DL-L

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

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. ;HPNrW~FV&Q

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 csootus. a b 51wr617.21BT(a)4(b 0 g BT0 g 89.643 0.40 g BT64 527.1 Td/F1 13.56 Tf [(L)3(i)4(ên c)4(so) 792 re W* nBT0 g 14.5 67.74 Td/F2 13.56 Tf ( )TjE9BT(a)4(b 51wr617.21BT 0 5)6(d re W* nBT03)612 v)-3(i)4(u)

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. 5HYHODWLRQRIWKHZKROHPHDQLQJ%@WOLḶXQJKtDLVS DUWLDOUHYHOHWLRQDGDSWHG SKѫѫQJWLҶQ WRWKHFDSDFLW\RIWKHKHDUHUV

Liễu nghĩa kinh. The sùtras containing the whole truth.

Liễu ngộ. Complete enlightenment, or clear apprehension.

Liễu nhân. $UHYHDOLQJFDXVH6LQKQKkQ DSURGXFLQJRUGLUHFWFDXVHHJDVHHG /LḶXQKkQ a revealing cause, e.g. a light, as indicating the effect; knowledge or wisdom.

Liễu nhân Phật tính. The second of the three Buddha-QDWXUHFDXVHVLH&KtQKQKkQ3KɣW WtQKLVWKH&KkQ QKѫDVGLUHFWFDXVHRIDWWDLQLQJWKHSHUIHFW%XGGKD-nature, associated with the SKiSWKkQ /LḶXQKkQ3KɣWWtQKLVWKHUHYHDOLQJ RUHQOLJKWHQLQJFDXVHDVVRFLDWHGăLWKWKH Buddha-ZLVGRP 'X\r QQKkQ3KɣWWtQKLVWKHHQYLURQPHQWFDXVHHJKLVJRRGQHVV DQGPHULWV 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. ;HP/LQKWKȝXVѫQ

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 0DLWUH\D%XG % ° P°à À0 Ą

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. LokaQjWKD 6 7KЏW{Q

Lô ca phại. /RNDYLW 6 7KЏJLDQJLгL

Lộc dã viên. 0UJDQLND 6 'HHUSDUN$OVROӂFX\ҶQYѫʒQQDL

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. 9jFYjFj 6 6SHHFKZRUGV$OVRQJ

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. ;HPOöLOнFKўXWuQK6LQKLVFK~QJVLQKDOOWKHOLYLQJ

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-PLQGLV7ҷOöLOöLWKDWRLPSURYH oneself for the purpose of improving or benefiting others. Welfare for others.

Lợi trí. Pàtava (S). Keen intelligence, wisdom, discrimination.

Lợi vật. ;HPOöLWKD9ɣW WKHEHLQJ

Luân. &DNUD 6 :KHHOGLVFURWDWLRQWRUHYROYH7KHWKUHH ZKHHOVDUH+RhF1JKLҶS.Kə 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. $OjWDFDNUD 6 ;HPKäDOXkQ

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. ;HPOXɣQVʁ

Luận giải. $UWKDNDUWKj 6 ([SODQDWLRQFRPPHQWDU\$OVREuQKOXɣQ

Luận nghị kinh. Upadesa (S). Dogmatic treatises, the twelfth and last section of the Canon. $OVRʁXEjÿЛ[i

Luận sư. Sàstra-writer. or interpreters, philosophers.

Luận tạng. Abhidharma-pitaka (S)> Thesaurus of discussions or discourses. The basket of philosophical treatises.

Luận tông. 7KH0DGK\DPDNDVFKRRORIWKH7DPOXɣQ DOVRWKHAbhidharma 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. 7KHILUVWRIWKHWKUHH7ɵJL3LLHWRDYRLGHYLO E\NHHSLQJWRWKHGLVFLSOLQH

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. 9LQD\DSLWDND 6 %DVNHWRIGLVFLSOLQH$OVRWGQʜLGDWGQL GIFKFNJ

Luật tông. The Vinaya school, emphasizing the monastic discipline, IRXQGHGLQ&KLQDE\ĈʜR 7X\rQRIWKHĈʁʒQJG\QDVW\

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. 7KHVL[ZRUNVFKRVHQE\7ȳÆQDVDXWKRULWDWLY HLQWKH3KiSWѫ3QJ W{QJ'KDUPDODNVDQDVFKRROLHĈнLSKѫѫQJ TXIЪQJ3KɣW+RDQJKLrP*LIЪLWKkPPɣW1Kѫ0DL [XѡWKLɈQF{QJÿə FWUDQJQJKLrP$WGÿнWPD/ăQJJLjDQG+ɣXQJKLrP

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-RUJDQV PҳWH\HWDLHDUPNJLQRVHOѫйL 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 WKɣSWtQYIRIWKHELɈWJLiRRUWKHWѫѫQJWöW3FRIWKHYL rQJLiR;HP/ɵFW3F

Lục cấu. 6L[WKLQJVWKDWGHILOH FXæQJH[DJHUDWLRQVLЧPIODWWH U\NLrXDUURJDQFHQmRYH[DWLRQ KɣQKDWUHGKнLPDOLFH

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 OHDYLQJKRPH„ĈжQJVKDNLQJ.KīLULVLQJ'NJQ JZDYLQJ&KѡQUHYHUEHUDWLQJ+æQJ 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 wealtK 6LQKWKҳQJRIUHELUWKLQKRQRXUDEOH IDPLOLHV %ѡWWKRiLRIQRUHWURJUHVVLRQ LQORZHUFRQGLWLRQV 7XWɣSRISURJUHVVLQ SUDFWLFH ĈIQKQJKLɈSRIXQIDLOLQJO\JRRGNDUPD 9{F{QJRIHIIRUWOHVVDERGHLQWUXWK and wisdom.

Lục chủng tính. The six germ-QDWXUHVRUURRWVRI%RGKLVDWWYDGHYHORSPHQW

7ɣSFKëQJ tính, the germ-nature of study of the không void (or immaterial), which corrects all illusions of WLPHDQGVSDFH LWFRUUHVSRQGVWRWKHWKɣSWUө 7tQKFKëQJWWKDWRIDELOLW\to discriminate DOOWKHWtQKQDWX UHVRISKHQRPHQDDQGWUDQVIRUPWKHOLYLQJWKHWKɣSKнQKVW DJH ĈнRFKëQJ t. (the middle-) way germ-nature, which attains insight into Buddha-ODZWKHWKɣSKěLKжäQJ 7KiQKFKëQJWWKHVDLQWJHUP-nature which produces holiness by destroying ignorance, WKHWKɣSÿIDLQZKLFKWKH%RGKLVDWWYDOHDY HVWKHUDQRIWKHKLĻQDQGEHFRPHVWKiQK ĈчQJ giác t., the bodhi-rank germ-QDWXUHZKLFKSURGXFHV%XGGKDKRRG 'LĻXJLiFW%XGGKD stage.

Lục chủng trụ. The six Bodhisattva-stages in the Bodhisattvabhùmi-VWUD%ěWiWÿIDWUuNLQK &KëQJWtQKWUөWKHDWWDLQPHQWRIWKH Buddha-VHHGQDWXUHLQWKHWKɣSWUө *LпЬLKjQKWUө RIGLVFHUQPHQWDQGSUDFWLFHLQWKHWKɣSKнQKWKɣSKěLKжäQJ 7IQKWkPWUөRISXULW\E\ DWWDLQLQJUHDOLW\LQWKHVжÿIDNLЬQÿнR +jQKÿнRWtFKWUөRISURJUHVVLQULGGDQFHRI LQFRUUHFWWKLQNLQJLQWKHQKIÿIDWRWKѽWÿID 4X\ЬWÿIQKWUөRISRZHUVRIFRUUHFWGHFLVLRQ DQGMXGJPHQWLQWKHEiWFÿXÿID &ə̈XFiQKWUөRIWKHSHUIHFW%odhisattva-VWDJHLQWKHWKɣS ÿID DQGWKHÿчQJJLiFYIEXWQRWLQFOXGLQJWKHGLĻXJLiFYIZKLFKL VWKH%XGGKD-stage.

Lục chủng xảo phương tiện. 7KHVL[DEOHGHYLFHVRÿ%RGKLVDWWYDV SUHDFKLQJHHSWUXWKV 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. 7KHVL[LOOXVWUDWLRQVRIXQUHDOLW\LQWKH'LDPRQGVWUD PжQJGUHDPKX\ĦQD SKDQWDVPEjRDEXEEOHпЬQKDVKDGRZOж GHZDQGÿLĻQOLJKWQLQJ

Lục dục. 7KHVL[VH[XDODWWUDFWLRQVDULVLQJIURQVχFFRORXU KuQKPнRIRUP RDLQJKLWжWKiL FDUULDJH QJ{QQJýkPWKDQKYRLFH RUVSHHFK WĶKăнWVRIWQHVV DQGQKkQWжäQJIHDWXUHV 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 - ÿIDHDUWKWKë\ZDWHUKäDILUH SKRQJZLQG RUDLU NK{QJVSDFH RUHWKHU DQGWKɜFPLQG RUSHUFHSWLRQ 7KHVHDUHXQLYHUVDO and creative of all things, but the vô tình inanimate are made only of the first five while the KýXWuQKDQLPDWHDUHRIDOOVL[

Lục đại phiền não. The six great klesa, passions or distressers: tham desire, sân resentment, si VWXSLGLW\PʜQSULGHQJKLGRXEWDQGiF NLƑQIDOVHYLHZV

Lục đạo. 7KHVL[ZD\VRUFRQGLWLRQVRIVHQWLHQWH[LVWHQFH;HP/ ɵFWK~

Lục đạo tứ sinh. The four modes of the six rebirths - WKDLZRPEQRmQHJJWKɷSPRLVWXUHKyD transformation.

Lục đạo tứ thánh. The four holy ways of the six rebirths - WKDQKYăQVUjYDNDVSUDW\HND-EXGGKDVGX\rQJLiFEěWiWERGKLVDWWYDV3KɣW%XGGKDV

Lục độ. The six things that ferry one beyond the sea of mortality to nirvàna, i.e. the six SjUDPLWjV %æWKtGjQDFKDULW\RUJLYLQJLQFOXGLQJWKHEHVW RZLQJRIWUXth on others; (2) 7UuJLɜLVuODNHHSLQJWKHFRPPDQGPHQWV 1KɣQQKɵFNVjQWLSDWLHQFHXQGHULQVXOW 7LQKWLƑQYuU\D]HDODQGSURJUHVV 7KLJQÿIQKGK\jQDPHGLWDWLRQRUFRQWHPSODWLRQ 7Ut WXɥSUDMQjZLVGRPWKHSRZHUWRGLVFHUQUHDOLW\RUtruth. 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 SjUDPLWjV 3KʁʁQJWLɥQXSj\DWKHXVHRIDSSURSULDWHPHDQV 1JX\ɥQSUDQLGKjQDSLRXV YRZV /ŭFEDODSRZHURIIXOILOPHQW 7UtMQDQDNQRZOHGJH

Lục đức. The six characteristics of a bhagavat, which is one of the Buddha's titles: sovereign, glorious, majestic, famous, propitious, honoured.

Lục giới. 7KHVL[HOHPHQWV;HPOɵFÿʜL

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 KzDÿěQJWUɵ RUDOXQLW\LQFKDQWLQJNKţXKzDY{WUDQK PHQWDOXQLW\LQIDLWKêKzDÿěQJGX\ɥW

PRUDOXQLW\LQREVHUYLQJWKHFRPPDQGPHQWVJL3L KzDÿěQJWX
GRFWULQDOXQLW\LQYLHZVDQGH[SODLQDWLRQVNLƘQKzDÿěQJJLɲL
HFRQRPLF unity in
FRPPXQLW\RIJRRGVGHHGVVWXGLHVRUFKDULW\OöLKzDÿěQJTXkQ

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. 7KHVL[GLIILFXOWWKLQJV
.KyJhS3KɣWUDÿʒLWREHERUQLQWKH Buddha-DJH
.KyÿʁöFQJKH&KtQKSKiSWRKHDUWKHWUXH%XGGKD-law; (3) Khó sinh
lòng lành to beget a good heaUW .KyVLQKUDQʁLTXæFÿʞWUXQJʁʁQJ
WREHERUQLQWKHFHQWUDO NLQJGRP
.KyÿʁöFWKkQQJʁʒLWREHERUQLQKXPDQIRUP
.KyÿçÿëFiFFăQWREH perfect,

Lục niệm. 7KHVL[WKRXJKWVWRGZHOOXSRQ
3KɣW%XGGKD3KiSWKH/DZ7ăQJWKH2UGHUWKH GL3LFRPPDQGV
SUHFHSWV7KtDOPVJLYLQJDQG7KLrQKHDYHQZLWKLWVSURVSHFW
LYHMR\V

Lục niên khổ hạnh. The six years of Sàkyamuni's austerities before his enlightenment.

Lục nhân. 7KHVL[FDXVDWLRQVRIWKHOөFYIVL[VWDJHVRI%RGKLVDW
WYDGHYHORSPHQW(YHUy phenomenon depends upon the union of nhân primary cause and duyên conditional or HQYLURQPHQWDOFDXVH
DQGRÿWKHQKkQWKHUHDUHVL[NLQGV
-1ăQJWiFQKkQ.jUDQD-hetu, effective causes; (2)-&kXKýXQKkQ6DKDEK-hetu, co-operative causes; (3)-ĈěQJORнL Sabhàga-hetu, causes of the same kind; (4)-7ʁʞQJʁQJQKkQ6DPSUD\XNWD-hetu, mutual responsive, or associated causes; (5)-%LƘQKjQKQKkQ6DUYDWUDJD-hetu, universal oromnipresent causes; (6)-'IWKөFQKkQ9LSjND-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. 7KHVL[SURKLELWLRQUXOHVIRUDIHPDOHGHYRWHH
E๏WGkPLQGHOLFDF\RIFRQWDFW ZLWKDPDOH
E๏WÿнRSXURLQLQJIRUFDVK E๏WViWNLOOLQJDQLPDOV
E๏WFXæQJQJýXQWUXWKIXlness;
E๏WSKLWKʒLWKʊFIRRGDIWHUWKHPLGGD\PHDO
E๏WŢPWÿXZLQHGULQNLQJ

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. 7KHVL[UXLQHUVLHWKHDWWUDFWLRQVRIWKHVL[VHQV HVLGHPOөFWUçQOөFJL3L

Lục sư ngoại đạo. The six WLUWKLNDVRUKHWHURGR[WHDFKHUV 3K~ODQQD&DGLĶS3UDQD Kàsyapa; (2)-0ʜWJLjOr&kX[iO\Wÿ0DVNDUL*RVDOrSXWUD -6DQ[jGD7ǤODKLЈQWÿ Sanjayin Vairatitra; (4)-$NǤÿD6L[iNKkPEjOD$MLWD.HVDNDPEDOD -&DODFʁXÿj&D chiên diên, Kakuda Kàtyàyana; (6)-1LNLЈQÿj1KmÿЈWÿ1LUJUDQWD-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 SHUIHFWIDLWKWtQWKjQKWчX KDYH,KHDUGSHUIHFWKHDULQJYăQWKjQKWчX RQFHSHUIHFW WLPHWKʒLWW WKH%XGGKDWKHSHUIHFWORUGRUPDVWHUFKөWW RQ0W*UGKUDNWDWKH SHUIHFWSODFH[ɘWW ZLWKWKHJ UHDWDVVHPEO\RIEKLNVXVWKHSHUIHFWDVVHPEO\FK~QJWW

Lục thân. The six immediate relations - father and mother, wife and child, elder and younger brothers.

Lục thần thông. 7KHVL[WUDQVFHQGHQWDORUPDJLFDOSRZHUV;HP/өFWK{QJ

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)-7ɘWKLrQYʁXʁQJ7KHUHDOPRIWKHIRXUJUHDWNLQJV -ĈDR OöLWKLrQ+HDYHQRIWKHWKLUW\WKUHHJRGV -'ʜPDWKLrQ<DPDheaven. (4)-ĈkXVXѡWWKLrQ Tusita heaven. (5)-/ʜF%LĶQKyDWKLrQ1LUPjQD-rati heaven.

(6)-7KDKyDWЧWнLWKLrQ3DUD- 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 'LY\DFDNVXGLYLQHH\H 7KLrQQKfWK{QJ'LY\DVURWUDGLYLQHHDU 7KçQW~FWK{QJ 5GGKLVjNVjNU\DPDJLFDOSRZHUV 7~FPнQJWK{QJ3XUYjQLYjVjQX-smrtijnàna, remembrance of one's former state of existence; (5) Tha tâm thông Paracittà-jnàna, ability to SHUFHLYHRWKHUSHUVRQ VWKRXJKWV /ЧXWуQWK{QJ¬VUDYDNVD\D-jnàna, supernatural consciousness of the waning of vicious propensities; extinction of the cankers.

Lục thú. The six direcWLRQVRIUHLQFDUQDWLRQDOVROөFÿнR ÿIDQJөFQDUDND-gati, or that of WKHKHOOV QJнTXMSUHWD-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). 7KHVL[YHGDQDVLHUHFHSWLRQVRUVHQVDWLRQVIURP WKHVL[RUJDQVOөFFăQ

Lục thụy, sáu điềm. The six auspicious indications attributed to the Buddha as a preliminary to his delivery of the Lotus-VWUD WKX\ЈWSKiSKLVRSHQLQJDGGUHVVRQWKHLQILQLWH QKуS ÿIQKKLVVDPjGKL PжDKRDWKHUDLQRIIORZHUV ÿжQJÿѡWWKHHDUWKTXDNH ÿнLFK~QJ YXLPўQJWKHGHOLJKWRIWKEHKROGHUV 3KуWSKyQJKjRTXDQJWKH%XGGKD-ray.

Lục thức. The six consciousness.

Lục tiễn, sáu mũi tên. The six arrows, i.e. the six senses.

Lục tổ. 7KHVL[SDWULDUFKVRI7KLДQW{QJZKRSDVVHGGRZQUREHDQG EHJJLQJERZOLQ VXFFHVVLRQLH%RGKLGKDUPD+XЧ.Kъ7ăQJ6iQ ĈнR7tQ+RцQJ1KуQDQG+XЧ1ăQJ

Lục tội nhân. 7KHVL[NLQGVRIRIIHQGHULHRQHZKRFRPPLWVDQ\RI WKHWэWUăQJIRXUJUDYH sins, or destroys the harmony in the order. or sheds a Buddha's blood.

Lục tông. 7KHVL[VFKRROV 7DPOXуQ3KiSWжэQJ+RDQJKLrP/XуW7KjQKWKуW&kX[i

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 VHQVHLHVLJKWVRXQGVPHOOWDVWHWRXFKDQGLG HD'XVWWUçQLVGLUWDQGthese 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 VL[SRVLWLRQVOөFYI 9ăQWXЧWKHZLVGRPRIKHDULQJDQGDSSUH KHQGLQJWKHWUXWKRIWKHPLGGOHZD\LVDVVRFLDWHG ZLWKWKɣSWUө 7ѫWXЧRIWKRXJKWZLWKWKɣSKнQK 7XWXЧRIREVHUYDQFHZLWKWKHWKɣSKěL KѫэQJ 9{WѫэQJWXЧRIQHLWKHUH[WUHPHRUWKHPHDQZLWKWKɣSўID &KLҖXWIFKWXЧRI XQGHUVWDQGLQJRIQLUYjQDZLWKўчQJJLiF 7IFKFKLҖXWXЧRIPDNLQJQLUYjQDLOOXPLQDWHDOO beings, with Buddha-fruition.

Lục tự. 7KHVL[ZRUGVRUV\OODEOHV1DPP{$GLўj3KɣW1DPR$PLWjEKD

Lục tự Đà la ni. $XP0DQL3DGPH+XP ÈQ0DQL%iWGL+ěQJ

Lục tức. The six stages of Bodhisattva developments as defined in the Thiên Thai Viên giáo, LH3HUIHFWRU)LQDO7HDFKLQJLQFRQWUDVWZLWKWKHSUH YLRXVRURUGLQDU\7KɣSWtQWKɣSWUөHWF as found in the BLЧWJLi R'LIHUHQWLDWHGRU6HSHUDWHVFKRRO7KH7KLrQ7KDLVL[DUH /êWэF

realization that all beings are of Buddha-nature; (2)-'DQKWчWэFWKHDSSUHKHQVLRQRIWHUPV that those who only hear and believe are in the Buddha-law and potentially Buddha; (3)-Quán KнQKWэFDGYDQF HEH\RQGWHUPLQRORJ\WRPHGLWDWLRQRUVWXG\DQGDFFRUGDQWD FWLRQ LWLV NQRZQDVQJNJSKҭPTXiQKнQKRUQJNJSKҭPўЧWўYI -7ѫѫQJWöWэFVHPEODQFHVWDJHRU DSSUR[LPDWLRQWRSHUIHFWLR QLQSXULW\WKHOөFFăQWKDQKWIQKYILHWKHWKɣSWtQYI -3KçQ FKэQJWэFGLVFULPLQDWLRQRIWUXWKDQGLWVSURJUHVVLYH H[SHULHQWLDOSURRILHWKHWKɣSWUөWKɣS KнQKWKɣSKěLK ѫэQJWKɣSўIDDQGўчQJJLiFYIRIWKHELЧWJLiRNQRZQDOVRDVW KHWKiQKQKkQ cause or root of holiness; (6)-&эXFiQK WэFSHUIHFWHQOLJKWHQPHQWLHGLЧXJLiFYIRUWKiQK TXҧIUXLWLRQRIKROLQHVV

Lục tức Phật. Buddha in six forms mentioned above.

Lục tướng. The six characteristics found in everything -WəQJELЧWZKROHDQGSDUWVўěQJGI

XQLW\DQGGLYHUVLW\WKjQKKRнLentirety 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 FDOOHGWDP\OөFYɣW

Lục vị. 7KHVL[VWDJHVRI%RGKLVDWWYDGHYHORSPHQWLHWKɣSWt QWKɣSWUөWKɣSKěLKжäQJWKɣS ÿIDÿчQJJLiF3KɣWÿID

Lục vị. The six tastes or flavours - ÿχQJELWWHUFKXDVRXUQJăWVZHHWF KiWDFULGPhQVDOWDQG QKнWLQVLSLG

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. /RNRWWDUDYjGD 6 %XGGKLVWVHFW$OVR7KX\ЏW[XѡWWKЏEж[XѡWWKЏEж

Lữ lô đạt ma. ;HPFěOkXÿнWPD

Lự thủy nang, đồ lọc nước. Water-filter.

Lửa. Agni (S). Fire.

Lực. %DOD 6 3RZHUVWUHQJWK7KɣSOчF WKH 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. 7KHOLWDQ\RI/жжQJ9NJĈЏIRUKLVZLIHZKREHFDPH DODUJHVQDNHRU dragon, after her death and troubled the emperor's dreams. After the litany was performed, she EHFDPHDGHYLWKDQHGWKHHPSHURU DQGGHSDUWHG$OVR7ȳELÿнRWUjQJViPSKiS

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. TKHWZRZLQJVRIÿIQKPHGLWDWLRQDQGWXЧZLVGRP

Lưỡng giới mạn đà la. Mandala of the two sections, i.e. dual powers of the two Japanese JURXSVV\PEROL]LQJWKH.LPFѫѫQJJL3L9DMUDGKjWXDQG7KDLWѢQJJL 3L*DUEKDGKjWX

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. 7KHWZRWHPSRUDU\YHKLFOHV6UjYDND7KDQKYăQDQG3 UDW\HND-Buddha Duyên giác, as contrasWHGWRWKHWKцFFRPSOHWH%RG KLVDWWYDGRFWULQHRI0DKj\jQD

Lưỡng thiệt. 'RXEOHWRQJXH2QHRIWKHWHQIRUPVRIHYLOFRQGXFW WKɣSiFQJKLɥS

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 DQGWXɥZLVGRPUHODWLYHDQGDEVROXWHWHDFKLQJP HGLWDWLRQDQGDFWLRQ

Lưu. Flow; float; spread; wander.

Lưu chuyển. Samsàra (S). Transmigration, flowing and returning, flowing back again.

Lưu chuyển môn. 7KHZD\RIWUDQVPLJUDWLRQDVFRQWUDVWHGZLWKG LɥWP{QWKDWRIQLUYjQD

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.

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 SURIRXQGHUVFKRROLQFRQWUDVWZLWKWKHVцWѢRRIWKH VKDOORZHUVFKRROZKLFK considered all things to be phenomenally produced.

Lý hoặc. ,OOXVLRQLQUHJDUGWRIXQGDPHQWDOWUXWKHJWKHUHD OLW\RIWKHHJRDQGWKLQJV DVVцKRhFLVLOOXVLRQLQUHJDUGW

RWKLQJVWKHPVHOYHV$OVRIXQGDPHQWDOLOOXVLRQ
UHDOLW\DQGLOOXVLRQ

Lý luận. Reasoning on, or discussion of, principles, or fundamental truth.

Lý nhập. (QWU\E\WKHWUXWKRUE\PHDQVRIWKHGRFWULQHDVKѫ
QKQKѭSLVHQWU\E\FRQGXFWRU 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 ZULWHUVWUHDWOêSKiSWKkQDVQRXPHQDODQGWUtSKiSWKkQ
DVNLQHWLFRUDFWLYH/êSKiSJL3LRQH Ā
@RIWKHW3JL3LWKDWRIWKHFRPPV Ö êKRhF QL
° È 0 W @

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.

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