DL-D.

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

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 ơơđ 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).

Nguồn: Giảng Sư (giangsu.io.vn) — văn bản trích từ kho sách cổ và kinh điển.