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

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 bà h

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.

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