DL-H

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

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 hươn

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.

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.

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