed in the Nhân Vương Kinh, i.e. Vaisàli Tì xá li, Kosala Câu tát la, Sràvasti Xá vệ, Magadha Ma kiệt đề, Bàrànasi Ba la nại, Kapilavastu Ca tì la vệ, Kusinagara Câu thi na, Kausàmbi, Pancàla, Pàtaliputra Hoa thị thành, Mathurà, Usa (Usira), Punyavardhana, Devàvatara, Kàsi Ca thi, and Campà Chiêm bà.

Thập lục hạnh. The sixteen hạnh tướng of the Four Noble Truths Tứ diệu đế, i.e. four forms of considering each of the Truths, associated with kiến đạo.

Thập lục quán. The sixteen meditations of Amitàbha on the setting sun, water (as ice, crystal, etc.), the earth and so on.

Thập lục sư. The sixteen non-Buddhist Indian philosophers.

Thập lục tâm. The bát nhẫn eight kinds of patience and bát trí eight kinds of jnàna or gnosis acquired.

Thập lực. Dasabala (S).The ten powers of a Buddha, giving complete knowledge of (1) tri thị xứ phi xứ trí lực what is right and wrong in every condition; (2) tri tam thế nghiệp báo trí lực what is the karma of every being, past, present and future; (3) tri chư thiền giải thoát tam muội trí lực all stages of dhyàna liberation, and samàdhi; (4) tri chúng sinh tâm tính trí lực the powers and faculties of all beings; (5) tri chủng chủng giải trí lực the desires, or moral directions of all beings; (6) tri chủng chủng giới trí lực the actual condition of every individual; (7) tri nhất thiết sở đạo trí lực the direction and consequence of all laws; (8) tri thiên nhãn vô ngại trí lực all causes of mortality and of good and evil in their reality; (9) tri túc mệnh vô lậu trí lực the end of all beings and nirvàna; (10) tri vĩnh đoạn tập khí trí lực the destruction of all illusion of every kind.

Thập lực Ca diếp. Dasabala-Kàsyapa (S). One of the five first disciples of Buddha.

Thập não loạn. The ten disturbers of the religious life: (1) hào thế, a domineering (spirit); (2) tà nhân pháp, heretical ways; (3) hung hí, dangerous amusements; (4) chiên đà la, a butcher's or any low occupation; (5) nhị thừa, asceticism (or selfish hìnayàna salvation); (6) bất nam, the condition of an eunuque; (7) dục tưởng, lust; (8) nguy hại, endangering (the character by improper intimacy; (9) cơ hiềm, contempt; (10) súc dưỡng, breeding animals.

Thập môn. The ten "doors" or connections between sự and lí; sự is defined as hiện tượng form, and lí as bản thể substance; the common illustration of wave and water indicates the idea thus expressed. The Lí Sự Vô Ngại thập môn means that in ten ways form and substance are not separate, unconnected entities: (1) Lí the substance is always with Sự the phenomena; (2) Sự is always present with Lí; (3) Sự depends on Lí for its existence; (4) the Sự can reveal the Lí; (5) The Sự (mere form, which is unreal) can disappear in the Lí; (6) The Sự can conceal the Lí; (7) The true Lí is the Sự; (8) The Sự is Lí; (9) The true Lí (or reality) is not the Sự; (10) The Sự is not the (whole) Lí.

Thập nguyện. Ten vows: (1) Nhất giả lễ kính chư Phật, the first is to worship and respect all Buddhas; (2) Nhị giả xưng tán Như lai, the second is to praise the Thus-Come-Ones; (3) Tam giả quảng tu cúng dường, the third is to cultivate the giving of offerings; (4) Tứ giả sám hối nghiệp chướng, the fourth, to repent and reform all karmic faults; (5) Ngũ giả tùy hỉ công đức, the fifth, to compliantly rejoice in merit and virtue; (6) Lục giả thỉnh chuyển pháo luân, the sixth, to request the turning of Dharma-wheel; (7) Thất giả thỉnh Phật trụ thế, the seventh, to request that Buddhas dwell in the world; (8) Bát giả thường tùy Phật học, the eighth is to

always follow Buddhas in study; (9) Cửu giả hằng thuận chúng sinh, the ninth; (10) Thập giả phổ giai hồi hướng, the tenth, to universally transfer all merit and virtue.

Thập nguyện vương. The King of the ten vows, Phổ Hiền Bồ Tát, Samantabhadra.

Thập ngưu đồ. The ten oxherding pictures. I-Mahàyàna: (1) Vị mục, undisciplined; (2) Sơ điều, discipline begun; (3) Thụ chế, in harness; (4) Hồi thủ, faced round; (5) Tuần phục, tamed; (6) Vô ngại, unimpeded; (7) Nhậm vận, laissez faire; (8) Tương vong, all forgotten; (9) Độc chiếu, the soltary moon; (10) Song dẫn, both vanished. II- Zen: (1) Tầm ngưu, searcing for the ox; (2) Kiến tích, seeing the traces; (3) Kiến ngưu, seeing the ox; (4) Đắc ngưu, catching the ox; (5) Mục ngưu, herding the ox; (6) Kị ngưu qui gia, coming home on the ox's back; (7) Vong ngưu tồn nhân, the ox forgotten leaving the man alone; (8) Nhân ngưu câu vong, the ox and the man both gone out of sight; (9) Phản bản hoàn nguyên, returning to the origin, back to the source; (10) Nhập triền thùy thủ, entering the city with bliss-bestowing hands.

Thập nhãn. The ten kinds of eye: (1) Nhục nhãn, eyes of flesh; (2) thiên nhãn, deva eyes; (3) tuệ nhãn, wisdom eyes; (4) pháp nhãn, dharma eyes; (5) Phật nhãn. Buddha eyes; (6) trí nhãn, eyes of judgement; (7) quang minh nhãn, eyes shining with Buddha light; (8) xuất sinh tử nhãn, immortal eyes; (9) vô ngại, unhindered eyes; (10) nhất thiết trí nhãn, omniscient eyes.

Thập nhẫn. Thập nhị ác luật nghi. The twelve bad occupations: sheep-butcher; poulterer (or hen-breeder); pork-butcher; fowler; fisherman; hunter; thief; executioner; jailer; juggler; dog- butcher; beater (i.e. hunt-servant).

Thập nhị bộ kinh. Twelve divisions of the Mahàyàna canon: (1) khế kinh sùtra; (2) ứng tụng geya; (3) phúng tụng gàtha; (4) nhân duyên nidàna; (5) bản sự itivrttaka; (6) bản sinh jàtaka; (7) vị tằng hữu adbhuta-dharma, i.e. the abhidharma; (8) thí dụ avadàna; (9) luận nghị upadesa; (10) tự thuyết udàna; (11) phương quảng vaipulya; (12) thụ kí vyàkarana.

Thập nhị chân như. The twelve aspects of the bhùtatathatà or the ultimate, which is also styled thập nhị vô vi "inactive", or nirvàna-like; and the thập nhị không "void" or immaterial: (1) chân như itself; (2) pháp giới as the medium of all things; (3) pháp tính as the nature of all things; (4) bất hư vọng thuyết its reality contra the unreality of phenomena; (5) bất biến dị tính its immutability contra mortality and phenomenal variation; (6) bình đẳng tính as universal or undifferentiated; (7) ly sinh tính as

immortal, i.e. apart from birth and death, or creation and destruction; (8) pháp định as eternal, its nature ever sure; (9) pháp trụ as the abode of all things; (10) thật tế as the bounds of all reality; (11) hư không giới as the realm of space, the void or immateriality; (12) bất tư nghì giới as the realm beyond thought or expression.

Thập nhị du kinh. Dvàdasaviharana-sùtra (S). The life of Sàkyamuni to his twelfth year, translated by Kàlodaka AD 392.

Thập nhị đại thừa kinh. Xem thập nhị bộ kinh. Thập nhị địa. To the thập địa add đẳng giác and diệu giác.

Thập nhị môn luận. Dvàda-sanikàya-sàstra (S). One of the Tam luận composed by Nàgarjuna, translated by Kumàrajiva AD 408.

Thập nhị môn luận. Dvàdasadvara-sàstra (S). Treatise on the twelve gates.

Thập nhị nguyện vương. The twelve vows of the Master of Healing Dược Sư.

Thập nhị nhân duyên. Dvàdasànga-pratiyasamùtpàda (S). The twelve nidànas. They are the twelve links in the chain of existence: (1) vô minh avidyà, ignorance; (2) hành samskàra, karma formation; (3) thức vijnàna, consciousness; (4) danh sắc nàmarùpa, name and form; (5) lục nhập sadàyatana, the six sense organs; (6) xúc sparsa, contact, touch; (7) thụ vedàna, sensation, feeling; (8) ái trsnà, thirst, desire, craving; (9) thủ upàdàna, laying hold of, grasping; (10) hữu bhava, being, existing; (11) sinh jàti, birth; (12) lão tử jaràmarana, old age death.

Thập nhị pháp nhân. Those who follow the twelve practices of the ascetics: (1) live in a hermitage; (2) always beg for food; (3) take turns at begging food; (4) one meal a day; (5) reduce amount of food; (6) do not take a drink made of fruit or honey after midday; (7) wear dust-heap garments; (8) wear only the three clerical garments; (9) dwell among graves; (10) stay under a tree; (11) on the dewy ground (12) sit and never lie.

Thập nhị thần (Minh vương). The twelve spirits connected with the cult of Dược Sư the Master of Healing. Also thập nhị thần tướng. They are: Cung tì la Kumbhira; Phạt chiết la Vajra; Mê si la Mihira; An để la Andira; At nễ la Anila; San để la Sandila; Nhân đạt la Indra; Ba gi la Pajra; Ma hổ la Mahoraga; Chân đạt la Kinnara; Chiêu đỗ la Catura; Tì yết la Vikarala. Also Mười hai Đại tướng Dược xoa.

Thập nhị thiên. The twelve devas (especially of the Shingon sect Chân ngôn tông): Brahmà; the deva of earth; of the moon; ofthe sun; Indra; of fire; Yama; of the raksa(or demons); of water; of wind; Vaisramana (wealth); and Mahesrava (Siva). Thập nhị xứ.

Thập nhị quang Phật. Amitàbha's twelve tittle of light.

Thập nhất thiết xứ. Ten universals, or modes of contemplating the universe from ten aspects, i.e from the viewpoint of earth, water, fire, wind, blue, yellow, red, white, space or mind

Thập như thị. The ten essential qualities, or characteristics, of a thing, according to the phẩm phương tiện of the Lotus sùtra: như thị tướng, form; như thị tính, nature; như thị

thể, corpus or embodiment; như thị lực, powers; như thị tác function; như thị nhân, primary cause; như thị duyên, environmental cause; như thị quả, effect; như thị báo, karmaic reward; như thị bản mạt cứu kính, the inseparability, or inevitability of them all.

Thập niệm. The ten repetitions of an invocation, e.g. Namo Amitàbha.

Thập niệm vãng sinh. These ten invocations will carry a dying man with an evil karma into the Pure-land.

Thập niệm xứ. A bodhisattva's ten objects of thought or meditation, i.e. body, the senses, mind, things, environment, monastery, city, good name, Buddha-learning, riddance of all passion and delusion.

Thập pháp. The ten thành tựu perfect or perfecting Mahàyàna rules; i.e. in (1) right belief; (2) conduct; (3) spirit; (4) the joy of the bodhi mind; (5) joy in the dharma; (6) joy in meditation in it; (7) pursuing the correct dharma; (8) obedience to, or accordance with it; (9) departing from pride, etc.; (10) comprehending the inner teaching of Buddha and taking no pleasure in that of the sravaka and pratyekabuddha order.

Thập pháp giới. The ten dharma-worlds, or states of existence, i.e. địa ngục the hells; ngạ quỉ, pretas; súc sinh,animals; a tu la, asuras; người, men; trời, devas; thanh văn, sravakas; duyên giác, pratyekabuddhas; bồ tát,bodhisattvas; Phật, Buddhas.

Thập pháp hạnh. Ten ways of devotion to the Buddhist sùtras: to copy them; serve the places where they are kept, as if serving the Buddha's shrine; preach or give them to others; listen attentively to their exposition; read; maintain; discourse on them to others; intone them; ponder over them; observe their lessons.

Thập phát thú tâm. The ten directional decisions: (1) Xả tâm, renouncement of the world; (2) giới tâm, observance of the commandments; (3) nhẫn tâm, patience or endurance; (4) tiến tâm, zealous progress; (5) định tâm, meditation; (6) tuệ tâm, wisdom or understanding; (7) nguyện tâm, the will for good for oneself and others; (8) hộ tâm. protection (of Buddha, Dharma and Sangha); (9) hỉ tâm, joy; (10) đỉnh tâm, highest wisdom.

Thập phổ môn. The ten universals of a bodhisattva: từ bi phổ môn, universal pity; hoằng triết pm, vow of universal salvation; tu hành pm, accordant action; li hoặc pm, universal cutting off delusions; nhập pháp môn pm, freedom of entry into all forms of truth; thần thông pm, universal superhuman powers; phương tiện pm, universal accordance with conditions of the receptivity of others; thuyết pháp pm, powers of universal explication of the truth; cúng dường chư Phật pm, power of universal service of all Buddhas; thành tựu chúng sinh pm, the perfecting of all beings universally. Thập phương. The ten directions of space, i.e. the eight points of the compass tám phương của địa bàn and the nadir hạ phương the, zenith thượng phương. There is a Buddha for each direction.

Thập phương Phật độ. A Buddha-realm. Also đại thiên thế giới.

Thập phương thế giới. The worlds in all directions.

Thập phương thường trụ tăng vật, hiện tiền tăng vật. Xem tứ chủng tăng vật.

Thập quân. The ten armies of Màra, which the Buddha attacks and destroys; the armies are desire, anxiety, hunger and thirst, longing, torpidity, fear, doubt, poison, gain, haughtiness (i.e. disdaining monks)

Thập sử. Dasa-samyojana (S). Ten fetters, deluders, fundamental passions. They are divided in five sharp lợi sử and five dull độn sử. The five dull ones are: tham desire, sân hate, si stupidity, mạn pride, nghi doubt; the five sharp ones are: thân kiến personality belief, biên kiến taking side views, tà kiến wrong views, kiến thủ kiến to hold heterodox doctrines and be obsessed with the sense of the self, giới cấm thủ kiến clinging to mere rules and rituals. Also thập đại hoặc, thập căn bản phiền não.

Thập sự công đức. The bodhisattva merit resulting from the attainment of ten groups of excellences in the southern version of the Nirvàna sùtra nam bản Niết bàn kinh. Thập tam lực.

Thập tâm. The ten kinds of heart or mind; there are three groups. I-Thuận lưu thập tâm, the ten minds remaining in the flow of reincarnation: (1) vô minh hôn ám, minds ignorant and dark; (2) ngoại gia ác hữu, affected by evil companions; (3) thiện bất tùy tùng, not following the good; (4) tam nghiệp tạo ác tâm, doing evil in thought, word, deed; (5) ác tâm biến bố, spreading evil abroad; (6) ác tâm tương tục, unceasingly wicked; (7) phú quí quá thất tâm, secret sin; (8) bất úy ác đạo, open crime; (9) vô tàm vô quí, utterly shameless; (10) xả vô nhân quả, defying cause and effect (retribution). II-Nghịch lưu thập tâm, the ten minds striving against the stream of perpetual reincarnation: (1) thâm tín nhân quả, it shows itself in devout faith; (2) sinh trọng tàm quí, shame for sin; (3) sinh đại bố úy, fear of wrong doing; (4) phát lộ sám hối, repentance and confession; (5) đoạn tương tục tâm, reform; (6) phát bồ đề tâm, bodhi i.e. the bodhisattva mind; (7) đoán thiện ác tu, doing good; (8) thủ hộ chính pháp, maintaining the right law; (9) niệm thập phương Phật, thinking on all the Buddha; (10) quán tội tính không, meditating on the void (or the unreality of sin) III-The third is the Chân Ngôn group: the "seed" heart (i.e. the original good desire), the sprout (under Buddhist religious influence), the bud, leaf, flower, fruit, its serviceableness; the child-heart, the discriminating heart, the heart of settled judgement (or resolve). III-Thập tâm của Bồ tát, the ten minds of a Bodhisattva: (1) tín tâm trụ (2) niệm tâm trụ; (3) tinh tiến tâm; (4) tuệ tâm trụ; (5) định tâm trụ (6) bất thoái tâm, no retrogression; (7) hộ pháp tâm (8) hồi hướng tâm (9) giới tâm trụ (10) nguyện tâm.

Thập tín. The ten grades of bodhisattva faith: (1) tín tâm faith (which destroys illusion and results in); (2) niệm tâm remembrance, or unforgetfulness; (3) tinh tiến tâm zealous progress; (4) tuệ tâm wisdom; (5) định tâm settled firmness in concentration; (6) bất thoái tâm non- retrogression; (7) hộ pháp tâm protection of the Truth; (8) hồi hướng tâm reflexive powers, e.g. for reflecting the Truth; (9) giới tâm the nirvàna mind in effortlessness; (10) nguyện tâm action at will in anything and everywhere.

Thập tông. The ten shools of Chinese Buddhism: (1) Luật tông, vinaya-discipline or Nam sơn tông; (2) Câu xá tông, Kosa, Abhidharma, or Reality (Sarvàstivàdin) hữu tông; (3) Thành thật tông, satya-siddhi sect founded on this sàstra by Harivarman; (4) Tam luận tông, màdhyamika or không tông; (5) Pháp hoa tông, lotus, "law-flower" or Thiên thai tông; (6) Hoa nghiêm tông, Hua yen; (7) Pháp tướng tông, dharmalaksana; (8) Thiền tông, ch'an or zen, mind only, or intuitive; (9) Chân ngôn tông, Japanese Shingon , esoteric mật tông; (10) Liêntông, Amitabha-lotus, or Pure-Land, Japanese Jòdo, Tịnh độ.

Thập tứ. Caturdasa (S). Fourteen.

Thập tứ biến hóa. The fourteen transformations that are connected with the four dhyàna heavens.

Thập thân. Ten aspects of the Buddhakàya.

Thập thiện. The ten good characteristics, or virtues, defined as the non-committal of the ten evils. Thân tam khẩu tứ ý tam. The three commandments dealing with the body, probihiting taking of life, thief, unchastity; the four dealing with the mouth against lying, exaggeration, abuse and ambiguous talk; the three belonging to the mind, covetousness, malice and unbelief. Thập thiện giới. The ten commandments (as observed by the laity).

Thập thiện nghiệp. The excellent karma resulting from practice of the ten commandments.

Thập thừa quán. A Thiên Thai mode of meditation in ten "vehicles", or stages for the attainment of bodhi.

Thập trai nhật. The ten "fast" days of a month are 1, 8, 14, 15, 23, 24, 28, 28, and 30.

Thập trai nhật Phật. The ten Buddhas or bodhisattvas connected with these days who in turn are: Ngày 1: Định Quang Phật; 8: Dược Sư Như Lai; 14: Phổ Hiền Bồ tát; 15: A di Đà Như lai; 18: Quán Âm Bồ tát; 23: Thế Chí Bồ tát; 24: Địa Tạng Bồ tát; 28: Tì lô giá na Phật; 29: Dược Vương Bồ tát; 30: Thích Ca Như lai.

Thập trí. The ten forms of understandings: I-Tiểu thừa, Hìnayàna: (1) thế tục trí, common understanding; (2) pháp trí, enlightened understanding, i.e. on the Four Truths in this life; (3) loại trí, ditto, applied to the two upper realms; (4) khổ trí; (5) tập trí; (6) diệt trí; (7) đạo trí, understanding each of the Four Truths separately both in the upper and lower realms; (8) tha tâm trí, understanding of the minds of others; (9) (lậu) tận trí, the understanding that puts an end to all previous faith in or for self; (10) vô sinh trí, nirvàna wisdom. II-Đại thừa, Mahàyàna. A Tathagata's ten powers of understanding or wisdom: (1) tam thế trí, perfect understanding of past, present and future; (2) Phật pháp trí, ditto of Buddha-Law; (3) pháp giới vô ngại trí, unimpeded understanding of the whole Buddha-realm; (4) pháp giới vô biên trí, unlimited or infinite ditto; (5) sung mãn nhất thiết thế gian trí, of ubiquity; (6) phổ chiếu nhất thiết thế gian trí, of universal enlightenment; (7) trụ trì nhất thiết thế gian trí, of

omnipotence, or universal control; (8) tri nhất thiết chúng sinh trí, of omniscience re all living beins; (9) tri nhất thiết pháp trí, of omniscience re the laws of universal salvation; (10) tri vô biên chư Phật trí. of omniscience re all Buddha wsdom.

Thập triền. The ten bounds that bind men to mortality: (1) Vô tàm, to be shameless; (2) Vô quí, unblushing; (3) Tật, envious; (4) San, mean; (5) Sân, regretful; (6) Thụy miên, torpid; (7) Trạo cử, busy; (8) Hôn trầm, absorbed; (9) Sân nhuế, anger; (10) Phúc (tráo trở), secretive (of sin).

Thập trụ. The ten stages, or periods, in bodhisattva wisdom: (1) phát tâm trụ the purposive stage, the mind set upon Buddhahood; (2) trì địa trụ clear understanding and mental control; (3) tu hành trụ unhampered liberty in every direction; (4) sinh quí trụ acquiring the Tathàgata nature or seed; (5) phương tiện cụ túc trụ perfect adaptability and resemblance in self development and development of others; (6)chính tâm trụ the whole mind becoming Buddha- like; (7) bất thoái trụ no retrogression, perfect unity and constant progress; (8) đồng chân trụ as a Buddha-son now complete; (9) pháp vương tử trụ as prince of the law; (10) quán đỉnh trụ baptism as such, e.g. the consecration of king.

Thập trụ tâm. Ten stages of mental or spiritual development in the Chân ngôn tông, beginning with the human animal and ending with perfect enlightenment.

Thập trưởng dưỡng tâm. The ten kinds of well-nourished heart, essential to entry into the cult of higher patience and endurance: (1) Từ tâm, a heart of kindness; (2) Bi tâm, of pity; (3) Hỉ tâm, of joy (in progress toward salvation of others); (4) Xả tâm, renunciation; (5) Thí tâm, almsgiving; (6) Hảo ngữ tâm, delight in telling the doctrine; (7) Ích tâm, benefiting or aiding others to salvation; (8) Đồng tâm, unity, or amity; (9) Định tâm, concentration in meditation; (10) Tuệ tâm, wisdom.

Thập vô nhị. Ten powers only possessed by Buddhas: (1) prediction; (2) knowing and fulfilling the desires of the living; (3)-(10) are various forms of omniscience, i.e. (3) of all Buddha-realms and their inhabitants; (4) their natures; (5) good roots; (6) laws; (7) wisdom; (8) every moment; (9) evolving domains, or conditions; (10) language, words, and discussions.

Thập vương. The ten kings presiding over the ten departments of purgatory.

Thất. Sapta (S). Seven.

Thất bảo. Sapta ratna (S). The seven treasures, or precious things, of which there are various descriptions, e.g. kim suvarna, gold; ngân rùpya, silver; lưu li vaidùrya, lapis lazuli; pha lê sphatika, crystal; xa cừ musàragalva, agate, mother pearl; xích châu rohita mukta, rubies or red pearls; mã não asmagarbha, cornelian. Also the seven royal treasures: the golden wheel; elephants; dark swift horses; the divine pearl; able minister of the treasury; jewels of women; and loyal generals.

Thất bảo thụ lâm. The grove of jewel trees, or trees of the seven precious things - a part of the Pure Land.

Thất bất khả tị. The seven unavoidables: (1) Sinh chẳng tránh được, rebirth;(2) Già chẳng tránh được, old age; (3) Bệnh chẳng tránh được, sickness; (4) Chết chẳng tránh được, death; (5) Tội chẳng tránh được, punishment (for sin); (6) Phúc chẳng tránh được, happiness (for goodness); (7) Nhân duyên chẳng tránh được,consequences (cause and effect).

Thất bồ đề phần. Saptabodhyanga (S). Seven characteristics of bodhi. It represents seven grades in bodhi: (1) Trạch pháp, dharma-pravicaya-sambhodyanga, discrimination of the true and false; (2) Tinh tiến, vìrya-sam., zeal or undeflected progress; (3) Hỉ, prìti-s., joy, delight; (4) Khinh an, prasrabidhi-s., riddance of all grossness or weight of body or mind, so that they may be light, free and at ease; (5) Niệm, smrti-s., power of remembering the various stages passed through in contemplation; (6) Định, samàdhi-s., power to keep the mind in a given realm undiverted; (7) Hành xả, upeksà-s., complete abandonment, or indifference to all disturbances of the subconscious or ecstatic mind.

Thất cấu. The seven defilements: dục desire, kiến false views, nghi doubt, mạn pride, kiêu arrogance, hôn trầm torpor, and san stinginess.

Thất chân như. The seven aspects of the bhùtatathatà: (1) Lưu chuyển chân như; (2) Thật tướng chân như; (3) Duy thức chân như; (4) An lập chân như; (5) Tà hạnh chân như; (6) Thanh tịnh chân như; (7) Chính hạnh chân như.

Thất chúng. The seven classes of disciples: (1) Tỉ khưu, bhiksu, monk; (2) Tỉ khưu ni, bhiksuni, nun; (3) Thức xoa ma na, siksamàna, a novice-nun; (4) Sa di, sràmanera, novice- monk; (5) Sa di ni, sràmanerika, novice-nun; (6) Ưu bà tắc, upàsaka, lay-man; (7) Ưu bà di, upàsikà, lay-woman.

Thất chủng bất tịnh. The seven kinds of uncleaness: (1) Hột giống chẳng sạch derived from the parental seed; (2) Thụ sinh chẳng sạch, parental intercourse; (3) Nơi đậu chẳng sạch, the womb; (4) Ăn uống chẳng sạch, the pre-natal blood of the mother; (5) Lúc mới sinh chẳng sạch, birth; (6) Tất cả thân thể chẳng sạch, one's own flesh; (7) Rốt cục chẳng sạch, one's own putrid corpse.

Thất chủng biện. The seven rhetorical powers or methods of bodhisattvas: (1) Tiệp tật biện, direct and unimpeded; (2) Lợi biện, acute and deep; (3) Bất tận biện, unlimited in scope: (4) Bất khả đoạn biện, irrefutable; (5) Tùy ứng biện, appropriate, or according to receptivity; (6) Nghĩa biện, purposive or objective (i.e. nirvàna); (7) Nhất thiết thế gian tối thượng biện, proving the universal supreme method of attainment, i.e. Mahàyàna.

Thất chủng bố thí. The seven kinds of almsgiving: (1) Bố thí cho người khách, to callers; (2) Bố thí cho người đi đường, to travellers; (3) Bố thí cho người bệnh the sick; (4) Bố thí cho

người hầu bệnh, their nurse; (5) Bố thí vườn tược cho chùa, monasteries; (6) Bố thí thức ăn hàng ngày, regular food (to mnks); (7) Tùy lúc bố thí, general alms.

Thất chủng lễ Phật. Seven degrees of worshipping Buddha ranging from the merely external to the highest grade.

Thất chủng ngư. Buddha's seven modes of discourse: (1) Nhân ngữ, from presentcause to future effect; (2) Quả ngữ, from present sffect to past cause; (3) Nhân quả ngữ, inherent cause and effect; (4) Dụ ngữ, illustrative or figurative; (5) Bất ứng thuyết ngữ, spontaneous or parabolic; (6) Thế lưu bố ngữ, ordinary or popular; (7) Như ý ngữ, unreserved, or as he really thought, e.g. sa when he said that all things have the Buddha-nature.

Thất chủng sám hối tâm. The seven mental attitudes in penitential meditation or worship: shame, at not being free from mortality; fear, of the pains of hell,etc.; turning from the evil world; desire for enlightenment and complete renunciation; impartiality in love to all; gratitude to the Buddha; meditation on the unreality of the sin nature.

Thất chủng vô thượng. The seven peerless qualities of a Buddha: thân, his body with its thirty two signs and eighty four marks; đạo, his way of universal mercy; kiến, his perfect insight or doctrine; trí, his wisdom; thần lực, his supernatural power; li chướng, his ability to overcome hindrances, e.g. illusion, karma, suffering; trụ, and his abiding place i.e. nirvàna.

Thất chủng xả. Seven abandonments or riddances: cherishing none and nothing; no relation with others; riddance of love and hate; of anxiety about the salvation of others; of form; giving to others (e.g. supererogation); benefiting others without hope of return.

Thất chủng y. The seven kinds of clothing, i.e. of hair, hemp, linen, felt, fine linen, wool, or silk.

Thất diệt tránh pháp. Saptàdhikarana-samatha (S). Seven rules given in the Vinaya for setting disputes among the monks. Disputes arise from four causes: from arguments; from discovery of misconduct; judgement and punishment; the correctness or otherwise of a religious observance.

Thất dụ. The seven parables of the Lotus sùtra.

Thất đại. The seven elements: earth địa, water thủy, fira hỏa, wind phong, space không, sight kiến, perception thức.

Thất điều y. The outer mantle, or toga, of a monk, composed of seven pieces.

Thất giác chi. Xem thất bồ đề phần.

Thất giác ý. Xem thất bồ đề phần.

Thất giác phần. Xem thất bồ đề phần.

Thất hiền vị. Xem thất phương tiện vị.

Thất hữu. The seven stages of existence in a human world, or in any dục giới desire world: (1) Địa ngục hữu, in the hells; (2) Súc sinh hữu, as animals; (3) Ngạ quỉ hữu,

hungry ghosts; (4) Thiên hữu, gods; (5) Nhân hữu, men; (6) Nghiệp hữu, karma; and (7) Trung hữu, the intermediate stage.

Thất không. The seven unrealities, or illusions. There are two lists: (1) Tướng không, Tính tự tính không, Hành không, Vô hành không, Nhất thiết pháp li ngôn thuyết không, Đệ nhất nghĩa thánh trí đại không, Bỉ bỉ không; (2) Cái không của tính, Cái không của tướng mình, Cái không của các pháp, Chẳng thể được là không, Không có pháp là không, Cái có pháp là không, Có pháp không pháp là không.

Thất mạn. The seven pretensions or arrogances.

Thất nghịch tội. The seven rebellious acts, or deadly sins: (1) Làm thân Phật ra máu, shedding a Buddha's blood; (2) Giết cha, killing father; (3) Giết mẹ, mother ; (4) Giết Hòa thượng, monk; (5) Giết A xà lê, teacher; (6) Phá Tăng, subverting or disrupting the moks; (7) Giết bậc Thánh, killing an Arhat.

Thất pháp tài. The seven riches, or seven ways to become rich in the Law: tín, faith; tiến, zeal; giới, moral restraint; tàm quí, shame; văn, obedient hearing (of the law); abnegation; and định tuệ, wisdom arising from meditation.

Thất Phật. Sapta Buddha (S). The seven ancient Buddhas: Tì bà thi, Vipasyin; Thi khí, Sikhin; Tì xá phù, Visvabhù; Câu lưu tôn, Krakucchanda; Câu na hàm mâu ni, Kanakamuni; Ca diếp, Kasyapa; Thích ca mâu ni, Sàkyamuni.

Thất Phật Dược sư. The seven Healing Buddhas.

Thất phương tiện vị. (1) The seven "expedient" or temporary attainments or positions of Hìnayàna, supersided in Mahàyàna by the thất hiền vị or thất gia hạnh vị all preparatory to the thất thánh vị. (2) The seven vehicles i.e. those of ordinary human beings, of devas, of sravakas, of pratyeka-buddhas, and of the three bodhisattvas of the three teachings tạng, thông and biệt.

Thất sử. The seven messengers, agents, or klesas: dục ái, desire; sân nhuế, anger or hate; hữu ái, attachment; mạn, pride, or arrogance; vô minh, ignorance, or unenlightenment; kiến, false views; nghi, doubt.

Thất sự tùy thân. The seven appartenances of a monk: the three garments, bowl, censer, duster (or dry brush), stool (nisidana), paper, and material for washing,

Thất tai nạn. The seven calamities in the Nhân Vương Kinh Thụ trì phẩm, during which that sùtra should be recited: (1) Mặt trời mặt trăng lỗi độ, sun and moon losing their order; (2) Các vì sao lỗi độ, constellations irregular; (3) Lửa, fire; (4) Nước, water; (5) Gió dữ, wind storms; (6) Khí dương quá thịnh, drought; (7) Giặc dữ, brigands. Another set is: pestilence, invasion, rebellion, unlucky stars, eclipses, too early monsoon, too late monsoon.

Thất thánh tài. Saptadhana (S).Tín, faith; Giới, observance of the commandments; Tàm, shame (for self); Quí, shame (for others); Đa văn, hearing instruction; Trí tuệ, wisdom; Xả li, renunciation.

Thất thắng sự. The seven surpassing qualities of a Buddha. Also thất chủng vô thượng. They are his body or person, his universal law, wisdom, perfection, destination (nirvàna), ineffable truth, and deliverance.

Thất thất. The period of forty nine days after death, when masses are said every seventh day till the seventh seventh day.

Thất thập. Saptati (S). Seventy.

Thất thập ngũ. Pancasaptati (S). Seventy-five.

Thất thập ngũ pháp. The seventy-five dharmas of the Abhidharma-Kosa, which classifies all phenomena under seventy-five categories, or elements, divided into five groups: (1) Sắc pháp rùpani, material, 11; (2) Tâm pháp cittam, mind,1; (3) Tâm sở hữu pháp, citta- samprayuktasamskàràh, mental qualities, 46; (4) Tâm bất tương ưng hành pháp citta- vipravuktasamskàrah, non mental, 14; (5) Vô vi pháp asamskrta, non phenomenal elements, 3.

Thất thập tam tôn. The "Diamond world" mandala, or pantheon, of the esoteric sect, containing seventy three honoured ones.

Thất thiện. The seven excellences claimed for the Buddha's teaching: good in its thời timing or seasonableness, nghĩa meaning, ngữ expression, độc pháp uniqueness, cụ túc completeness, thanh tịnh điều nhu pure adaptability, and phạm hạnh its noble objective, nirvàna.

Thất tình. The seven emotions: hỉ pleasure; nộ anger; ái love; ố hate; ai sorrow; dục desire; lạc joy.

Thất tông. The seven Japanese sects of Luật Ritsu (J), Pháp tướng Hossò, Tam luận Sanron, Hoa nghiêm Kegon, Thiên thai Tendai, Chân ngôn Shingon, and Thiền Zen.

Thất trí. The seven knowins - to know the Law, its meaning, the times for all duties, moderation, oneself, the different classes of people, and people as individual.

Thật. Real, true, honest, sincere; solid; fixed; full; to fill; fruit, kernel, effects; verily, in fact; it is used for chân as in chân thật the supreme fact, or ultimate reality; also for bhùta.

Thật báo độ. The land of Buddha-reward in Reality free from all barriers, that of the bodhisattva, the third of the four lands of Thiên Thai. A Buddha ksetra.

Thật đại thừa giáo. The real Mahàyàna, freed from temporal, relative or expedient ideas; the Thiên Thai, Hoa Nghiêm, Thiền, Chân ngôn schools claim to be such.

Thật đạo. The true way, the true religion, absolute Buddha-truth.

Thật đế. A truth; the true statement of a fundamental principle.

Thật giáo. The teaching of Reality; also the real, or reliable teaching.

Thật hóa. The real or noumenal Buddha as contrasted with quyền hóa the temporal or phenomenal Buddha; the thật hóa nhị thân are his báo thân sambhogakàya and his hóa thân nirmànakàya.

Thật không. Absolute sùnya, or vacuity; all things being produced by cause and environment are unreal.

Thật kinh. The true sùtra as contrasted to the relative or temporary sùtras, a term of the Lotus school.

Thật ngã. The true ego, in contrast with giả ngã phenomenal ego.

Thật ngữ. True, or reliable words; words corresponding to reality; discussions of Reality.

Thật nhãn. An eye able to discern reality, i.e. the Buddha-eye.

Thật sắc thân. The real Buddha-body, or his sambhogakàya in contrast with his nirmànakàya.

Thật tính. Real nature, or essence, i.e. the chân như bhùtatathatà.

Thật tế. The region of Reality.

Thật tế lí địa. The noumenal universe, the bhùtatathatà.

Thật tướng. Reality, in contrast with hư vọng; absolute fundamental reality, the ultimate, the absolute; the pháp thân dhamakàya, or chân như bhùtatathatà. Other terms are nhất thật, nhất như, nhất tướng, vô tướng, pháp chứng, niết bàn, vô vi, chân đế, chân tính, chân không, thật tính, thật đế, thật tế.

Thật tướng ấn. The seal or witness of reality, which is passed on from Buddha to Buddha.

Thật tướng quán. Insight into, or meditation on Reality.

Thật tướng trí thân. The body of absolute, knowledge or of complete knowledge of reality, i.e. that of Vairocana.

Thật tướng tuệ. Wisdom in regard to reality.

Thật tướng pháp giới. The first half is a Lotus sùtra term for Reality, the latter half a Hoa Nghiêm term for the same.

Thật tướng tam muội. The samàdhi of reality, in which the unreality of the phenomenal is realized.

Thật tướng vô tướng. Reality is Nullity, i.e. is devoid of phenomenal characteristics, unconditioned.

Thật trí. The knowledge or wisdom of Reality in contrast with quyền trí knowledge of the relative.

Thật xoa nan đà. Siksànanda (S). A sramana of Kustana (Khotan) who in A.D. 695 introduced a new alphabet into China and translated nineteen works.

Thế. Yuga (S). An age, 1,000th part of a kalpa. Loka (S). The world.

Thế anh. World hero, like Buddha. Also Thế hùng.

Thế đại. A generation, a life time; the world.

Thế đế. Ordinary or worldly truth, opposite to Chân đế truth in reality. Also Tục đế, Thế tục đế.

Thế đệ nhất pháp. The highest of the Tứ gia hạnh vị.

Thế điển. Non-Buddhist classical works.

Thế gian. The world; in the world; the finite impermanent world. Also Thế giới..

Thế gian giải. Lokavid (S). Knower of the World, one of the ten titles of a Buddha.

Thế gian nhãn. The Eye of the world, the eyes that see for all men. Worldly or ordinary eyes. Also Thế nhãn.

Thế gian pháp. The world-law, or law of this world, especially of birth and death.

Thế gian thừa. The Vehicle, or teaching for the attainment of good fruit in the present life, in contrast with Xuất thế gian thừa that for attainment in lives outside this world.

Thế gian trí. Wordly knowledge.

Thế gian tướng thường trụ. World-forms, systems, or states are eternal (as existing in the Absolute, the chân như).

Thế giới. Loka (S). The finite world, the world, a world, which is of two kinds: (1) Chúng sinh thế giới, that of the living, who are receiving their chính báo correct recompense of karma; (2) Khí thế giới, that of the material, or that on which karma depends for expression.

Thế giới chủ. The lord, or ruler over a world or dhyàna heaven, one for each of the four dhyàna heavens.

Thế giới tất đàn. One of the four siddhantas; the Buddha's line of reasoning in earthly or common terms to draw men to the higher truth.

Thế Hữu. Vasumitra (S).

Thế luận. Wordly discussions; ordinary unenlghtened ways of description or definition; also styled ác luận evil discussions, especially when applied to the hedonistic Lokàyatika teachings.

Thế nhãn. Xem thế gian nhãn.

Thế pháp. Common or ordinary dharmas.

Thế Tôn. Lokajyestha (S). World's most Venerable, World's Honoured One. World-honoured, an epithet of all Buddhas.

Thế Thân. Vasubhandu (S). Also Thiên Thân.

Thế thế sinh sinh. Transmigration after transmigration in the six stages of mortal existence.

Thế thiên. The Lord of the world, Brahmà Phạm thiên; Mahesvara Đại tự tại thiên; The four mahàrajàs tứ đại thiên vương. Also thế chủ.

Thế trí. Xem thế tục trí.

Thế trí biện thông. Worldly eloquent.

Thế chí Bồ tát. Xem Đại thế chí Bồ tát.

Thế phát. Mundaka, munda (S). To shave the hair, following Sàkyamuni, who cut off his locks with a sharp sword to signify his cutting himself off the world. Also Thế trừ tu phát, Cắt tóc cạo râu.

Thế tục. Laukika (S). Common or ordinary things, custom, experiences, common or wordly ways (or views).

Thế tục trí. Ordinary, or worldly knowledge, or wisdom.

Thế Tự tại Vương. Lokesvararàja (S). A Buddha under whom Amitàbha, in a previous existence, entered into the ascetic life and made his forty-eight vows.

Thế y. He on whom the world relies - Buddha.

Thệ đa lâm. Jetavana (S)

Thệ nguyện. Pranidhàna (S). Vow.

Thi. A corpse; to manage.

Thi ba la mật. Sìlapàramità (S) Morality, the second of the pàramitàs.

Thi Ca La Việt. Sigàlovada (P).

Thi Ca La Việt kinh. Sigàlovada-sutta (P). Also Thiện sinh kinh.

Thi Khí. Sikkhin (S). (1) The 999th Buddha of the last kalpa, whom Sàkyamuni is said to have met. (2) The second of the seven Buddhas of antiquity.

Thi la. Sìla (S). Restraint, or keeping the commandments. The second pàramità, moral purity.

Thi la Ba la mật. Xem Thi ba la mật.

Thi la bí đà la. Silabhadra (S). Also Giới Hiền luận sư.

Thi la thanh tịnh. Moral purity, essential to enter into samàdhi

Thi lợi. Sri (S). Also sư lợi, thất lợi, thất li, tu lợi; (1) Fortune, prosperity; high rank, success, good fortune, virtues. (2) The wife of Visnu. (3) An honorific prefix or affix to names of gods, great men, and books. (4) An exclamation at the head of liturgies. (5) An abbreviation for Manjusri.

Thí. Dàna (S). Alms; charity. To give, grant, bestow, to distribute. Also thi.

Thí ân. To grant s.o. a favour; to do s.o. a kindness. Thi ân bất cầu báo to do good for its own sake.

Thí ba la mật. Dàna-pàramità (S).

Thí chủ. Dànapati (S). An almsgiver, a benefactor, a patron of Buddhism.

Thí hóa. To bestow the transforming truth.

Thí pháp. To dispense the Buddha's teachings.

Thí tăng. To give alms to monks.

Thí thực. To bestow food.

Thí vô úy. Abhayandada (S). The bestower of fearlessness, a tittle of Quán Âm.

Thị. To indicate, notify, proclaim.

Thị đạo. To indicate the Way.

Thị giáo. To point out and instruct.

Thị hiện. To appear, to manifest

Thị tịch. To indicate the way of nirvàna.

Thị giả. A senior bonze's attendant.

Thích. To separate out, set free, unloose, explain; Buddhism, Buddhist.

Thích Ca Mâu Ni. Sàkyamuni (S)

Thích chúng. Buddhist.

Thích chủng. Sàkya-seed; the Sàkya clan; the disciples of Sàkyamuni, especially monks and nuns.

Thích đề hoàn nhân. Sakro-devànàmindra (S). Sakra the Indra of the devas, the sky-god, the god of the nature-gods, ruler of the thirty tree heavens, a deva protector of Buddhism.

Thích điển. The scriptures of Buddhism.

Thích gia. The Sàkya family, i.e. the expounders of Buddhist sùtras and scriptures.

Thích giáo. Buddhism.

Thích luận. The Pràjna-pàramità-sùtra; also explanatory discussions, or notes on foundation treatises.

Thích Ma Nam. Sàkya-Mahanama-Kulika (S). One of the first five of the Buddha's disciples.

Thích môn. The school of Sàkyamuni, Buddhism.

Thích nghi. Explanation of doubtful points, solution of doubts.

Thích nữ. The woman of the Sàkya clan.

Thích tử. Sàkyaputrìya (S). Sons of Sàkyamuni, i.e. his disciples in general.

Thích Phạm Hộ Thế. Indra and Brahma, both protectors of Buddhism.

Thiên. Heaven; the sky; a day. A deva or divine being, deity. Tam chủng thiên, the three classes of devas: (1) Danh thiên, famous rulers on earth styled thiên vương, thiên tử; (2) Sinh thiên, the highest incarnations of the six paths; (3) Tịnh thiên, the pure, or the saints, from sravakas to pratyekabuddhas. The four classes of devas include (1),(2),(3) above and (4) Nghĩa thiên, all bodhisattvas above the ten stages thập trụ. Đệ nhất nghĩa thiên: a supreme heaven with bodhisattvas and Buddhas in eternal immutability.

Thiên bộ. The classes of devas; the host of devas, the host of heaven.

Thiên bộ thiện thần. Brahmà, Indra, the Four Devaloka-ràjas, and the other spirit guardians of Buddhism.

Thiên cái. A Buddha's canopy, or umbrella; a nimbus of rays of light, a halo.

Thiên chân. Bhùtatathatà (S). Permanent reality underlying all phenomena, pure and unchanging. e.g. the sea in contrast with the waves; nature, the natural.

Thiên chân Phật. The real or ultimate Buddha.

Thiên chúng. The host of heaven, Brahma, Indra, and all their host.

Thiên chủ. Devapati (S). The Lord of devas, a tittle of Indra.

Thiên cổ. The divine drum in the Thiện pháp đường Good Law Hall of the Trayas-trimsas heavens, which sounds of itself, warning the inhabitants of the thirty three heavens that even their life is impermanent and subject to karma; at the sound of the drum Indra preaches against excess.

Thiên cơ. Natural capacity; the nature bestowed by Heaven.

Thiên cung. Devapura, devaloka (S). The palace of devas, the abode of the gods.

Thiên cung bảo tạng. A library of the sùtras. The treasury of all the sùtras in the Tusita Heaven in Maitreya's palace. Another collection is said to be in the Long cung or Dragon's palace, but is associated with Nagàrjuna.

Thiên đài tông. Tendai-shu (J). Xem Thiên Thai.

Thiên đại tướng quân. Deva-guardian.

Thiên đạo. Devagati, devasopàna (S). The highest of the six paths lục đạo, the realm of devas, i.e. the eighteen heavens of form and four of formlessness. A place of enjoyment but not a place of progress toward bodhisattva perfection.

Thiên đế. King, or Emperor of Heaven, i.e. Nhân đà la Indra, Đế Thích Sakra king of the devaloka.

Thiên đường. The mansions of the devas, located between the earth and the Brahmalokas; the heavenly halls; heaven.

Thiên đường địa ngục. The heavens and the hells, places of reward or punishment for moral conduct.

Thiên hạnh. A bodhisattva's natural or spontaneous correspondence with fundamental law; one of the ngũ hạnh of the Niết Bàn kinh.

Thiên hạ. The world; here below; on earth.

Thiên hoa. Divine flowers, stated in the Lotus sùtra as of four kinds, mạn đà la mandàras, ma ha mạn đà la mahàmandàras, mạn thù sa manjùsakas, ma ha mạn thù sa mahàmanjùsakas, the first two white, the last two red.

Thiên hương. Deva incense, divine or excellent incense.

Thiên long. Devas, including Brahmà, Indra, and the devas, together with the nàgas.

Thiên long bát bộ. Devas, nàgas and others of the eight classes: thiên, devas; long, nàgas; dạ xoa, yaksas; càn thát bà, gandharas; a tu la, asuras; ca lâu la, garudas; khẩn na la, kinnaras; ma hầu la già, mahoragas.

Thiên ma. Deva Màra (S). One of the four màras tứ ma who dwells in the sixth heaven, Paranirmita-vasa-vartin, at the top of the Kàmadhàtu, with his inumerable host , whence he

constantly obstruct the Buddha truth and its followers. He is also styled Sát giả the slayer; also Ba tuần explained by ác ái sinful love or desire as he sends his daughters to seduce the saints.

Thiên ma ngoại đạo. Màras and heretics.

Thiên ngữ. The deva language, i.e. that of the Brahman, Sanskrit.

Thiên nhạc. Heavenly music, the music of the inhabitants of the heavens.

Thiên nhãn. Divyacaksus (S). The deva-eye; the first of abhijnà lục thông; one of the five classes of eyes; divine sight unlimited vision; all things are open to it, large and small, near and distant, the destiny of all beings in future rebirths.

Thiên nhãn lực. The power of the celestial or deva eye, one of the ten powers of a Buddha.

Thiên nhãn minh. One of the three enlightenments tam minh, or clear vision of the saints, which enables him to know the future rebirths of himselfand all beings.

Thiên nhãn thông.Diviyacaksu (S). Divine eye.

Thiên nhãn trí thông nguyện. The sixth of Amitàbha's forty eight vows, that he would not enter the final stage until all beings had obtained this divine vision.

Thiên nhãn trí. The wisdom obtained by the deava eye.

Thiên nhãn trí chứng thông. The complete universal knowledge and assurance of the deva eye.

Thiên nhân. Devas and men.

Thiên nhân sư. Sasta Devamanusyànàm (S). Teacher of devas and men, one of the ten epithet of a Buddha.

Thiên nữ. Devakanyà, apsaras (S). Goddess in general.

Thiên nhĩ. Divyasrotra (S). Deva ear, divine ear; celestial ear.

Thiên nhĩ thông. The second of the abhijnàs lục thông, by which devas in the form-world, certain arhats through the fourth dhyàna, and others can hear all sounds and understand all languages in the realm of form, with resulting wisdom.

Thiên nhĩ trí chứng thông. The complete universal knowledge and assurance of the deva ear.

Thiên nhĩ trí thông nguyện. The seventh of the forty eight vows of Amitàbha, not to become Buddha until all obtained the divine ear.

Thiên sứ. Divine messengers, especially those of Yama; also his tam thiên sứ old age, sickness and death.

Thiên Thai đại sư. The actual founder of the Thiên Thai school, Trí Khải.

Thiên Thai tông. The T'ien T'ai or Tendai sect đounded by Trí Khải. It bases its tenets on the Lotus sùtra.

Thiên Thai Trí Giả. Trí Khải, his tự is Đức An and his surname is Trần, AD 538-597. Studying under Huệ Tư, he was greatly influenced by his teaching; and found in the Lotus sùtra, the real interpretation of Mahàyànism. In 575 he first came to Thiên Thai Sơn or Heavenly Terrace mountain and establish his school, which in turn was the foundation of important Buddhist shools in Korea and Japan.

Thiên Thân. Vasubandhu, younger brother of Asanga, wrote Câu Xá Luận, Duy Thức Luận, etc. He was the twenty first Indian patriarch.

Thiên thần. Deva, Devatà (S). (1) Brahmà and the gods in genaral, including the inhabitants of the devalokas, all sbject to metempsychosis; (2) The fifteenth patriarch, disciple of Nàgàrjuna, also styled Devabodhisattva Đề Bà Bồ tát, Aryadeva Thánh Thiên

and Nilanetra Thanh Mục blue eyed.

Thiên thần địa kì. The spirits Thiên thần are Indra and his retenue; devas in general; and Địa kì are the earth spirits, nàgas, demons, ghosts, etc.

Thiên thụ vương. The pàrijàta tree ba lợi chất đa, which grows in front of Indra's palace - the king among the heavenly tree.

Thiên thực. Sudhà (S). Food of the gods, sweet dew, ambrosia, nectar.

Thiên thừa (thặng). Devayàna (S). The deva vehicle, one of the five vehicles. It transports observers of the ten good qualities thập thiện to one ođ the six deva realms of desire.

Thiên thượng. The heavens above.

Thiên thượng thiên hạ duy ngã độc tôn. The first words attributed to Sàkyamuni after his first seven steps when born from his mother's right side: "In the heavens above and (earth) beneath I alone is the honoured one." This announcement is ascribed to every Buddha.

Thiên tiên. Deva-rsis (S). Immortals.

Thiên trung thiên. Devàtideva (S). Deva of devas, the name given to Siddhartha when, on his presentation in the temple of Thiên Vương Mahesvara (Siva), the statues of all the gods prostrated themselves before him.

Thiên trúc. India.

Thiên tôn. The most honoured among devas, a tittle of a Buddha, i.e. the highest of divine beings.

Thiên từ. Devàlaya, Devatàgàra (S). Brahminical temples.

Thiên tử. A son of Heavens, the Emperor-Princes.

Thiên vương. Maharàja devas (S). Tứ thiên vương, Catur-mahàràja, The four deva kings in the first or lowest devakoka, on its four sides. East Trì quốc Thiên vương Dhrtaràstra; South Tăng trưởng Thiên vương, Virùdhaka; West Quảng mục

Thiên vương. Virùpaksa; North Đa văn Thiên vương, Dhanada, or Vaisravana, as guardians of the monasteries, where their images are seen in the hall at the entrance, which is sometimes called Thiên vương đường, hall of the deva kings.

Thiên vương Như lai. Deva-ràja Tathàgata (S). The name by which Devadatta, the enemy of Sàkyamuni, will be known on his future appearance as a Buddha in the universe called Thiên Đạo Devasopàna.

Thiên y. Deva garments of extreme lightness.

Thiên thủ thiên nhãn Quán thế âm. Sahasrabhùjàriy-Avalokitesvara (S). Avalokitesvara with a thousand hands and a thousand eyes.

Thiền. To level a place for an altar, to sacrifice to the hills and mountains; to abdicate. Adopted by Buddhists for dhyàna thiền na, i.e. meditation, abstraction, trance. Dhyàna is "meditation, thought, reflection, especially profound and abstract religious contemplation". It was intp. as "getting rid of evil" , etc., later as tĩnh lự quiet meditation. It is a form of Định but that word is more closely allied with samàdhi.

Thiền ba la mật. Dhyàna-paramita (S). Perfection of the meditation.

Thiền bệnh. The ills of meditation, i.e. wandewing thoughts, illusions. The illusions and nervous troubles of the mystic.

Thiền cư. A meditation abode; to dwell in meditation; a hermitage; a hermit monk.

Thiền duyệt. Joy of the mystic trance; joy derived from meditation.

Thiền duyệt thực. Nourishing powers from meditation.

Thiền định. One of the six pàramitàs. There are numerous methods and subjects of meditation. Thiền is dhyàna, Định is an interpretation of samàdhi. Thiền is one element of định, which covers the whole ground of meditation, concentration abstraction, reaching to the ultimate beyond emotion or thinking.

Thiền độ. Dhyana-paramita (S). Xem thiền ba la mật.

Thiền đường. Meditation hall of Thiền tông. A common name of the monastic hall.

Thiền giáo. The teaching of Thiền tông. Also thiền the esoteric tradition and giáo the teaching of the scriptures.

Thiền hà. The dhyàna river.

Thiền hành. The methods employed in meditation; the practices or discipline of Thiền tông. Zen sect.Walking meditation.

Thiền hóa. The transforming character of Thiền.

Thiền học. Zen study.

Thiền lạc. Joy and peace of the abstract meditation.

Thiền lâm. Grove of meditation, i.e. a monastery. Monasteries are numerous as trees in a forest.

Thiền lục. The records of Thiền tông.

Thiền lữ. Fellow-meditators; fellow-monks.

Thiền môn. The meditative method in general. The intuitional school established in China by Bodhidharma.

Thiến môn ngũ tông. Five Ch'an schools: Lâm tế, Qui ngưỡng, Vân môn, Pháp nhãn and Tào động.

Thiền môn qui củ. The monastic routine.

Thiền na. Dhyàna (S). Abstract contemplation.

Thiền Phạm Thiên. The three Brahmaloka heavens of the first dhyàna.

Thiền pháp. Methods of meditation.

Thiền quyền. The meditation fist (musti), the sign of meditation shown by the left fist, the right indicating wisdom.

Thiền quán. Dhyàna-contemplation.

Thiền sư. A master, or teacher, of meditation, or of Thiền tông.

Thiền tam muội. Dhyàna and samàdhi, dhyàna considered as tư duy meditating, samàdhi as định abstraction.

Thiền tăng. A monk of Thiền tông Ch'an sect; a monk in meditation.

Thiền tâm. The mind in a state of abstraction.

Thiền tập. The practice of meditation; the practice of religion through the mystic trance.

Thiền thất. Meditation hall or room; other similar terms are thiền quán, thiền phòng, thiền viện, thiền đường, thiền cư.

Thiền tĩnh. Meditation and quietness.

Thiền tông. Zen Buddhism.

Thiền tuệ. Dhyàna and Wisdom.

Thiền tủy. The marrow of meditation - a term for the Lankavatara sùtra.

Thiền tọa. To sit cross-legged in meditation.

Thiền tông. The Ch'an, meditative or intuitional sect, usually said to have been established in China by Bodhidharma, the twenty eighth patriarch, who brought the tradition of the Buddha- mind from India. This sect, believing in direct enlightenment, disregarded ritual and sùtras and depended upon the inner light and personal influence for the propagation of its tenets.

Thiền tông ngữ lục. Records of the Zen sect.

Thiền thiên. Dhyàna heavens, four in numbers. where those who practise meditation may be reborn.

Thiền trí. Meditation and wisdom.

Thiền trượng. A staff or pole for touching those who fall asleep while assembled in meditation. Bonze's crosier.

Thiền vị. Meditation flavour; the mysterious taste or sensation experienced by one who enters abstract mediatation.

Thiện. Su, sàdhu, bhadra, kusala (S). Good, virtuous, well; good at; skilful.

Thiện ác. Good and evil; good, inter alia, is defined as thuận lí to accord with the right, evil as nghịch lí to disobey the right.

Thiện bản. Good stock, or roots, planting good seed or roots; good in the root of enlightenment.

Thiện căn. Kusala-mùla (S). Good roots, good qualities, good seed sown by a good life to be reaped later.

Thiện đạo. Good way, good direction.

Thiện đức. Morality, virtue.

Thiện giả thiện báo. A good turn deserves another.

Thiện Giác Vương. King Suppabuddha, father of the princess Yasodhara.

Thiện hạnh. Good deed, virtuous act.

Thiện Hỉ. Upananda (S). Name

Thiện Hiền. Subhadra (S). The last disciple of the Buddha. Also Tu bạt đà la.

Thiện Hiện. Well-appearing, name of Subhùti.

Thiện hiện thiên. Sudrsa (S). The seventh Brahmaloka; the eighth region of the fourth dhyàna.

Thiện hữu. Kalyànamitra (S). A friend of virtue, a religious counseller; a friend in the good life, or one who stimulates to goodness.

Thiện Kiến. Sudarsana (S). Good to see, good for seeing, belle vue, etc. Another name of A xà thế Ajatasatru.

Thiện Kiến thiên. Sudarsana (S). A heaven of the fourth dhyàna in the Realm of Form.

Thiện kiếp. Bhadrakalpa (S). A good kalpa, especially that in which we now live.

Thiện lai. Svàgata, susvàgata (S). "Welcome"; well come, a title of Buddha.

Thiện nam. Xem Ưu bà tắc.

Thiện nam tử. Good sons, or sons of good families. one of the Buddha's term of address to his disciples, somewhat resembling "gentlemen".

Thiện nam tín nữ. Good men and believing women.

Thiện nghiệp. Punyakarma (S). Meritorious action. Also Nghiệp lành.

Thiện ngôn. Good word.

Thiện Nha. Sudàna (S). A former name of the Buddha. Also Tô đạt nã.

Thiện nhân. A good man, especially one who believes in Buddhist ideas of causality and lives a good life.

Thiện nhân. Good causation, i.e. a good cause for a good effect.

Thiện nữ. Xem Ưu bà di.

Thiện pháp. Kusala-dharma (S). Meritorious action, good dharma.

Thiện quả. Good fruit from thiện nhân; good fortune in life resulting from previous goodness.

Thiện Sinh. Sujàta (S). Well born, of high birth. Also Susambhava, a former incarnation of Sàkyamuni.

Thiện Sinh kinh. Sigàlovàda-sutta (P). Name of a sùtra. Also Thi ca la việt kinh.

Thiện tai. Sàdhu (S). Good! Excellent!

Thiện Tài Đồng tử. Sudhana (S). A disciple mentioned in the Hoa Nghiêm Kinh.

Thiện tâm. A good heart, or mind.

Thiện Thí. Sudatta (S). Name. Also Tô đạt đa.

Thiện tính. Good nature, good in nature, or in fundamental quality.

Thiện thần. The good devas, or spirits, who protect Buddhism.

Thiện thệ. Sugata (S). Well departed, gone as he should go; a tittle of Buddha.

Thiện tri. Vibhàvana (S). Clear and deep understanding.

Thiện tri thức. A good friend or intimate, one well known and intimate.

Thiện tuệ địa. Sàdhumati (S)

Thiện tú (túc). Abiding in goodness, disciples who keep eight commandments, upavasatha, posadha.

Thiện vô lậu pháp. Kusalanàsravàh (S). Good things free from evil flowings

Thiện Vô úy. Subhàkarasimha (S). A famous Indian monk, came to China in 716 to propagate the Esoteric Buddhism.

Thiện xảo. Clever, skilful, adroit, apt.

Thiện xứ. Good abode, realm.

Thiết vi sơn. The great circular iron enclosure.

Thiệt. Jihvà (S). The tongue.

Thiệt căn. The organ of taste.

Thiệt thức. Tongue-perception.

Thiệt tướng. The broad, long tongue of a Buddha, one of the thirty two physical signs.

Thiếu lâm tự. Shao lin (C). The monastery at Thiếu thất, where Bodhidharma sat with his face to a wall for nine years.

Thiếu thất. Shao-shih (C). A hill on the Tung Sơn where Bodhidharma set up his Thiếu lâm tự.

Thiếu thất lục môn. Six brief treatises attributed to Bodhidharma.

Thiểu. Few.

Thiểu dục tri túc. Content with few desires.

Thiểu quang thiên. Parittàbha (P). A heaven.

Thiểu tịnh thiên. Parittasubhas (S). The first and smallest heaven in the third dhyàna region of form.

Thính. To hear, listen, hearken; listen to, obey.

Thính giáo. Those who hear the Buddha's doctrine; those who obey.

Thính kinh. To hear the recitation of the scripture.

Thọ mệnh. Jìvita (S). Span of life, life.

Thoái. Retire, withdraw, backslide, recede, yield.

Thoái chuyển. To withdraw and turn back i.e. from any position attained.

Thoái đại. To backslide from Mahàyàna (and revert to Hìnayàna)

Thoái định. To backslide from meditation.

Thoái một. To be reborn in a lower stage of existence.

Thoái sơ tâm. To recede the initial mind.

Thoại đầu. Xem công án.

Thoát khỏi. Vivarjana (S). Abandoning, abstainimg from.

Thô. Sthàla (S). Coarse, rough, crude, unrefined, immature.

Thô ác ngữ. Coarse, evil, slanderous language

Thô ác uyển. The rough and evil park, one of Indra's four parks, that of armaments and war.

Thô ngôn. Coarse, crude, rough, immature words or talk.

Thô ngữ. Coarse language.

Thô tướng. The six grosser or cruder form of enlightenment or ignorance mentioned in the Khởi tín luận in contrast with its three finer forms.

Thô nhân. The immature man of Hìnayàna, who has a rough foundation, in contrast with the mature or refined tế nhân man of Mahàyàna. Thiên Thai Tông applied thô to the Tạng, Thông, Biệt schools, reseving tế for the Viên school.

Thô tướng. Crude appearance, unrefined manifestation.

Thố giác. Sasa-visàna (S). A rabbit's horns, i.e. the non existent; all phenomena are as unreal as a rabbit's horns.

Thốc. Bald. Thốc cư sĩ. Thốc nhân. A monk, sometimes used as a term of abuse.

Thông. Permeate, pass through, pervade; perceive; know thoroughly; communicate; current; free; without hindrance, unimpeded, universal, e.g. thần thông supernatural, ubiquitous powers. There are categories of ngũ thông, lục thông and thập thông, all referring to supernatural powers.

Thông biệt nhị tự. The general and specific introduction to a sùtra; như thị ngã văn being the thông tự general introduction in every sùtra.

Thông đạt. To pervade, perceive; unimpeded, universal.

Thông đạt tâm. To attain to the enlightened mind; the stage of one who has passed through the novitiate and understand the truth.

Thông giáo. Thiên Thai classified Buddhist schools into four periods tạng, thông, biệt, and viên. The tạng pitaka school was that of Hìnayàna. The thông interrelated or intermediate school, was the first stage of Mahàyàna, having in it elements of all the three vehicles. The biệt is separate, or differentiated Mahàyàna teaching. The viên is full-orbed, complete, or perfect Mahàyàna. The Thông Giáo held the doctrine of the Void, but had not arrived at the doctrine of the Mean.

Thông hành. The thoroughfare, or path which leads to nirvàna.

Thông hóa. Perpicacious, or influential teaching; universal powers of teaching.

Thông hoặc. The two all-pervading deluders kiến and tư, seeing and thinking wrongly, i.e. taking appearance for reality.

Thông huyền. To see through the mysteries (of nature, etc.)

Thông lợi. Intelligence keen as a blade, able to penetrate truth.

Thông lực. The capacity to employ supernatural powers without hindrance. Buddhas, bodhisattvas, etc., have thần lực spiritual or transcendent power; demons have nghiệp lực power acquired through their karma.

Thông minh tuệ. The six thông, three minh and three tuệ.

Thông tuệ. Supernatural powers and wisdom, the former being based on the latter.

Thờ phụng. Apacàyana (P). Worship, reverence. Also Kính lễ.

Thời gian. Kala (S). Time. Also Thật thời.

Thời luân giáo. Kàlacakra-Tantra (S). Name of a sect.

Thời tiết. Samaya (S). Time, Season. Also Giả thời.

Thù. To kill, exterminate; different; very.

Thù diệu thân. Surpassingly wonderful body, i.e. Padmottara, the 729th Buddha of the present kalpa.

Thù đặc. Particular, very special.

Thù thắng. Rare, extraordinary, surpassing, as the thù thắng điện and trì surpassing palace and lake of Indra.

Thủ. Head.

Thủ đà. Sùdra (S). The fourth of the four castes, peasants.

Thủ đồ đà na. Suddhodana (S). Xem Tịnh Phạn Vương.

Thủ hộ đại thiên quốc độ kinh. Mahàsahasrapramardana (S). Name of a sùtra.

Thủ lăng già ma. Surangama (S). Also Thủ lăng nghiêm.

Thủ lăng nghiêm. Suramgama (S). Heroic, resolute; the virtue or power which enables a Buddha to overcome every obstacle, obtained in the Thủ lăng nghiêm định or tam muội.

Thủ lăng nghiêm định. Suramgama dhyàna or samàdhi.

Thủ lăng Nghiêm kinh. Suramgama-sùtra (S).

Thủ lăng nghiêm tam muội. Xem thủ lăng nghiêm định.

Thủ tọa. The chief seat, president, chief.

Thủ. Upàdàna (S). To grasp, hold on to, held by, be attached to, love; used as indicating both ái love or desire and phiền não the vexing passions and illusions. It is one of the twelve nidànas thập nhị nhân duyên the grasping at or holding on to self-existence and things.

Thủ ấn. Mudràhasta (S). Mystic positions of the hand (to make a seal).

Thủ khẩu ý tương ưng. In Yoga practices, it means correspondance of hand, mouth, and mind, i.e. manual signs, esoteric words, and thought or mental projection.

Thủ kim cương chử. Vajrapàni (S). Who holds the thunderbolt. Also Cầm chày kim cương.

Thủ trước, To grasp, hold on to, or be held by any thing or idea.

Thủ tướng. The state of holding to the illusions of life as realities,

Thủ tướng sám. To hold repentance before the mind until the sign of Buddha's presence annihilates the sin.

Thủ uẩn. The skandhas which give rise to grasping or desire, which in turn produces the skandhas.

Thụ (Thọ). Vedanà (S). To receive, be, bear. Perception, knowledge obtained by the senses, feeling, sensation.

Thụ báo. Receive the retribution, the reward.

Thụ cụ. To receive the entire precepts.

Thụ dụng. Received for use.

Thụ dụng độ. The realm of Sambhogakayà.

Thụ dụng thân. The Sambhogakàya, i.e. the functioning glorious body, tự thụ dụng for a Buddha's own use, or bliss; tha thụ dụng for the spiritual benefit of others.

Thụ giả. The recipient (e.g. of the rules). The illusory view that the ego will receive reward or punishment in a future life.

Thụ giới. To receive or accept the commandments, or rules.

Thụ hưởng. Sambhoga (S). Enjoyment.

Thụ kí. To receive from a Buddha predestination (to become a Buddha); the prophecy of a bodhisattva's future Buddhahood. Also thụ quyết, thụ biệt.

Thụ nghiệp. Duties of the receiver of the rules; also to receive the results or karma of one's deeds.

Thụ quyết. Buddha's prediction. Also thụ kí.

Thụ trì. To receive and retain, or hold on to, or keep (the Buddha's teaching).

Thụ tuế. To receive, or add, a year to his monastic age, on the conclusion of the summer's retreat.

Thụ, Tưởng, Hành, Thức. The four immaterial skandhas: vedanà feeling, samjnà ideation, samskàra reaction, vijnàna consciousness.

Thụ uẩn. Vedanà (S). Sensation, one of the five skandhas.

Thụ. Vrksa (S). A tree; to stand, erect, establish.

Thụ đề. Tejas (S). Fire.

Thụ vương. King of the trees, the Bodhi-tree.

Thuấn nhã. Sùnya (S). Emptiness. Also không.

Thuấn nhã đa. Sùnyatà (S). State of Emptiness, state of being devoid. Không.

Thuần. One-coloured, unadulterated, pure, sincere.

Thuần Đà. Cunda (S). Who is believed to have supplied Sàkyamuni with his last meal.

Thuần khiết. Parisuddhi (S). Purity. Also trong sạch.

Thuần nhất. Pure, unmixed, solely, simply, entirely.

Thuận. Accord with, comply, yield, obey, agreeable.

Thuận hạ phần kết. The five ties in the lower realm, which hold the individual in the realms of desire, i.e. desire, resentment, egoism, false tenets and doubt.

Thuận hóa. To accord with one's lessons; to follow the customs; to die.

Thuận lưu. Going with the stream, i.e. of transmigration, customs, etc.

Thuận nhẫn. The third of the five bodhisattva stages of endurance, i.e. from the fourth to sixth stage.

Thuận phận. To follow out one's duties; to accord with one's calling; to carry out the line of bodhisattva progress according to plan.

Thuận thế. To accord with the world, its way and customs; to die.

Thuận thứ. According to order or rank, one after another, the next life in Paradise to follow immediately after this without intervening stages.

Thuận thượng phần kết. The five ties in the higher realm which hold the individual in the realms of form and formless: desire for form, desire for formlessness, restlessness, pride and ignorance.

Thuật sĩ. Magician, prestidigitator.

Thuốc. Bhaisajya (S). Medecine, medicament, remedy. Also dược.

Thủy. Jala (S). Water; liquid.

Thủy ba. Waves of water; the wave and the water are two yet one - an illustration of the identity of differences.

Thủy đại. Apo-dhàtu (S). Water element, one of the four elements tứ đại.

Thủy định. The water dhyàna, in which one becomes identified with water, for during the period of trance one may become water.

Thủy luân. The third of the four "wheels" on which the earth rests - space, wind (or air), water and metal.

Thủy luân tam muội. The samàdhi of the above water wheel, one of the ngũ luân tam muội; water is fertilizing and soft, in like manner the effect of this samàdhi is the fertilizing of good roots, and the softening or reduction of ambition and pride.

Thủy lục trai. The festival of water and land, attributed to Vũ Đế of the Lương dynasty consequent on a dream; it began with placing food in the water for water sprites, and on land for ghosts.

Thủy mạt, Bào, Diệm. Spume, bubbles and flame, e.g. that all is unreal and transient.

Thủy nguyệt. Udakacandra (S). The moon reflected in the water, i.e. all is illusory and unreal.

Thủy nhũ. Water and milk - an illustration of the intermingling of things; but their essential separateness is recognized in that the ràja-hamsa (a kind of goose) is said to

be able to drink up the milk leaving behind the water.

Thủy quán. Xem thủy định. Also thủy tưởng, thủy tưởng quán.

Thủy Quán âm. Quán âm gazing at the moon in the water.

Thủy tai. The calamity of water, or flood; one of the three final world catastrophes of fire, wind and water, tam tai.

Thủy táng. Water-burial, casting a corpse into the water, one of the four forms of burial địa, thủy, hỏa, điểu táng.

Thủy thiên. Varuna (S). The heavens, or the sky, where are clouds and dragons.

Thủy thiên Phật. The 743rd Buddha of the present universe.

Thủy thượng bào. A bubble on the water, emblem of all things being transient.

Thủy tịnh. Cleansed by water; edibles recovered from flowing water are "clean" food to a monk.

Thủy trung nguyệt. Jalacandra (S). The moon's reflexion on the water.

Thủy trần. An atom of dust wandering freely in water - one of the smallest of things.

Thủy. Beginning, first, initial, thereupon.

Thủy chung. Beginning and end

Thủy giác. Initial knowledge. Xem Bản giác.

Thụy miên. Styàna-middha (S). Sloth-torpor

Thuyền. Boat, junk, ship, vessel. Buddha's Teaching.

Thuyền sư. Ship-master, skipper. Buddha.

Thuyết. To speak, say, talk, discourse, expound; speech, etc.

Thuyết chuyển bộ. Samkràntivàdin (S). Name of a sect.

Thuyết độ bộ. Xem Kinh lượng bộ.

Thuyết giả bộ. Prajnàptivàdinah (S). A branch of Màhàsanghikàh, which took the view of phenomenality and reality.

Thuyết giảng. Desanà (S). To preach.

Thuyết giới. The bi-monthly reading of the prohibitions for the order and of mutual confession.

Thuyết kinh. To expound the sùtra.

Thuyết mặc. Speech and silence.

Thuyết nhân bộ. Hetuvàdinah (S). Idem Sarvàstivàdàh.

Thuyết nhất thiết hữu bộ. Sarvàstivàdàh (S). The realistic school.

Thuyết pháp. Dharma-desanà (S). To tell or expound the law, or doctrine; to preach. Also Giảng đạo, Pháp thí.

Thuyết sự luận. Kathàvatthu (P). Book of controversies.

Thuyết thị. To tell and indicate.

Thuyết Thị. Asvajit (S). One of the five first disciples of the Buddha. Also Mã Thắng, Mã Sư.

Thuyết thông. To expound thoroughly, penetrative exposition.

Thuyết tội. To confess sin or wrong doing.

Thuyết xuất thế bộ. Lokottaravàdinah (S). A branch of the Màhàsanghikàh, which held the view that all in the world is merely phenomenal and that reality exists outside it. Also Xuất thế bộ, Lư câu đa bà thi bộ.

Thứ đệ. Vihàrapàla (S). Keeper of the pagoda. Also Bà la. Xem Duy na.

Thừa (thặng). Yana (S). A vehicle, wain, any means of conveyance; a term applied to Buddhism as carrying men to salvation.

Thức. Vijnàna (S). Consciousness; mind; perception.

Thức ảo. The illusion of perception, or mind.

Thức ăn. Ahàra (S). Food, nutriment.

Thức biến. Mental changes, i.e. all transformations or phenomenal changes, are mental, a term of the Pháp tướng school.

Thức căn. Ajnendriya (S). Faculty of knowledge.

Thức chủ. The lord of the intellect, the mind, the àlaya-vijnàna as discriminator.

Thức giới. Vijnàna-dhàtu (S). The elements of consciousness, the realm of mind, the sphere of mind, mind as a distinct realm.

Thức hải. The ocean of mind, i.e. the bhùtatathatà as the store of all mind.

Thức lãng. The waves or nodes of particularized discernment, produced on the bhùtatathatà considered as the sea of mind.

Thức tâm. The percaption mind.

Thức túc mệnh thông. Pùva-nivàsànusmrti-jnàna (S). Knowledge of all forms of previous existence of oneself and others.

Thức thực. Spiritual food, mental food, by which are kept alive the devas of the formless realms and the dwellers in the hells.

Thức uẩn. Vijnàna-skandha (S). One of the five aggregates or attributes.

Thức vô biên xứ. Vijnànancàyatana (S). Sphere of the boundless of Consciousness. Thức vô biên xứ định, the dhyàna corresponding to it. Thức vô biên xứ giải thoát, the vimoksa, or liberation from it to a higher stage.

Thức xứ thiên. The heaven of (limitles) knowledge, the second of the catur àrùpya brahmaloka, or four formless heavens.

Thức xoa ma na. Siksamànana (S). Novice observer of six precepts.

Thực. Xem Thật.

Thực. Ahàra (S). Food, to eat, feed.

Thực thể của tái sinh. Upadhi (S). Substratum of rebirth, of being.

Thực tính. Tathatà (S). Suchness, the real truth of things. Also Như như.

Thước ca ra. Unfaltering will; steadiness; unswerving in one's intention; strong determination; fixed purpose.

Thương Na Hòa Tu. Arya Sanavasa (S). The 3rd Indian Patriarch.

Thương yết la chủ. Sankarasvàmin (S). Name.

Thường. Nitya, sasvata (S). Prolonged, constant, always, unceasing, permanent, perpetual, ever, eternal; normal, regular, ordinary.

Thường ba la mật. The first of the four pàramitàs, eternity.

Thường bất khinh Bồ tát. Sadàparibhùta (S). A monk who never slighted others, but assured all of Buddhahood, a former incarnation of Sàkyamuni.

Thường bất tư nghì. Nityam-acintyam (S). Eternally unthinkable.

Thường hành. Constantly doing, or practising; ordinary procedure.

Thường hằng. Aksaya (S). Constantly, eternal; non decaying. Also trường tồn, vĩnh cửu.

Thường kiến. The view that (personality) is permanent.

Thường lạc. Everlasting joy.

Thường, Lạc, Ngã, Tịnh. The four pàramitàs of knowledge: eternity, bliss, personality, purity, the four transcendental realities in nirvàna.

Thường một. Ever drowning in the sea of mortality.

Thường nghiệp. Acinna-kamma (P). Habitual karma.

Thường niệm. Always remembering; always repeating.

Thường quang. The unceasing radiance of the Buddha's body, represented as a halo.

Thường tịch. Eternal, peace, nirvàna.

Thường tịch quang độ. The realm (of spirit) where all are in perpetual peace and glory; Thiên Thai's fourth Buddhaksetra

Thường Tinh tiến Bồ tát. Eternal vigour Bodhisattva.

Thường trí. Knowledge not conditioned by phenomena, abstract.

Thường trụ. Permanent, always abiding, eternal.

Thường trụ nhất tướng. The eternal unity or reality behind all things.

Thường trụ tam bảo. Eternally dwelling Triple Gems.

Thượng. Uttarà (S). Above, upper, superior; on; former. To ascend, offer to a superior.

Thượng bối. Superior, or highest class.

Thượng bối quán. The fourteenth of the sixteen contemplations of the Amitàbha school.

Thượng căn. A man of superior character or capacity, e.g. with superior organs of sight, hearing, etc.

Thượng cầu bản lai. Similar to the first half of Thượng cầu Bồ đề, hạ hóa chúng sinh. Above to seek bodhi, below to save all. Bản lai means the original or Buddha-nature.

Thượng chuyển. The upward turn: (1) progress upward, especially in transmifration; (2) increase in enlightenment for self, while hạ chuyển is for others.

Thượng cúng. To offer up an offering to Buddha, or to ancestors.

Thượng đường. To go into the hall to expound the doctrine; to go to a temple for the purpose of worship or bearing presents to the monks; to go to the refectory for meals.

Thượng Hạnh Bồ tát. Vidista-càritra Bodhisattva who suddenly rose out of the earth as Buddha was concluding one of his Lotus sermons.

Thượng lưu. Urdhvasrotas (S). The flow upwards, or to go upwards against the stream of transmigration to parinirvàna.

Thượng nhân. A man of superior wisdom, virtue and conduct, a term applied to monks during the Đường dynasty.

Thượng phẩm. Superior order, grade or class. Thượng phẩm liên đài. The highest stages in the Pure Land.

Thượng phẩm thượng sinh, trung sinh, hạ sinh. The three highest of the nine stages of birth in the Pure Land.

Thượng phiền não. The severe fundamental trials arising out of the ten great delusions; also the trials or distresses of present delusions.

Thượng phương, thượng thủ. An abbot. Thượng phương originally meant a mountain monastery.

Thượng sĩ. The superior disciple, who becomes perfect in (spiritually) profiting himself and others. The trung sĩ profits self but not others; the hạ sĩ neither.

Thượng tọa. Sthavira or Mahàsthavira (S). Old man, or elder; head monk, president or abbot; the first Buddhist fathers; a tittle of Mahàkàsyapa; also a monk of twenty to forty nine years standing, as trung tọa are from ten to nineteen, and hạ tọa under ten.

Thượng tọa bộ. Sthaviràh (S)> The shool of the presiding elder, or elders.

Thượng thủ. President, or presiding elders.

Thượng thừa. Mahàyàna (S). Also thượng thuật, đại thừa.

Thượng thừa mật tông. The Mahàyàna esoteric school, especially Chân ngôn tông Shingon.

Thượng thừa du già. Mahàyàna-yoga (S).

Thượng thừa thiền. Mahàyàna Zen school, which considers that it alone attains the highest realization of Mahàyàna truth.

Thượng trung hạ pháp. The three dharmas, systems or vehicles, bồ tát, duyên giác, and thanh văn, bodhisattva, pratyekabuddha, sràvaka.

Thượng y. A monk's outer robe.

Tì, tỉ. Contiguous; surrounded; hemmed in; liberal; to aid; manifest.

Tì bà ha la. Ekavyavahàrika (S). Buddhist sect. Also Nhất thuyết bộ, Chấp nhấtngữ ngôn bộ.

Tì bà sa luận. Vibhàsa-sàstra (S). A philosophical treatise by Kàtyàyaputra.

Tì bà thi. (Phật). Vipasyin (S). The first of the seven Buddhas of antiquity.

Tì bà xá na. Vipasyanà (S), Vipassana (P). Discernment, insight, correct perception or view. Also quán, minh sát thiền.

Tì bạt trí, thoái lui.

Tì da li. Vesali (S). Actual Basarth. Also Tì xá li, Quảng nghiêm thành.

Tì đề ha. Videha (S). Continent at the east of Mt Meru. Also Đông thắng thần châu, Đông đại châu.

Tì già la na, Thụ ký. Vyàkarana (S). Prediction, formal prophecy.

Tì ha la. Vihàra (S). Monastery. Also tịnh xá.

Tì khưu (kheo). Bhiksu (S). Monk, religious mendiant. Also khất sĩ, sư ông.

Tì khưu ni. Bhiksuni (S). Nun. Also sư bà.

Tì lam phong. Vairambha (S). The great wind which finally scatters the universe; the circle of wind under the circle of water on which the world rests. Also tì lam bà, bạo phong.

Tì lăng già. Xem Lăng già.

Tì lê da. Virya (S). Virility, strength, energy.

Tì lê da ba la mật. Virya Pàramità (S). Zeal, pure progress, the fourth of the ten pàramitàs.

Tì li da. Virya (S). Tinh tấn, cần hành.

Tì li da ba la mật. Xem Tinh tấn ba la mật.

Tì lô giá na Phật. Mahàvairocana-Buddha (S). Great Sun Buddha. Also Đại Nhật Như Lai.

Tì lư xá na Phật. Vairocana-Buddha (S). Sun Buddha. Đại nhật Như lai.

Tì lưu li. Virùdhaka (S). (1) Southern God Protector. Also Tăng trưởng thiên vương. (2) Crystal King, or Ác sinh vương (3)-born king, a king of Kosala (son of Prasenajit, Ba tư nặc), destroyer of Kapilavastu.

Tì ma la . Vimàla (S). A great disciple of the Buddha.

Tì ma la cật. Vimàlakìrti (S). A great Buddhist. Also Duy Ma cật, Tịnh Danh.

Tì ma túc kinh. Vekkhasana-sùtra (S)

Tì nại da. Vinaya (S) Monastic discipline. Also luật, tì ni (cựu dịch).

Tì nại da tạng. Vinaya-Pitaka (S). Basket of Discipline. Also Luật tạng.

Tì ni. Vinaya (S). Moral training; the disciplinary rules; precepts and commands.

Tì ni đa lưu chi. Vinìtaruchi (S). Name of a Patriarch.

Tì nữu (Thiên). Vishnou (S)

Tì phật lược (Kinh). Vaipulya (S). Large, spacious, phương quảng. The term is applied to sùtras of an expanded nature, especially expansion of the doctrine; in Hìnayàna the Agàmas, in Mahàyàna the sùtras of Hoa Nghiêm and Pháp Hoa type.

Tì phú la. Vipula (S). A mountain near Kusàgàrapura in Magadha.

Tì sa bà Phật. Xem Tì xá phù.

Tì sa mật đa la. Visvàmitra (S). The teacher of the prince Siddhartha.

Tì sa môn Thiên vương. Vaisravana (S). One of the four Mahàrajàs, guardian of the north, king of the Yaksas. Has the tittle Đa Văn, Phổ Văn universal or much hearing or learning.

Tì xá. Vesa (S). Entrance, home, house, adornment, prostitute; but it is probably Vaisya, the third cast of farmers and traders. Also Phệ xá.

Tì xá khư mẫu. Visàkhà (S). A wealthy matron who with her husband gave a vihàra to Sakyamuni, wife of Anàthapindika. Also Lộc mẫu.

Tì xá li. Vaisali (S). An ancient kingdom and city ođ the Licchavis, where the second synod was held, near Basarth.

Tì xá phù Phật. Visvabhù (S). The second Buddha of the 31st kalpa. The last (1,000th) Buddha of the preceding kalpa, the third of Sapta Buddha Thất Phật.

Tỉ. Ghràna (S). Nose, the organ of smell.

Tỉ cách thiền sư. Dhyàna master with nose (and other organs) shut off from sensation, i.e. a stupid mystic.

Tỉ căn. The organ of smell.

Tỉ nhập. Organ and sense of smell.

Tỉ thức. The sensation or perception of smell.

Tỉ tức. The breath of the nostrils; also the perception of smell.

Tích. Pewter, tin; to bestow.

Tích lan. Ceylon, Sri-Lanka.

Tích trượng. Khakkara (S). A monk's staff partly of metal, especially with metal rings for shaking to make announcement of one's presence, and also used for demon expulsion etc.

Tích tụ nghiệp. Katattà-kamma (P). Store up karma.

Tích. Traces, footsteps; external evidences orindications.

Tích hóa (Tích môn). Teaching or lessons derived from external events, i.e. of the Buddha's life and work, shown in the first fourteen sections of the Lotus sùtra; the second fourteen sections of that work are called bản hóa (bản môn) his direct teaching.

Tích môn thập diệu. The ten marvellous external indications.

Tịch. Prasama; vivikta; sànti (S). Still, silent, quiet, solitary, calm, tranquil, nirvàna.

Tịch chiếu. Nirvàna-illumination; ultimate reality shining forth.

Tịch chủng. The Nirvàna-class.

Tịch diệt. Nirvàna (S). Cessation of the process of becoming. Eternal Peace. Calmness and extinction.

Tịch diệt chân đế. The truth about Nirvàna.

Tịch diệt chi pháp. Viviktadharma-matibuddhi (S). Also tịch diệt tuệ, tịch tịnh pháp.

Tịch diệt nhẫn. Nirvàna-patience (suppression of all passion).

Tịch diệt tướng. Nirvàna considered independently of the phenomenal.

Tịch diệt vô nhị. Nirvàna as absolute without disunity or phenomena.

Tịch định. Tranquil concentration; contemplation in which disturbing illusion is liminated.

Tịch mệnh trí. Buddha-knowoledge of the transmigratory forms of all beings.

Tịch ngạn. The shore of peace, nirvàna.

Tịch nghiệp sư tử. The lion of nirvàna, Sàkyamuni.

Tịch nhẫn. Calmness and endurance, quiet patience.

Tịch nhiên. In calmness, quietude, silence; undisturbed.

Tịch nhiên giới. The Hìnayàna nirvàna-realm or border.

Tịch niệm. Calm thoughts; to calm the mind; contemplation.

Tịch quang. Calm and illuminating as are Truth and Knowledge; the hidden truth illuminating.

Tịch quang độ. The land (of Buddha) where is calm illumination.

Tịch tĩnh (an lạc). Sànti (S). Calm and quiet; tranquility, calmness.

Tịch tĩnh môn. Nirvàna, or the absolute nhất thiết chư pháp, as the door of release from trouble and suffering.

Tịch tĩnh hạnh. Hìnayàna discipline to ensure nirvàna.

Tịch tịnh, (cô quạnh). Vivikta (S). Secluded, solitary.

Tiệm. Gradual, by degrees, to flow little by little.

Tiệm giáo. The gradual method of teaching by beginning with the Hìnayàna and proceeding to the Mahàyàna in contrast with đốn giáo.

Tiệm thứ. Step by step, by degrees, gradually.

Tiên. Rsi (S). An immortal; an ascetic, a man of the hills; a hermit; the Buddha. The Lăng Nghiêm Kinh gives ten kinds of immortals: walkers on the earth, địa hành tiên; fliers phi hành

tiên; wanderers at will du hành tiên; into space không hành tiên; into the deva heavens thiên hành tiên; transforming themselves in any form tuyệt hành tiên etc.. A classification of five is deva genii thiên tiên; spirit genii thần tiên; human genii nhân tiên; earth or cavern genii địa tiên; and ghost genii quỉ tiên.

Tiên cảnh. Fairyland; elysium.

Tiên du. To visit the fairyland; to depart this life.

Tiên nhân lộc viên. Rsipatana (S) Isipatana (P). Deer Park. Also Thiên nhân viên, Chư thiên đọa xứ.

Tiến, tấn. Advance, progress, enter.

Tiến bộ. Progress, improvement

Tiến cụ. To reach the age (20) and advance to full ordination.

Tiến hóa. To evolve, develop.

Tiến hóa nhị nguyên luận. Samkhya (S). Name of a non-buddhist sect. Also Số luận.

Tiến tu. Advance in the cultivation.

Tiền. Pùrva (S). Before, former, previous; in front.

Tiền căn. Earlier root, earlier cause; cause generated from an earlier life.

Tiền duyên. Earlier conditions. Predestined affinity; predestined union.

Tiền định. Preordained, predetermined, predestined.

Tiền đường. The front hall, or its front part.

Tiền hậu tế đoạn. Discontinuous function, though seemingly continuous, e.g. a "Catherine wheel" , or torch whirled around.

Tiền khiên. Past sins.

Tiền kiếp. Pùrvakalpa (S). Former existence; previous life.

Tiền nghiệp. Earlier, former karma.

Tiền nhân. Predecessor, antecessor.

Tiền oan. A calamity which is the effect of a misdeed perpatrated during an anterior life; malediction, curse. Also Tiền oan nghiệp chướng.

Tiền sinh. Xem tiền thế.

Tiền sử. Pùvayoga (S). Former connections.

Tiền thân. The previous body, or incarnation.

Tiền thế. Former life, or lives.

Tiền trần. Previous impure conditions (influencing the succeeding stage or stages.

Tiền triết. The ancient sages.

Tiếp. To receive, take; join on; graft.

Tiếp dẫn. To receive and lead, to welcome.

Tiếp nối. To join; to abut; to resume, take up again.

Tiếp túc tác lễ. To embrace the (Buddha's) feet in reverence or pleading, or to extend the arms in that posture.

Tiệp. The success of an army, victory; quick, swift, prompt, active.

Tiệp kính. Compendious way, short cut.

Tiết chế. To control, to restrain, to moderate, to temper (desires, passions)

Tiết dục. To restrain one's desires; to restrict procreation; continence, chastity.

Tiết hạnh. Chastity.

Tiêu. Melt, disperse, expend, digest, dispose of.

Tiêu cực. Negative, passive, pessimistic.

Tiêu dao. To roam about leisurely.

Tiêu tai. To disperse, dissipate, or put an end to calamity. To get rid of misfortune.

Tiêu trừ. To abolish, suppress, eradicate.

Tiêu trưởng. To decay and grow; waxing and waning.

Tiểu. Small, little; mean, petty; inferior.

Tiểu bản. Small volume. Thiên Thai term for the (tiểu) A di đà kinh; the large sùtra being the Vô lượng thọ kinh.

Tiểu Bễ. Upacàru (S). Name of a cakravartiràja. Also Ô ba giá lô.

Tiểu bộ kinh. Khuddaka-nikàya (P).

Tiểu căn. Having a mind fit only for Hìnayàna doctrine.

Tiểu dụ kinh. Culla Màlinkyaputta-sutta (P)

Tiểu Hiền. Bhadrika (S). One of the five first disciple of the Buddha. Also Bạt Đề.

Tiểu kiếp. Antarà-kalpa (S). Intermediate kalpa.

Tiểu pháp. The laws or methods of Hìnayàna.

Tiểu phẩm. Summarized version.

Tiểu phẩm bát nhã kinh. Astasàhasrikà-prajnàpàramità-sùtra (S). Kumàrajiva's abbreviated version, in 10 quyển, of the Mahà-pràjnà-pàramità-sùtra.

Tiểu phẩm kinh. Xem Tiểu dụ kinh.

Tiểu phiền não địa pháp. Upaklesabhùmikàh (S). The ten lesser evils or illusions, or temptations, one of the five groups of mental conditions of the seventy five Hìnayàna elements. They are the minor moral defects arising from vô minh unenlightenment; i.e. phẫn anger; hận hate; phú hidden sin; não vexation; tật envy; san stingines; cuống deceit; xiểm adulation; hại ill will ; kiêu pride Tiểu sư. A junior monk of less than ten years full ordination, also a courtesy tittle for a disciple; and a self-depreciatory tittle of any monk.

Tiểu thánh. Hìnayàna saint, or arhat. The inferior saint, or bodhisattva, as compared with the Buddha.

Tiểu thảo. Smaller herbs, those who keep the five precepts and do the ten good deeds, thereby attaining to rebirth as men or devas.

Tiểu thiên thế giới. A small chiliocosm, consisting of a thousand worlds, each with its Mt Sumeru, continents, seas and ring of iron mountain etc...

Tiểu thụ. Small trees, bodhisattvas in the lower stages.

Tiểu thừa (Thặng). Hìnayàna (S). The small, lesser vehicle.

Tiểu thừa giới. The precepts of the Hìnayàna also recognized by the Mahàyàna: the five, eight, and ten precepts, the 250 for the monks, and the 348 for the nuns.

Tiểu thừa kinh. The Hìnayàna sùtras, the four sections of the Agamas.

Tiểu thừa luận. The Hìnayàna sàstras or Abhidharma. The philosophical canon of the Hìnayàna, now supposed to consist of some thirty seven works, the earliest of which is said to be the Gunanirdesa sàstra Phân biệt công đức luận before AD 220.

Tiểu thừa tam ấn. The three characteristic marks of all Hìnayàna sùtras: the impermanence of phenomena chư hành vô thường; the unreality of the ego chư pháp vô ngã; and nirvàna Niết bàn tịch tĩnh.

Tiểu thừa tứ môn. Thiên Thai's division of Hìnayàna into four schools or doctrines: (1) hữu môn of reality, the existence of all phenomena, the doctrine of being; (2) không môn of unreality, or non-existence; (3) diệc hữu diệc không môn of both, or relativity of existence and non-existence; (4) phi hữu phi không of neither, or transcending existence and non-existence.

Tiểu thực. The small meal, breakfast, also called điểm tâm.

Tiểu tông. The sects of Hìnayàna.

Tín. Sraddhà (S). Faith; to believe, belief. Devotion.

Tín căn. Sraddhendriya (S). Faith, one of the five roots or organs producing a sound moral life.

Tín châu. The pearl of faith.

Tín điều. Drsti (S), Ditthi (P). Dogma.

Tín đồ. Believer, follower, disciple, adept.

Tín đức. The merit of the believing heart; the virtue of faith.

Tín giải. Abhimukti (S). Faith and interpretation, i.e. to believe and understand or explain the doctrine.

Tín, Giải, Hành, Chứng. Faith, interpretation, performance and evidence or realization of the fruit of Buddha's doctrine.

Tín giới. Faith and morals, i.e. the moral law, or commandments; to put faith in commandments.

Tín hải. The ocean of faith; the true virtue of the believing heart is vast and boundless as the ocean.

Tín hạnh. Believing action; faith and practice.

Tín hành đạo. Practice based on faith.

Tín, Hạnh, Nguyện. Faith, Practice, Vows.

Tín huệ. Xem tín tuệ.

Tín hướng. To believe in and entrust oneself to the Triratna Tam Bảo.

Tín lạc. To believe and rejoice in the dharma; the joy of believing.

Tín lực. Sraddhàbala (S). The power or force of faith.

Tín nam. Upàsaka (P). A male devotee. Lay adher

Tín nữ. Upàsikà (P). A female devotee, who remains at home. Lay follower.

Tín nguyện. Faith and vows.

Tín ngưỡng. To believe in and look up to. Belief, faith, creed.

Tín nhẫn. Faith-patience, faith-endurance.

Tín phục. To believe in and submit oneself to. To trust; to accept in faith;

Tín tạng. The treasury of faith.

Tín tâm. A believing mind, which receives without doubting. Faith.

Tín thí. Almsgiving because of faith; the gifts of the faithful.

Tín thủ. Faith, regarded as a hand grasping the precious truth of Buddha.

Tín thụ. The receptivity and obedience of faith; to believe and receive (the doctrine).

Tín thụ phụng hành. In faith receive and obey, a sentence found at the end of sùtras.

Tín thuận. To believe and obey.

Tín tuệ. Faith and wisdom.

Tinh. Cleaned rice, freed from the husk, pure; essential, essence, germinating principle, spirit; fine, best, finest.

Tinh chân. Pure truth, apprehension of ultimate reality.

Tinh tiến. Vìrya (S). One of the seven Bodhyanga; vigour, valour, fortitude. Pure, or unadulterated progress. Zeal, zealous, courageously progressing in the good and eliminating the evil.

Tinh tiến ba la mật. Vìrya-pàramità (S). Perfection of energy.

Tinh tiến cung trí tuệ tiễn. Zeal as the bow, wisdom the arrow.

Tinh tiến lực. Vìryabala (S). The power of unfailing progress.

Tinh thần. Vitality; also the pure and spiritual, the subtle or recondite.

Tinh thất. A place for pure, or spiritual cultivation, a pure abode, the abode of the celibate, a monastery or nunnery. Also Tinh xá.

Tinh xá. Xem tinh thất.

Tính, tự tính. Svabhàva, prakrti, pradhàna (S). The nature, intp. as embodied, causative, unchanging; also as independent or self-dependent; fundamental nature behind the manifestation or expression. Also the Buddha-nature immanent in all beings, the Buddha heart or mind.

Tính chủng tính. Nature-seed nature, i.e. original or primary nature, in contrast with tập chủng tính active or functioning nature; it is also the bodhisattva thập hạnh stage.

Tính dục. Desires that have become second nature; desires of the nature,

Tính địa. Spiritual nature, the second of the ten stages as defined by the Thông giáo Intermediate School.

Tính độ. The sphere of the dharma-nature, i.e. the bhùtatathatà.

Tính đức. Natural capacity for good (or evil), in contrast with tu đức powers(of goodness) obtained by practice.

Tính giác. Inherent intelligence, or knowledge, i.e. that of the bhùtatathatà.

Tính giới. The natural moral law, e.g. not to kill, steal, etc... not requiring the law of Buddha.

Tính hải. The ocean of the Bhùtatathatà, the all-containing, immaterial nature of the Dharma.

Tính không. The nature void, i.e. the immateriality of the nature of all things.

Tính không giáo. One of the thee Nam Sơn sects which regarded the nature of things as unreal or immaterial, but held that the things were temporally entities. Tính không quán. The meditation of this sect on the unreality, or immateriality, of the nature of things.

Tính khởi. Arising from the primal nature, or bhùtatathatà, contrast with duyên khởi arising from secondary causes.

Tính mệnh. The life of conscious beings; nature and life.

Tính ngã. The Buddha-nature ego, which is apperceived when the illusory ego is banished.

Tính niệm xứ. Citta-smrtyupasthàna (S). One of the four objects of thought, i.e. that the original nature is the same as the Buddha-nature. Xem tứ niệm xứ.

Tính sắc. Transcendent rùpa or form within or of the Tathàgata-garba. Also chân sắc. Good by nature (rather tha by effort); naturally good; in contrast with tính ác evil by nature.

Tính thức. Natural powers of perception, or the knowledge acquired through the sense organs; mental knowledge.

Tính tông. Xem Pháp tính tôn.

Tính tội. Sins that are such according to natural law, apart from Buddha's teaching e.g. murder etc.

Tính tướng. The nature (of anything) and its phenomenal expression.

Tình. The feelings, passions, desires, affections, sensations; sentient; affinities; affairs; facts. Particular affections, duties, or affairs.

Tình ái. Love; affection.

Tình dục. The passions, desires.

Tình hữu. The realm of feeling, i.e. any world of sentience or feeling, especially this world as empirically cosidered; hữu tình is to have consciousness, the conscious or sentient. Tình hữu lí vô, empirically or sentiently existing, in essence or reality non existent.

Tình kiến. The perverted views produced by passion or affection.

Tình lụy. Love misfortune.

Tình trần. The six gunas or objects of sensation of the six organs of sense; sensation and its data; sensation data; passion defilement.

Tình viên. The passions like an ape, never still.

Tình võng. Net of passion.

Tỉnh. To awake, to wake up.

Tỉnh mộng. To loose one's illusion about sth.

Tĩnh. Ekàgra (S). Cessation of strife, peace, calm, quietness, stillness.

Tĩnh lự. Dhyàna (S). Meditation. Also Thiền, thiền na.

Tĩnh lực. The power of abstract meditation.

Tĩnh mặc. To keep silent; to hold one's peace.

Tĩnh tâm. Ekàgratà (S). Tranquility of mind; serenity.

Tĩnh thất. Abode of peace, the quiet heart.

Tĩnh tọa. To sit in contemplation.

Tĩnh tuệ. Calm wisdom, insight into the void, or immaterial, removed from the transient.

Tĩnh tư. Calm thought; meditation, a meditator, i.e. a monk.

Tĩnh trí. Calm wisdom, the wisdom derived from quietness, or mystic trance..

Tịnh. Vimala (S). Clean, pure, spotless, unstained; to cleanse, purrify; chastity. Also Vô cấu.

Tịnh ba la mật. The fourth pàramità of the Nirvàna sùtra thường, lạc, ngã, tịnh.

Tịnh bang. Xem Tịnh độ.

Tịnh bất động đạo kinh. Sàmagàmasuttanta (P). Also Xa di thôn kinh.

Tịnh bình. Kunda (S). Nectar jug. Also Quân đồ lị, thủy bình, quân trì.

Tịnh bồ đề tâm. Pure bodhi mind, or mind of pure enlightenment, the first stage of the practitioner in the esoteric sect.

Tịnh cư thiên. The five heavens of purity, in the fourth dhyàna heaven, where the saints dwell who will not return to another rebirth.

Tịnh chiếu minh. (Tam muội)

Tịnh chủ. The donor of chastity, i.e. of an abode for monks or nuns.

Tịnh chúng. Pure assembly, the company of the chaste, the body of monks.

Tịnh chư căn. Undefiled senses; i.e. undefiled eye, ear, mouth, nose, body.

Tịnh danh. Vimalakìrti (S). Name of person. Also Duy ma cật, Tì ma la cật.

Tịnh danh kinh. Vimalakìrtinirdesa-sùtra (S)

Tịnh đạo. The pure enlightenment of Buddha.

Tịnh đầu. The monk who controls the latrines.

Tịnh địa. Pure locality, i.e. where a chaste monk dwells.

Tịnh độ. Sukhàvati (S). The Pure Land, or Paradise of the West, presided over by Amitàbha. Other Buddhas have their Pure Lands; seventeen other kinds of pure land are also described, all of them of moral or spiritual conditions of development, e.g. the pure land of patience, zeal, wisdom, etc.

Tịnh độ tông. Pure Land sect, whose chief tenet is salvation by faith in Amitàbha.

Tịnh giác. Pure enlightenment.

Tịnh giới. The pure commandments (precepts), or to keep them in purity.

Tịnh hạnh. Pure conduct.

Tịnh hạnh giả. One who observes ascetic practices; one of pure or celibate conduct; a Brahman.

Tịnh hoa chúng. The pure flower multitude, i.e. those who are born into the Pure Land by means of a lotus flower.

Tịnh khiết ngũ dục. The five pure desires, or senses, i.e. of the higher worlds in contrast with the coarse senses of the lower worlds.

Tịnh lưu li thế giới. The pure crystal realm in the eastern region, the paradise of Phật Dược Sư; it is the Bhaisajyaguruvaidùrya-prabhàsa.

Tịnh lữ. The company of pure ones, i.e. monks or nuns.

Tịnh mệnh. Pure livelihood chính mệnh, i.e. that of the monk.

Tịnh môn. Gate of purity to nirvàna; one of the lục diệu pháp môn.

Tịnh nghiệp. Good karma; also the deeds which lead to birth in the Pure Land.

Tịnh Nguyệt. Suddhacandra (S). Name.

Tịnh ngữ. Pure words; words that express reality.

Tịnh nhãn. The clear or pure eyes that behold, with enlightened vision, things not only as they seem but in their reality.

Tịnh nhục. Pure flesh, the kind which may be eaten by a monk without sin, three, five, and nine classes being given.

Tịnh Phạm vương. Bràhma, as the pure divine ruler.

Tịnh Phạn vương. Suddhodana (S). The father of the Buddha.

Tịnh pháp giới. The realm of pure dharma, the unsullied realm.

Tịnh phát. To cleanse the hair, i.e. to shave the head as do the monks.

Tịnh Phật. Pure Buddha, perfect Buddhahood, of the dharmakàya nature.

Tịnh phương. The Pure Land of Amitàbha.

Tịnh quán. Pure contemplation, such as the sixteen mentioned in the Vô lượng thọ kinh.

Tịnh Quang Phật. Suddharasmiprabha-Buddha (S).

Tịnh quốc. The pure land, i.e.Buddha-land.

Tịnh sát. Pure ksetra, i.e. Buddha-land.

Tịnh Sư Tử. Subhàkarasimha (S). Also Thiện Vô Úy, Vô Úy Tam Tạng.

Tịnh Tạng. Vimalagarba (S). Eldest son of Subhavyùha in the Lotus sùtra.

Tịnh tâm. The pure heart or mind, which is the original Buddha-nature in everyman. Tịnh tâm trụ, the pure heart stage, the third of the six resting places of a bodhisattva, in which all illusory views are abandoned.

Tịnh tín. Pure faith.

Tịnh thánh. Pure saints, the superior class of saints.

Tịnh thất. House of chastity, i.e. a monastery or convent.

Tịnh thí. Pure charity, which does not seek fame or blessing in this world.

Tịnh thiên. Pure heaven, or pure devas; srota-àpannas to pratyeka-buddhas are so called. Tịnh thiên nhãn, the pure deve eye, which can see all things small and great, near and far, and the forms of all beings before their transmigration.

Tịnh thủy. Pure water.

Tịnh trai. Strict abstinence.

Tịnh trụ. A pure rest, or abode of purity, a term for a Buddhist monastery.

Tịnh viên giác tâm. Pure and perfect enlightened mind: the complete enlightenment of the Buddha.

Tịnh vực. The Pure Lands of all Buddhas.

Tọa. Nisad, nisanna (S). Sit, rest, situated.

Tọa cụ. Nisìdana (S). An article for sitting on, said to be a cloth or mat. Also Ni sư đàn.

Tọa chứng. Dhyàna contemplation.

Tọa cửu thành lao. To accomplish one's labour by prolonged sitting, as did Bodhidharma.

Tọa đường. A sitting room, the assembly room of the monks.

Tọa hạ, tọa lạp. Varsà (S). The retreat or rest during the summer rains.

Tọa tham. The evening meditation at a monastery (preceding instruction by the abbot).

Tọa thiền. Zazen (J). To sit in dhyàna, i.e. abstract meditation.

Tọa (tòa). Asana (S). A seat; throne; classifier of buiding etc.

Tọa chủ. A chairman, president; the head of the monks; an abbot. Also Tọa thượng, tọa thủ, tọa nguyên.

Tọa lạp. The end of the summer retreat; the monastic end of the year.

Tọa quang. The halo behind the throne of an image; a halo throne.

Toàn giác. Tathàgata (S). One who has found the Truth, Buddha.

Tòng lâm. Monastery.

Tô. Refreshing thyme; revive, cheer. Translit su, so, sa, s. Most frequently it translit the Sanskrit su, which means god, well, excellent, very.

Tô ba ha. Svàhà (S). Hail! A mystic word indicating completion, good luck, nirvàna, may evil disappear and good be increased. Also Ta bà ha, tá ha, tát bà ha.

Tô bạt đà la. Subhadra (S). The last disciple of Buddha. Also Tu bạt đà la, Thiện Hiền.

Tô du. Ghrta, ghee (S). Clarified butter; scented oil extracted from the sumanà plant.

Tô đạt đa. Sudatta (S). Name of Anàtpindaka. Also Thiện Thí.

Tô đạt nã. Sudàna (S). A former name of the Buddha. Also Thiện Nha.

Tô đăng. A lamp using butter and fragrant oil.

Tô đần đà. Suvinda (S). One of the 16 arhats.

Tô mê lư. Sumeru (S). Sumeru Mount. Also Núi Tu Di, Tu Di Sơn.

Tô tất địa. Susiddhi (S). A mystic word of the Tantra School, meaning "may it be excellently accomplished". Also Diệu thành tựu.

Tổ. Grandfather, ancestor; patriarch; founder.

Tổ sư Đông độ. Chinese Patriarch. (1) Bồ đề đạt ma. Bodhidharma (S). (2) Huệ Khả. Hoei Keu (C). (3) Tăng Xán. Seng Tsan (C). (4) Đạo Tín. Tao Sinn (C). (5) Hoằng Nhẫn. Houng Jenn (C). (6) Huệ Năng. Hoei Neng (C).

Tổ sư Tây Thiên. Indian Patriarch. The twenty eight Buddhist Patriarchs as stated by the Mahàyànists. The Thiên Thai school reckons twenty three, or twenty four but Thiền Tông reckons twenty eight:(1) Đại Ca diếp. Mahà-Kasyapa (S). (2) A nan. Ananda. (3) Thương na hòa tu. Sànakavàsa. (4) Ưu ba cúc đa. Upagupta. (5) Đề ca đa. Dhrtaka. (6) Dị già ca. Mikkaka, or Micchaka. (7) Bà tu mật. Vasumitra. (8) Phật đà nan đề. Buddhanandi (9) Phật đà mật đa. Buddhamitra. (10) Hiếp tôn giả. Pàrsva, or Pàrsvika. (11) Phú na dạ xa. Punyayasas. (12) Mã Minh. Asvaghosa. (13) Ca tì ma la. Kapimala. (14) Long Thụ. Nàgàrjuna. (15) Ca na đề bà. Kànadeva. (16) La hầu la đa. Rahùlata. (17) Tăng già nan đề. Samghanandi. (18) Tăng già da xá. Samghayasas. (19) Cưu ma la đa. Kumàrata. (20) Xà dạ đa. Jayata. (21) Bà tu bàn

đầu. Vasubhandu. (22) Ma nô la. Manorhita. (23) Hạc lặc na. Haklena. (24) Sư tử tì kheo. Aryasimha. (25) Bà xá tư đa. Basiasita. (26) Bất như mật đa. Punyamitra. (27) Bát nhã đa la. Prajnàtàra. (28) Bồ đề đạt ma. Bodhidharma.

Tổ sư thiền. Patriarch's Meditation.

Tối. Most, very, superlative.

Tối chính giác. Supreme perfect enlightenmen; Buddhahood.

Tối hậu. The last of all, ultimate; final, finally, at death.

Tối hậu niệm. Xem Tối hậu tâm.

Tối hậu tâm. The final mind, or ultimate thought, on entering final Nirvàna.

Tối hậu thân. The final body, or rebirth, that of an arhat, or a bodhisattva in the last stage.

Tối hậu thập niệm. To call on Amitàbha ten times when dying.

Tối thắng. Jina, vìjaya (S). Conquering, all conquering, pre eminent, peerless, supreme.

Tối thắng âm Phật. Dundubhisvaranirghosa-Buddha.

Tối thắng tôn. Themost honoured one, Buddha.

Tối thắng thừa. The supreme vehicle, Mahàyàna.

Tối thượng. Supreme, superlative.

Tối thượng đại tất địa. The stage of supreme siddhi or wisdom, Buddhahood.

Tối thượng thừa. The supreme vehicle, teaching.

Tội. That which is blameworthy and brings about bad karma; entangled in the net of wrong doing; sin, crime; misdemeanour, offence. Có tội với cha mẹ, to fail in one's duty to one's parents. Có tội với trời, to sin against heaven. Làm thiện được phúc, làm ác phải tội, good deeds are rewarded and evil deeds punished.

Tội ác. Sin and evil.

Tội báo. The retribution of sin, its punishment in suffering.

Tội căn. The root ođ sin, i.e. unenlightenment or ignorance.

Tội cấu. The filth of sin, moral defilement.

Tội chướng. The veil, or barrier of sin, which hinders the obtaining of good karma, and the obedient hearing of the truth.

Tội hạnh. Sinful acts, or conduct.

Tội nghiệp. That which sin does, its karma, producing subsequent suffering.

Tội nhân. Cause of sin. Criminal, culprit, offender.

Tội phúc. Sinfulness and blessedness.

Tội phúc vô chủ. Sinfulness and blessedness have no lord, or governer, i.e. we induce them ourselves.

Tội tính. A sinful nature; the nature of sin.

Tôn. Arya (S).To honour, honoured, honourable.

Tôn chứng. Venerable witness.

Tôn giả. Arya (S). Honourable one, a sage, a saint, an arhat.

Tôn kinh. The honourable scripture, Buddhist sùtra.

Tôn ký. The prediction of Buddhahood to his disciples by the Honoured One; the honourable prediction.

Tôn nhan. Honourable face.

Tôn sắc. The honourable commands, Buddha's teaching.

Tôn sùng. To idolize, worship s.o.,sth.

Tôn sư. Honourable Teacher.

Tôn thắng. Honoured and victorious. Tôn thắng giả, the honoured victorious one, one of the five Phật Đỉnh also known as Trừ chướng Phật đỉnh, one of the divinities of the Yoga School.

Tôn thắng pháp. The honoured and victorious dharma.

Tôn túc. A monk honoured and advanced in years.

Tôn đà la nan đà. Upananda, a disciple of the Buddha.

Tông. (Tôn) Ancestors, ancestral; clan, category, kind; school, sect; siddhànta: summary, main doctrine, syllogism, prposition, conclusion, realization. Con nhà tông chẳng giống lông cũng giống cánh, what's bred in the bone comes out in the flesh. Like father like son.

Tông Cáp Ba. Sumatikirti (S). Tsong Kha Pa (Tib). The reformer of the Tibetan church, founder of the Yellow Hat Sect.

Tông cực. Ultimate or fundamental principles.

Tông chỉ. he main thesis, or ideas, e.g. of a text.

Tông dụng. Principles and their practice, or application.

Tông đồ. Disciples of a sect.

Tông giáo. The teaching of the sect.

Tông học. The study or teaching of a sect.

Tông Mật. Tsung Mi (C). One of the five patriarchs of the Hoa Nghiêm sect.

Tông môn. Originally, the general name for sects. Later appropriated to itself by the Thiền tông, which refers to the other school as Giáo môn, teaching sects, i.e. those who rely on the written word rather than on the "inner light".

Tông nghi. The rules or rituals of a sect.

Tông nghĩa. The tenets of a sect.

Tông nguyên. The basic principle of a sect; its origin or cause of existence.

Tông nhân dụ. Proposition, reason, example, the three parts of a syllogism.

Tông phái. Sects (of Buddhism).

Tông pháp. The thesis of a syllogism consisting of two terms, each of which has five different names: tự tính subject; sai biệt its differentiation; hữu pháp that which acts; pháp the action; sở biệt that which is differentiated; năng biệt that which differentiates; tiền trần first statement; hậu trần following statement; tông y that on which the syllogism depends, both for subject and predicate. Also Tông thể.

Tông phong. The customs or traditions of a sect. In the Thiền tông it means the regulations of the founder.

Tông sư. Teacher of the sect.

Tông thông thuyết thông. In doctrine and expression, both thorough, a term applied to a great teacher.

Tông thừa. The vehicle of a sect, i.e. its essential tenets.

Tông tổ. The founder of a sect or school. Tông Gia a name for Thiện Đạo Shan Tao, a writer of commentaries on the sùtras of the Pure Land sect, and one of its principal literary men.

Tông tượng. The master workman of a sect who founded its doctrine.

Tông y. That on which a sect depends.

Tông yếu. The fundamental tenets of a sect; the important elements, or main principle.

Tống Vân. Song-yun (C).

Tổng. Sàdhàrana (S). Altogether, all, whole, general; certainly.

Tổng báo. General retribution.

Tổng báo nghiệp. General karma determining the species, race, and dountry into which one is born. Biệt nghiệp is the particular karma relating to one's condition in that species, e.g. rich, poor, well, ill, etc.

Tổng minh luận. A name for the Abhidharma-kosa.

Tổng nguyện. Universal vows common to all Buddhas, in contrast with Biệt nguyện specific vows, e.g. the forty eight of Amitàbha.

Tổng tướng. Universal characteristics of all phenomena, in contrast with Biệt tướng specific characteristics.

Tổng tướng giới. The general precepts for all disciples in contrast with the Biệt tướng giới, e.g. the 250 monastic rules.

Tổng trì. Dhàrani (S) Entire control; absolute control over good and evil passions and influences.

Tổng trì môn. The esoteric or Tantric sects and methods.

Trà tì. Cremation. To cremate. Also Thiêu. Lò thiêu: crematorium.

Trai. Virati (S). Abstinence. Trường trai, long abstinence, long fast. Ăn chay, vegetarianism.

Trai đàn. Altar for expiatory or atonement ceremony.

Trai đảo. To fast and pray.

Trai giới. Abstinence, fast; to fast, to observe a fast.

Trai kì. Fasting period.

Trai nhật. Upavasatha (S). Fasting day.

Trai phòng. Fasting room. Also Trai xá.

Trai tăng. To offer presents to the monks and nuns on the occaion of a fasting ceremony.

Trang. Sedate, serious, proper, stern.

Trang nghiêm. Alamkàraka (S). Adorn, adornment, glory, honour, ornament, ornate; e.g. the adornments of morality, meditation, wisdom, and the control of good and evil forces. In Amitàbha's paradise twenty nine forms of adornments are described.

Trang nghiêm kiếp. The glorious kalpa to which the thousand Buddhas, one succeeding another, bring their contribution of adornment.

Trang nghiêm kinh. Vyùharàja sùtra (S). An exposition of the principal doctrines of the Tantra school.

Trang nghiêm luận. Mahàyàna sùtra lankara satra (S). A sastra written by Asanga.

Trang nghiêm môn. The gate or school of the adornment of the spirit, in contrast with external practices, ceremonies, asceticism, etc.

Trang nghiêm vương Bồ tát. Vyùharàja (S). A Bodhisattva in the retenue of Sàkyamuni.

Tràng. Dhvaja, ketu (S). A pennant, streammer, flag, sign.

Tràng phan. A flag, banner. Also Cờ phướn.

Tràng phan, bảo cái. Banner, jewelled canopy.

Trạo cử. Anuddhatya-kukrtya (S). Restlessness, Turmoil. Also Xao động, chao động.

Trầm. To immerse, sink; heavy.

Trầm hương. Tàgara (S) Fragant shrub. Aguru (S), the sandal incense. Eagle wood, aloes wood.

Trầm không. To sink into emptiness, or uselessness.

Trầm luân. To sink; to be engulfed, to go down; to immerse oneself in; to be lost in. Trầm luân trong bể khổ, to immerse oneself in the sea of pains and sorrows.

Trầm minh. Sunk in the gloom of reincarnation and ignorance.

Trầm một. To sink; to be immersed, lost, in water.

Trầm nịch. To be infatuated with, to have an infatuation for; to be addicted to. Trầm nịch tửu sắc, to be addicted to drink and women; to indulge in dissipation.

Trầm thủy. Aguru (S). Xem trầm hương.

Trần. Dust, small particles; molecules, atoms, exhalation. Atom, matter.

Trần cảnh. The environment of the six gunas or qualities of sight, sound, smell, taste, touch and thought.

Trần cấu. Material, or phenomenal defilement; the defilement of the passions.

Trần dục. The desires connected to the six gunas.

Trần duyên. The circumstances or condition environing the mind created by the six gunas.

Trần hương. The native place or home of the six gunas, i.e. that of transmigration.

Trần lao. The trouble of the world, the passions.

Trần lụy. The passion karma, which entangles the mind.

Trần sa. Dust and sand, i.e. numberless.

Trần sa hoặc. The illusion, numberless as dust and sand; the trial of the Bodhisattva in facing the vast amount of detail in knowledge and operation required for his task of saving the world.

Trần sát. Gunaksetra (S). "Field of qualities", certain sins.

Trần trần sát độ. Numberless lands; also in every grain, or atom, there is a whole realm.

Trần vọng. Impure and false, as are all temporal things.

Tri. To know. Sanskrit root Vid, hence Vidyà knowledge; the vedas etc. Tri vijnà to know, Trí is vijnàna, wisdom arising from perception or knowing.

Tri căn. The organs od perception, To know the roots, or capacities (of all beings, as does a Bodhisattva; hence he has no fears). Tri căn vô sở úy.

Tri đạo giả. The one who knows the path to salvation, an epithet of the Buddha.

Tri kiến. To know, to know by seeing, becoming aware, intellection; the function of knowing; views; doctrines.

Tri khách. The director of guests, i.e. the host.

Tri khố. The bursar (of a monastery)

Tri khổ đoạn tập. To know (the truth of) suffering and be able to cut off its accumulation.

Tri lễ. Knowing the right modes of respect, or ceremonial; courteous, reverential; Chih li, name of the famous tenth century monk of the Tống dynasty, Tứ Minh so called after the name of his monastery, a follower of the Thiên Thai school, sought out by a Japanese deputation in 1017.

Tri nhất thiết chúng sinh trí. The Buddha-wisdom which knows (the karma of) all beings.

Tri nhất thiết pháp trí. The Buddha-wisdom of knowing everything or method (of salvation).

Tri pháp. To know the Buddha-law, or the rules; to know things; in the exoteric sects, to know the deep meaning of the sùtras; in the esoteric sects, to know the mysteries.

Tri sự. To know affairs. The karmadàna director of affairs in a monastery, next below the abbot.

Tri túc. Complete knowledge; satisfaction.

Tri túc thiên. Tusita, the fourth devaloka, Maitreya's heaven of full knowledge, where all Bodhisattvas are reborn before rebirth as Buddhas.

Tri thế gian. Lokavid (S). He who knows the world, one of the ten characteristics of an Buddha. Also Thế gian giải.

Tri thức. (1) To know and perceive, perception, knowledge. (2) A friend, anintimate. (3) The false ideas produced in the mind by common, or unenlightened-knowledge one of the Ngũ thức in the Khởi tín luận.

Tri vô biên chư Phật trí. To have the infinite Buddha-wisdom (of knowing all the Buddha- worlds and how to save the beings in them).

Tri. Black garments; at one time black was used for monastic robes.

Tri bạch. Monk and lay person.

Tri điền. Monk's robe.

Tri y. Black robes, monks.

Tri lâm. A monastery.

Tri lưu. Monks.

Tri môn. The black-robe order, monks

Trí. Jnàna (S) Knowledge, wisdom.

Trí ấn. The seal of the knowledge; the meditation of Diệu Âm Bồ tát Gadgadasvara.

Trí bi. All-knowing and all-pitying; these two with Định contemplative make up the Tam Đức three virtues or qualities of a Buddha.

Trí biện. Wisdom and dialectic power; wise discrimination; argument from knowledge.

Trí cảnh. The objects of wisdom, or its state, conditions.

Trí chứng. Wisdom assurance, the witness of knowledge, the wisdom which realizes nirvàna.

Trí cự. The torch of knowledge.

Trí diệu. Mystic knowledge (which reveals spiritual realities).

Trí đoạn. Mystic wisdom which attains absolute truth, and cuts off misery.

Trí độ. Prajnà pàramità (S). The sixth ođ the six pàramitàs, wisdom which brings men to nirvàna.

Trí độ luận. The sàstra, or commentary on the Prajnà pàramità sùtra. It is a famous philosophical Mahàyàna work.

Trí giả. The knower, or wise man.

Trí giới. The realm of knowledge in contrast with Lí giới that of fundamental principles of law.

Trí hỏa. The fire of knowledge.

Trí hoặc. Wisdom and delusion.

Trí kính. The mirror of wisdom.

Trí Khải. Founder of the Thiên Thai school. Also Trí giả Đại sư.

Trí lực. Knowledge and supernatural power; power of knowledge; the efficient use of mystic knowledge.

Trí môn. Wisdom gate; Buddha-wisdom and Buddha-compassion are the two gates or ways through which Buddhism expresses itself; the way of enlightenment directed to the self, and the way of compassion directed to others.

Trí Nghiêm. Fourth patriarch of Hoa Nghiêm school, also called Vân Hoa, A.D. 600-668.

Trí nguyệt. Jnànacandra (S). Knowledge bright as the moon; name of a prince of Karashahr who became a monk A.D.625

Trí nhãn. The eye of wisdom; wisdom as an eye.

Trí nhận. The sword of knowledge; knowledge like a sword. (Nhận là mũi gươm)

Trí quả. The fruit of knowledge, enlightenment.

Trí quang. Jnànaprabha (S). Having the light of knowledge; name of a disciple of Silabhadra.

Trí sơn. The mountain of knowledge; knowledge exalted as a mountain.

Trí tạng. The treasury of Buddha-wisdom; posthumous title of Amogha.

Trí tâm. The mind of knowledge; a wise mind.

Trí thành. The city of mystic wisdom, Buddhahood.

Trí thủ. The knowing hand, the right hand.

Trí tích. Jnànàkara (S). Accumulation of knowledge. Eldest son of Mahàbhijna; also said to be Aksobhya. Prajnàkuta. A Bodhisattva in the retenue of Prabhùtratna, v. Lotus sùtra.

Trí tịnh tướng. Pure wisdom aspect; pure wisdom; wisdom and purity.

Trí tuệ. Jnàna as Trí knowledge and Prajnà as Tuệ discernment, i.e. knowledge of things and realization of truth; in general knowledge and wisdom.

Trí tuệ biện tài. Wisdom and eloquent power.

Trí tuệ hải. Buddha-wisdom deep and wide as the ocean.

Trí tuệ kiếm. The sword of wisdom which cuts away passions and severs the link of transmigration.

Trí tuệ lực. Wisdom, insight.

Trí tuệ môn. The gate of Buddha-wisdom which leads into all truths.

Trí tuệ quán. One of the meditations of Quán thế Âm, insight into reality.

Trí tuệ quang Phật. Wisdom-light Buddha, Amitàbha.

Trí tuệ thủy. The water of wisdom which washes away the filth of passion.

Trí tướng. Wise mien or apparence, the wisdom-light shining from the Buddha's face; also human intelligence.

Trì. Dhr, dhara (S). Lay hold of, grasp, hold, maintain, keep; control.

Trì bản. Holding to the root, or fundamental; ruler of the earth, which is the root and source of all things.

Trì cú. One who holds to or retains the words (of the dharani).

Trì danh. To hold to, i.e. rely on the name (ođ Amitàbha).

Trì Địa. Dharanimdhara (S). Holder or ruler of the earth, or land; name of a Bodhisattva, who predicted the future of Avalokitesvara.

Trì giới, phá giới. To keep the precepts or rules; to offense the law.

Trì kim cương. Vajradara, Vajrapàni (S). A Bohisattva who holds the vajra or thunderbolt, of these there are several; a name for Indra. Also Chấp kim cương.

Trì luật. A keeper or observer of the discipline.

Trì minh. The dhàrani illuminant, i.e. the effective "true word" or magical term.

Trì niệm. To hold in memory.

Trì, phạm. Maintaining and transgressing, i.e. keeping the precepts by Chỉ trì ceasing to do wrong and Tác trì doing ăhat is right, e.g. worship, the monastic life, etc.; transgression is also of two kinds, i.e. Tác phạm positive in doing evil and Chỉ phạm

negative in not doing good.

Trì pháp giả. A keeper or protector of the Buddha-law.

Trì Quốc Thiên Vương. Dhrtaràstra, one of the four deva-guardians or mahàràjas, controlling the east, of white colour.

Trì trai. To keep the vegetarian diet; vegetarian. To keep the fast, i.e. not eat after noon.

Trì tức niệm. The contemplation in which the breathing

Triền. Revolve, turn around, whirl.

Triền đà la ni. A spell which endows with extensive powers of evolutiob; also varied involutions of magical terms.

Triền hỏa luân. A whirling wheel of fire, a circle yet not a circle, a simile of the seeming but unreal, i.e. the unreality of phenoma.

Triền phong. A whirl-wind, cyclone. Also Con trốt, gió xoáy, gió lốc.

Triền đề. Xem nhất xiển đề..

Trọc. Turbid, muddy, impure, opposit of Thanh

Trọc ác thế. A world of impurity or degeneration, i.e. ot the Ngũ trọc and Thập ác.

Trọc ác xứ. The present contaminated evil world.

Trọc kiếp. An impure kalpa, the kalpa of impurity, degenerate, corrupt; an age of disease, famine and war.

Trọc nghiệp. Contaminated karma, that produced by Dục desire.

Trọng. Heavy, weighty, grave, serious; to lay stress upon, regard respectfully.

Trọng cấm. Strictly forbidden.

Trọng chướng. Serious hindrances (to enlightenment).

Trọng toán. Chùzan (J). A learned Japanese monk in the 10th century.

Trợ. Help, aid, assist; auxiliary.

Trợ duyên. Auxiliary condition.

Trợ đạo. Auxiliary means, e.g. of meditation; auxiliary discipline; any aid to faith and virtue.

Trợ nghiệp. Auxiliary karma, i.e. deeds or works, e.g. reciting the sùtras about the Pure Land, worship, praise, and offering, as additional to direct karma Chính nghiệp, i.e. faith in Amitàbha, expressed by constant thought of him and calling on his name.

Trụ. Sthiti (S). To abide, dwell, stay, stop, settle. Sinh trụ diệt, birth, existence, death.

Trụ địa. Dwelling place; abiding place in the Truth, i.e. the acquirement by faith of a self believing in the dharma and producing its fruit.

Trụ định. Fixed, certain, firmly, settled.

Trụ định Bồ tát. A Bodhisattva firmly fixed, or abiding in certainty. After a Bodhisattva has completed three great asamkhyeya kalpas he has still one hundred great kalpas to complete. This period is called abiding in fixity or firmness divided into six kinds: certainty of being born in a good gati, in a noble family, with a good body, a man, knowing the abiding character of his good works.

Trụ kiếp. Vivarta siddha kalpa (S). The abiding or existing kalpa; the kalpa of human existence.

Trụ quả. Abiding in the fruit; e.g. sràvakas and pratyeka-buddhas who rest satisfied in their attainments and do not strive for Buddhahood; they are known as Trụ quả Duyên giác or Trụ quả La hán.

Trụ trì. To dwell and control; the abbot of a monastery; resident superintendent; to maintain, or firmly hold to (faith in the Buddha etc.)

Trụ tướng. Sthiti (S). Abiding, being, the state of existence, one of the four characteristics of all beings and things, i.e. sinh birth, trụ existence, dị change (ordecay), diệt death (or cessation).

Trụ vị. Abiding place, one of the ten stages, resting and developing places or abodes of the Bodhisattva, which is entered after the stage of Belief Tín has been passed.

Trúc lâm. Venuvana (S). Bamboo grove.

Trúc viên. The monastery in the Bmboo grove near Rajagriha in Magadha,

Trung. Madhya (S). Middle, central, medium, the mean, within.

Trung ấm. Bardo (Tib). Intermediate state. Xem trung hữu.

Trung căn. Medium capacity, neither clever nor dull, of each of the six organs. Lục căn; there are three powers of each organ Thượng, Trung and Hạ.

Trung hữu. One of the Tứ hữu, i.e. the antarà-bhava or intermediate state between death and reincarnation. Also Trung ấm.

Trung kiếp. Middling kalpa, a period of 336,000,000 years.

Trung nguyên. The fifteenth of the seventh moon; the Thượng and Hạ are the fifteenth of the first and tenth moons respectively.

Trung quán luận. Madhyamaka-sàstra.

Trung quốc. Madhyadesa (S). The middle kingdom, i.e. Central North India.

Trung thiên thế giới. A middling chiliocosm. Xem Tam thiên đại thiên thế giới

Trung thừa (thặng). The middle vehicle to nirvàna, includes all intermediate or medial systems between Hìnayàna and Mahàyàna.

Trung tôn. The central honoured one - in any group of Buddhas, e.g. Bất Động Tôn among the five Minh Vương.

Trùng các giảng đường. The double-storeyed hall at Vaisali where the Buddha stayed.

Trùng quan. The grave barriers (to meditation and enlightenment).

Trùng không. The double space, i.e. the space beyond space, the void beyond the void.

Trùng trùng. Repeated, again and again, manifold etc.

Trùng trùng đế võng. The multi-meshed net of Indra.

Trùng tụng. Geya (S). Repetition in verse of a prose section.

Truyền. To transmit, pass on, hand down, promulgate, propagate; tradition; summon.

Truyền bá. To propagate; to spread abroad, to diffuse, to radiate.

Truyền đạo. To spread a doctrine; to preach a religion.

Truyền đăng. To transmit the light, pass on the lamp of truth.

Truyền đăng lục. Records of those who have passed on the lamp of Buddhist truth.

Truyền giáo. To spread the teaching, or doctrine; to transmit and instruct.

Truyền giáo đại sư. Dengyô-Daishi (J). The founder of the Thiên Thai school in Japan.

Truyền giới. To transmit the precepts, to grant them as at ordination.

Truyền kinh. To hand down the tradition, the meaning of a sùtra.

Truyền pháp. To transmit, or spread abroad the Buddha truth.

Truyền tâm. To pass from mind to mind, to pass by narration or tradition; to transmit the mind of Buddha as in the Thiền tông, Intuitional school, mental transmission.

Truyền trì. To maintain what has been transmitted, to transmit and maintain.

Truyền y. To hand down the mantle, or garments.

Trừ. Get rid of.

Trừ cái chướng. To dispose of hindrances.

Trừ cận. He (or she) who puts away want (by receicing alms), an int. of bhiksu cận sự nam, tỉ khưu and bhisuni cận sự nữ, tỉ khưu ni.

Trừ đoạn. To get rid of completely, to cut off.

Trừ giác chi. To get rid of mental effort and produce mental and physiacal buoyancy.

Trừ nghi. Eliminate doubt.

Trừ nhất thiết ác. To get rid of all evil.

Trừ tai. Get rid of calamity.

Trực. Straight, upright, direct; to arrange.

Trực đạo. The direct way (to Nirvàna or Buddha land).

Trực giác. Intuition, immediate perception. Trực giác chủ nghĩa. Intuitionism.

Trực tâm. Straightforward, sincere, blunt.

Trực truyền. Direct information, or transmission (by word of mouth).

Trước, trứ. To be attached to; to adhere to; to be bound.

Trước cảnh. To be attached to the outside objects.

Trước ngã. To be attached to the self.

Trước y. To don clothes

Trược, trọc. Turbid, impure.

Trường. Long, always.

Trường cửu. Durable, lasting; long lived.

Trường dạ. The whole night, the long night of mortality or transmigration.

Trường hàng. Sùtra (S). Scripture, sùtra.

Trường khất thực. Always to ask food as alms, one of the twelve duties of a monk.

Trường kì. Long, protracted; long term; long range. Trường kì chiến đấu, protracted struggle. Trường kì gian khổ, to endure no end ođ tribulations.

Trường sinh. Long or eternal life (in Paradise). Trường sinh bất tử, long life without death.

Trường thọ. Long life.

Trường thọ thiên. Devas of long life, in the fourth dhyàna heaven.

Trượng phu. Husband. Hero. Man ođ spirit. Hành động của kẻ trượng phu, manly action.

Trưởng giả. Elder, senior.

Trưởng lão. Senior; old folk, the aged, old man.

Trưởng tử. Eldest child.

Tu. To enter into religion, to take the vows, to enter the order, to be a monk. Đi tu, to enter the priesthood. Tu thành chính quả, to attain Buddhahood.To put in order, mend, cultivate, observe.

Tu Bồ tát hạnh. To cultivate the Bodhisattva's virtues.

Tu chứng. To cultivate the Way and attain the Realization.

Tu dưỡng. To cultivate, improve (one's mind, etc.). Tu dưỡng tinh thần, to fortify oneself spiritually; to cultivate sereneness.

Tu đa la. Sùtra (S). Sùtras or addresses attributed to the Buddha, usually introduced by Như thị ngã văn Thus I have heard.

Tu đạo. To cultivate the way of religion; be religious; the way of self cultivation.

Tu đức. To cultivate virtue; to improve oneself morally.

Tu hành. Caryà (S). Conduct; to observe and do; to mend one's way; to cultivate oneself in right practice; be religious, or pious. Tu hành khổ hạnh, to practice ascetism. Nếp sống tu hành, religious life.

Tu hành trụ. A bodhisattva's stage of conduct, the third of his ten stages.

Tu hoặc. Illusion, such as desire, hate, etc., in practice or performance, i.e. in the process of attaining enlightenment.

Tu học. To bend one's mind to study; to study and practice

Tu kiên. Firmness in observing, or maintaining; established conviction, e.g. of the biệt giáo bodhisattva that all phenomena in essence are identical.

Tu la. Asura (S). Demons who wars with Indra; a tu la is also Sura, which means a god, or deity; a tu la quân the army of asura, fighting on the tu la trường asura battlefield against Indra.

Tu mê lư sơn. Sumeru, Meru (S).

Tu nhân tích đức. To do good and cultivate virtue.

Tu sám. To undergo the discipline of penitence.

Tu sĩ. Religious, monk, priest. Giới tu sĩ, the priesthood, the monkdom.

Tu tâm. To cultivate the heart; to self-improve morally. Tu tâm dưỡng tính, to cultivate one's heart and improve one's character.

Tu tập lực. The power acquired by the practice of all (good) conduct; the power of habit.

Tu thân. To self-improve.

Tu thân, giới, tâm, tuệ. To cultivate the self-improvement, the moral discipline, the mind and the perfect wisdom.

Tu thập thiện. To cultivate the ten good deeds.

Tu thiện. To cultivate goodness; the goodness that is cultivated, in contrast with natural goodness.

Tu thiền. To practice Zen, meditation.

Tu thiền Lục diệu môn. The six mysterious gates or way of practising meditation, consisting mostly of breathing exercises.

Tu tính. To cultivate the nature, the natural proclivities.

Tu tính bất nhị môn. The identity of cultivation and the cultivated.

Tu. To expect, wait for, wait on; necessary, must; moment, small, translit for su.

Tu bồ đề. Subhùti (S). One of the ten great discoples of the Buddha, said to have been the best exponent of Sùnya, or the Void Giải không đệ nhất. he is the principal interlocuter in the Prajnàpàramità-sùtra.

Tu dạ ma. Suyàma (S). The ruler of the Yama heaven

Tu di sơn. Sumeru (S). The central mountain of every world. Also Tu di lâu sơn,

Tu mê lư sơn, Diệu cao sơn, Diệu quang sơn.

Tu di đăng. Sumeru lamp Buddha.

Tu di quang Phật. Meru-prabhàsa-Buddha (S). Sumeru light Buddha.

Tu di sơn Phật. Sumerukalpa-Buddha (S).

Tu di tòa. A kind of throne for a Buddha. Also Tu di đài.

Tu di tướng Phật. Merudvaja-Buddha (S). Sumeru appearance Buddha.

Tu diễm ma thiên. Yama (S). The third of the six heavens in the Karmaloka.

Tu du. Instant.

Tu đà. Sùdra (S). The fourth caste.

Tu đà hoàn. Srota-àpanna (S). One who has entered the stream of holy living. Also Nhập lưu. Dự lưu.

Tu đạt, Tu đạt đa. Sudatta (S). Also Thiện Tài.

Tu đạt đa A na bân đàn. Sudatta Anathapindika (S).

Tu lị da. Sùrya (S). The sun.

Tu ma đề. Sukhavati (S). The Western Paradise of Amitàbha.

Tu man na hoa.

Tu niết mật đà. Nirmànarati (S) Also Hóa lạc thiên.

Tu xà đa. Sujàta (S). Also Thiện Sinh.

Tuần. Wander about, patrol, inspect.

Tuần liêu. To inspect all the buildings of a monastery.

Tuần tích. To walk about with a metal stick, i.e. to teach.

Túc. A halting place; to pass the night, sojourn, stay; early, former; left over.

Túc báo. The consequence of deeds done in former existence.

Túc căn. The root of one's present lot planted in previous existence.

Túc chấp. The character acquired in a previous existence and maintained.

Túc duyên. Causation or inheritance from previous existence.

Túc mệnh. Previous life, or lives.

Túc mệnh lực. Buddha-power to know all previous transmigrations.

Túc mệnh minh. The knowledge of the arhat of his own and other previous transmigrations.

Túc mệnh thông. Pùrvanivàsànusmrti (S). Buddha-knowledge of all forms of previous existence of self and others

Túc nghiệp. Former karma, the karma of previous existence.

Túc nguyện. The vow made in a former existence.

Túc nguyện lực. The power of an ancient vow.

Túc nhân. Good or evil cause in previous existence.

Túc phúc. Happy karma from previous existence.

Túc tác. The deeds of a former life.

Túc tập. The practices, habits or deeds of or inherited from former existence.

Túc thế. A former existence.

Túc thiện. Good deeds done in previous existence.

Túc thực. Have spread good seeds in former lives.

Túc trái. The unrepaid debts from, or sins of, former incarnations.

Tú Vương Phật. Natchatraràja Buddha (S). King of stars Buddha.

Tú Vương Hoa Bồ tát. Naksatra-ràja-sankusumitàbhijnà (S). King of the star-flowers, a bodhisattva in the Lotus sùtra.

Tục. Common, ordinary, usual, vulgar.

Tục đế. Common principles, or axioms; normal unenlightened idea, in contrast with reality.

Tục giới. The common precepts for the laity.

Tục lụy. Wordly bondage.

Tục lưu. The common run or flow.

Tục ngã. The popular idea of the ego or soul, i.e. the empirical or false ego giả ngã composed of five skandhas, this is to be distinguished from the true ego chân ngã or thật ngã, the metaphysical substratum from which all empirical elements have been eliminated.

Tục nhãn. Unenlightened eyes; ordinary eyes.

Tục nhân. Grhastha (S). An ordinary householder; an ordinary man; the laity.

Tục tình. Wordly love, vulgar love.

Tục tử. Vulgar, ordinary people; uninitiated person.

Tục trần. Common dust, earthly pollution.

Tục trí. Common or worldly wisdom.

Tuệ (Huệ) .Prajnà, jnàna (S). Wisdom, insight, discernment, understanding; the power to discern thing, and their underlying principles and to decide the doubtful.

Tuệ ảo. Wisdom-illusion, wisdom-conjuring; the kaleidoscope of wisdom.

Tuệ ấn. Wisdom-sign, or seal.

Tuệ ba la mật. Prajnà-pàramità (S). Perfection of wisdom.

Tuệ căn. The root, i.e. the organ, of wisdom.

Tuệ cự. Djànolka (S). The torch of wisdom.

Tuệ chiếu. The light of wisdom.

Tuệ đăng. The lamp of wisdom.

Tuệ độ. Prajnàpàramità (S), The supreme wisdom, the wisdom leading to the shore of enlightenment.

Tuệ giác. Amoha (S). Wisdom.

Tuệ giải. The function of wisdom - to explain all things.

Tuệ giải thoát. Panna-vimutti (P). Deliverance through the wisdom.

Tuệ hải. Wisdom ocean.

Tuệ học. Adhiprajnà-siksa (S). Formation of the wisdom.

Tuệ Khả. Hui-k'o (C). The successor of Bodhidharma.

Tuệ kiếm. The sword of wisdom which cuts away illusion.

Tuệ kiến. Wise-views, or insight into wisdom, the views of wisdom.

Tuệ kính. The mirror of wisdom.

Tuệ lực. Prajnàbala (S). Force of wisdom.

Tuệ lưu. The living stream of wisdom able to cleanse all impurity.

Tuệ mạng, mệnh. Wisdom-life, or wisdom as life, wisdom being the basis of spiritual character.

Tuệ môn. The gate of wisdom.

Tuệ mục. The eye of wisdom.

Tuệ Năng, Huệ Năng. The power of wisdom; name of the sixth patriarch of Thiền tông the Intuitional or Meditation sect.

Tuệ nghĩa. The apprehension of the meaning of reality through wisdom.

Tuệ nghiệp. Undertaking and doing; practical goodness resulting from wisdom.

Tuệ nhãn. The wisdom-eye that sees all things as unreal.

Tuệ nhẫn. Wisdom-patience, one of the thập nhẫn.

Tuệ nhật. Wisdom-sun, Buddha-wisdom

Tuệ Quán. Hui-kuan (C). One of Kumàrajiva's chief assistant in translation, died 424.

Tuệ quang. Wusdom-light.

Tuệ số. Mental conditions in contrast to mind itself.

Tuệ tạng. Wisdom-store, the Abhidharma pitaka which embodies the science of ascertaining the meaning of the sùtras. Also the whole of the Tripitaka.

Tuệ thân. Wisdom-body, one of the five divisions of the Dharmakàya, which is the embodiment inter alia of inherent wisdom.

Tuệ trí. Pajànàti (P). Clearly knowledge.

Tuệ triền. The bond of ignorance and stupidity which fetters wisdom.

Tuệ Tư. The second patriarch of the Thiên Thai school, Nam Nhạc Đại Sư.

Tuệ vân. The clouds of wisdom with which the Tathàgata covers all beings.

Tuệ vô lậu. Jnànam-anàsravam (S). Wisdom non-outflowings., capability, or opportunity. or tùy duyên chân như phenomenal relativity ; and considered as immutable, the bất biến chân như which is likened to the water as opposed to the waves.

Tụng. Geyya (S).To murmur, recite, intone, memorize by repeating in a murmur.

Tụng niệm. To chant the sùtra and recite the Buddha's name.

Tụng trì. To chant and maintain the sùtra and the mantra.

Tụng. Gàtha.

Tùy. Follow, comply with; sequent, consequent, after, according to, as.

Tùy cầu. According to prayer. Name of a deva which was formerly a wicked monk who died and went to hell, but when dying repented, prayed and was reborn the deva.

Tùy cơ. According to capacity, capability, or opportunity.

Tùy duyên. According with, or resulting from conditioning causes, or circumstances, as waves result from wind; also sequent conditions; also according to circumstances, e.g. tùy duyên hóa vật, to convert or transform people according to their conditions, or to circumstances in general.

Tùy duyên bất biến. Ever changing in conditions yet immutable in essence, i.e. the chân như, in its two aspects of tùy duyên chân như phenomenal relativity ; and considered as immutable, the bất biến chân như which is likened to water as opposed to the waves.

Tùy hỉ. To rejoice in the welfare of others. To do that which one enjoys, to follow one's inclination.

Tùy hình hảo. Excellent in every detail; the individual excellences of others united in the Buddha.

Tùy kinh luật. According to the discipline as described in the sùtras, i.e. the various regulations for conduct in the Sùtra-pitaka; the phrase tùy luật kinh means according to the wisdom and insight as described in the Vinaya-pitaka.

Tùy loại. According to the categories.

Tùy loại sinh. According to life species.

Tùy miên. Yielding to sleep, sleepiness, drowsiness, comatose, one of the klesa or temptations; also used by the Sarvàstivàdins as an equivalent for klesa, the passions and delusions, by the Duy thức school as the seed of klesa.

Tùy nghi. As suitable, proper, or needed.

Tùy pháp hành. Those who follow the truth by reason or intellectual ability, in contrast with the non-intellectual, who put their trust in others.

Tùy phần. According to the part assigned or expected; accordingto lot or duty.

Tùy phần giác. Partial enlightenment, the third of tứ giác in the Awakening of Faith Khởi tín luận.

Tùy phiền não. Sequent or associated klesa-trials, or evils; or especially those which follow the six tùy miên. Also called tùy hoặc.

Tùy phương. According to place; suitable to the place; in whatever place; wherever. Tùy phương tì ni, vinaya or rules, suitable to local conditions, or to conditions everywhere.

Tùy tâm. According to mind, or wish.

Tùy tín hành. The religious life which is evolved from faith in the teaching of others; it is of the độn căn unintellectual type.

Tùy tướng. The secondary states, i.e. of birth, stay, change, and death, in allphenomena.

Tùy tướng giới. To follow the forms and discipline of the Buddha, i.e. become a monk.

Tùy thuận. To follow, accord with, obey; to believe and follow the teaching of another.

Tùy ý. At will, following one's

Tuyết. Snow.

Tuyết lĩnh. The snow mountains, the Himàlayas.

Tuyết sơn. Xem Tuyết lĩnh.

Tuyết sơn bộ. Haimavatàh (S). The Himàlaya school, one of the five divisions of the Mahàsanghihah.

Tuyết sơn đại sĩ. The great man of the Himàlayas, the Buddha in a former incarnation. Also Tuyết sơn đồng tử, the youth of the Himàlayas.

Tư. Cint-(S). Think, thought; turn the attention to; intp. by tâm sở pháp mental action or contents, mentality, intellection.

Tư duy. To consider or reflect on an object with discrimination; thought, reflection.

Tư đà hàm. Sakrdàgàmin (S). One who has attained the 2nd stage of the Noble Path.

Tư giả. Thought or its content as illusion.

Tư hoặc. The illusion of thought.

Tư lượng. Thinking and measuring, or comparing; reasoning.

Tư lượng thức. The seventh vijnàna, intellection, reasoning.

Tư thực. Thought-food, mental-food; to desire food.

Tư trạch lực. Power in thought and selection (of correct principles).

Tư tuệ. The wisdom attained by meditating (on the principles and doctines of Buddhism),

Tứ. Catur (S). Four.

Tứ A hàm. The four Agamas, or divisions of the Hìnayàna scriptures: Trường A Hàm dirghàgamas, long works, cosmological; Trung A Hàm madhyamàgamas, metaphysical;

Tạp A Hàm samyuktàgamas, general, on dhyàna, trance etc.; Tăng Nhất A Hàm ekottarikàgamas, numerically arranged subjects.

Tứ ác đạo. The four apàya or evil destinies: the hells địa ngục, as hungry ghosts ngạ quỉ, animals súc sinh, or asuras a tu la. The asuras are sometimes evil, sometimes good, hence the term tam ác đạo three evil destinies excepts the asuras.

Tứ ác thú. Cũng như tứ ác đạo.

Tứ an lạc hạnh. The four means of attaining to a happy contentment, by proper direction of the deeds of the body thân an lạc hạnh; the words of the mouth khẩu an lạc hạnh; the thoughts of the mind ý an lạc hạnh; and the resolve (of the will) to preach to all the Lotus sùtra thệ nguyện an lạc hạnh.

Tứ ân. The four debts of gratitude: (1) Ân cha mẹ debt of gratitude to one's parents; (2) Ân chúng sinh debt of gratitude to all living creatures; (3) Ân quốc vương debt of gratitude to the rulers of the nation; (4) Ân Tam bảo debt of gratitude to the Triple Gems (Buddha, Sangha and Dharma).

Tứ ba la di. The four pàràjikas, or grievous sins of monks or nuns: (1) dâm giới abrahmacarya, sexual immorality, or bestiality; (2) đạo giới adattàdàna, stealing; (3) sát giới vadha(himsà), killing; (4) đại vọng ngữ giới taramanusvadharma-pralàpa, false speaking. Also tứ trọng, tứ cực trọng hoặc đọa tội.

Tứ bản chỉ quán. The four books of Thiên Thai on meditation: Ma ha chỉ quán,Thiền ba la mật, Lục diệu môn, Tọa thiền pháp yếu.

Tứ bạo thủy. Four violent torrents of water.

Tứ bất khả đắc. The four unattainables, perpetual youth, no sickness, perennial life, no death.

Tứ bất khả khinh. The four that may not be treated lightly: a prince though young, a snake though small, a fire though tiny, anf above all a "novice" though a beginner, for he may become an arhat.

Tứ bất khả tư nghị. The four things of a Buddha which are beyond human conception: thế giới his world, chúng sinh his living beings, long his nàgas, and Phật độ cảnh giới the bounds of his Buddha-realm.

Tứ bất kiến. The four invisibles - water to fish, wind (or air) to man, the nature (of things) to the deluded, and the không void to the ngộ enlightened, because he is in his own element, and the void is beyond conception.

Tứ bất sinh. That a thing is not born or not produced of itself, of another, of both, of neither.

Tứ bất thành. Four forms of a siddha or incomplete statement, part of the thirty three fallacies in logic.

Tứ bệnh. The four aliments, or mistaken ways of seeking protection: tác bệnh, works or effort; nhiệm bệnh, laissez-faire; chỉ bệnh, cessation of all mental operation; diệt bệnh, annihilation (of all desire).

Tứ binh. Catur-angabalakàya (S). The four divisions of a cakravarti's troops: tượng binh hastikàya, elephant; mã binh asvakàya, horse; xa binh rathakàya, chariot; bộ binh pattikàya, foot.

Tứ bồ tát. The four bodhisattvas: Quán Thế Âm Avalokitesvara, Di Lặc Maitreya, Phổ Hiền Samantabhadra, Văn Thù Manjusri. Also the four chief bodhisattvas in the Garbhadhàtu. There are also the Bản hóa tứ bồ tát of the Lotus sùtra named Thượng Hạnh, Vô Biên Hạnh, Tịnh Hạnh, and An Lạc Hạnh.

Tứ bộ chúng. Four kinds of disciples of the Buddha.

Tứ cấm. Parajika (S). Xem tứ ba la di.

Tứ cú. The four terms, phrases, or four-line verses.

Tứ cú kệ. Gàtha (S). A stanza of four-line verses.

Tứ cú phân biệt. The four terms of differentiation, e.g. of all things into hữu the existing; không non existing; diệc hữu diệc không both; bất hữu bất không neither; or phenomenal, noumenal, both, neither. Also double, single, both, neither; and other similar applications.

Tứ cú thành đạo. The swan-song of an arhat, who has attained to the perfect life. "Chư lậu dĩ tận, Phạm hạnh dĩ lập, Sở tác dĩ biện, Bất thụ hậu hữu". All rebirths are ended, The noble life established, My work is accomplished, No further existence is mine.

Tứ chấp. The four erronous tenets. Also tứ tà, tứ mê.

Tứ châu. Catur-dvipa (S). The four inhabited continents of every universe; they are situated S. E. W. and N. of the central mountain Sumeru: Nam Thiệm bộ châu Jambùdvìpa, Đông thắng thần châu, Pùrva-videha, Tây ngưu hóa châu, Apara-godànìya, Bắc câu lư châu, Uttara kuru.

Tứ chính cần. Samyakprahàna (S). The four right efforts: (1) điều dữ đã sinh trừ dứt đi, to put an end to existing evil; (2) điều dữ chưa sinh khiến cho chẳng sinh, prevent evil arising; (3) điều lành chưa sinh khiến cho sinh ra, bring good into existence; (4) điều lành đã sinh khiến cho thêm lớn, develop existing good.

Tứ chính đoạn. Xem tứ chính cần.

Tứ chúng. The four varga (groups, or orders), i.e. tì khưu bhiksu, monks; tì khưu ni bhiksuni, nuns; ưu bà tắc upàsaka, male devotees; and ưu bà di upàsikà, female devotees.

Tứ chủng. Four kinds. Xem tứ tính.

Tứ chủng căn bản tội. The four deadly sins. Xem tứ chủng tam muội da.

Tứ chủng độc. Xem tứ độc.

Tứ chủng sinh tử. Four kinds of rebirth dependent on present deeds: from obscurity and poverty to be reborn in the same condition; from obscurity and poverty to be reborn in light and honour; from light and honour to be reborn in obscurity and poverty; from light and honour to be reborn in heavens.

Tứ chủng tam muội da. The four samaya, i.e. the four pàràjanikas: killing, stealing, carnality, lying.

Tứ chủng tín tâm. The four kinds of faith given in the Khởi tín luận the Awakening of Faith: (1) in the Chân như, as the teacher of all Buddhas and fount of all actions; (2) in Buddha, or the Buddhas; (3) in the Dharma; and (4) in the Sangha.

Tứ chủng thành tựu pháp. The four kinds of altar-worship of the esoteric sect for: (1) averting calamities from self and others; (2) seeking good fortune; (3) seeking the love and protection of Buddhas; (4 subduing enemies. Also tứ chủng đàn pháp, tứ chủng tất địa.

Tứ chủng tổng trì. The four kinds of dhàrani.

Tứ diệu đế. Xem tứ đế.

Tứ dụ. The four metaphors (of infinity, etc.): sơn cân the weight of all mountains in pound; hải the drops in the ocean; địa trần the atoms of dust in the earth; không giới the extent of space.

Tứ dục. The four desires or passions: tình dục sexual love; sắc dục sexual beauty or attractiveness; thực dục food; dâm dục lust.

Tứ đại. Mahàbhùta (S). The four elements of which all things are made: (1) Địa prithin, earth; (2) Thủy apas, water; (3) Hỏa tjas, fire; (4) Phong vayu, wind.

Tứ đại bất điều. The inharmonious working of the four elements in the body, which causes the 440 ailments.

Tứ đại bồ tát. The four great Bodhisattvas of the Lotus sùtra, i.e. Di Lặc Maitreya, Văn Thù Sư Lợi Manjusri, Quán Thế Âm Avalokitesvara, and Phổ Hiền Samantabhadra. Another list of previous Bodhisattvas is: Thượng Hạnh Visistacàritra, Vô Biên Hạnh Anantacàritra, Tịnh Hạnh Vasudhacàritra, and An Lập Hạnh Supratisthitacàritra.

Tứ đại bộ kinh. Four great sùtras: Hoa Nghiêm, Niết Bàn Nirvàna, Bảo Tích Mahàratnakùta, Bát Nhã Prajnà.

Tứ đại châu. The four great continents of a world.

Tứ đại danh sơn. The four famous "hills" or monasteries in China: Phổ Đà P'u T'o, for Quán thế Âm, element water; Ngũ Đài Wu T'ai, Văn thù, wind; Nga Mi O-mei, Phổ Hiền, fire; Cửu hoa Chiu hua, Địa tạng, earth.

Tứ đại đệ tử. The four great disciples of the Buddha: Xá lợi phất Sariputra, Mục kiền liên Mahà Maudgalyàyana, Tu bồ đề Subhùti, and Ma ha Ca diếp Mahà Kàsyapa.

Tứ đại hải. The four great oceans in a world, around Sumeru, in which are the four great continents.

Tứ đại thiên vương. Caturmahàràja, Lokapàla (S). The four deva-kings of the four quarters, guardians in a monastery. Xem tứ thiên vương.

Tứ đảo. Xem tứ điên đảo.

Tứ đáp. The Buddha's four methods of dealing with questions:

Tứ đẳng. The four virtues which a Buddha out of his infinite heart manifests equally to all. They are: từ, bi, hỉ, xả. Another group is Tự, Ngữ, Pháp, Thân, i.e. tự that all Buddhas have

the same tittle or tittles; ngữ speak the same language; pháp proclaim the same truth; and thân have each the threefold body or trikàya. A third group is chư pháp all things are equally included in the bhùtatathatà; phát tâm the mind nature being universal, its field of action is universal; đạo đẳng the way or method is also universal; therefore từ bi the compassion (of the Buddha) is universal for all. Also tứ vô lượng tâm.

Tứ đế. Catvàri-àrya-satyàni (S). The Four Noble Truths, the primary and fundamental doctrines of Sakyamuni. The four are: (1) Khổ đế dukkha-àrya-satya, The Noble Truth of Suffering; (2) Tập đế dukkha-samudaya-àrya-satya, The Noble Truth of the Cause of Suffering; (3) Diệt đế dukkha-nirodha-àrya-satya, The Noble Truth of the Cessation of Suffering; (4) Đạo đế dukkha-nirodha-màrga-àrya- satya, The Noble Truth of the Path leading to the Cessation of Suffering. Also tứ chân đế, tứ diệu đế, tứ thánh đế.

Tứ điên đảo. The four viparvaya, i.e. inverted or false beliefs on regard to Thường, Lạc, Ngã, Tịnh. There are two groups: (1) The common belief in the four above, denied by the early Buddhist doctrine that all is impermanent, suffering, impersonal, and impure; (2) The false belief of the Hìnayàna school that nirvàna is not a state of permanence, joy, personality, and purity.

Tứ điền. The four fields for cultivating happiness: animals; the poor; parents; the religion.

Tứ độ. The four Buddha-ksetra, or realms, of Thiên Thai: (1) Phàm thánh đồng cư độ, realms where all classes dwell - men, devas, Buddhas, disciples, non-disciples; it has two divisions, the impure, e.g. this world, and the pure, e.g. the Western Pure land. (2) Phương tiện hữu dư độ, temporary realms, where the occupants have got rid of the evils of kiến tư unenlightened views and thoughts, but still have to be reborn. (3) Thật báo vô chướng ngại độ, realm of permanent reward and freedom for those who have attained to bodhisattva rank. (4) Thường tịch quang độ, realm of eternal rest and light (i.e. wisdom) and of eternal spirit (dharmakàya), the abode of Buddhas; but in reality all the others are included in this, and are only separated for convenience sake.

Tứ độc tiễn. The four poisonous arrows: desire, anger, ignorance, pride.

Tứ độc xà. Four poisonous snakes (in the basket), e.g. the four elements earth, water, fire and air, of which a man is formed.

Tứ đức. The four nirvàna virtues, or values according to the Mahàyàna Nirvàna sùtra: (1) Thường permanence or eternity; (2) Lạc joy; (3) Ngã personality; (4) Tịnh purity. The four important terms, while denied in the lower realms, are affirmed by the sùtra

in the transcendental or nirvàna-realm.

Tứ đức ba la mật. The joyful realm or acme of the tứ đức, the nirvàna-realm, the abode of dharmakàya ođ the Tathàgata.

Tứ gia hạnh. Xem tứ thiện căn.

Tứ giác. The four "intelligences, or apprehensions" of the Awakening of Faith Khởi Tín Luận: bản giác, tương tự giác, tùy phần giác and cứu kính giác.

Tứ hành. The four disciplinary processes: enlightenment; good deeds; wisdom; and worship.

Tứ hoa. The four (divine) flowers: mạn đà la mandàra, ma ha mạn đà la mahàmandàra, mạn thù sa manjùsaka, ma ha mạn thù sa mahàmanjùsaka. Also pundarìka, utpala, padma, and kumuda, or white, blue, red, and yellow lotuses.

Tứ hoằng thệ nguyện. The four universal vows of a Buddha or bodhisattva: Chúng sinh vô biên thệ nguyện độ, to save all living beings without limit; Phiền não vô tận thệ nguyện đoạn, to put an end to all passions and delusions however numerous; Pháp môn vô lượng thệ nguyện học, to study and learn all methods and means without end; Phật đạo vô thượng thệ nguyện thành, to become perfect in the Supreme Buddha Law. The four vows are considered as arising one by one out of the Four Noble Truths Tứ Diệu Đế.

Tứ hộ thế. Xem tứ thiên vương.

Tứ hướng. The four stages in Hìnayàna sanctity: tu đà hoàn srota-àpanna, tư đà hàm sakrdàgàmin; a na hàm, anàgàmin; and a la hán, arhan.

Tứ hữu vi tướng. The four functioning forms: sinh birth, trụ stay, dị change, diệt extinction.

Tứ kết. The four knots, or bonds, samyojana, which hinder free development.

Tứ khổ. The four miseries, or sufferings, sinh birth; lão age; bệnh disease; and tử death.

Tứ không xứ. Catur-àrùpya (brahma) loka (S). The four immaterial or formless heavens, arùpa-dhàtu, above the eighteen brahmalokas: (1) không vô biên xứ àkàsàmantyàyatana, the sate or heaven of boundless space; (2) thức vô biên xứ vijnànanàntyàyatana, of boundless knowledge; (3) vô sở hữu xứ àkincanyàyatana, of nothing or non existence; (4) phi tưởng phi phi tưởng xứ naivasanjnànà-sanjnàyatana, the state of neither thinking nor not thinking.

Tứ kiếp. The four kalpas, or epochs, of a world, thành kiếp that of formation and completion; trụ kiếp existing or abiding; hoại kiếp destruction; and không kiếp annihilation, or the succeeding void.

Tứ liệu giản. A summary of the Lâm Tế tông in reference to subjective, objective, both, neither.

Tứ lô. The four furnaces, or altars of the esoteric cult, each differing in shape: earth, square; water, round; fire, triangular; wind, half-moon shape.

Tứ luận. Four famous sàstras: (1) Trung quán luận Pràmyamùla-sàstratìka by Long Thọ Nàgàrjuna; (2) Bách luận Sata-sàstra by Đề Bà Devabodhisattva; (3) Thập nhị môn luận Dvàdasanikàya-(mukha)-sàstra by Nàgàrjuna; (4) Đại trí độ luận Mahàprajnàparàmità-sàstra by Nàgàrjuna.

Tứ lực. The four powers for attaining enlightenment: tự lực independent personal power; tha lực power derived from others; nhân duyên lực power of past good karma; phương tiện lực power arising from environment.

Tứ lưu. The four currents (that carry the unthinking along); i.e. the illusions of kiến seeing things as they seem, not as they really are; dục desires; hữu existence, life; vô minh ignoranve, or an unlightened condition.

Tứ minh. Four Chân ngôn Shingon emblems, aids to Yoga-possession by a Buddha or bodhisattva; they are câu a hook, thằng a cord, tỏa a lock, and linh a bell; the hook for summoning, the cord for leading, the lock for firmly holding, and the bell for resultant joy. Also the four Veda sàstras: Thọ Minh, Rig-Veda; Tự Minh,Yajur-Veda; Bình Minh, Sama- Veda; Thuật Minh, Artharva-Veda.

Tứ nhân quán thế. The world from four points of view: that of men in general -its pleasure, thoughtlessly; of sràvakas and pratyekabuddhas, as a burning house, uneasily; of bodhisattvas as an empty flower; of Buddha, as mind, all things being for (or of) intelligent mind.

Tứ nhất. The four "ones", or the unity contained (according to Thiên Thai) in the Phương tiện phẩm of the Lotus sùtra; i.e giáo nhất its teaching of one vehicle; hành nhất the sole bodhisattva procedure; nhân nhất its men all and only as bodhisattva; lí nhất its one ultimate truth of the reality of all existence.

Tứ nhiếp pháp. Catuh-samgraha-vastu (S). Four all-embracing (bodhisattva) virtues: (1) bố thí dàna, giving what others like, in order to lead them to love and receive the truth; (2) ái ngữ priyavacana, affectionate speech, with the same purpose; (3) lợi hành arthakrtya, conduct profitable to others, with the same purpose; (4) đồng sự samànàrthatà, co-operation with and adaptation of oneself to others, to lead them into the truth.

Tứ nhiếp bồ tát. The four Bodhisattvas in the Vajradhàtu with the hook, the rope, the chain and the bell whose office is to hóa tha convert the living. Also tứ nhiếp chúng, tứ nhiếp kim cương.

Tứ như ý túc. Rddhipàda (S). The four steps to rddhi, or supernatural powers, making the body independent of ordinary or natural law. The four steps are said to be tứ chủng thiền định four kinds of dhyàna, but there are several definitions e.g. dục như ý túc chanda-rddhi-pàda, desire (for intensive longing, or concentration); cần như ý túc vìrya-r-p., energy (or intensified effort); tâm như ý túc citta-r-p., memory (or intense

holding on to the position reached); quán như ý túc mimàmsa-r-p., meditation (or survey, the state of dhyàna). Also tứ thần túc.

Tứ niệm châu. The four classes of "prayer-beads" numbering 27, 54, 108, 1080.

Tứ niệm trụ. Xem tứ niệm xứ.

Tứ niệm xứ. Smrti-upasthàna (S). The fourfold stage of mindfulness, or meditation that follows the Ngũ đình tâm quán fivefold procedure for quieting the mind. This fourfold method, or objectivity of thought, is for stimulating the mind in ethical wisdom. It consists of contemplating: (1) quán thân bất tịnh the body as impure and utterly filthy; (2) quán thụ thị khổ sensation, or consciousness, as always resulting in suffering; (3) quán tâm vô thường mind as impermanent, merely one sensation after another; (4) quán pháp vô ngã things in general as being dependent and without a nature of their own. The four negate the ideas of permanence, joy, personality and purity.

Tứ oai nghi. Four respect-inspiring forms of demeanour in walking, standing, sitting, lying.

Tứ oán. The four enemies - the passions-and-delusions màras dục ma; death màra tử ma; the five-skandhas màra ngũ ấm ma; and the supreme màra-king thiên ma.

Tứ phạm trụ. The noble stage of từ bi hỉ xả love, pity, joy and indifference

Tứ pháp. There are several groups of four dharmas:(I) (1) Giáo pháp, the teachinh of Buddha; (2) Lí pháp, its principles, or meaning; (3) Hạnh pháp, its practice; (4) Quả pháp, its fruit or rewards. (II) Another group relates to Bodhisattvas: (1) Bất xả Bồ đề tâm, their never losing the bodhi-mind; (2) Bất xả thiện tri thức or the wisdom attained; (3) Bất xả kham nhẫn ái, lạc, or perseverence in progress; (4) Bất xả a lan nhã, or the monastic forest life. (III) Also tín faith, giải discernment, hạnh performance, and chứng assurance. (IV) A "Lotus" division of tứ pháp is the answer to a question of Phổ Hiền Samantabhadra how the Lotus is to be possessed after the Buddha's demise, i.e. by thought (or protection) of the Buddha; the cultivation of virtue; enter into correct dhyàna; and having a mind to save all creatures.

Tứ pháp ấn. The seal or impession of the four dogmas: suffering, impermanence, non ego, nirvàna.

Tứ pháp bản mạt. The alpha and omega in four laws or dogmas - that nothing is permanent, that all things involve suffering, that there is no personality, andthat nirvàna is eternal rest.

Tứ pháp giới. The four dharma-realms of Hoa Nghiêm school: (1) Sự pháp giới, the phenomenal realm, with differentiation; (2) Lí pháp giới, noumenal, with unity; (3) Lí sự vô ngại pháp giới, both lí noumenal and sự phenomenal are interdependent; (4) Sự sự vô ngại pháp giới, phenomena are also interdependent.

Tứ phần. The Pháp tướng Dharmalaksana school divides the function of Thức consciousness into four, i.e. tướng phần mental phenoma, kiến phần discriminating

such phenomena, tự chứng phần the power that discriminates, and chứng tự chứng phần the proof or assurance of

that power. Another group is tín faith, giải liberty, hành action, and chứng assurance or realization.

Tứ phần luật. The four-division Vinaya or discipline of the Dharmagupta school, divided into four sections.

Tứ phần tăng giới bản. Extracts from the Tứ phần luật for use on days when the discipline is recited.

Tứ phiền não. The four delusions in reference to the ego: ngã si ignorance in regard to the ego; ngã kiến holding to the ego ides; ngã mạn self-esteem, egotism, pride; ngã ái self- seeking, or desire, both the latter arising from belief in the ego.

Tứ phọc, phược. The four bandhana, or bonds: (1) desire, resentment, heretical morality, egoism; (2) desire, possession (or existence), ignorance, and unenlightened views.

Tứ phương. Caturdisà (S). Belonging to the four directions.

Tứ quả. The four phala, i.e. fruition, or rewards: tu đà hoàn quả srota-àpanna phala; tư đà hàm quả sakradàgàmi-phala; a na hàm quả anàgàmi-phala; a la hán quả arhat-phala.

Tứ sinh. Catur-yoni (S). The four forms of birth: (1) thai sinh jaràyuja, viviparous, as with mammalia; (2) noãn sinh andaja, oviparous, as with birds; (3) thấp sinh samsvedaja, moisture, or water-born, as with worms and fishes; (4) hóa sinh aupapàduka, metamorphic, as with moths from the chrysalis, or with devas, or in the hells.

Tứ sơn. Like four closing-in mountains are birth, age, sickness, and death.

Tứ sự. The four necessaries of a monk - clothing, victuals, bedding, medicines.

Tứ sự cúng dường. The four offerings or provisions for a monk.

Tứ sự pháp môn. Four methods of a bodhisattava's preparation for preaching the Law: -entry into meditation; into wisdom; into complete moral control; and into clear discernment or reasoning biện tài môn.

Tứ tầm từ quán. A study or contemplation of the Pháp Tướng Tông Dharmalaksana sect, on danh the terms used, nghĩa the meanings of the things or phenomena, tự tính the nature of the things, sai biệt their differentiation.

Tứ tất đàn. The four siddhànta. The Buddha taught by: (1) Thế giới tất đàn mundane or ordinary mode of expression; (2) Vị nhân tất đàn individual treatment, adapting his teaching to the capacity of his hearers; (3) Đối trị tất đàn diagnostic treatment of their moral diseases; (4) and Đệ nhất nghĩa tất đàn the perfect and highest truth.

Tứ thánh. The four kinds of holy men: thanh văn sràvakas, duyên giác pratyeka-buddhas, bồ tát bodhisattvas, Phật Buddhas.

Tứ thánh đế. The four holy or noble truths.

Tứ thánh hạnh. The four holy ways: phấn tảo y wearing rags from dust-heaps; khất thực begging for food; thụ hạ sitting under tress; and thân tâm tịch tĩnh entire withdrawal from the world.

Tứ tháp. The four stupas at the places of Buddha's birth, Kapilavastu; enlightenment Magadha; preaching, Benares; and parinirvàna, Kusinagara.

Tứ thân. The four kàya, or "bodies". The Lankàvatàra sùtra gives Hóa Phật; Công Đức Phật; Trí Tuệ Phật; and Như Như Phật; the first is hóa thân nirmànakàya, the second and third báo thân sambhogakàya, and the fourth pháp thân dharmakàya. The Duy Thức Luận gives: Tự Tính Thân, Tha Thụ Dụng Thân, Tự Thụ Dụng Thân, and Biến Hóa Thân; the first being pháp thân, the second and third báo thân, and the fourth hóa thân. The Thiên Thai Tông gives: pháp thân, báo thân, ứng thân, hóa thân.

Tứ thần túc. Xem tứ như ý túc.

Tứ thập. Catvàrimsat (S) Forty

Tứ thập bát nguyện. The forty eight vows of Amitabha Buddha.

Tứ thập cửu nhật. The seven times seven days of funeral services; the forty ninth day.

Tứ thập cửu tăng, đăng. The service to Dược Sư Phật the Master of Healing, when forty nine lamps are displayed and forty nine monks engaged; seven of his images are used, seven of the lamps being placed before each image.

Tứ thập nhị chương kinh. Dvàchatvàrmsat-khanda-sùtra (S) The "Sùtra of Forty two sections "generally attributed to Kàsyapa Màtanga and Gobharana, the first Indian monks to arrive officially in China.

Tứ thập nhị phẩm vô minh. The forty two species of ignorance which, according to Thiên Thai, are to be cut off seriatim in the forty two stages.

Tứ thập nhị vị. The forty two stages, i.e. all above the thập tín of the fifty two stages.

Tứ thập nhị tự môn. The doctrine of the forty two Siddham letters as given in the Hoa Nghiêm and Bát Nhã kinh.

Tứ thập vị. The "forty bodhisattva positions" of the Phạm Võng Kinh. They are classified into four groups: (1) Thập phát thú, ten initial stages, i.e. the minds tâm of abandoning things of the world, of keeping the moral law, patience, zealous progress, dhyàna, wisdom, resolve, guarding (the Law), joy and spiritual baptism by the Buddha. These are associated with the thập trụ. (2) Thập trưởng dưỡng, ten stages in the nourishment of perfection, i.e. minds of kinfness, pity, joy, relinquishing, almsgiving, good discourse, benefiting, friendship, dhyàna, wisdom. These are associated with the thập hạnh.; (3) thập kim cương, ten "diamond" step of firmness, i.e. a mind of faith,

remembrance, bestowing one's merits on others, understanding, uprightness, no-retreat, mahàyàna, formlessness, wisdom, indestructibility. These are associated with the thập hồi hướng. (4) Thập địa, xem thập địa.

Tứ thiên hạ. The four quarters or continents of the world.

Tứ thiên vương. Catur-mahàràjàs, Lokapalas (S). The four deva-kings. Indra's external "generals" who dwell each on a side of Mount Meru, and who ward off from the world the attacks of malicious spirits, or asuras, hence their name Hộ thế Tứ Thiên Vương, the four deva-kings, guardians of the world. Their abode is the Tứ Thiên Vương thiên catur-mahàràjàs- kàyikas; and their titles are: (1) East, Trì quốc Thiên Vương Dhrtaràstra, Deva who keeps (his) kingdom, white. (2) South, Tăng trưởng Thiên Vương Virùdhaka, Deva of increase and growth, blue. (3) West, Quảng mục Thiên Vương Virùpaksa, the broad-eyed Deva, red. (4) North, Đa văn Thiên Vương Vaisravana or Dhadana, the Deva who hears much and is well versed, colour yellow. He is a form of Kuvera, the god of wealth.

Tứ thiền thiên. The four dhyàna heavens, tứ tĩnh lự thiên, i.e. the division of the eighteen brahmalokas into four dhyànas; the disciple attain to one of these heavens according to the dhyàna he observes: (1) Sơ thiền thiên, the first region, "as large as one whole universe", comprises the three heavens: (a) Phạm chúng thiên, Brahma-pàrisadya; (b) Phạm phụ thiên Brahma-purohita; (c) Đại Phạm thiên, Mahàbrahma; the inhabitants are without gustatory or olfactory organs, not needing food, but possess the other four of the six organs. (2) Nhị thiền thiên, the second region, equal to "a small chiliocosmo", comprises the three heavens: (a) Thiểu quang thiên Parittabha, minor light; (b) Vô lượng quang thiên Apramànàbha, infinite light; (c) Quang âm thiên Abhàsvara, utmost light purity; the inhabitants have ceased to require the five physical organs, possessing only the organ of mind. (3) Tam thiền thiên, the third region, equal to "a midding chiliocosmo", comprises the three heavens: (a) Thiểu tịnh thiên Parittàsubha, minor purity; (b) Vô lượng tịnh thiên Apramànasubha, infinite purity; (c) Biến tịnh thiên Subhakrtsna, universal purity; the inhabitants still have the organ of mind and are receptive of great joy. (4) Tứ thiền thiên, the fourth region, equal to "a great chiliocosmo", comprises the remaining nine Brahmalokas, namely:(a) Phúc sinh thiên Punyaprasava, felicitous birth; (b) Vô vân thiên Anabhraka, cloudless; (c) Quảng quả thiên Brhatphala, large fruitage; (d) Vô phiền thiên Asanjnisattva, no vexations; (e) Vô nhiệt thiên Atapa, no heat. (f) Vô tưởng thiên Avrha, the heaven above thought; (g) Thiện kiến thiên Sudrsa, beutiful to see; (h) Thiện hiện Sudarsana, beautiful appearing; (i) Sắc cứu kính thiên Akanistha the end of

form; the inhabitants of this fourth region still have mind. The number of the dhyàna heavens differs; the Sarvàstivàdins say 16, the Sùtra school 17, and the Sthaviràh 18.

Tứ thiền bát định. The four dhyànas-concentrations, i.e. four on the form-realms, and four on the formless-realms.

Tứ thiện căn. Catus-kusala-mùla (S). The four good roots, or source from which spring good fruit or development. In Hìnayàna they form the stage after Biệt tướng niệm trụ as represented by the Câu Xá and Thành Thật; in Mahàyàna it is the final stage of the Thập hồi hướng as represented by the Pháp Tướng Tông. There are also four similar stages connected with sravàka, pratyekabuddha and Buddha styled Tam Phẩm Tứ Thiện Căn. The four of the Câu Xá Tông are Noãn pháp, Đỉnh pháp, Nhẫn pháp and Thế đệ nhất pháp. The four of the Thành Thật Tông are the same. The Pháp Tướng Tông retains the same four terms but connects them with the four dhyàna stages of the Chân Duy Thức Quán in its four first Gia Hạnh developments.

Tứ thú. Durgati (S). The four evil directions, or destinations: hells, hungry ghosts, animals, and asuras.

Tứ thủ. Catuh-paràmarsas (S). The four attachments, i.e. desire, unenlightened views, (fakir) morals, and ideas arising from the conception of the self.

Tứ thừa. The goat, deer and ox carts and the great white bullock cart of the Lotus sùtra. Xem tứ xa.

Tứ thực. The four kinds of food, i.e. đoàn thực for the body and its senses; xúc thực for the emotions; tư thực for thought; and thức thực for wisdom.

Tứ thực thì. The four times for food, i.e. for the deva at dawn, of all Buddhas at noon, of animals in the evening, and of demons and ghosts at night.

Tứ tính. The four Indian castes: (1) Bà la môn bràhmana, priestly, born from the mouth; (2) Sát đế lợi ksatriya, military and ruling, born from the shoulders; (3) Phệ xá vaisya, farmers and traders, born from the flanks; and (4) Thủ đà la sùdra, serf, born from the feet of Brahmà.

Tứ tính hạnh. The four kinds of conduct natural to a Bodhisattva, that arising from: (1) Tự tính hạnh his native goodness; (2) Nguyện tính hạnh his vow-nature; (3) Thuận tính hạnh his compliant nature, i.e. to the six pàramitàs; and (4) Chuyển tính hạnh his transforming nature, i.e. his powers of conversion or salvation.

Tứ trí. The four forms of wisdom of a Buddha according to the Pháp Tướng tông Dharmalaksana school: (1) Đại viên cảnh trí the great mirror wisdom of Aksokhya; (2) Bình đẳng tính trí the universal wisdom of Ratnaketu; (3) Diệu quan sát trí the profound observing

wisdom of Amitàbha; (4) Thành sở tác trí the perfecting wisdom of Amoghasiddhi. There are various other groups.

Tứ trọng (cấm). The four grave prohibitions, or sins. Tứ chủng tội pàràjikàs: killing, stealing, carnality, lying. All four of the esoteric sect. i.e. discarding the truth; discarding the bodhi- mind; being mean or selfish in regard to the supreme law; injuring the living.

Tứ trọng bát trọng. The four pàràjikàs for monks and eight for nuns.

Tứ trụ. The four abodes or stages in the Trí độ luận: (1) Thiên trụ, the devalokas, equivalents of charity, morality, abd goodness of heart; (2) Phạm trụ the brahmalokas, equivalents of benevolence, pity, joy, and indifference; (3) Thánh trụ, the abode of sràvakas, pratyekabuddhas and bodhisattvas, equivalent of the samàdhi of the immaterial realm, formless and still; (4) Phật trụ, the Buddha-abode, the equivalent of the samàdhi ođ the infinite.

Tứ trụ địa. The four stages or conditions found in mortality, wherein are the delusions of misleading views and desires. They are: (1) Kiến nhất thiết trụ địa, the delusions arising from seeing things as they seem, not as they really are; (2) Dục ái trụ địa, the desires in the desire- realm; (3) Sắc ái trụ địa, the desires in the form-realm; (4) Hữu ái trụ địa, the desires in the formless-realm. When Vô minh trụ địa, the state of ignorance, is added we have the Ngũ trụ địa, five states.

Tứ tuệ. The four kinds of wisdom received: (1) by birth, or nature; (2) by hearing or being taught; (3) by thought; (4) by dhyàna motivation.

Tứ tuyệt. The four ideas to be got rid of in order to obtain the "mean" or ultimate reality, according to the trung luận; they are that things exist, do not exist, both, neither.

Tứ tự tại. The four sovereign powers: giới the moral law; thần thôngsupernatural powers; trí knowledge; and tuệ wisdom.

Tứ tự xâm. The four self-raidings, or self-injuries: in youth not to study from morn till night; in advancing years not to cease sexual intercourse; wealthy and not being charitable; not accepting the Buddha's teaching.

Tứ tướng. The four avasthà, or states of all phenomena, sinh birth, trụ being, dị change (i.e. decay), diệt death, also tứ hữu vi tướng. There are several groups, e.g. quả báo tứ tướng birth, age, disease, death. Also tàng thức tứ tướng of the "Awakening of Faith" (Khởi tín luận), referring to the initiation, continuation, change, and cessation of the Alaya-vijnàna. Also ngã nhân tứ tướng. The ideas: (1) ngã tướng, that there is an ego; (2) nhân tướng, that man is different from other organism; (3) chúng sinh tướng, that all the living are produced by the skandhas; (4) thọ giả tướng, that life is limited to the organism.

Tứ vị. The four "tastes", the Thiên Thai definition of the four periods of the Buddha's teaching preliminary to the fifth, i.e. that of the Lotus sùtra.

Tứ vô lượng. Catvàri-apramànàni (S). The four immeasurables, or infinite Buddha states of mind, also styled tứ đẳng the four equalities, or universals, and tứ phạm hạnh four noble acts or characteristics; i.e. four of the twelve thiền dhyànas (1) từ vô lượng tâm maitri, boundless kindness, or bestowing of joy and happiness; (2) bi vô lượng tâm karuna, boundless pity, to save from suffering; (3) hỉ vô lượng tâm mudità, boundless joy, or seeing others rescued from suffering; (4) xả vô lượng tâm upeksa, limitless indifference, i.e. rising above these emotions, or giving up all things, e.g. distinctions of

friend anf enemy, love and hate, etc. Also styled the four sublime states: loving-kindness, compassion, sympathetic joy, equanimity.

Tứ vô ngại trí. Pratisamvid (S). The four unhindered or unlimited bodhisattva powers of interpretation, or reasoning, i.e. (1) pháp vô ngại trí dharma, in the letter of the law; (2) nghĩa vô ngại trí artha, its meaning; (3) từ vô ngại trí nirukti, in any language, or form of expression; (4) lạc thuyết vô ngại trí pratibhàna, in eloquence or pleasure in speaking, or argument.

Tứ vô sắc định. The last four of the twelve dhyànas, the ecstatic entry into the four states represented by the four dhyàna-heavens, i.e. tứ không xứ. In the first, the mind becomes void and vast like space; in the second the powers of perception and understanding are unlimited; in the third, the discriminative powers of mind are subdued; in the fourth, the realm of consciousness without thought is reached, e.g. intuitive wisdom.

Tứ vô thường kệ. Eight stanzas in the Nhân Vương Kinh, two each on Vô thường impermenence, Khổ suffering, Không the void, and Vô ngã non personaliy; the whole four sets embodying the impermanence of all things.

Tứ vô úy. The four kinds of fearlessness, or courage, of which there are two groups: Buddha- fearlessness arises from: (1) nhất thiết trí vô sở úy, his omniscience; (2) lậu tận vô sở úy, perfection of character; (3) thuyết chướng đạo vô sở úy, overcoming opposition; (4) thuyết tận khổ đạo vô sở úy, and ending of suffering. Bodhisattva-fearlessness arises from: (1) tổng trì bất vong, thuyết pháp vô úy, powers of memory; (2) tận tri pháp dược cập tri chúng sinh căn dục, tính tâm, thuyết pháp vô úy, of moral diagnosis and application of the remedy; (3) thiện năng vấn đáp, thuyết pháp vô úy, of ratiocination; (4) năng đoạn vật nghi, thuyết pháp vô úy, and of solving doubts.

Tứ y. The four necessaries or things on which the religious rely. The four of ascetic practitioners: rag clothing; begging for food; sitting under trees; purgatives and diuretics as moral and spiritual means.

Tứ y pháp. The four dharmas on which the Buddhists rely: (1) Y pháp bất y nhân, the truth which is eternal, rather than man (2) Y nghĩa bất y ngữ, the meaning, or spirit, not the letter; (3) Y trí bất y thức, wisdom, i.e. Buddha wisdom rather than mere knowledge. (4) Y liễu nghĩa kinh, bất y bất liễu nghĩa kinh, the sùtras of perfect meaning.

Tứ yếu phẩm. The four most important chapters of the Lotus sùtra: Phương tiện phẩm, An lạc hạnh phẩm, Thọ lượng phẩm, and Phổ môn phẩm. This is Thiên Thai's selection.

Từ. Maitrì (S). Mother, loving-kindness. Affection (as that of a mother), tenderness.

Từ ái. To love tenderly; compassion.

Từ ân. Compassion and grace, meciful favour. Name of a temple in Lạc Dương, under the Đường dynasty, which gave its name to Khuy Cơ, founder of the Pháp Tướng Tông, known also as Từ Ân tông and Duy Thức tông. He was a disciple of and collaborator with Huyền Trang.

Từ bi. Loving-kindness and compassion. Compassion and pity, merciful, compassionate.

Từ, Bi, Hỉ, Xả. Loving kindness, Compassion, Joy, Equanimity.

Từ bi quán. The compassion-contemplation, in which pity destroys resentment.

Từ bi vạn hạnh. Tender compassion in all things, or with compassion all things succeed.

Từ bi y. Compassionate garment, the monk's robe.

Từ hàng. The bark of mercy. To cross the sea of sorrows.

Từ kính. Loving-reverence.

Từ lực. Maitribala (S). Meciful virtue, or power.

Từ lực vương. Maitribala-ràja (S). King of merciful power, a former incarnation of the Buddha.

Từ mẫu. Affectionate, loving mother.

Từ Minh. A noted monk of the Tống (Sung) dynasty.

Từ môn. The gate of mercy, Buddhism.

Từ nghiêm. Compassion and strictness, the maternal-cum-paternal spirit.

Từ nhãn. The compassionate eye (of Buddha).

Từ nhẫn. Compassion and patience, compassionate tolerance.

Từ phụ. Affectionate, fond father.

Từ quang. Meciful light, that of the Buddhas.

Từ tâm. A compassionate heart, loving-kind heart.

Từ tâm bất sát. Lokecvra (S). Not killing because of the compassionate heart.

Từ tâm tam muội. Contemplation on the compassionate mind, meditation to develop the compassionate heart.

Từ thị. The compassionate one, Maitreya.

Từ tôn. The compassionate-honoured one, Maitreya.

Từ thị Bồ tát. Maitreya Bodhisattva.

Từ thiện. Charity.

Từ thủy. Mercy as water fertilizing the life.

Từ tử. Sons of compassion, i.e. the disciples of Maitreya.

Từ vân. The over-spreading, fructifying cloud of compassion, the Buddha's heart. Also, the name of a noted Tống monk.

Từ y. The mind or spirit of compassion and kindness.

Tử. Marana, mrta (S). To die, death; dead.

Tử hải. The ocean of mortality.

Tử hỏa. Death is a fire disaster.

Tử khổ. The misery, or pain, of death.

Tử ma. Death-màra.

Tử môn. The gate or border of death.

Tử phong. The destroying wind in the final destruction of the world.

Tử sinh. Death and life, mortality, transmigration.

Tử tặc. The robber death.

Tử tướng. The appearance of death.

Tử tưởng. Death contemplation.

Tử úy. The fear of death.

Tử vong. Dead and gone (or lost).

Tử vương. Yama, as Lord of death and hell.

Tử kim quang tì khưu ni.

Tự. Vihàra, Sanghàràma (S). An official hall, a temple, adopted by Buddhists for a monastery. Tự viện. Monastery grounds and buildings, a monastery.

Tự. Aksara (S). A letter, character. Tự tướng tự nghĩa, word form word meaning, differentiated by the esoteric sect for its own ends.

Tự. Preface. Also tựa, bài tựa, tự phần.

Tự. Sva, svayam (S). The self, one's own, personal; of itself, naturally, of course; also from (i.e. from the self as central). Tự is used as the opposite of Tha another, other's, etc.

Tự ái. Self-love, cause of all pursuit or seeking, which in turn causes all suffering.

Tự chứng. The witness within, inner assurance.

Tự chứng thánh trí. Pratyàtmàryajnàna (S). Personal apprehension of Buddha-truth.

Tự chứng thân. A tittle of Vairocana, his dharmakàya of self-assurance, or realization, from which issues his retenue of proclaimers of the truth.

Tự điều tự tịnh tự độ. The sràvaka method of salvation by personal discipline, or "works": tự điều, self-progress by keeping the commandments; tự tịnh, self-purification by emptying the mind; tự độ, self-release by the attainment of gnosis, or wisdom.

Tự giác ngộ tâm. A mind independent of externals, pure thought, capable of enlightenment from within.

Tự giác thánh trí. The uncaused omniscience of Vairocana. Also called pháp giới thể tính trí, kim cương trí.

Tự hành hóa tha. To discipline, or perform, oneself and (or in order to) convert or transform others. Xem tự lợi lợi tha.

Tự lợi. Atmahitam (S). Self-profit; beneficial to oneself.

Tự lợi lợi tha. "Self-profit profits others", i.e. the essential nature and work of a bodhisattva, to benefit himself and benefit others, or himself press forward in the Buddhist life in order to carry others forward.

Tự lực. One's own strength, as contrasted with tha lực the strength of another.

Tự nhiên. Svayambhù (S). Also tự nhĩ, pháp nhĩ. Self-existing, the self-existent; Self so, so of itself, natural, of course, spontaneous. Uncaused existence.

Tự nhiên hư vô thân. A Buddha's spiritual or absolute body, his dharmakàya; also those who are born in Paradise, i.e. who are spontaneously and independently produced there.

Tự nhiên ngoại đạo. Sect of heretics denying Buddhist cause and effect and holding that things happen spontaneously.

Tự nhiên ngộ đạo. Enlightenment by the inner light, independent of external teaching; to become Buddha by one's own power, e.g. Sàkyamuni who is called Tự nhiên Thích Ca.

Tự nhiên thành Phật đạo. Svayambhuvah (S). Independent attainment to Buddhahood.

Tự nhiên trí. The intuitive or inborn wisdom of a Buddha, untaught to him and outside the causal nexus.

Tự nhiên từ. Intuitive mercy possessed by a bodhisattva, untaught and without causal nexus.

Tự tác tự thụ. As one does one receives, every man receives the reward of his deeds, creating his own karma.

Tự tại. Isvara (S). Can, king, master sovereign, independent, royal; intp. as free from resistance; also the mind free from delusion.

Tự tại pháp vương. Buddha.

Tự tại thiên. Isvaradeva (S). A title of Siva, king of the devas, also known as Đại tự tại thiên. Mahesvara (S).

Tự tại vương. A title of Vairocana.

Tự tại vương Phật. Lokisvara-Buddha (S). Also Thế tự tại vương Phật .

Tự tâm. Svacitta (S). Self-mind, one's own mind.

Tự thụ dụng độ. The third of the four Buddha-ksetra or Buddha domains, that in which there is complete response to his teaching and powers.

Tự thụ dụng thân. One of the two kinds of sambhogakàya, for his own enjoyment.

Tự thụ pháp lạc. The dharma-delights a Buddha enjoys in the above state.

Tự tính. Own nature; of (its) own nature. As an intp. of Pradhàna (and resembling chân tính). As svabhàva, it is the self-substance, self nature, or unchanging character of anything.

Tự tính giới. The ten natural moral laws, i.e. which are natural to man, apart from the Buddha's precepts; also tự tính thiện.

Tự tính tam bảo. The Triratna, each with its own characteristic, Buddha being wisdom giác; the Law correctness chính; and the Order purity tịnh.

Tự thệ thụ giới. To make the vows and undertake the commandments oneself (before the image of a Buddha), i.e. self-ordination when unable to obtain ordination from the ordained.

Tự thuyết kinh. Udana (S).

Tự tứ. Pravàrana (S). To follow one's own bent, the modern term being tùy ý; it means the end of restraint, i.e. following a period of retreat.

Tự tứ nhật. The last day of the annual retreat.

Tự tướng, Svalaksana (S). Individuality, particular, personal as contrasted with cọng tướng genaral or common.

Tức. To draw up to, or near; approach; forthwith; to be; if, even if; united together; bất nhị not two; bất li not separate, inseparable.

Tức đắc. Immediately to obtain, e.g. rebirth in the Pure Land, or the new birth here and now.

Tức hữu tức không. All things, or phenomena, are identical with the void, or the noumenon.

Tức không tức giả tức trung. All things are void, or noumenal, are phenomenal, are medial, the three meditations tam quán of Thiên Thai tông.

Tức li. Identity and difference, agreement and disagreement.

Tức phi. Identity and difference.

Tức sự nhi chân. Phenomena are identical with reality, e.g. water and wave.

Tức sự tức lí. The identity of phenomena with their underlying principle, e.g. body and spirit are a unity.

Tức tâm. Of the mind, mental, i.e. all things are mental, and are not apart from mind.

Tức tâm niệm Phật. To remember, or call upon, Amtàbha Buddha within the heart, which is his Pure Land.

Tức tâm thị Phật. The identity of mind and Buddha, mind is Buddha, the highest doctrine of Mahàyàna; the negative form is phi tâm phi Phật no mimd no Buddha, or apart from mind there is no Buddha.

Tức thân. The doctrine of Chân Ngôn tông that the body is also Buddha; in other words Buddha is not only tức tâm mind, but body; hence tức thân thành Phật. Tức thân bồ đề, the body is to become (consciously) Buddha by Yoga practice.

Tức thời. Immediately, forthwith.

Tức trung. The via media is that which lies between or embraces both the không and the giả, i.e. the void or noumenal, and the phenomenal.

Tức tướng tức tâm. Both form and mind are identical, e.g. the Pure Land as a place is identical with the Pure Land in the mind or heart - a doctrine of the Pure Land or Jodo sect, Tịnh Độ.

Tương đãi. The doctrine of mutual dependence or relativity of all things for their existence, e.g. the triangle depends on its three lines, the eye on things having colour and form, long or short.

Tương đối. Opposite, opposed; in comparison.

Tương nhập. Mutual entry; the blending of things, eg. the common light from many lamps.

Tương tục. Santati (S). Continuity, especially of cause and effect.

Tương tục giả. Illusory ideas continuously succeed one another producing other illusory ideas, one of the three hypotheses of Thành thật luận.

Tương tục tâm. Continuity of memory, or sensation, in regard to agreeables or disagreeables, remaining through other succeeding sensations.

Tương tục thường. Nodal or successive continuity in contrast with bất đoạn thường uninterrupted continuity.

Tương tức. Phenomenal identity, e.g. the wave is water and water the wave.

Tương tự. Alike, like, similar, identical. Tương tự Phật, approximation or identity of the individual and Buddha, a doctrine of Thiên Thai; the stage of thập tín. Tương tự tức (Phật), one of the six of such identities, similiarity in form. Tương tự giác, the approximate enlightenment which in the stage of thập trụ, thập hạnh, and thập hồi hướng approximates to perfect enlightenment by the subjection of all illusion; the second of the four degrees of bodhi in the Awakening of Faith Khởi tín luận.

Tương ưng A hàm. Samyuktàgamas (S). Miscellaneous Agamas.

Tương ứng. Response, correspond, tally, agreement, yukta, or yoga intp. as khế hợp union of the tallies, one agreeing or uniting with the others.

Tương ứng nhân. Corresponding, or mutual causation, e.g. mind, or mental conditions causing mentation, and vice-versa.

Tương ứng pháp. The correspondence of mind with mental data dependent on five correspondences common to both, i.e. the senses, reasoning, process, time and object.

Tương ứng tông. Yoga, the sect of mutual response between the man and his object of worship resulting in correspondence in body, mouth, and mind. It is a term for Chân Ngôn tông.

Tướng. Laksana (S). External appearance; the appearance of things; form; a phenomenon hữu vi pháp in the sense of appearance, mutual; to regard. The four forms taken by every phenomenon are sinh rise, trụ stay, dị chamge, diệt cease, i.e. sinh birth, lão old age, bệnh sickness, tử death.

Tướng đại. The greatness of the potentialities, or attributes of the Tathàgata.

Tướng hảo. Laksana-vyanjana (S). The thirty two tướng or marks and the eighty hảo or signs on the physical body of Buddha.

Tướng không. The unreality of form; the doctrine that phenomena have no reality in themselves.

Tướng luân. The sign or form of wheels, also luân tướng, i.e. the nine wheels or circles at the top of a pagoda.

Tướng phần. The part of laksana or objective appearance.

Tướng sư. Physiognomist.

Tướng tông. Xem Pháp tướng tông.

Tướng trí. Knowledge derived from phenomena.

Tướng vô tính. Unreal in phenomena, e.g. lông rùa turtle hair and sừng thỏ rabbit's horns; the unreality of phenomena, one of the tam vô tính.

Tượng. Pratirùpa, pratirùpaka (S). Like, similar, resemblance; semblance; image; portrait; form, formal.

Tượng hóa. The religion of the image or symbol, Buddhism.

Tượng pháp. The second or formal period of the teaching of Buddhism by symbol. The three periods are chính pháp those of the real, tượng pháp the formal, and mạt pháp the final.

Tượng. Gaja, hastin, also nàga (S). An elephant.

Tượng đầu sơn. Gayà-siras (S). Elephant-head mountain, name of two mountains, one near Gayà, the other said to be near the river Nairanjanà.

Tượng vương. Gajapati (S). Lord of Elephants, a term for Sàkyamuni; also the fabulous ruler of the southern division of the Jambudvipa continent.

Tưởng. To think, meditate, reflect, expect; a function of mind.

Tưởng ái. Thought of and desire for, thought leading to desire.

Tưởng điên đảo. Inverted thoughts or perceptions, i.e. the illusion of regarding the seeming as real.

Tưởng uẩn. Sanjnà (S). One of the five skandhas, perception.

Tưởng giới. The sphere of thought.

U. Hidden; dark; dim; gloomy; mysterious.

U ám. Dark, gloomy, obcure, sombre. Mặt u ám, dismal, melancholy face. Tư tưởng u ám, dismal thoughts.

U ẩn. Hidden, secret, in seclusion. Sống u ẩn, to live in seclusion.

U đồ. The dark paths, i.e. rebirth in purgatory or as hungry ghosts, or animals.

U hiển. The under world and the world of the living.

U huyền. Enigmatic,

U linh. Invisible spirits, the spirits in the shades, the soul of the departed.

U mê. Stupid, idiot. Làm u mê, to stupefy, besot, deaden, bestialize.

U minh. Mysterious, beyond comprehension; the shades.

U nghi. The mysterious form, the spirit of the dead.

Uẩn. Skandha (S). Accumulation, heap; group, aggregates of the existence.

Uẩn tính. Character of skandha.

Uẩn xứ giới. The five skandhas uẩn, twelve àyatana or bases xứ, eighteen dhàtu or elements giới.

Uất. Dense, oppressive, anxious; translit u sounds.

Uất đà ma. Uttama (S). Highest, chief, greatest.

Uất đà la. Uttara (S). Upper, higher, superior; subsequent; result; excess; the north.

Uất đà la tăng. Uttaràsanga (S). An upper or outer garment; the seven-patch robe of a monk; also used for the robe flung toga-like over the left-shoulder.

Uất đà già. Udraka-Ràmaputra (S). A Brahman ascetic to whom miraculous powers are ascribed, for a time mentor of Sàkyamuni when he left home. Also Uất đầu lam phất, Uất đà la.

Uất đan việt. The northern of the four continents around Meru. Also Bắc cu lô châu.

Uế. Dirty, filthy, unclean.

Uế độ. The foul earth, impure land.

Uế thân. Filthy body.

Uy âm vương Phật. Bhìsmagarjitasvara-ràja (S). A former Buddha.

Ứng. Respond, correspond, answer, reply;

Ứng cúng. Arhat (S). Worthy of worship.

Ứng hóa. Nirmàna means formation, with Buddhists, transformation, or incarnation. Responsive incarnation, or manifestation, in accordance with the nature or needs of different beings.

Ứng hóa lợi sinh. Revelation or incarnation for the benefit of the living.

Ứng hóa thân. Nirmànakàya (S). The Buddha incarnate, the transformation body.

Ứng khí. Pàtra (S). The begging bowl, the utensil corresponding to the dharma. Also ứng lượng khí.

Ứng tụng. Geya (S). Corresponding verses, i.e. a prose address repeated in verse

Ương quật lị ma la. Angulimàla (S). The killer who was converted by Buddha. Also Chỉ man, Vô não.

Ưu. Sorrow, grief, anxiety, melancholy; to mourn, grieve; translit u, yu.

Ưu bi. Grief; sadness.

Ưu hải. The ocean of sorrow.

Ưu hỏa. The fires of sorrow or distress.

Ưu hoạn. To be afflicted with a calamity, with misfortune.

Ưu thế. The world of trouble and sorrow.

Ưu thụ. Sorrow, one of the five emotions.

Ưu. Abundant, excessive; exceptional, extra; at ease; an actor; chiefly translit u sounds.

Ưu ba cúc đa. Upagupta (S). The fourth Indian Patriarch. Another name of Moggaliputta- Tissa.

Ưu ba đề xá. Upadesa (S). Section of the Canon

Ưu ba kiết. Upakùta (S).

Ưu ba li. Upàli (S). A barber of sùdra caste, who became a disciple of Sàkyamuni, was one of the three sthaviras of the first Synod, and reputed as the principal compiler of the Vinaya, hence his title Trì giới Keeper of the Laws.

Ưu bà di. Upàsikà (S). Female lay disciples who engage to observe the first five precepts.

Ưu bà đà da. Upàdhyàya (S). A spiritual teacher. A genaral term for monk. Also hòa thượng, thân giáo sư.

Ưu bà quật đa. Upagupta (S). A sùdra by birth, who entered upon monastic life when 17 years old. He was renowned as almost a Buddha, lived under King Asoka, and is reputed as the fourth patriarch, 200 years after the nirvàna. Also Ưu ba cúc đa.

Ưu bà tắc. Upàsaka (S). Originally mening a servant, one of low caste, it became the name for a Buddhist layman who engages to observe the first five precepts, a follower, disciple, devotee.

Ưu bát la. Utpala (S). The blue lotus, to the shape of whose leaves the Buddha's eyes are likened; also applies to other water lilies. Name of a dragon king; also one of the cold hells, and one of the hot hells.

Ưu đà di. Udàyin (S). To rise, shine forth; a disciple of Sàkyamuni, to appear as Buddha Samantaprabhàsa Phổ Minh Như Lai.

Ưu đa la. Uttara (S) Upper, superior, higher, further.

Ưu đà na. Udàna(ya) (S). Voluntary discourses, a section of the canon. Also Tự thuyết.

Ưu đàm. Udumbara (S). The glomarous fig tree, symbol of the arrival of a Buddha on the Earth.

Ưu đàm bát hoa. The udumbara tree; supposed to produce fruit without flowers; once in 3,000 years it is said to flower, hence is a symbol of the rare appearance of Buddha. The Ficus glomerula.

Ưu điền vương. Udayana (S). Name of a king. Also Ưu đà diên vương.

Ưu lâu tần loa Ca diếp. Uruvilvà Kàsyapa (S). One of the principal disciple of Sàkyamuni, so called because he practiced ascetism in the Uruvilvà forest, or, because he had on his breast a mark resembling the fruit of the papaya (uruvilvà) He is to reaapear as Buddha Samantaprabhàsa.

Ưu tất xoa. Upeksà (S). The state of mental equilibrum in which the mind has no bent or attachment, and neither meditates nor acts, a state of indifference. Explained by xả abandonment. Also xả tướng, hành xả

Vạn. Myriad, 10,000; all.

Vạn bát thiên thế giới. The 18,000 easterly worlds lighted by the ray from Buddha's brow.

Vạn cảnh. All realms, all regions.

Vạn đức. All virtues.

Vạn hạnh. All procedures, all actions, all disciplines, or modes of salvation.

Vạn pháp. All things, everything that has noumenal and or phenomenal existence.

Vạn pháp nhất như. The absolute in everything; the ultimate reality behind everything.

Vạn pháp nhất tâm. Myriad things but one mind; all things as noumenal.

Vạn thiện. All goodness, all good works.

Vạn tự. The sauvastika, also styled srivatsa-laksana, the mark on the breast of Visnu; the lightning; a sun symbol; a sign of all power over evil and all favour to the good; a sign shown on the Buddha's breast. One of the marks on a Buddha's feet.

Vãng. To go; gone; past; to be going to, future.

Vãng lai. To go and come back; to go to and fro.

Vãng sinh. The future life, the life to which anyone is going; to go to be born in the Pure Land of Amitàbha Buddha. (1) vãng tướng hồi hướng to transfer one's merits to all beings that they may attain the Pure Land of Amitàbha. (2) hoàn tướng hồi hướng having been born in the Pure Land to return to mortality and by one's merits to bring mortals to the Pure Land.

Vãng sinh quyết định chân ngôn. Mantra for the rebirth in the Pure Land.

Văn. To hear; to make known to; to smell.

Văn danh. To hear the name of; fame, famous; to hear the name of Buddha, or a Buddha.

Văn đà la ni. To hear and keep, hear and and remember the teaching; đà la ni meaning to hold to, maintain.

Văn pháp. To hear the doctrine.

Văn Sức tôn giả. Kàtyana (S). Also Ca chiên diên.

Văn thù sư lị Bồ tát. Manjusri Bodhisattva.

Văn trí tuệ. Xem Văn tuệ.

Văn trì. To hear and keep; hearing and keeping in mind; hearing and obeying,

Văn tuệ. Hearing the word and become wise in it; wisdom obtained from hearing.

Vân. Megha (S). Cloud, cloudy, abundant.

Vân bản. A sort of cloud-shaped gong, struck to indicate the hour.

Vân đường. The assembly hall of a monastery, because of the massed congregation.

Vân huynh thủy đệ. Brothers or men of the cloud and waters, fellow-monks.

Vân lôi âm tú vương hoa trí Phật. Jaladhara-garjita-ghosa-susvara-naksatra-ràja sankusumità-bhijna (S). A Buddha possessing the wisdom of the Thunder-god and of the flowery stars.

Vân lôi âm vươmg. Megha-dundubhi-svara-ràja. Xem Vân lôi âm túc vương hoa trí Phật.

Vân môn. The Cloud gate monastery in Quảng Đông, from which Văn Yển derived his tittle, he lived early in the tenth century and founded the Vân Môn thiền tông.

Vân tâm. Clouded heart, depressed.

Vân tập. Flocking like clouds, a great assembly.

Vi. Sùksma (S). Minute, small, slight; abstruse, subtle; disguise; not; translit vi, bi. Used in the sense of a molecule seven times larger than cực vi an atom.

Vi diệu. Abstruse, recondite, mysterious.

Vi diệu pháp. Xem A tì đàm, A tì đạt ma.

Vi đà. The guardian facing the main hall of a temple.

Vi đà luận. Xem Phệ đà, Vệ đà.

Vi đề hi. Vaidehi (S). Wife of Bimbisàra and mother of Ajàtasastru.

Vi hành. Minute, refined, or subtle action.

Vi mật. Mysterious, secret, occult.

Vi nữu. Visnu (S). All-pervading, encompassing; "the preserver" in the Trimùrti Brahmà creator, Visnu preserver, Siva destroyer.

Vi tế. Minute, fine, refined, subtle.

Vi tiểu tội. Minute, minor offence to the law.

Vi trần. Anu (S). A molecule. Atomic element.

Vi trần số. Numerous as molecules, or atoms; numberless.

Vị. Not yet, the future.

Vị lai, đương lai. Anàgata (S). That which has not come, or will come; the future, e.g. vị lai thế a future life, or lives; also the future tense, one of the tam thế, i.e. quá past, hiện present, vị future.

Vị liễu nhân. The karma of past life not yet fulfilled.

Vị sinh oán. Ajatasatru (S). Xem A xà thế.

Vị tằng hữu. Adbhuta (S). Never yet been, non such, rare, marvellous. Also hi hữu.

Vị tằng hữu kinh. Adbhutadharma-paryàya (S). One of the twelve divisions of the Canon.

Vị. Rasa (S). Taste, flavour, the sense of taste. One of the six sensations.

Vị dục, vị trước. The taste-desire, hankering after the pleasures of food, etc.

Vị trần. Taste-dust; one of the six "particles" which form the material or medium of sensation.

Việc lành. Punya (S). Good deed.

Viêm. Blazing, burning.

Viêm nhiệt địa ngục. Tapana (S). The hell of burning or roasting, the sixth of the eight hot hells, where 24 hours equal 2,600 years on earth.

Viên. Park, garden. Lộc dã viên, Mrgadava (S). Deer park. Trúc viên. Venuvana (S), Bamboo park. Cấp cô độc viên, Jetavana (S). Garden of the prince Jeta.

Viên. Round, all round, full-orbed,inclusive, all-embracing, whole, perfect, complete.

Viên âm. The all-embracing, perfect voice.

Viên cơ. The potentiality of becoming fully enlightened at once.

Viên cụ. Whole and complete.

Viên cực. Inclusive to the uttermost; absolute perfection.

Viên diệu. The mystery of the "perfect" school, i.e. the complete harmony of không giả trung noumenon, phenomenon, and the middle way.

Viên dung. Complete combination; the absolute in the relative and vice versa; the identity of apparent contraries; perfect harmony among all differences, as in water and waves, passions and enlightenment, transmigration and nirvàna, or life and death, etc; all are of the same fundamental nature, all are chân như bhùtatathatà, and bhùtatathatà is all.

Viên đạo. The perfect way.

Viên đàn. Round altar; a complete group of objects of worship, a mandala.

Viên đoạn. The Thiên Thai doctrine of the complete cutting off, at one remove, of the three illusions, i.e. kiến tư associated with không, trần sa with giả, vô minh with trung.

Viên đốn. Complete and immediate.

Viên đốn giáo. The complete immediate teaching, that of Thiên Thai.

Viên giác. Complete enlightenment potentially present in each being, for all have bản giác primal awareness, or chân tâm the true heart (e.g. conscience), which has always remained pure and shining; considered as essence it is the nhất tâm one mind,

considered causally it is the Như lai tạng Tathàgata-garbha, considered in its result it is viên giác perfect enlightenment.

Viên giáo. The complete, perfect, or comprehensive doctrine; the school or sect of Mahàyàna which represents it. The term has had three references. The first was by Quang Thống, sixth century, who defined three shools, Tiệm gradual, Đốn immediate, Viên inclusive or complete. The Thiên Thai called its fourth section inclusive, complete, or perfect teaching Viên, the other three being Tạng Hìnayàna, Thông Màhayàna-cum-Hìnayàna, Biệt Mahàyàna. The Hoa Nghiêm so called its fifth section, i.e. Tiểu thừa, Đại thừa thủy giáo, Đại thừa chung giáo, Đốn giáo and Viên giáo.

Viên hải. The all-embracing ocean, i.e. the perfection or power of the Tathàgata.

Viên hợp. All embracing, all inclusive.

Viên không. Complete vacuity, i.e. không không, from which even the idea of vacuity is absent.

Viên mãn. Pari- (S). Completely full; wholly complete; the fulfilling of the whole, i.e. that the part contains the whole; the absolute in the relative.

Viên mãn kinh. The complete, or all-inclusive sùtra, a term applied to the Hoa Nghiêm kinh.

Viên mật. The complete teaching of Thiên Thai and the esoteric teaching. Also the harmony of both as one.

Viên ngộ. Completely to apprehend the truth. In Thiên Thai, the complete apprehension at the same time of noumenon, phenomenon, and the middle way.

Viên Phật. The Buddha of the "perfect" school, the perfect pan-Buddha embracing all things in every direction; the dharmakàya; Vairocana identified with Sàkyamuni.

Viên quang. The halo, or aura, surrounding the head of a Buddha, etc.

Viên quả. Perfect fruit, nirvàna.

Viên tâm. The perfect mind, the mind that seeks perfection, i.e. niràna.

Viên thành. Complete perfection.

Viên thành thật tính. Parinispanna (S). The perfect true nature, absolute reality, the bhùtatathatà.

Viên thành Vệ đà. Vedànta (S). Last texts of Veda. Also Vệ đàn đà.

Viên thông. Universally penetrating; supernatural powers of omnipresence; universality; by wisdom to penetrate the nature or truth of all things.

Viên thông tam muội. The various samàdhi of supernatural powers of the twenty five "great ones" of the Lăng nghiêm kinh Surangama sùtra.

Viên thông Đại sĩ. The omnipresent hearer of those who call, Quán Thế Âm Bồ tát.

Viên thừa. The all-complete vehicle, the final teaching of Buddha.

Viên tịch. Perfect rest, i.e. parinirvàna; the perfection of all virtue and the elimination of all evil, release from the miseries of transmigration and entrance into the fullest joy.

Viên tín. Complete-faith; the faith of the "perfect" school. A Thiên Thai doctrine that a moment's faith embrace the universe.

Viên tông. The sect of the complete or final Buddha-truth, i.e. Thiên Thai.

Viên tu. (1) To observe the complete Thiên Thai meditation, at one and the same time to comprehend the three ideas of không giả trung; (2) to keep all the precepts perfectly.

Viên tu Tịnh độ. To keep all the teaching of Pure Land perfectly.

Viễn. Far, distant, far removed.

Viễn Công. Zendo (J). Founder of the Pure Land sect in China. Also Tuệ Viễn.

Viễn hành địa. Dùramgamà-bhumi (S). The seventh of the Ten Grounds of Bodhisattva.

Viễn li. Vivarjana (S). Leave afar off, be far removed; absolute separation of unconditioned reality from the realm of phenomena. Abandoning, abstaining from.

Viễn li lạc. The joy of the first dhyàna heaven, in which the defilement of desire is left far behind in mystic contemplation.

Viễn li nhất thiết chư phân biệt. Sarvakalpanàvirahitam (S). Free from all forms of discrimination.

Viễn li sở duyên. Alambànavigata (S).

Viễn trần li cấu. Naiskramya (S). To be far removed from the dust and defilement of the world.

Viện Hóa Đạo. Institute for the Propagation of the Dharma. Viện trưởng Viện Hóa Đạo: Head of the Institute for the Propagation of the Dharma.

Viện Tăng Thống. The Sangha Council. Tăng thống: Supreme Patriarch of the Sangha Council.

Vĩnh cửu. Sanàta (S). Eternal, forever. Also Bất diệt.

Vĩnh cửu chủ nghĩa. Sàsvatavàda (S). Eternalism.

Việt. To step over, pass over, surpass, exceed; similar to siêu, with which it is often connected.

Việt hỉ tam muội. The samàdhi of Yasodharà, wife of prince Siddharta and mother of Rahula, which causes all kinds of joy to self and others.

Việt nam. Vighna (S). A very rich person in Benares but mean.

Việt tam giới bồ tát. The Bodhisattva who has surpassed the three realms (desire, form, formless)

Việt tội. Exceeding sin, or transgression of the law, particularly of esoteric law or monastic vows.

Vọng. Mithyà (S). False, untrue, erroneous, wild.

Vọng chấp. False tenets, holding on to wrong views.

Vọng duyên. The unreality of one's environment; also the causes of erroneous ideas.

Vọng kiến. Mithya drsti (S). False views (of reality), Wrong views.

Vọng ngôn, vọng thuyết. False words, or talk; lies.

Vọng ngữ. Mithya màrga (S). Wrong speech.

Vọng nhiễm, vọng phong. The spread of lies or false ideas.

Vọng niệm. False or misleading thoughts.

Vọng pháp. Bhrànti (S). Error, ill conduct.

Vọng tâm. A wrong, false, or misleading mind.

Vọng tâm sở thủ danh nghĩa. Parikalpitàbhidhàna (S). The net of phraseology woven by erronous imagination.

Vọng trần. The unreal and unclean world.

Vọng tưởng. Erroneous thinking.

Võng Minh Phật. Light-net Buddha.

Vô. Sanskrit A, or before a vowel An, similar to English Un-, In-, in a negative sense; not, no, none, non-existent; opposite of hữu. Vô nhất no one; vô nhị vô tam neither two nor three, but only nhất thừa one vehicle.

Vô ái. Without love, or craving, or attachment.

Vô ảnh tượng. Niràbhàsa (S). Without image or shadow, without semblance or appearance.

Vô bất. A double negative, making a positive; also vô phi, vô một.

Vô biên. Ananta (S). Endless, boundless.limitless, infinite, i.e. like space.

Vô biên hạnh Bồ tát. Infinite virtues Bodhisattva.

Vô biên pháp giới. The infinite world of things; the realm of things infinite in number; the infinite universe behind all phenomena.

Vô biên quang Phật. The immeasurable light Buddha.

Vô biên thân Như lai. The immeasurable body of the Buddha.

Vô biên thế giới. The infinite world, i.e. space ; also infinite worlds; the numberless worlds in infinite space.

Vô biểu. Avijnapti (S). Unconscious, latent, not expressed, subjective. Internal and not visible to others.

Vô cái. That which cannot be covered or contained, universal; also that which includes all, a characteristic of the pity of Buddha.

Vô cái đại bi. Uncontainable, or superlative, pity.

Vô căn tín. Faith produced not of oneself but by Buddha in the heart.

Vô cấu. Vimala, amala (S). Undefiled, stainless.

Vô cấu địa. The stage of undefilement, the second stage of a Bodhisattva; also applied to the final stage before attaining Buddhahood.

Vô cấu nhẫn. The stage of undefiled endurance.

Vô cấu thức. Amala vijnàna (S). Undefiled or pure consciousness, formerly considersed as the ninth, later as the eighth consciousness.

Vô cấu y. The stainless garment, the monastic robe of purity.

Vô chủng tính. The nature without the seed of goodness and so unable to escape from the stream of transmigration.

Vô công dụng. Without effort. Vô công dụng đức, without merit or virtue.

Vô duyên. Causeless, without immediate causal connection, uncaused, underived, independent.

Vô duyên tam muội. Anilambha (S). "Undropped samàdhi", in which all mental functions cease to connect with environment and cease to function.

Vô duyên từ. Uncaused compassion.

Vô duyên thừa. The vehicle, or method, of the subjective mind, by which all existence is seen as mental and not external. The Vô duyên thừa tâm is the sixth of the thập trụ stage.

Vô dư. Asesa (S). No reminder, no remnant, final; applied to the section of the Vinaya regarding expulsion for unpardonable sin frm the monkhood; also to final nirvàna without remainder for reincarnation.

Vô dư kí. Complete or final prediction, e.g. to Buddhahood, as contrasted with partial prediction.

Vô dư (y) Niết bàn. Anupadhisesa (S). The nirvàna state in which exists no remainder of the karma of suffering.

Vô đẳng. Asama (S). Unequal, unequalled; the one witout equal, Buddha.

Vô đẳng đẳng. Asamasama (S). Of rank unequalled, or equal with the unequalled, Buddha and Buddhism.

Vô đẳng giác. The unequalled enlightenment possessed by Buddhas.

Vô đẳng thừa. The unequalled vehicle, Mahàyàna.

Vô động. Aksobhya (S). Imperturbable, calm, serene, unagitated. Also Bất động.

Vô động Phật. Aksobhya-Buddha (S). Imperturbable Buddha. Also Bất động Phật, A súc Phật.

Vô đối quang. Incomparable light.

Vô già đại hội. Moksa Mahàparisad (S). Council convoked every five years.

Vô gián. Avici (S). Uninterrupted, unseparated, without intermission.

Vô gián địa ngục. The Avici hell, the last of the eight hot hells, in which punishment, pain, form, birth, death continue without intermission.

Vô gián nghiệp. The unintermitted karma, or unintermitted punishment for any of the five unpardonable sins.

Vô hậu sinh tử. No more birth-and-death, the bodhisattva who will not again be subject to the wheel of transmigration.

Vô hiệu nghiệp. Ahosi-kamma (P). Ineffective karma.

Vô hình tướng. Niràbhàsa (S). No appearance, no splendour. Also Vô ảnh tượng.

Vô học. Asaiksa (S). No longer learning, beyond study, the state of arhatship.

Vô học đạo. The way of arhat, especially his attainment to complete truth and freedom from all illusion, with nothing more to learn.

Vô khứ vô lai. Neither going nor coming, eternal like the dharmakàya.

Vô kí. Avyàkrta, avyàkhyàta (S). Unrecordable (either as good or bad); neutral, neither good nor bad; things that are innocent, or cannot be classified under moral categories.

Vô kiến đỉnh tướng. The usnisa, or lump, on Buddha's head, called "the invisible mark on the head" because it was supposed to contain an invisible sign.

Vô lậu. Anàsrava (S). No drip, leak, or flow; outside the passion stream; passionless; outside the stream (of transmigratory suffering); away from the down flow into lower forms of rebirth.

Vô lậu căn. The three roots which produce pure knowledge.

Vô lậu đạo. The way of purity, or deliverance from the passion.

Vô lậu môn. Asravaksaya-jnàna (S). Entry into spiritual knowledge free from all faults.

Vô lậu nhân. Passionless purity as a cause for attaining nirvàna.

Vô lậu pháp. The way of purity, or escape from the passion and lower transmigration.

Vô lậu pháp tính. The pure, passionless dharma nature.

Vô lậu quả. The result of following the way of giới, định, tuệ, i.e. purity, meditation, and wisdom, with liberation from the passions and from lower incarnation.

Vô lậu thật tướng. Reality as passionless or pure.

Vô lậu tối hậu thân. The final pure or passionless body.

Vô lậu trí. Passionless knowledge.

Vô lậu tuệ. Passionless, or pure, wisdom, or enlightenment.

Vô lượng. Apramàna, amita, ananta (S). Immeasurable, unlimited, e.g. the "four infinite" characteristics of a Bodhisattva are từ bi hỉ xả, loving kindness, compassion, joy and equanimity.

Vô lượng giác. Infinite enlightenment, name of Amtàbha.

Vô lượng lực Bồ tát. The Bodhisattva with Infinite Power.

Vô lượng nghĩa. Infinite meaning, or the meaning of infinity; the meaning of the all, or of all things.

Vô lượng nghĩa xứ tam muội. Anantanirdesapratisthàna-samàdhi (S). The concentration into which the Buddha is represented as entering before preaching the doctrine of infinity as given in the Lotus-sùtra.

Vô lượng quang. Apramànànha (S). Immeasurable, or infinite light or splendour.

Vô lượng quang Phật. Amitàbha Buddha.

Vô lượng quang thiên. Apramànàbha (S). The heaven of boundless light, the fifth of the Brahmalokas.

Vô lượng tâm. Infinite mind, the mind of Infinity, the mind as large as infinity.

Vô lượng tinh tiến Phật. Measureless vigour Buddha.

Vô lượng tịnh thiên. Apramànasubha (S). Boundless purity, the second of the heavens in the third dhyàna heavens of form.

Vô lượng thanh tịnh Phật. The Buddha of boundless purity, Amitàbha.

Vô lượng thọ kinh. Sukhàvativyùha-sùtra (S). Sùtra of the Amitabha Buddha.

Vô lượng thọ Phật. Boundless, measureless, infinite life, a name of Amitàbha.

Vô lượng tràng Phật. Measureless curtain Buddha.

Vô lượng tuệ. Infinite wisdom, a term applied to a Buddha.

Vô lượng tướng Phật. Measureless appearance Buddha.

Vô lượng ý. Anantamati (S). Boundless mind, intention, will, or meaning.

Vô minh. Avidyà (S). Ignorance, and in some senses Mayà, illusion; it is darkness without illumination, the ignorance which mistakes seeming for being, or illusory

phenomena for realities; it is also intp. as Si, ignorant, stupid, fatuous; but it means generally, unenlightened, unillumined. The Khởi tín luận distinguishes two kinds as Căn bản the radical, fundamental, original darkness or ignorance considered as a Vô thủy Vô minh primal condition, and Chi mạt "branch and twig" conditions, considered as phenomenal. Avidyà is also the first, or last of the twelve nidànas.

Vô minh hoặc. The illusion arising from primal ignorance which covers and hinders the truth of the via media.

Vô minh kết. The bond of ignorance.

Vô minh kiến. Views produced by ignorance, ignorant perception of phenomena.

Vô minh lưu. Unenlightenment, or ignorance, the cause of the stream of transmigration.

Vô minh pháp tính nhất thể. Avidyà and Bhùtatathatà are of the same nature, as are ice and water; the ice of avidyà is the water of all things, the source out of which all enlightenment has come.

Vô minh phụ. Ignorance as father and desire as mother produce the ego.

Vô minh nghiệp ái. Ajnànakarmatrsnà (S). Ignorance, karma, desire - the three forces that cause reincarnation.

Vô minh sử. One of the ten lictors, messengers or misleaders, i.e. of ignorance, who drives beings into the chain of transmigration.

Vô minh tạng. The store house of ignorance.

Vô minh trụ địa. The fifth of the five trụ địa, i.e. the fundamental unenlightened condition, the source or nucleus of ignorance; also ignorance as to the nature of things, i.e. of their fundamental unreality.

Vô môn tông. The unsectarian, Thiền tông or meditative sect, so called because it claimed to derive its authority directly đrom the mind of Buddha.

Vô một thức. Xem A lại da thức.

Vô năng. Unable, without power.

Vô năng thắng. Ajita (S). Invincible, unsurpassable, unconquerable, especially applied to Di lặc Bồ tát Maitreya Bodhisattva. Also A dật đa.

Vô năng thắng Phan vương Như lai trang nghiêm đà la ni kinh. Dhvajàgrakayùri-dhàrani

Vô ngã. Anàtman, nairàtmya (S). No ego, no soul (of an independent and self contained character), impersonal, no individual independent existence (of conscious or unconscious beings, anàtmaka).

Vô ngã tướng kinh. Anattàlakkhana-sùtta (P). Sutta of the Characteristics of Non Ego.

Vô ngại. Apratihata (S). Unhindered, without obstacle, resistless, without resistance, permeating everywhere, all pervasive, dynamic omnipresence which enters everywhere without hindrance like the light of a candle.

Vô ngại nhân. The unhindered one, the Buddha, who unbarred the way to nirvàna, which releases from all limitations; the omnipresent one; the one who realizes nirvàna-truth.

Vô ngại quang Phật. The Buddha with the all pervasive light or glory, Amitàbha.

Vô ngại quang Phật trí. The omniscience of Buddha.

Vô nghi. Undoubted, without doubt.

Vô ngôn. Without words, silent, speechless.

Vô ngôn thuyết đạo. The way, or teaching, without speech; the school which teaches that speaking of things is speaking of nothing, or the non-existent; the acquisition of truth through contemplation without the aid of words.

Vô nguyện. Apranihita (S). Desireless.

Vô nhị. Advaya (S).Non-duality.

Vô nhiệt. Anavatapta (S). Heatless.

Vô nhiệt thiên. Anavatapta, or Atapta heaven without heat or affliction.

Vô nhiệt trì. Anavatàpta (S). Mythical lake of the King of Nàgas.

Vô niệm. Without a thought; without recollection; absence of false ideas or thoughts, i.e. correct ideas or thoughts; apart from thought.

Vô phân biệt. Nirvikalpa (S). Non discriminating.

Vô phân biệt tâm. The mind free from particularization, especially from affection and feelings; passionless.

Vô phân biệt trí. Nirvikalpa-jnàna (S). Mind free from discriminating.

Vô phân biệt pháp. The absolute dharma underlying all particular dharmas, the absolute as contrasted with the relative.

Vô phiền. Free from trouble.

Vô phiền thiên. The thirteenth Brahmaloka, the fifth region of the fourth dhyàna.

Vô phương. No place, nowhere; unlimited to place and method, i.e. Buddha'spower.

Vô sắc. Arùpa (S). Formless, shapeless, immaterial.

Vô sắc dục. Arùparàga (S). Craving for immaterial existence.

Vô sắc giới. Arùpaloka, arùpadhàtu (S). The heavens without form, immaterial, consisting only of mind in contemplation, being four in number, which are defined as

Tứ không thiên Catùrùpabrahmaloka, and given as Không vô biên xứ, àkàsanantyàyatana; Thức vô biên xứ, vijnànànatyàyatana; Vô sở hữu xứ, akincanyà-yatana; Phi tưởng phi phi tưởng xứ, naivasamjnànasamjnàyatana.

Vô sắc hữu. Existence in the formless or immaterial realm.

Vô sắc tham. The desire in the world without form of holding on to the illusion of contemplation.

Vô sinh. Anutpanna, anutpatti (S). Not born, without being born or produced; uncreated; no rebirth; immortal; nirvàna as not subject to birth and death, or reincarnation, and which negates them; the condition of the absolute.

Vô sinh môn. The doctrine of reality as beyond birth, or creation, i.e. that of the bhùtatathatà, the gate or shool of immortality.

Vô sinh nhẫn. The patient rest in belief in immortality, or no rebirth.

Vô sinh pháp. The law of no-birth, or immortality, as the fundamental law of the chân như and the embodiment of nirvàna.

Vô sinh pháp nhẫn. Anutpattikà-dharma-ksànti (S). Endurance, patience of the practitioner who has penetrated the truth, all things are unborn.

Vô sinh thân. The immortal one, i.e. the dharmakàya.

Vô sinh trí. The final knowledge attained by th arhat, his release from the chain of transmigration. Also, the knowledge of the bodhisattva of the assurance of immortality, or no rebirth.

Vô số. Asamkhyeya (S). Numberless.

Vô sở. Nothing, nowhere.

Vô sở bất năng. Nothing (he) cannot do, omnipotent.

Vô sở bất chí. Nowhere (it) does not reach.

Vô sở đắc. Nowhere, or nothing obtainable, the immaterial universal reality behind all phenomena.

Vô sở hữu. Avidyamàna (S). Non existing, nothing existing, the immaterial.

Vô sở hữu vọng tưởng tịch diệt pháp. Vikalpa-vivikta-dharma (Niràbhasa) (S). The ruth that is detached from discrimination.

Vô sở hữu xứ. Akincannayatana (S). Sphere of Nothingness, Heaven of Formless.

Vô sở hữu xứ định. Akincanàyàtana (S). The contemplation of the state of nothingness, or the immaterial.

Vô sở quán. The contemplation of the immaterial reality behind all phenoma.

Vô sở trú. Apratisthita (S). No means of staying, non abiding.

Vô sở trứ (trước). Not bound by any tie, i.e. free from all influence of the passion-nature, an epithet of Buddha.

Vô sở. Fearlessness.

Vô sư. Without a teacher, self-attained.

Vô sư giác. Self-attained enlightenment.

Vô sư trí. Self-attained enlightenment, wisdom attained without a teacher, Buddha.

Vô tác. Not creating, uncreated; not doing; inactive physically or mentally; independent of action, word or will, i.e. natural, intuitive.

Vô tác giải thoát môn.

Vô tác giới. The intangible, invisible moral law that influences the ordinand when he receives visible ordination; i.e. the internal spiritual moral law and its influence; the invisible grace of which the visible ordination is a sign. Also vô tác biểu giới.

Vô tàm. Ahrika (S). Without shame, shameless.

Vô tâm. Mindless, without thought, will, or purpose; the real immaterial mind free from illusion; unconsciousness, or effortless action.

Vô tâm đạo nhân. The hermit or saint in ecstatic contemplation, as with emptied mind he become the receptacle of mystic influences

Vô tâm tam muội. The samàdhi in which active thought has ceased.

Vô tận. Ananta (S). Inexhaustible, without limit.

Vô tận duyên khởi. Unlimited causation, or the unlimited influence of everything on all things and all things on everything; one of the Hoa Nghiêm tứ chủng duyên khởi. Also pháp giới duyên khởi.

Vô tận hải. The Buddha-truth as inexhaustible as the ocean.

Vô tận đăng. The one lamp which is yet limitless in the lighting of other lamps; the influence of one disciple may be limitless and inexhaustible; also an altar light always burning.

Vô tận tạng. The inexhaustible treasury.

Vô tận ý. Inexhaustible intention or meaning.

Vô tận ý Bồ tát. Aksayamati Bodhisattva (S). A Bodhisattva to whom Sàkyamuni is supposed to have addressed the Avalokitesvara chapter, in the Lotus sùtra. Inexhaustible Bodhisattva.

Vô tế. Unlimited, boundless.

Vô tính. Without a nature, nothing has an independent nature of its own.

Vô tham. Viràga (S). Absence of desire.

Vô thắng. Ajita (S). Invincible, unsurpassed, unconquered.

Vô thủy. Without beginning, as in the chain of transmigration.

Vô thủy không. Without beginning and unreal, void without beginning, the abstract idea of vô thủy, i.e. without beginning.

Vô thủy vô minh. The period of unenlightenment or ignorance without beginning, primal ignorance.

Vô thức. Ajnàna (S). Unknowledge. Also Vô tri.

Vô thường. Anitya (S). Impermanent; the first of the tam minh trividyà; that all things are impermanent, their birth, existence, change, and death never resting for a moment.

Vô thường, Khổ, Không, Vô ngã. Anitya, Dukkha, Sunya, Anàtman (S). Impermanence, Suffering, Emptiness, Selflessness.

Vô thường tưởng. Thinking on the impermanence.

Vô thường y. The reliance of the impermanent, i.e. Buddha, upon whom mortals can rely.

Vô thượng. Anuttara (S). Unsurpassed, unexcelled, supreme, peerless.

Vô thượng bồ đề. The supreme bodhi, or enlightenment, that of Buddha.

Vô thượng chính biến trí. Supreme perfect wisdom.

Vô thượng chính đẳng chính giác. Anuttara-samyak-sambodhi (S). Supreme and perfect Enlightenment. Also Phật quả, A nậu đa la Tam miệu Tam bồ đề.

Vô thượng diệu giác. The supreme mystic enlightenment.

Vô thượng đạo. The supreme way, or truth, that of Buddha.

Vô thượng đăng. The supreme lamp.

Vô thượng giác. Supreme perfect enlightenment.

Vô thượng Niết bàn. The supreme nirvàna, that of Mahàyàna.

Vô thượng nhãn. The supreme eye, able to discern the inward significance of all things.

Vô thượng nhẫn. The highest patient equanimity in receiving the truth; also to believe the truth of impermanence without doubt.

Vô thượng pháp. The supreme dharma, nirvàna.

Vô thượng pháp luân. The preaching, or propagation of the supreme dharma.

Vô thượng pháp vương. The Lord of supreme dharma, Buddha.

Vô thượng phúc điền y. The supreme garment of the field of blessedness, i.e good works.

Vô thượng sĩ. Anuttara (S). Unsurpassed. The peerless noble one, the Buddha.

Vô thượng sĩ Điều ngự trượng phu. Unsurpassed knight taming hero.

Vô thượng tàm quí y. The supreme garment of sensitiveness to the shameful, the monk's robe.

Vô thượng tôn. The peerless honoured one.

Vô thượng thượng. Above the supreme, the supreme of the supreme, i.e. Buddha.

Vô thượng thượng thừa. The most supreme vehicle, the Mahàyàna.

Vô thượng tuệ. Supreme wisdom, that of Buddha.

Vô tỉ. Without comparison, no comparing, incomparable.

Vô tỉ pháp. Incomparable truth or law.

Vô tranh. Without strife, debate, or contradiction; passionless; abiding in the "empty" or spiritual life without debate, or without striving with others.

Vô tranh tam muội. The samàdhi in which there is absence of debate or disputation or distinction of self and other.

Vô trần. Dustless, without an atom of the material or unclean, immaterial, pure.

Vô trần pháp giới. The immaterial-realm.

Vô tri. Ignorant; ignorance; absence of perception. Also, ultimate wisdom considered as static, and independent of differentiation.

Vô tri vô giác. Inanimated ignorant.

Vô trụ. Not abiding; inpermanence; things having no independent nature of their own, they have no real existence as separate entities.

Vô trụ tam muội. The samàdhi which contemplates all things as temporal and evanescent.

Vô trứ (trước). Unattached, not in bondage to anything. Name of Asanga, brother of Vasubandhu and others.

Vô trước hạnh. Unfettered action, power to overcome all obstacles.

Vô trước Thiên thân tông. The school of Asanga and Vasubandhu, i.e. Pháp Tướng tông.

Vô tự tính. Asvabhàva (S). Without self-nature, without a nature of its own, no individual nature; all things are without tự nhiên tính individual nature or independent existence, being composed with elements which disintegrate.

Vô tướng. Animitta, niràbhàsa (S). Without form, or sign; no marks or characteristics; nothingness; absolute truth as having no differentiated ideas.

Vô tướng giải thoát môn. The nirvàna type of liberation.

Vô tướng hảo Phật. Xem Vô tướng Như lai.

Vô tướng không giáo. The Tam luận tông or Màdhyamika school.

Vô tướng Như lai. Nirlaksana-Buddha, Alaksana-Buddha (S). The Buddha without the thirty two or eighty marks, i.e. Nagàrjuna.

Vô tướng phúc điền y. The garment of nothingness for cultivating the field of blessing, i.e. the robe, which separates the monk from earthly contamination.

Vô tưởng. Without thought, absence of thinking.

Vô tưởng định. The concentration in which all thinking ceases in the desire to enter vô tưởng thiên.

Vô tưởng thiên. Avrha (S). The thirteen Brahmaloka, the fourth in the fourth dhyana where thinking, or the necessity for thought ceases. Also vô tưởng giới, vô tưởng xứ.

Vô úy. Abhaya (S). Fearless, dauntless, secure; nothing and nobody to fear; also Vira, courageous, bold.

Vô úy ấn. Abhaya-mudrà (S). Gesture of fearlessness.

Vô úy sơn. Abhayagiri (S). Mount Fearless in Sri Lanka with an ancient monastery where Fa- hsien Pháp Hiển found 5,000 monks.

Vô úy sơn trụ bộ. Abhayagirivasin (S). A buddhist sect.

Vô úy Tam tạng. Subhàkarasimha (S). Name. Also Thiện Vô úy, Tịnh Sư tử.

Vô úy thí. Abhayapradàna (S). The bestowing of confidence by every true Buddhist, i.e. that none fear may him. Gift of fearlessness.

Vô ương số kiếp. Asankhyeya kalpa (S). A period of numberless kalpas.

Vô ưu. Asoka (S). Without sorrow, not feeling or not causing sorrow.

Vô ưu vương. King Asoka. Also vua A dục.

Vô vấn. Unasked; not to ask; volunteered.

Vô vấn tự thuyết. Udàna (S). That part of the canon spoken voluntarily and not in reply to questions or appeals.

Vô vi. Asamkrta (S). Non-active, passive; laissez faire; spontaneous, natural; uncaused, not subject to cause, condition, or dependence; transcendental, not in time, unchanging, eternal, inactive, and free from the passions or senses; non phenomenal, noumenal; also intp. as nirmàna, dharma-nature, reality, and dharmadhàtu.

Vô vi không. Asamskrta sùnyatà (S). The immaterial character of thetranscendent.

Vô vi Niết bàn (giới). The realm of the eternal, unconditioned nirvàna.

Vô vi pháp. Asamskrtadharma (S). Any thing not subject to cause, condition, or dependence; out of time, eternal, inactive, supra-mundane. Pháp tướng tông

enumerates 6 vô vi pháp non- created elements: (1) hư không vô vì àkàsa, space. (2) trạch diệt vô vi pratisamkhyà nirodha, extinction obtained by knowledge; (3) phi trạch diệt vô vi apratisa khyà nirodha, extinction not by knowledge but by nature; (4) bất động diệt vô vi acala nirodha, extinction by a motionless state of heavenly meditation; (5) thụ tưởng diệt vô vi samjnà vedayita nirodha, extinction by the stoppage of idea and sensation by an arhat; (6) chân như vô vi tathàtà, true suchness.

Vô vi pháp thân. Asamskrta-dharmakàya (S). The eternal body of Buddha not conditioned by cause and effect.

Vô vi sinh tử. The birth-and-death of saints, i.e. without any action, transformation.

Vô vi tự nhiên. Causeless and spontaneous, a tr. of nivrtti.

Vô vi xá. The nirvàna home.

Vô y. Nothing on which to rely; unreliable.

Vô y Niết bàn. Final nirvàna.

Vô ý. Absence of subjective thought, of will, or intention; absence of idea.

Vu lan bồn. Ullambana (S). All Soul's Day. Also Lễ Vu lan, Cứu đảo huyền.

Vu lan bồn kinh. Ullambana-sùtra (S)

Vũ đế. Wou-ti (C)

Vực Long. Dignàga, Dinnàga (S). Name of person. Also Trần Na, Đồng Thụ.

Vườn nai. Mrgadàva, Rsivadana, Sàranganàtha (S). Deer Park. Also Lộc uyển, Lộc dã viên.

Vương. Ràjà (S). King, prince, royal; to rule.

Vương tam muội. The king of samàdhis, the highest degree of samàdhi, the Thủ lăng nghiêm định.

Vương xá thành. Ràjagrha (S). King Bìmbìsara is said to have removed his capital here from Kusàgrapura. Actual Ràjgir.

Xa ma tha. Samàtha (S). To cease; tranquility, serenity. Also Chỉ.

Xa nặc. Chandaka (S). The coachman of the Prince Siddhàrtha.

Xá bà đề quốc. Sravasti (S). Also Xá vệ quốc, Xá vệ thành, Thất la phiệt thành.

Xá li quốc. Xem Tì xá li.

Xá lị (lợi). Sàrìra (S). Relic.

Xá lị Phật. Sàrìradhàtu (S). Relic of the Buddha.

Xá lị răng Phật. Dasanadhàtu (S). Tooth relic (eyetooth) of the Buddha.

Xá lị tháp. Sàrìraka (S). Stùpa of relic.

Xá lợi phất. Sàriputra (S). One of the ten great disciple of the Buddha.

Xá lợi tử. Xem Xá lợi phất.

Xá na Tôn đặc. The special and sacred body of Vairocana Buddha.

Xá Vệ thành. Sràvasti (S). Name of an Indian city.

Xà Da đa. Jayata (S). The Indian 20th patriarch, teacher of Vasubandhu.

Xà đà già kinh. Jatakas (S). Also Kinh Bản sinh.

Xà đề. Jati (S). Birth, production. Also Sinh.

Xà lê. Acàrya (S). A teacher, instructor, exemplar.

Xà na. Djnà (S). The Buddha's wisdom.

Xà phạ la. Jvàla (S). The halo. Also Vầng hào quang, quang minh.

Xà quật. Grdhrakùta (S). Vulture peak mount. Also Linh thứu sơn, Linh sơn, Kì xà quật, Kì sơn.

Xà y na giáo. Jaina (S). Jainism. Also Kì na giáo, Ni kiền đà.

Xả. Upeksà (S). Neglect, indifference. abandoning; to relinquish, renounce, abandon, reject, give. Translit sa.

Xả đọa. Naihsargika-Pràyascittika (S). The 30th of 250 rules of bhiksus.

Xả niệm thanh tịnh địa. The pure land or heaven free from thinking, the fifth of the nine Brahmalokas, in the fourth of dhyàna region.

Xả tâm. The mind of renunciation

Xả thân. Bodily sacrifice.

Xả thí. Tyagà (S). Generous.

Xả tướng. Upeksà (S) Xem xả.

Xao động. Xem trạo cử.

Xiển đề. Atyantika (S). Also Nhất xiển đề.

Xuất. To go out, come forth, put forth; exit; beyond.

Xuất đạo. To leave the world and enter the nirvàna way.

Xuất định. To come out of the state of dhyàna; to enter into it is nhập định.

Xuất gia. Pravrajyà (S). To leave home and become a monk or nun.

Xuất gia nhân. One who has left home and become a monk or nun. Two kinds are named: (1) Thân xuất gia, one who physically leaves home, and (2) tâm xuất gia one who does so in spirit and conduct. A further division of four is: (1) thân xuất gia tâm không xuất gia one who physically leaves home, but in spirit remains with wife and

family; (2) thân không xuất gia nhưng tâm xuất gia one who physically remains at home but whose spirit goes forth; (3) thân và tâm đều xuất gia one who leaves home body and spirit; and (4) thân và tâm đều không xuất gia one who, body and mind, refuses to leave home.

Xuất hiện. To manifest, reveal, be manifested, appear, e.g. as does a Buddha's temporary body, or nirmànakàya. Name of Ưu đà di Udàyi a disciple of Buddha to be reborn as Samantaprabhàsa.

Xuất li. To leave, come out from.

Xuất li phiền não. To leave the passions and delusions of life.

Xuất Phật thân huyết. To shed a Buddha's blood, one of the five grave sins.

Xuất sinh. To be born; to produce; monastic food, superior as bestowed in alms called xuất sinh phạn.

Xuất thánh. The surpassing sacred truth, or the sacred immortal truth.

Xuất thế. (1) Appearance in the world, e.g. the Buddha's appearing. (2) To leave the world; a monk or nun. (3) Beyond, or outside, this world, not of this world; of nirvàna character. Lokottara (S). Supermundane, transcendental.

Xuất thế bản hoài. The aim cherished by the Buddha in appearing in the world.

Xuất thế bộ. Lokottaravàdinah, an offshoot of the Màhàsangrikàh, division of the eighteen Hìnayàna schools.

Xuất thế đại sự. The great work of the Buddha's appearing, or for which he appeared.

Xuất thế gian. To go out of the world; the world (or life) beyond this; the supra-mundane; the spiritual world.

Xuất thế gian đạo. The way of leaving the world, i.e. of enlightenment.

Xuất thế gian pháp. The teaching of leaving the world.

Xuất thế gian trí. Jnànam-laukottara-tamam (S). Knowledge of the supra-world.

Xuất thế nghiệp. The work or position of one who has quitted the world, that of a monk.

Xuất thế phục. The garment of one who has left the world.

Xuất thế quả. The fruit of leaving the world, the result in another world; nirvàna.

Xuất thế tâm. The nirvàna, or other-world mind.

Xuất thế trí. The knowledge of leaving the world.

Xuất thế xá. An abode away from the world, a monastery, hermitage.

Xuất trần. To leave the dusty world of passion and delusion.

Xuất triền chân như. The unfettered, or free bhùtatathatà, as contrasted with the tại triền chân như.

Xuất tuệ. The wisdom of leaving mortality, or reincarnations.

Xúc. Sparsa (S). To butt, strike against; contact; touch; collision; the quality of tangibility. One of the twelve nidànas.

Xúc dục. Desire awakened by touch.

Xúc độc. The poison of touch.

Xúc lạc. The pleasure produced by touch.

Xúc nhân. Touch, or sensation cause.

Xúc thực. The food of sensation.

Xúc trần. The medium or quality of touch.

Xứ. To dwell, abide; a place, state. Ayatana (S). also tr. Nhập, place or entrance of the sense, both the organ and the sensation, or sense datum. Sphere, regions. Lục xứ. Sadàyatana (S). Six spheres of sense-organs. Thập nhị xứ, twelve àyatana, i.e. six organs and six sense data that enter for discrimination.

Xứ bất thoái. Not to fall away from the status attained.

Xưng. To call, style, invoke.

Xưng danh. To invoke the (Buddha's) name, especially that of Amitàbha.

Xưng tán. To praise.

Y. Clothes, especially a monk's robe.

Y bát. Cassock and almsbowl.

Y châu. The pearl in the garment, i.e. Buddha-nature.

Y Tòa Thất. The robe, throne and abode of the Tàthagata, See Lotus Sùtra Pháp sư phẩm.

Y. To depend, rely on; dependent, conditioned; accord with.

Y báo. Xem Y chính.

Y chính. The two forms of karma resulting from one's past; Chính báo, being the resultant person; Y báo, being the dependent condition, or environment, e.g. country, family, possessions, etc.

Y chỉ. To depend and rest upon.

Y chỉ sư. The acàrya, or master of a junior monk.

Y chỉ thậm thâm. The profundity on which all things depend, i.e. the bhùtatathatà; also the Buddha.

Y địa. The ground on which one relies; the body, on which sight, hearing etc., depend; the degree of samadhi attained.

Y ngôn chân như. The bhùtatathatà in its expressible form, as distinguished from it as Li ngôn inexpressible.

Y pháp bất y nhân. To rely upon the dharma, or thuth itself, and not upon (the false interpretations of) men.

Y tha. Dependent on or trusting to someone or something else; trusting on another not on self or "works".

Y tha khởi tính. Paratantra (S). Depending on another that which arises. Not having an independent nature, not a nature of its own, but constituted of elements.

Y tha tự tính. One of the Tam tính dependent on constructive elements and without a nature of its own.

Y tha tâm. The mind in a dependent state, that of the Buddha in incarnation.

Y tha thập dụ. The unreality of dependent or conditioned things, e.g. the body, or self, illustrated in ten comparisons: foam, bubble, flame, plantain, illusion, dream, shadow, echo, cloud, lightning.

Y thân. The body on which one depends, or on which its parts depend.

Y thiền bảng. A board to lean against when in meditation.

Y liên thiền. Nairanjàna (S). Xem Ni liên thiền. Name of a river.

Y thông. The magical powers which depend on drugs, spells etc.

Ý, Mạt na. Manas, mana, mano (S). The sixth of the sadàyatanas or six means of perception, i.e. sight, hearing, smell, taste, touch and mind. Intellectual function of consciousness.

Ý an lạc hạnh. The calmly joyful life of the mind - one of the four in the Lotus sùtra.

Ý căn. Manindriyà (S). Mind faculty, mind sense, the sixth of the senses.

Ý địa. The stage of intellectual consciouness, being the sixth vijnàna, the source of all concepts.

Ý giải. Intellectual explanation; liberation of the mind, or thought.

Ý giới. Manodhàtu (S). The realm of mind.

Ý học. Mental learning, learning by meditation rather than from books.

Ý kiến. Thoughts, ideas, concepts, views.

Ý lực. Mental power or intention; the purpose to attain bodhi or enlightenment.

Ý lạc. Joy of the mind, the mind satisfied and joyful. Manobhiràma, the realm foretold for Maudgalyàyana as a Buddha.

Ý mã. The mind as a horse, ever running from one thing to another.

Ý mã tâm viên. The mind like a horse and the heart like a monkey - restless and intractable.

Ý nghiệp. The function of mind or thought, one of the Tam nghiệp thought, word, deed.

Ý ngôn. Mental words, words within the intellectual consciousness; thought and words.

Ý niệm vãng sinh. By thought and remembrance or invocation of Amitàbha to enter into his Pure Land.

Ý sinh thân. Manomaya (S). A body mentally produced, or produced at will.

Ý tam. The three evils which belong to intellect: tham lobha, desire; sân dvesa, dislike; si moha, delusion.

Ýthành. Mentally evolved, or evolved at will.

Ý thành thiên. Devas independent from the nourishment of the realms of form and formlessness, who live onlyin the realm of mind.

Ý thú. The direction of the mind, or will.

Ý thủy. The mind or will to become calm as still water, on entering samàdhi.

Ý thức. Manovijnàna (S). The faulty of mind, one of the six vijnànas.

Ý viên. The mind as intractable as a monkey.

Ý xa. The mind vehicle, the vehicle of intellectual consciousness, the imagination.

Ý xứ. The mind-sense, the mind, the sixth of the six senses.

Ỷ. A kind of open-work variegated silk.

Ỷ ngữ. Sexual talk; improper remarks.

Yếm, Yểm. Satiated; weary of; disgusted with. Also Chán.

Yếm li. To weary of the world and abandon it. Also Chán ghét.

Yếm li thực tưởng.

Yếm nhân. Misanthrope.

Yếm thế. Weary of the world; to renounce the world.

Yến tịch. Silent, quiet.

Yến tọa. Sitting silently.

Yết ma. Karmadana (S).

Yêu đạo. Mazdeism.

Yêu thần. Ahura-Mazda.

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