DL-N

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

Na. Where? How? What? That.

Na bà ma li. Nvamàlikà (S). Varie-gated or mixed flowers.

Na da. Naya (S). Right method, good way. Also chính lí.

Na do tha. Navuta (S). A numeral, 100,000, or one million, or ten millions.

Na đề. Nadi (S) River, torrent.

Na đề Ca diếp. Nadi-Kasyapa (S). Name.

Na già. Naga (S). Snake, dragon, elephant.

Na la diên. Nàràyana (S). Hero of divine power. A title of Vishnu.

Na lạc ca. Naraka (S). Hell, the place of torment, the lower regions.

Na lan đà. Nàlandà (S). A famous monastery 7 miles north of Ràjagrha.

Na tiên. Nagasena (S) The instructor of the king in Milindapanha.

Na tiên tỉ khưu kinh. Milindapanha (S). The questions of King Milinda.

Na tha. Nada (S). A river.

Nại hà. The inevitable river in purgatory to be crossed by all souls.

Nam. Daksina (S), South, southern, austral

Nam diêm phù đề. Jambùdvipa (S). One of the 4 continents, that situated south of Mt Meru.

Nam mô. Namah (S), Namo (P). To submit oneself to, from to bend, bow to, make obeissance; pay homage to; an expression of submission to commsnd, complete commitment, reverence, devotion, trust for salvation.

Nam mô A Di Đà Phật. Namo Amitabhàya buddhàya (S). Homage to the Amitabha Buddha

Na mô hát la đát na đa la dạ da. Namo Ratnatrayàya (S). Homage to the Triple Jewels.

Nam mô Phật. Namo Buddhàya (S). Homage to the Buddha.

Nam thiệm bộ châu. Coi Nam diêm phù đề.

Nam tông. The southern sect of Zen. Nam đốn Bắc tiệm: southern immediate, northern gradual.

Nam tông Phật giáo. Hìnayàna (S). Small Vehicle, lesser vehicle. Also Tiểu thừa.

Nan. Difficult, hard; distress, adversity. Nan phục: hard to subdue, or submit; unconquerable. Nan nhập: hard to enter, or attain. Nan thắng: hard to overcome. Nan

thắng địa. The fith of the ten bodhisattva stages. Nam hóa: difficult of conversion; difficult to educate, to reform.Nan độ: hard to cross over, to save or be saved. Nan độ hải: the ocean hard to cross, the sea of life and death. Nan tư: hard to think of, hard to realize, incredible.

Nan đà. Nanda (S). Name. Rejoicing. Also hoan hỉ.

Nan đà Bạt nan đà. Nanda-Upananda (S). Name of a Nàgaràja. Also Nan đà Long vương.

Nạn. Danger, disaster, calamity; catastrophe; misfortune; accident.

Não. Trouble, vexation, annoyance. Mua não chuốc sầu: to come to grief.

Não chúng. To annoy everybody.

Não hại. To annoy and harm.

Não hận. To hate and detest.

Não loạn. To annoy and trouble.

Nạp. Priestly garments.

Nạp chúng. Priests in an assembly.

Nạp già lê. Tăng già lê. Samghati (S). 9 to 25 patches-garment.

Nạp y. Patched garment.

Năng. Sak (S). Able to, can; capability, power.

Năng duyên. The conditioning power in contrast with the conditioned sở duyên, e.g. the power of seeing and hearing in contrast with that which is seen and heard.

Năng đại sư. The sixth patriarch.

Năng đoạn Kim cương Bát nhã Ba la mật đa kinh. Diamond sùtra.

Năng lập. A proposition in logic that can be established or postulated.

Năng nhân. An able man, i.e. Buddha as the all powerful man able to transform the world.

Năng nhân. Mighty in loving-kindness, an incorrect interpretation of Sàkyamuni Năng nhân tịnh mặc, but probably indicating his character.

Năng sở. These two terms indicate active and passive ideas, e.g. ability to transform or transformable and the object that is transformed.

Năng thí thái tử. Prince "Giver", a former incarnation of Sàkyamuni.

Năng Thiên đế. Sakra Devànàm Indra (S). King of Gods, Also Đế thích.

Năng tín. Can believe, or can be believed, contrasted with sở tín that which is believed.

Năng trì. Dhàrani (S). Magical formulas, protective spells. Also mật chú, tổng trì. Ability to maintain, e.g. to keep the precepts.

Năng y. Dependent on, that which relies on something else, e.g. vegetation on land. Sở y is that on which it relies.

Nê lí đế. Nirrta, nirrti (S). King, queen of Ràksasas. Also Niết lị để.

Ngã. Atman (S). I, my, mine; self, ego, personality, soul; the master of the body.

Ngã ái. Self-love; the love of or attachment to the ego.

Ngã ba la mật. The Ego pàramità in the four based on the Nirvàna sùtra in which the transcendental ego is tự tại, i.e. has a real and permanent nature; the four are thường permanency, lạc joy, ngã personality, tịnh purity.

Ngã chấp. Atma-gràha (S). Holding to the concept ođ the ego. Also nhân chấp.

Ngã đảo. The illusion of an ego, one of the four inverted or upside-down ideas.

Ngã đẳng mạn. Mànàtimàna (S). The pride of thinking oneself equal to those who surpass us.

Ngã điên đảo. The illusion that the ego is real; also the incorrect view that the Nirvàna-ego is non-ego. One of the tứ điên đảo.

Ngã đức. Power or virtue of the ego, the ego being defined as tự tại sovereign, master, free.

Ngã hữu. The illusion that the ego has real existence.

Ngã không. Illusion of the concept of the reality of the ego as being composed of elements and disintegrated when they are dissolved.

Ngã kiến. Satkàyadrsti (S). The erronous doctrine that the ego, or self composed of the five temporary skandhas is a reality and permanent. Also thân kiến.

Ngã lạc. Atmasukha (S). Happiness of oneself.

Ngã mạn. Abhimàma, àtma-mada (S). Egotism and arrogance; exalting self and depreciating others; self intoxication, pride.

Ngã ngu. Ego ignorance, holding to the illusion of the reality of the ego.

Ngã ngữ thủ. The attachment to doctrines or statements about the ego.

Ngã nhân tứ tướng. The four ejects of the ego in Diamond sùtra: (1) ngã tướng the illusion that in the five skandhas there is a real ego; (2) nhân tướng that this ego is a man, and different from beings of the other paths; (3) chúng sinh tướng that all beings have an ego born oof the five skandhas; (4) thọ giả tướng that the ego has age, i.e. a determined or fated period of existence.

Ngã pháp. Self (or the ego) and things.

Ngã pháp câu hữu tông. Vàtsìputrìyà (S). The school that regards the ego and things are real. Also Độc tử bộ.

Ngã si. Ego-infatuation, confused by the belief in the reality of the ego.

Ngã sở. Mine, personal, subjective; personal conditions, possessions, or anything related to the self. Also ngã sở hữu, ngã sở sự.

Ngã sở kiến. The incorrect view that anything is really mine, for all things are but temporal combinations.

Ngã sự. My body; myself; my affair.

Ngã tiêm mạn. Ùnamàna (S). The pride of thinking myself not much inferior to those who far surpass me. One of cửu mạn.

Ngã thắng mạn. Adhimàna (S). The pride of thinking oneself superior to equals.

Ngã thất. The ego as the abode (of all suffering).

Ngã tính. The nature of the ego.

Ngã tướng. Egoism, the concept of the ego as real; representation of self.

Ngã tưởng. The thought that the ego has reality.

Ngạ. Hungry, starved. Also ngã.

Ngạ quỉ. Preta (S). Hungry demons, ghosts.

Ngạ quỉ đạo. The way of hungry demons.

Ngạ quỉ giới. The realm, sphere of hungry demons.

Ngạ quỉ sự. Pretavàstu (S). Stories of the pretas.

Ngạ quỉ thú. The path of the hungry demons.

Nghi. Vicikitsà (S). Doubt, suspect; hesitate, be uncertain, fear, surmise.

Nghi cái. The overhanging cover of doubt.

Nghi căn. The root of doubt.

Nghi chấp. The holding to doubt.

Nghi hoặc. Doubt and delusion, doubt, uncertainty.

Nghi kết. The bondage of doubt.

Nghi kiến. Doubtfully to view, doubtful view, doubt.

Nghi sứ, Nghi sử. The messenger, tempter, or lictor, of doubt.

Nghi tâm. A dougting heart.

Nghi thành thai cung. The palace for doubters outside Amitabha's heaven, where all doubters of him are confined for 500 years until fit to enjoy his paradise.

Nghi thích. The thorn of doubt.

Nghi vấn. Vimati (S). Doubt, perplexity. Also thắc mắc.

Nghi võng. The doubful net.

Nghị lực. Virya (S). Vigour, energy, effort. Also tinh tiến.

Nghĩa. The right; proper, righteous; loyal; public spirited, public; meaning, significance.

Nghĩa biện. One of the seven powers of reasoning, or discourse, of a Bodhisattva, that on the things that are profitable to the attainment of nirvàna.

Nghĩa đà la ni. Truth dhàrani, the power of the Bodhisattva to retain all truth he hears.

Nghĩa môn. The gate of righteousness.

Nghĩa tướng. Truth, meaning; meaning and form, truth and its aspect.

Nghĩa thú. The path of truth, the right direction, or objective.

Nghĩa vô ngại. Unobstructed knowledge of the meaning, or the truth.

Nghịch. Vàma (S). To go against, contrary, adverse, reverse, rebellious, oppose, resist.

Nghịch dụ. Argument by illustration from effect to cause.

Nghịch duyên. Resisting accessory-cause

Nghịch hóa. To convert the heterodox or opponents.

Nghịch lưu. To go against the current.

Nghịch quán. The inverse method in meditation.

Nghịch tội. Xem ngũ nghịch tội.

Nghịch thuận. The adversatives, resisting and complying, opposing and according with, reverse or direct, backward or forward.

Nghiêm. Severe, stern; rigorous; rigid, strict; grave, solemn, dignified, majestic, awe-inspiring; glorious.

Nghiêm cẩn. Grave; solemn.

Nghiêm chỉnh. Decent, decorous; correct.

Nghiêm sức. Glorious adorned. Also trang nghiêm (làm đẹp).

Nghiêm tịnh. Glorious and pure, gloriously pure

Nghiệp. Karman, Karma (S). Action, work, deed; moral duty; product, result, effect.

Nghiệp ách. The constraints of karma.

Nghiệp ảnh. Karma-shadow, karma dogging one's steps like a shadow.

Nghiệp báo. Karmavipàka (S). Karma reward; the retribution of karma, good or evil.

Nghiệp cảm. The influence of karma; caused by karma.

Nghiệp căn. Root-action.

Nghiệp cấu. Karma defilement.

Nghiệp cho quả liền kiếp sau. Upapajja-vedaniya-kamma (P). Kamma ripening in the next birth.

Nghiệp cho quả ngay kiếp hiện tại. Dittha-dhamma-vedaniya-kamma (P). Kamma ripening in the life time.

Nghiệp cho quả trong một kiếp sau. Aparàpariya-vedaniya-kamma (S). Kamma ripening in a later birth.

Nghiệp chủng. Karmabìja (S). Karma-seed which springs up, in happy or in suffering rebirth.

Nghiệp chướng. Karmàvarana (S). The screen, or hindrance, of past karma, hindering the attainment of bodhi; bale due to karma.

Nghiệp duyên. Karma-cause, karma-circumstance, condition resulting from karma

Nghiệp dư. A remnant of karma after the six paths of existence.

Nghiệp đạo. The way of karma.

Nghiệp điền. The field of karma.

Nghiệp hải. The vast, deep ocean of karma.

Nghiệp hành. Deeds, actions; karma-deeds, moral action which influences future rebirth.

Nghiệp hệ. Karma-bonds; karma-fetters.

Nghiệp hỏa. The fire of evil karma.

Nghiệp hữu. Reality of karma.

Nghiệp kết. The bond of karma; karma and the bond (of passions)

Nghiệp kính. Karma-mirror.

Nghiệp khổ. Karmaic suffering.

Nghiệp lành. Punyakarma (S). Meritorious action. Also thiện nghiệp.

Nghiệp luân. The wheel of karma.

Nghiệp lực. The reach, range, compass, import ođ karma; the power of karma.

Nghiệp ma. Karma-màras. The demon who or the karma which hinders or harms goodness.

Nghiệp não. Karma distress; karma and distress.

Nghiệp nặng. Garuka-kamma (P). Important karma. Also trọng nghiệp.

Nghiệp nhân. The deed as cause; the cause of good or bad karma.

Nghiệp phong. Karma-wind.

Nghiệp phọc, phược. Karma bonds; the binding powers of karma.

Nghiệp quả. Karmaphala (S). Fruit or result of the karma.

Nghiệp quyến. The noose of karma which entangles in transmigration

Nghiệp tặc. Robber-karma.

Nghiệp thằng. Karma-cords, the bonds of karma.

Nghiệp thiên. The karma of heaven, i.e. the natural inevitable law of cause and effect.

Nghiệp thọ. Life, long or short, as determined by previous karma.

Nghiệp thông. Supernatural powers obtained from former karma.

Nghiệp thụ. That which is received as the result of former karmic conduct.

Nghiệp thức, Căn bản thức. Activity-consciousness.

Nghiệp thực. Karma as nutritive basis for succeeding existence.

Nghiệp tiền kiếp. Pùrvakarma (S). A deed done in a former existence.

Nghiệp tính. The nature of karma.

Nghiệp trần. Karma-dirt, the defilement or remains of evil karma.

Nghiệp tướng. Action, activity, the karmaic, the condition of karmaic action

Nghiệp uẩn. Karmaskandha (S). Karmical group.

Nghiệp võng. The net of karma.

Nghiệp xứ. Karmasthàna (S) A place for working, of business etc.

Nghiệp xứng. The scales of karma.

Ngõa sư. Bhàrgavà (S). Name. Also Bạt già bà.

Ngoại. Bàhya (S). Outside, external.

Ngoại chấp. External doctrines, rules or tenets non Buddhist, or heretical.

Ngoại duyên. Xem tăng thượng duyên và nhân duyên.

Ngoại đạo. Tìrthya, tìthakara (S). Outside outsiders, those of other cults. Heretic, adherent of another religion.

Ngoại điển. External rules or tenets.

Ngoại giáo. External, non-Buddhist doctrines.

Ngoại học. Study of outside, or non-Buddhist doctrines.

Ngoại hộ. External protection, or aid.

Ngoại ma. Disturbances coming from outside.

Ngoại nghi. Xem tứ oai nghi.

Ngoại pháp. Heretical doctrines.

Ngoại trần. The external objects of the six internal senses.

Ngoại tướng. External appearance or conduct; what is manifested without; externally.

Ngoại vật. Bahyubhàva (S). Outside objects; external world.

Ngoại vô vi. Unmoved by externals, none of the senses stirred.

Ngoan cố. Thambha (P). Obstinate, stubborn, recalcitrant. Also cố chấp, bướng.

Ngọc như ý. Cintàmani (S). Sacred gem, Jewel of the thought. Also như ý châu.

Ngộ. Awaken to, apprehend, perceive, become aware.

Ngộ đạo. To awaken to the truth.

Ngộ nhẫn. The patience of enlightenmant.

Ngộ nhập. To apprehend or perceive and enter into (the idea of reality).

Ngộ sát. The ksetra or land of perception or enlightenment.

Ngộ tính. Ability to be enlightened.

Ngôn. Words, speech; to speak.

Ngôn bình đẳng. Vàksamatà (S). Equality of speech.

Ngôn cú. Sentences.

Ngôn giáo. Desanàpàtha (S). Scriptural text. The teaching of Buddha as embodied in words.

Ngôn hành. Words and deeds.

Ngôn thuyết. Verbal expression.

Ngôn y. Word-dependence, i.e. that which can be expressed in words, the phenomenal, or describable.

Ngu. Monkey-witted; silly, stupid, ignorant.

Ngu đồng. Bàla (S). Ignorant, foolish (like a child). Also trẻ dại.

Ngu hoặc. Deluded by ignorance, the delusion of ignorance.

Ngu nhân. Ordinary people.

Ngu pháp. Ignorant, immature law or method.

Ngu phu. Bàla (S). Ignorant, immature, a simpleton, the unenlightened.

Ngu si. Mudha (S). Ignorant and unenlightened.

Ngu tăng. Ignorant monk.

Ngu võng. The net of ignorance.

Ngũ. Panca (S). Five.

Ngũ ác. The five sins - killing, stealing, adultery, lying, drinking intoxicants.

Ngũ ác thú. Five evil diections.

Ngũ ấm. Coi ngũ uẩn.

Ngũ ấm xí thịnh khổ. The mental and physical sufferings arising from the full-orbed activities of the five skandhas.

Ngũ bách giới. The five hundred precepts of nuns.

Ngũ bảo. The five precious things, syn all the precious things. There are several groups, e.g. - gold, silver, pearls, cowries, and rubies; or, coral, crystal, gold, silver, and cowries.

Ngũ biến hành. The five universal mental activities associated with every thought: tác ý the idea, xúc mental contact, thọ reception, tưởng conception, tư perception.

Ngũ bố úy. The five fears of beginners in the bodhisattva way: fear of 1-Bất hoạt úy, giving away all lest they should have no means of livelihood; 2-Ác danh úy, sacrifying their reputation; 3-Tử úy, sacrifying themselves through dread of dying; 4- Ác đạo úy, falling into evil; 5- Đại chúng oai đức úy, addressing an assembly, especially of men of position.

Ngũ bồ đề. The five bodhi, or stages of enlightenment: 1-Phát tâm bồ đề, resolve on supreme bodhi; 2-Phục tâm bồ đề, mind control, i.e. of the passions, and observance of the paramitas; 3-Minh tâm bồ đề, mental enlightenment, study, and increase in knowledge and in prajnàpàramità; 4-Xuất đáo bồ đề, mental expansion, freedom from the limitations of reincarnation and attainment of complete knowledse; 5-Vô thượng bồ đề, attainment of a passionless condition and of supreme perfect enlightenment

Ngũ bộ mật kinh. Pàncatantra (S). The five Tantric Books.

Ngũ cái. The five covers: tham dục desire, sân nhuế anger, thụy miên drowsiness, trạo hối excitability, nghi pháp doubt.

Ngũ cảnh. The objects of the five senses, corresponding to the sense of sắc form, thanh sound, hương smell, vị taste, and xúc touch.

Ngũ căn. Pancendriyàni (S). The five roots, i.e. the five organs ofthe senses: nhãn eyes, nhĩ ears, tỷ nose, thiệt tongue, and thân body as roots of knowing. The five spiritual organs or positive agents: tín faith, tinh tiến energy, niệm memory, định visionary meditation, tuệ wisdom.

Ngũ chính sắc, Ngũ sắc, Ngũ chính hạnh. The five proper courses to insure the bliss of the Pure Land: (1) Intone the three sùtras Vô lượng thọ kinh, Quán vô lượng thọ kinh and A di đà kinh; (2) meditate on the Pure Land; 3) worship solely Amitabha; (4) invoke his name; (5) extol and make offerings to him.

Ngũ chủng bất nam. The five kinds of pandakas, i.e. eunuchs, or impotent males.

Ngũ chủng bất nữ. The five kinds of sexually incomplete females.

Ngũ chủng bố thí. The five kinds of almsgiving, or dànas - to those from afar, to those going afar, to the sick, the hungry, and those wise in Buddhist doctrine.

Ngũ chủng cúng dường. Five objects of offering: nhang xoa chaling incense, hoa flower, nhang đốt burning incense, đồ ăn uống food and drink, đồ đèn sáng lamp or candles.

Ngũ chủng đàn pháp. The five kinds of mandala ceremonials.

Ngũ chủng định tâm. Xem ngũ định.

Ngũ chủng ngưu vị. Five kinds of food from the ox: nhũ milk, lạc cream, sinh tô butter, thục tô cooked butter, đề hồ cheese.

Ngũ chủng pháp sư. The five kinds of masters of the Law, v. Lotus sùtra, one who receives and keeps; reads; recites; expounds; and copies the sùtra

Ngũ chủng pháp giới. The Hoa nghiêm school five forms of dharmadhàtu: (1) Hữu vi pháp giới or Sự, the phenomenal realm; (2) Vô vi pháp giới or Lý, the inactive, quiescent, or noumenal realm; (3) Diệc hữu vi diệc vô vi pháp giới or Sự lý vô ngại, both, i.e. interdependant and interactive; (4) Phi hữu vi phi vô vi pháp giới, neither active nor inactive, but it is also Sự lý vô ngại, e.g. water and wave, wave being water and water wave; (5) Vô chướng ngại pháp giới or Sự sự vô ngại, the unimpeded realm the unity of the phenomenal and noumenal, of the collective and individual.

Ngũ chủng quán đỉnh. The five abhisekani baptisms of the esoteric school - for ordaining àcàryas, teachers, or preachers of the Law; for admitting disciples; for putting an end to calamities or suffering for sins; for advancement, or success; and for controlling (evil spirits) or getting rid of difficulties.

Ngũ chủng tán loạn. The five kinds of mental aberration: 1-Tự nhiên tán loạn, the five senses themselves not functioning properly; 2-Ngoại tán loạn, external distraction, or inability to concentrate the attention; 3-Nội tán loạn, internal distraction, or mental confusion; 4-Thô trọng tán loạn distraction caused by ideas of me and mine, personality, possession etc.; 5-Tư duy tán loạn, confusion of thought produced by hinayàna ideas.

Ngũ chủng tạng. The five stores, or the five differentiations of the one Buddha-nature: (1) Như Lai tạng, the Tathàgata-nature, which is the fundamental universal nature possessed by all the living. (2) Chính pháp tạng, the source or treasury of all right laws and virtues; (3) Pháp thân tạng, the storehouse of the dharmakàya obtained by all

saints; (4) Xuất thế tạng, the eternal spiritual nature, free from earthly errors; (5) Tự tính thanh tịnh tạng, the storehouse of the pure Buddha-nature.

Ngũ chủng tăng thượng duyên, Ngũ duyên. Five excellent causes, e.g. of blessedness: keeping the commandments; sufficent food and clothing; a secluded abode; cessation of worry; good friendship.

Ngũ chủng thông. Five kinds of supernatural power: (1) Đạo thông, of bodhisattvas through their insight into truth; (2) Thần thông, of arhats through their mental concentration; (3) Y thông, supernatural or magical powers depending on drugs, charms, incantations, etc..(4) Báo thông, Nghiệp thông, reward or karma powers of transformation possessed by devas, nagas, etc (5) Yêu thông, magical powers of goblins, satyrs, etc..

Ngũ chủng tính. The five germ-natures, or root of bodhisattva development: (1) Tập chủng tính, the germ-nature of study of the void which corrects all illusions of time and space; (2) Tính chủng tính, that of ability to discriminate all the germ-natures of phenomina and transform the living; (3) Đạo chủng tính, (the middle) way germ-nature, which attains insight into Buddha-laws; (4) Thánh chủng tính, the saint germ-nature which produces holiness by destroying ignorance; (5) Đẳng giác chủng tính the bodhi-rank germ-nature which produces Buddhahood.

y phương minh cikitsà, medicine; (4) nhân minh hetu, logic; (5) nội minh adhyàtma, philosophy.

Ngũ nghịch. Pancànantarya (S). Ngũ vô gián nghiệp, the five rebellious acts of deadly sins: giết cha parricide, giết mẹ matricide, giết A la hán killing an arhat, làm thân Phật chảy máu shedding the blood of a Buddha, phá hòa hợp tăng destroying the harmony of the sangha, or fraternity.

Ngũ nghiệp. The five kinds of karma: of which the groups are numerous and differ.

Ngũ ngũ bách niên. The five periods each of 500 years.

Ngũ nhãn. The five kinds of eyes or vision: (1) Nhục nhãn, human eye; (2) Thiên nhãn, deva eye; (3) Huệ nhãn, the eye of wisdom; (4) Pháp nhãn, the eye of dharma; (5) Phật nhãn, Buddha vision or omniscience.

Ngũ nhân. The five causes, i.e. (1) sinh nhân producing cause; (2) y nhân supporting cause; (3) lập nhân upholding or establishing cause; (4) trì nhân maintaining cause; (5) dưỡng nhân nourishing or strengthening cause

Ngũ (trí) như lai, Ngũ Phật. The Five Dhyàni-Buddhas of the Vajradhàtu and Garbhadhàtu. A Shingon term for the five Buddhas in their five manifestations.

Ngũ pháp. Pancadharma (S). Five dharmas: (1) Danh, nàma, name; (2) tướng, nimitta, appearance; (3) phân biệt, vikalpa, discrimination; (4) chính trí, samyak-jnàna, right knowledge; (5) như như, tathatà, suchness.

Ngũ phần pháp thân. Panca dharmakàya (S). The five attributes of the spiritual body of the Tathàgata. i.e. giới that he is above all moral conditions; định tranquil and apart from all false ideas; tuệ wise and omniscient; giải thoát free, unlimited, unconditioned which is the state of nirvana; giải thoát tri kiến that he has perfect knowledge of his state.

Ngũ phần pháp thân hương. The five kinds of incense, or fragrance corresponding with the Panca dharmakàya.

Ngũ quả. The five fruits or effects: (1) Dị thục quả, fruit ripening divergently, e.g. pleasure and goodness are in different categories; (2) Đẳng lưu quả, fruit of the same order, e.g. goodness reborn from previous goodness; (3) Độ dụng quả, present position and function fruit, the rewards of moral merit in previous lives; (4) Tăng thượng quả, superior fruit, or position arising from previous earnest endeavour and superior capacity; (5) Ly hệ quả, fruit of freedom from all bonds.

Ngũ quán. The five meditations refered to in the Lotus 25: (1) Chân quán, on the true, idem không quán, to meditate on the reality of the void, or infinite in order to be rid of illusions in views and thoughts; (2) Thanh tịnh quán, on purity, to be rid of any remains of impurity connected with the temporal, idem giả quán; (3) Quảng đại trí tuệ quán, on the wider and

greater wisdom, idem trung quán, by study of the middle way; (4) Bi quán, on pitifulness, or the pitiable condition of the living, and by the above three to meditate on their salvation; (5) Từ quán, on mercy and the extension of the first three meditations to the carrying of joy to all the living.

Ngũ sắc. The five primary colours, also called ngũ chính (or đại) sắc: thanh blue, hoàng yellow, xích red, bạch white, hắc black. Ngũ gián sắc: compound colours. The ngũ căn sắc are: tín faith white; tinh tiến zeal red; niệm memory yellow; định meditation blue; tuệ wisdom black.

Ngũ sinh. Five rebirths, i.e. five states, or conditions of a bodhisattva's rebirth: (1) Tức khổ sinh, to stay calamities; (2) Tùy loại sinh, in any class that may need him; (3) Thắng sinh, in superior condition, handsome, wealthy or noble; (4) Tăng thượng sinh, in various grades of kingship; (5) Tối hậu sinh, final rebirth before Buddhahood.

Ngũ suy tướng. The five signs of decay or approaching death, of which descriptions vary, e.g. uncontrolled discharge, flowers on the head wither, unpleasant odour, sweating armpits, uneasiness (or anxiety).

Ngũ sư. The five masters or teachers, i.e. respectively of the kinh sùtras, the luật vinaya, the luận sàstras, the vi diệu pháp abhidharma, and thiền định meditation.

Ngũ sứ giả. The five messengers of Manjusri, Văn thù sư lợi,

Ngũ sự vọng ngữ. The five things fallaciously explained by Mahàdeva, as stated in the Kathàvatthu.

Ngũ tác nghiệp căn. The five working organs: the mouth, hands, feet, sex organ, and anus.

Ngũ tà mệnh. The five improper ways of gain or livelihood for a monk: (1) Trá hiện dị tướng, changing his appearance; (2) Tự thuyết công năng, advertising his own powers and virtue; (3) Chiêm tướng cát hung, fortune telling by physiognomy, etc.; (4) Cao thanh hiện oai, hectoring and bullying; (5) Thuyết sở đắc lợi dĩ động nhân tâm, praising the generosity of another to induce the hearer to bestow presents.

Ngũ tân, Ngũ huân. The five condiments, i.e. garlic, leek, onion, shallot, and pimento. Tỏi, hành, hẹ, kiệu, nén.

Ngũ thể. Five members of the body: head, elbows, knees.

Ngũ thể đầu địa. Five members of the body touching ground.

Ngũ thời giáo. The five periods or divisions of Sakyamuni's teaching. According to Thiên Thai sect, they are: (1) Hoa nghiêm thời, the Avatamsaka or first period in three divisions each of seven days after his enlightenment, when he preached the contents of this sùtra; (2) Lộc uyển thời, the twelve years of his preaching the A hàm in the deer park; (3) Phương đẳng thời,

the eight years of preaching mahàyàna-cum-hinayàna doctrines, the vaipulya period; (4) Bát nhã thời, the twenty two years of his preaching the prajnà or wisdom sùtras; (5) Pháp hoa Niết bàn thời, the eight years of his preaching the Lotus sùtra and, in a day and a night, the Nirvàna sùtra.

Ngũ thọ, thụ. The five sensations.

Ngũ (thần) thông. Pancàbhijnà (S). The five supernatural powers: (1) Thiên nhãn thông, divyacaksus, devas vision, instantaneous view of anything anywhere in the form-realm; (2) Thiên nhĩ thông, divyasrotra, deva hearing, ability to hear any sound anywhere; (3) Tha tâm thông, paracitta-jnàna, ability to know the thoughts of all other minds; (4) Túc mạng thông. Pùrvanivàsànusmrti-jnàna, knowledge of all former existences of self and others; (5) Thần túc thông, rddhi-sàksàtkriyà, power to be anywhere; magical powers.

Ngũ thú. The five gati, i.e. destinations, destinies: địa ngục hell, ngạ quỉ hungry ghosts, súc sinh animals, người human beings, trời devas.

Ngũ thừa (thặng). Five vehicles conveying to the karma reward : (1) Nhân thừa, rebirth among men conveyed by observing the five commandments; (2) Thiên thừa, among devas by the ten forms of good action; (3) Thanh văn thừa, among the sràvakas by the four noble truths; (4) Duyên giác thừa, among pratyeka-buddhas by the twelve nidànas; (5) Bồ tát thừa, among the bodhisattvas and Buddhas by the six pàramitas.

Ngũ thức. The five parijnànas, perceptions or cognitions: (1) Nghiệp thức, initial functioning of mind under the influence of the original vô minh unenlightenment or state of ignorance; (2) Chuyển thức, the act of turning towards the apparent object for

its observation; (3) Hiện thức, observation of the object as it appears; (4) Tri thức, the deductions derived from its appearance; (5) Tương tục thức, the consequent feelings of like or dislike. pleasure or pain, from which arise the delusions and incarnations.

Ngũ thực. Five kinds of spiritual food by which roots of goodness are nourished: (1) Niệm thực, correct thoughts; (2) Pháp hỉ thực, delight in the Law; (3) Thiền duyệt thực, pleasure in meditation; (4) Nguyện thực, firm resolve, or vows of self-control; (5) Giải thoát thực, deliverance from the karma of illusion.

Ngũ thượng kết. Coi Ngũ lợi sử.

Ngũ tịnh. The five "clean" products of the cow, i.e. urine, dung, milk, cream, and cheese. The five pure-dwelling heavens in the fourth dhyana heaven into which arhats are finally born.

Ngũ tính. The five different natures as grouped by the pháp tướng tông dharmalaksana sect: (1) thanh văn sràvakas; (2) duyên giác pratyeka-buddhas; (3) bồ tát bodhisattvas; (4) bất định indefinite; (5) ngoại đạo outsiders.

Ngũ tình. The feelings or passions which are stirred by the five senses.

Ngũ tỉ khưu. Pancavargìya (S). The first five of Buddha converts, also called ngũ đệ tử five disciples: A nhã Kiều trần như Ajnàta Kaundinya, Át bệ Asvajit, Bạt đề Bhadrika, Thập lực Ca diếp Dasabala Kàsyapa, Ma nam Câu lỵ Mahànàma Kulika.

Ngũ trần. The objects of the five senses which being dusty or earthly things can taint the true nature.

Ngũ trí. The five kinds of wisdom of the Chân Ngôn tông. Of the six elements earth, water, fire, air, space, and consciousness, the first five form the phenominal world, or Garbhadhàtu, the womb of all things thai tạng giới, the sixth, is the conscious, or perceptive, or wisdom world, the Vajradhàtu, kim cương giới, sometimes called the Diamond realm. The two realms are not originally apart, but one, and there is no consciousness without the other five elements. The sixth element, consciousness, vijnàna, thức, is further subdivided into five called ngũ trí, the five wisdoms: (1) Pháp giới thể tính trí, the wisdom of the embodied nature of the dharmadhàtu; (2) Đại viên cảnh trí, the great round mirror wisdom; (3) Bình đẳng tính trí, wisdom in regard to all things equally and universally; (4) Diệu quan sát trí, wisdom of profound insight, or discrimination; (5) Thành sở tác trí, the wisdom of perfecting the double work of self-welfare and the welfare of others.

Ngũ triền cái. Pancanìvaranàni (S). Fivefold obstacle (on the progress of mind): (1) Tham dục, Kàma, Sensuous desires; (2) Sân, Vyàpàda, Ill-will; (3) Thụy miên, Styàna-middha, Sloth torpor; (4) Trạo cử, Anuddhatya, restlessness; (5) Nghi, Vicikitsà, Sceptical doubt.

Ngũ trọc, trược. Pancakasàya (S) The five periods of turbidity, impurity, or chaos, i.e. of decay: (1) Kiếp trọc, kalpa kasàya, the kalpa in decay, when it suffers deterioration and

gives rise to the ensuing form; (2) Kiến trọc, drsti kàsaya, deterioration of view egoism, etc.; (3) Phiền não trọc, klesa kàsaya, the passions and delusion of desire, anger, stupidity, pride and doubt prevail; (4) Chúng sinh trọc, sattva kàsaya, human miseries increase and happiness decrease; (5) Mệnh trọc, àjìva kàsaya, human life t ime gradually diminishes.

Ngũ uẩn. Pancaskandha (S). The five skandhas, the five cumulations, substances, or aggregates, five groups of clinging i.e. the components of an intelligent being especially a human being: (1) Sắc uẩn, rùpa, the corporeal group; (2) Thụ uẩn, vedanà, the feeling group; (3) Tưởng uẩn, sanjnà, the perception group; (4) Hành uẩn, samskàra, the mental formation group; (5) Thức uẩn, vijnàna, the consciousness group.

Ngũ vị. Five favours, five tastes, i.e. sweet, sour, bitter, acid, salt.

Ngũ xứ cúng dường. The five to be constantly served: cha father, mẹ mother, ông thầy thân dạy mình teacher, ông thầy làm khuôn phép cho mình religious director, người có bệnh the sick.

Ngụy. False, counterfeit, forged. False or forged sùtras, which were produced after the Wei, Ngụy, dynasty.

Ngụy biện. Fallacy, sophism.

Ngụy ngôn. Mrsàvàca (S). Falshood, fallacy, delusion.

Ngụy quân tử. Tartuffe, sanctimonious hypocrite.

Nguyên. Origin, original.

Nguyên. Beginning, first, original, head.

Nguyên Cát thụ. The tree of the original felicity, i.e. the bodhi-tree.

Nguyên diệu. The original or fundamental marvel or mystery, i.e. the conception of nirvàna.

Nguyên nhân. Hetu (S). The original or fundamental cause which produces phenomena, e.g. karma, reincarnation.

Nguyên phẩm vô minh. Primal ignorance; the original state of avidyà, unenlightenment, or ignorance; original innocence.

Nguyên Tạng. The Yuan Tripitaka, compiled by order of Thế Tổ (Kublai), founder of the Yuan dynasty and printed from blocks.

Nguyên thủy. Prabhù (S). Beginning in the beginning, primordial. Prabhù is the title of Vishnu as a personification of the sun.

Nguyện. Pranihita, pranidhàna (S). Vow, resolve, wish; sincere promise; to vow, to wish, to pledge, to be willing, to desire.

Nguyện ba la mật. Pranidhàna pàramità (S). The vow pàramità, the eighth of the ten pàramitàs, a bodhisattva's vow to attain bodhi and save all beings to the other shore.

Nguyện chú. The original resolve in a previous existence which incites a man to build a pagoda, copy a sùtra etc,.

Nguyện độ. Salvation through trust in the vow, e.g. of Amitàbha.

Nguyện hải. The Bodhisattva's vow is deep and wide like ocean.

Nguyện hạnh. To vow and perform the discipline the vow involves.

Nguyện luân. The vow-wheel, which overcomes all opposition; also the revolving of the bodhisattva's life around his vow.

Nguyện lực. The power of the vow.

Nguyện Phật. A Buddha of the vow, who passes through the eight forms of an incarnate Buddha bát tướng.

Nguyện tác. Resolve to be, or become, e.g. nguyện tác Phật, resolve to become Buddha.

Nguyện thân. The resolve of a Buddha to be born in the Tusita heaven Đâu suất thiên for the work of saving all beings.

Nguyện thuyền. The Amitàbha's likened a boat which ferries all beings to his Pure Land.

Nguyện thực. Vow-food; to nourish the life by the vow, and thus have strength to fulfil its duties.

Nguyệt. Candra, soma (S). The moon.

Nguyệt ái tam muội. A Buddha's "moon-love samàdhi", in which he rids men of the distresses of love and hate.

Nguyệt Chi quốc. Indo-Scythians.

Nguyệt cung. The moon-palace of the Nguyệt thiên tử made of silver and crystal.

Nguyệt diện Phật. The "moon-face Buddha", whose life is only a day and a night, in contrast with the sun face Buddha whose life is 1,800 years.

Nguyệt đàn. An external altar in temples in the open, i.e. under the moon.

Nguyệt đăng tam muội. Candra-dipa-samàdhi (S). The samàdhi said to have been given to Nguyệt quang đồng tử by Buddha and taught in the Nguyệt đăng tam muội kinh.

Nguyệt đăng tam muội kinh. Samàdhiràja-sùtra (S). Sùtra of the King of Concentration. Also Tam muội vương kinh.

Nguyệt luân. The moon's disk, the moon.

Nguyệt luân quán, nguyệt luân tam muội. The moon contemplation (or samàdhi) in regard to its sixteen nights of waxing to the full, and the application of this

contemplation to the development of bodhi within, especially of the sixteen kinds of bodhisattva mind of the lotus and of the human heart.

Nguyệt mi. New moon eyebrows, i.e. arched like the Buddha's.

Nguyệt quang. Candraprabha (S). Moon-light. One of the three honoured ones in the Vajradhàtu, and in Manjusrì court of the Garbhadhàtu, known as Thanh lương Kim cương.

Nguyệt thiên. Candradeva, or Somadeva (S). The ruler of the moon. Nguyệt thiên tử, the male regent of the moon named Ti Cát tường, one of the metamorphoses of Bodhisattva Mahàsthàmapràpta Đại thế Chí.

Nguyệt thứ giảng. Monthly preaching.

Nguyệt thử. The moon rat, one of the two rats, black and white, that gnaw the cord of life, i.e. night and day.

Nguyệt tinh ma ni. The pearl or jewel in the fortieth hand of the "one thousand hand" Quán Âm, towards which worship is paid in case of fevers; the hand is called Nguyệt tinh thủ.

Nguyệt Xứng. Candrakìrti (S). Name.

Ngữ. Vac, bhàsà (S). Words, discourse, conversation, speech, language; to say, speak with.

Ngữ học. Linguistics; lexicography; philology.

Ngữ lục. Quotation book.

Ngữ mật. Secret, esoteric words.

Ngữ nghiệp. The karma produced by speech.

Ngữ nguyên học. Etymology.

Người. Purusa (S). Man, male.

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

Người đã diệt hết nguyên nhân của tái sinh. Jàtikkhayam (P). One who has destroyed all the chance of being reborn.

Người đã đạt được phép thần thông. Abhinnàvosita (P). One who has obtained the abhinna (supernatural knowledge).

Người đã thành tựu. Siddhàrtha (S). One who has accomplished his task.

Người đi hành hương. Punnatitthagàmi (P). Pilgrim.

Người trần tục. Grhin (S). Secular, layman. Also cư sĩ, tục nhân.

Ngưu. Go, gaus (S). Ox, bull, bullock, etc.

Ngưu bì. Ox-hide - mortal happiness injures the wisdom-life of gods and men, just as ox hide shrinks and crushed a man who is wrapped in it and placed under the hot sun.

Ngưu cẩu ngoại đạo. Go-vratika, kukkura-vratika (S). Heretics who live as oxen or dogs.

Ngưu chủ. Gavàmpati (S). Kiều phạm ba đề, the king of bull, name of a great disciple of Buddha.

Ngưu dương nhãn. Only the eyes (i.e. vision or insight) of oxen and sheep.

Ngưu đầu. The ox-head lictors in the hells.

Ngưu đầu sơn. A mountain in Kiang ning in Giang Tô which gave its name to a school, the followers of Pháp Dung, called Ngưu đầu sơn pháp or Ngưu đầu thiền.

Ngưu giới. To live as a cow, eating grass with bent head, etc., as certaain Indian heretics are said to have done, in the belief that a cow's next reincarnation would be in the heavens.

Ngưu hóa châu. Godànìya, aparagodàna (S). The western of the four continents into which every world is divided, where oxen are the principal product and medium of exchange.

Ngưu mao trần. Go-rajas (S). The amount of dust that can rest on the top of a cow's hair, i.e. seven times that on a sheep's.

Ngưu phấn. Gomaya (S). Cow dung, considered in India as clean and cleansing.

Ngưu tích. Ox tracks, i.e. the teaching of a Buddha.

Ngưu thi. Xem ngưu chủ.

Ngưu vương. The king of bull, i.e. a Buddha, or bodhisattva.

Ngưu xa. Bullock cart. Bạch ngưu xa, white bullock cart, as the one universal vehicle of salvation.

Nhạ đề tử. Xem Ni kiền đà.

Nhạc. Manòjna (S). Music.

Nhạc âm Càn thát bà vương. Manòdijnasvara (S) King of Gandharvas.

Nhạc âm thụ. Music-tree.

Nhạc thần. Music-deity.

Nhàn. Leisure; idleness; unoccupied, easy, quiet, vacant.

Nhàn cư. Aranyaka (S). To lead a life of idleness. Also nhàn tịch, ẩn cư, a lan nhã.

Nhàn xứ. Place of leisure.

Nhãn. Caksu (S). Eye. Also mắt.

Nhãn căn. Organ of sight.

Nhãn giới. The element or realm of sight.

Nhãn nhập. The eye-entrance, one of the twelve entrances, i.e. the basis of sight consciousness.

Nhãn thức. Caksuvijnàna (S). Eye-consciousness. Sight-perception, the first vijnàna, consciousness.

Nhãn thức giới. Caksuvijnàna-dhàtu (S). The element or realm of sight perception

Nhãn trí. Knowledge obtained from seeing.

Nhạo. To like, to expect, to desire.

Nhân. Mànusya; nara; purusa; pudgala (S). Man; the sentient.

Nhân bảo. The treasure of men, Buddha.

Nhân chấp. The (false) tenet of a soul, or ego, or permanent individual.

Nhân đạo. The principles of human conduct.

Nhân hùng sư tử. A Lion among men, a Buddha.

Nhân cát giá. Mànusa krtya (S). Demons shaped like men.

Nhân hữu. Human existence.

Nhân không. Men without ego.

Nhân ngã. Personality, the human soul.

Nhân pháp. Men and things; also men and the Buddha's teaching.

Nhân phi nhân. Human and non-human being.

Nhân sư. A leader, or teacher of men. The Lion of men, Buddha.

Nhân sư tử. A lion among men, a Buddha.

Nhân tiên. The immortal among men, the Buddha.

Nhân thiên. Men and devas.

Nhân thú. Sphere, realm of men.

Nhân thừa. Men-vehicle.

Nhân trung tam ác. The three most wicked among men.

Nhân trung tôn. The Honoured One among men, the Buddha.

Nhân vô ngã. Pudgalanairàtmya (S) Doctrine of non-ego.

Nhân. Kindness, benevolence, virtue.

Nhân giả. Kind Sir!

Nhân hiền kiếp. Bhadra-Kalpa (S).

Nhân tôn. Benevolent and honoured one, i.e. Buddha.

Nhân từ. Avyàpàda (S). Goodness; absence of the desire to injure. Also khoan dung.

Nhân vương. The benevolent king, Buddha.

Nhân. Hetu (S). A cause; because; a reason.

Nhân duyên. Hetupratyaya (S). Nhân is a primary cause and duyên is an environmental or secondary cause.

Nhân đà la. Indra (S). Vedic god. Also Đế thích.

Nhân đạo. The way, or principle, of causation.

Nhân địa. The causal ground, fundamental cause.

Nhân, Hạnh, Quả. Cause, action, effect.

Nhân minh. Hetuvidyà (S). The science of cause, logical reasoning, with its syllogistic method of tôn proposition, nhân the reason, dụ the exemple.

Nhân minh chính lí môn luận bản. Hetuvidyànyàya-dvàra-sàstra-mùla (S).

Nhân nghiệp. The work, or operation, of cause, or causes.

Nhân nguyên. Cause; cause and origin.

Nhân quả. Cause and effect.

Nhân tu. The practice of Buddhism as the cause of Buddhahood.

Nhân tự tướng. Svahetulaksana (S). Self cause characters.

Nhân vị. The causative position, i.e.

Nhân viên quả mãn. The cause perfect and the effect complete, i.e. the practice of Buddhism.

Nhẫn. Ksànti (S). Patience, endurance, forbearance.

Nhẫn ba la mật. Ksànti-pàramità (S). Cardinal patience. Also nhẫn độ.

Nhẫn địa. The stage of patience.

Nhẫn điều. Patiently to harmonize, i.e. the patient heart tempers and subdues anger and hatred.

Nhẫn độ. Ksànti-pramta. The place of patience or endurance, this world.

Nhẫn gia hạnh. The discipline of patience.

Nhẫn giới, cõi Ta bà. Saha (S). The universe of persons subject to transmigration, the universe of endurance.

Nhẫn nhục Ba la mật. Kshànti-paramita (S).

Nhẫn nhục địa. The stage of patience.

Nhẫn nhục y. The robe of patience, a patient heart which, like a garment, wards off all outward sin.

Nhẫn nhục khải. Patience as armour, protecting against evils.

Nhẫn nhục tiên. Ksàntyrsi (S). The rsi who patiently suffered insult.

Nhẫn pháp. The method of patience.

Nhẫn thiện. The patient and good; patient in doing good.

Nhẫn thủy. Patience in its depth and expanse compared to water.

Nhẫn trí. Patience and wisdom.

Nhẫn vị. The stage of patience.

Nhận thức nội tại. Pratyàtmàgatijnàna (S). Self perception, internal perception.

Nhập. Ayana (S). To enter, entry, entrance; come, bring or take in; at home; awaken to the truth; begin to understand; to relate the mind to reality and thus evolve knowledge.

Nhập chúng. To enter the assembly (of monks).

Nhập diệt. To die, to enter into nirvana.

Nhập diệu. To get the mastery of a science or an art.

Nhập đạo. To enter a religion; to become a monk.

Nhập định. To be plunged in meditation, to be immersed in deep thought, to enter into contemplate state.

Nhập hạ. Varsà, Varsàna (S). Retreat season of monks.

Nhập lưu. Srota-àpanna (S). Enter into the stream.

Nhập môn. To enter a school; to adhere to a doctrine; introduction to...

Nhập pháp giới. Gandavyùha (S). Entering the Dharma realm.

Nhập sơn. To enter the Church.

Nhập tâm. To take, or lay, something at heart; to learn by heart.

Nhập thánh. To be of the orthodox faith.

Nhập tháp. To inter the bones or body ođ a monk in a dagoba.

Nhập thất. To enter the master's study for examination or instruction; to enter the status of a disciple; to receive consecration.

Nhập tức xuất tức niệm. Anàpranasmrti (S), Anàpànasati (P). Mindfulness on the in and out breathing. Also quán niệm hơi thở, sổ tức quán.

Nhất. Eka (S). One, unity, monad, the same. Nhất tam muội: Ekàgrya (S). Undeflected concentration, meditation on one subject nhất hạnh tam muội.

Nhất biến. Once, one recital of Buddha's name, or of a sùtra, or a mantra.

Nhất cảnh. One region, realm, order, or category. Nhất cảnh tam đế: the three axioms in the one category; the three are không, giả, trung which exist in every universe.

Nhất chuyển ngữ. A turning word; a fateful word.

Nhất cú. A word or sentence.

Nhất chân (chơn). The whole of reality, the universe, the all. Nhất chân địa: the state of meditation on the absolute. Nhất chân pháp giới. The dharma realm of one reality. Nhất chân vô vi: the one reality, or undivided absolute, is static, not phenominal, effortless, self existing.

Nhất đại sự. The one great work of the Buddha, universal enlightenment and release; also a life, or lifetime.

Nhất đại tam thiên thế giới. A great chiliocosmos or universe of the three kinds of thousands of worlds.

Nhất đại trạch. The great house.

Nhất đại xa. The one great salvation vehicle of the Lotus sùtra.

Nhất đạo. One way, the one way; the way of deliverance from mortality.

Nhất đẳng. Equal, all equal; first class, first quality, first degree.

Nhất địa. The one ground; the same ground; the Buddha-nature of all beings.

Nhất hạ. The summer retreat of 90 days from the 16th of 4th moon to the 15th of the 7th moon.

Nhất hạnh. One act (of body, moutf or mind); holding to one course; devoted. Nhất hạnh tam muội, chân như tam muội, nhất tướng tam muội: a samàdhi for realizing that the nature of all Buddhas is the same; entire concentration of the mind on Buddha.

Nhất hóa. The teaching and influence of a Buddha during one Buddha period; also the teaching of the whole truth at once

Nhất hợp tướng. An orgamism, a cosmos, or any combined form, e.g. a man, a world.

Nhất hướng. One direction, each direction; with single mind, the mind fixed in one direction, undistracted.

Nhất không. All is empty, or of the void, non material.

Nhất lai. Sakrdàgàmin (S). Only one more return to mortality. Also tư đà hàm.

Nhất lạp. The end of the monastic year at the summer retreat; a monastic year; also called pháp lạp, pháp tuế, hạ.

Nhất môn. The one door out of mortality into Nirvàna. Nhất môn phổ môn: the one door is the all door; by entering the one door all doors of the faith are open.

Nhất niệm. A ksana, or thought; a concentration of mind; a moment, the time of a thought.

Nhất niệm bất sinh. Not a thought arising; beyond the necessity of thinking.

Nhất niệm nghiệp thành. At one thought the work completed; karma complete in one thought.

Nhất niệm tam thiên. In one thought to survey or embrace the 3,000 worlds.

Nhất niệm vạn niên. In a moment's thought to obtain a myriad years.

Nhất nhân. A cause; the cause from which the Buddha-law arises.

Nhất như. The Bhùtatathatà (S). Oneness.

Nhất như đốn chứng. Immediate experiential enlightenment by the Tathàgata truth; the immediate realization that all is bhùtatathatà.

Nhất pháp. A dharma, or law; a thing, a matter. Nhất pháp ấn: the seal or assurance of the one truth, or law. Nhất pháp cú: the one law abode. Nhất pháp giới: the bhùtatathatà considered in term of mind and as a whole; a law-realm; a spititual real; a universe.

Nhất phẩm (Kinh). Varga (S). A chapter, or a division (of the sùtra).

Nhất phần Bồ tát. A one-tenth Bodhisattva; one who keeps one-tenth of the precepts. Nhất phần ưu bà tắc: one-fifth upàsaka who observes only one of the five precepts.

Nhất Phật thế giới. A Buddha-cosmos; a world undergoing transformation by a Buddha. A Buddha domain; or a one Buddha region.

Nhất Phật thừa. Mahàyàna (S). The one-Buddha vehicle.

Nhất quang tam tôn. Three honoured ones in one light or halo.

Nhất sát. Ksetra (S). Field, plot of land. Also sát độ, sát hải, ruộng đất.

Nhất sinh. All one's life, a whole life time. Nhất sinh bổ xứ: from one enlightenment to attain to Buddhahood.

Nhất tam muội. Ekàgra, aikàgrya (S). Undeflected concentration, meditation on one subưect.

Nhất tâm. With whole mind or heart; one mind or heart; also the whole of thing; the universe as one mind, or a spiritual unity.

Nhất tâm chính niệm. One-minded right mindfulness.

Nhất tâm đỉnh lễ. With one mind I bow to....

Nhất tâm hợp chưởng. With one mind I join my palms.

Nhất tâm kính lễ. With one mind I respecfully bow to...

Nhất tâm niệm Phật. With one mind I recite the name of Buddha.

Nhất tâm qui mệnh (mạng). With one mind I take refuge in...

Nhất tâm tam hoặc. One mind with three doubts kiến tư, trần sa, vô minh.

Nhất tâm tam quán. One mind with three insights không, giả, trung.

Nhất tâm tam trí. One mind and three aspects of knowledge.

Nhất tâm xưng danh. With undivided mind to call on the name (of Buddha).

Nhất thật. The one reality. Nhất thật cảnh giới: the state or real of the one reality. Nhất thật quán: meditation on the one reality. Nhất thật tướng: the state of bhùtatathatà, above all differentiation, immutable; it implies the Buddha-nature or the immateriality and unity of all things. Nhất thật thừa: the one method of salvation. Nhất thật viên thừa: the Tathàgata's perfect vehicle. Nhất thật viên tông: the one real and perfect school. Nhất thật vô tướng: the one reality being indivisible is apart from all sentient (or empty) form, and is therefore styled the formless.

Nhất thể tính. Samatà (S). Evenness, sameness. Also bình đẳng tính.

Nhất thiết. Sarva (S). All, the whole. Also nhất thế.

Nhất thiết chân ngôn tâm. The first Sanscrit letter "a".

Nhất thiết chúng sinh. Sarvasattva (S). All living beings.

Nhất thiết chúng sinh do như kỷ thân. Sarvabhùtàtmabhùta (S). Considering others as oneself.

Nhất thiết chủng diệu tam muội. The samàdhi, or trance, which brings every kind of merit for one's adornment.

Nhất thiết chủng thức. The 8th of eight consciousness.

Nhất thiết chủng trí. Buddha-knowledge or perfect knowledge of all things. Xem tam trí.

Nhất thiết chư Phật. All Buddhas.

Nhất thiết giai thành. All beings become Buddha, for all have the Buddha-nature.

Nhất thiết hữu. Sarvabhàva (S). All things or beings.

Nhất thiết hữu bộ. The realistic school, Sarvàstivàdah (S), asserting the reality of all phenomena.

Nhất thiết hữu tình. All sentient beings.

Nhất thiết kinh. The Tripitaka, Đại Tạng Kinh. The whole of the Buddhist Canon.

Nhất thiết nghĩa thành. Sarvàrthasiddha (S) or Siddhàrtha (S). All wishes realized, name given to Sàkyamuni at his birth.

Nhất thiết nhân trung tôn. The most honoured among men, especially Vairocana.

Nhất thiết nhất tâm thức. That all things are mind, or mental.

Nhất thiết Như lai. Sarvatathàgata (S). All Tathàgatas, all Buddhas.

Nhất thiết Như lai bảo. The talismanic pearl of all Buddhas, especially one in the Garbadhàtu mandala who holds a lotus in his left hand and the talismanic pearl in his right.

Nhất thiết Như lai chư pháp bản tính thanh tịnh Liên hoa tam muội. A lotus-samàdhi of Vairocana from which Amitàbha was born. It is a Tathàgata meditation, that the fundamental nature of all existence is pure like the lotus.

Nhất thiết Như lai kim cương thệ giới. The original oath of every Tathàgata, when as with the roar of a lion he declares that all creatures shall become as himself.

Nhất thiết Như lai nhãn sắc như minh chiếu tam ma địa. A Vairocana-samàdhi, in which the light of the Tathàgata-eye streams forth radiance. Vairocana by reason of this samàdhi is accredited with delivering the "true word" which sums up all the principles and practices of the masters.

Nhất thiết Như lai tất định ấn. The sign of the assurance of attaining Buddhahood.

Nhất thiết Như lai trí ấn. A sign of the wisdom of all Buddhas, a triangle on a lotus in the Garbadhàtu group.

Nhất thiết Như lai định. The highest of the 108 degrees of samàdhi practised by Bodhisattvas, also called Đại không Tam muội Sùnyasamàdhi. A samàdhi on the ides that all things are of the (same) Buddha-nature.

Nhất thiết pháp. Sarvadharma (S). All things; all laws, existences,30012a. nand h practic09 85.3.5 740009 0 612 792 re W

Nhật Liên. Nichiren (J)

Nhật Liên tông. Nichiren-shu (J)

Nhật quang. Sunlight, sunbesm.

Nhật tụng. Breviary. Daily recitation.

Nhĩ mạn sa. Mìmàmsà (S). Name of a Buddhist sect.

Nhĩ. Srotra (S), The ear

Nhĩ căn. The organ of hearing.

Nhĩ thức. Ear -consciousness. Ear perception, ear discernment

Nhị. Dvà, dvau (S). Two.

Nhị ái. The two kinds of love: (1) dục ái, ordinary human love springing from desire; (2) pháp ái, religious love.

Nhị bách ngũ thập giới. The 250 commandments, precepts, which are obligatory on monks or nuns.

Nhị báo. The dual reward: (1) y báo, the material environment on which a person depends, resulting from former karma; (2) chính báo, his direct reward.

Nhị biên. The two sides, extremes.

Nhị căn. The two "roots" or natural powers: (1) lợi căn, keen, able (in the religion); (2) độn căn, dull.

Nhị chấp. The two (erronous) tenets, or attachements: (1) ngã chấp, nhân chấp, that of the reality of the ego, permanent personality; (2) pháp chấp, that of the reality of dharma, things or phenomena.

Nhị chủng. Two kinds or classes.

Nhị chủng chủng tử. Two kinds of seed: (1) bản hữu chủng tử, the seed, or latent undivided (moral) force immanent in the highest of the 8 consciousness (2) tân huân chủng tử, the newly influenced, or active seed when acted upon by the sven other consciousness, thus becoming productive.

Nhị chủng cúng dường. The two forms of service, or offering: (1) tài cúng dường, offerings of goods; (2) pháp cúng dường, offerings of Buddha-truth.

Nhị chủng Phật cảnh. The two Buddha-domains: (1) chứng cảnh, his domain or state of absolute enlightenment; (2) hóa cảnh, the domain that he is transforming.

Nhị chủng quán đỉnh. Two forms of esoteric baptism.

Nhị chủng thí. Two kinds of charity: (1) tài thí, goods; (2) pháp thí, the saving truth.

Nhị chủng xá lợi. Two kinds of relics.

Nhị chướng. The two hindrances.

Nhị đáp. Two kinds of reply, one by words, the other by signs.

Nhị đế. Two forms of statement: (1) tục đế, common or ordinary statement; (2) chân đế, correct dogma or averment of the enlightened.

Nhị hoặc. The two aspects of illusion: (1) kiến hoặc, perplexities or illusions and temptations arise from false views or theories; (2) tư hoặc, ditto from thoughts arising from contact with the world, or by habit.

Nhị kiến. Two wrong views.

Nhị khổ. Two kinds of sufferings: within, e.g. sickness, sorrow; from without, e.g. calamities.

Nhị không. The two voids, unrealities, or immaterialities.

Nhị không quán. Two kinds of meditation on the void, or unreality.

Nhị lợi. The dual benefits, or profits: benefiting or developing oneself and others. Tự lợi và lợi tha.

Nhị môn. Two doors, entrances, schools etc.

Nhị ngã kiến. The two erronous views of individualism: (1) nhân ngã kiến, the erronous view that there is an independant human personality; (2) pháp ngã kiến, the erronous view that anything exists with an independant nature.

Nhị nghĩa. The two meanings or teachings, partial and complete.

Nhị nghiêm. The dual adornment, that of trí tuệ wisdom and that of phúc đức good deeds.

Nhị nghiệp. Two classes of karma:(a) (1) dẫn nghiệp, leads to the, i.e. the award as to the species into which one is to be born, e.g. men, gods etc. (2) mãn nghiệp, the fulfilment in detail. (b) (1) thiện nghiệp, good karma; (2) ác nghiệp, bad karma.

Nhị ngộ. The two awakenings: (1) đốn, immediate; (2) tiệm, gradual.

Nhị nguyên. Dvaya (S). Duality.

Nhị nhẫn. The two patiences or endurances: (1) chúng sinh nhẫn, patience forwards all under all circumstances; (2) vô sinh pháp nhẫn, calm rest, as a Bodhisattva, in the assurance of no rebirth.

Nhị nhập. The two ways of entering the truth. Lý nhập: by conviction intellectually. Hành nhập: by practice.

Nhị phiền não. Klesadvaya (S). Two kinds of affliction.

Nhị quả. Xem nhất lai, tư đà hàm.

Nhị tâm. The two minds: (1) chân tâm, the original, simple, pure, natural mind of all creatures, the Buddha-mind; (2) vọng tâm, the illusion mind. Also định tâm the meditative mind and tán tâm the scattered, inattentive mind.

Nhị thập bát tổ. The twenty eight Buddhist patriarchs.

Nhị thập ngũ hữu. The twenty five forms of existence or birth.

Nhị thập ngũ điều. The monk's twenty-five-patch garment.

Nhị thập tụng luận. Vimsatikàkàrikà (S). Treatise of the twenty verses.

Nhị thừa (thặng). Dviyàna (S). The two vehicles conveying to the final goal.

Nhị túc. A man's two legs, compared to phúc, goodness and trí, wisdom.

Nhị túc tôn. The honoured one among men.

Nhị vô ngã. Dvayanairàtmya (S). Two kinds of emptiness (person and things).

Nhiễm. To dye, tinge, infect, contaminate, pollute; lust.

Nhiễm ái. Polluting desire.

Nhiễm duyên. Nidàna or link of pollution.

Nhiễm giới. The sphere of pollution.

Nhiễm ô. Soiled, defiled, polluted.

Nhiễm pháp. Polluting things.

Nhiễm tâm. A mind contaminated (with desire, or sexual passion)

Nhiễm tập. Contaminated by bad customs, or habits.

Nhiễm tịnh. Impurity and purity.

Nhiên đăng Phật. Dipankara (S). Dipankara Buddha, the first of the 24 Former Buddhas.

Nhiếp. To collect, gather together, combine, include; lay hold of; assist, act for or with; control, direct, attend to.

Nhiếp đại thừa luận. Mahàyàna-samparigraha-sastra (S).

Nhiếp tâm. To collect the mind, concentrate the attention.

Nhiếp thụ. To gather, gather up, receive.

Nhục. Màmsa (S). Flesh.

Nhục đăng. To cremate oneself alive as a lamp for Buddha.

Nhục đoàn tâm. Hrdaya (S). The physical heart.

Nhục kế. Usnisa (S). A protuberance on the skull of the Buddha.

Nhục nhãn. Màmsacaksus (S). Eye of flesh, physical eye.

Nhục thân bồ tát. One who becomes a Bodhisattva in the physical body.

Nhục thực. Màmsa-bhaksana (S). Meat-eating.

Nhuế. Anger.

Nhuyễn. Soft, yielding.

Nhuyễn ngữ. Soft or gentle words adapted to the feelings of men.

Như. Tathà (S). So, thus, in such manner, like, as. Như ảo: as an illusion, or illusory. Như hóa: as if transformed. Như vân: like a cloud. Như điện: like lightning. Như mộng: like a dream. Như bào: like a bubble. Như huyễn: illusory, magical.

Như ảo. Màyopama (S). Illusory, magical. Also như huyễn.

Như ảo tam muội. Màyopamasamàdhi (S). Meditation on the unreality of all things.

Như lai. Tathàgata (S). A tittle of Buddha.

Như lai địa. The state or condition of a Tathàgata.

Như lai sứ. Tathàgata-dùta (S). A Tahàgata apostle sent to do his work.

Như lai tại triền. The Tathàgata in bonds, i.e. limited and subject to the delusions and sufferings of life. Như lai xuất triền: unlimited and free from them.

Như lai tạng. Tathàgata-garbha (S). The Tathàgata womb or store.

Như lai tạng tâm. Tathàgata-garbha-hrdaya (S). Heart of Tathàgata.

Như lai tạng tánh. The natures of all the livings are the nature of Tathàgata

Như lai thân. Tathàgata-kàya (S). Body of Tathàgata.

Như lai thất, y, tọa. The abode of the Tathàgata.

Như lai thiền. Tathàgata's meditation.

Như lai thừa. Tathāgata-yàna (S). Tathàgata-vehicle, or means of salvation.

Như lai thường trú. The Tathàgata is eternal, always abiding.

Như lai tính. Buddhatà (S). The nature of Tathàgata. Buddhahood.

Như như. Tathatà (S). Absolute. Suchness. The real truth of things. Also thật tính.

Như pháp. According to the Law, according to rule.

Như thảo phú địa luật. Tinavatthàraka (S). One of the seven Adhikaranasamathas.

Như thật, chính thật. Yathàbhùta (S). Real, evident, in reality, in truth. Conformed with the truth.

Như thật ấn. Yathàtathya-mudrà (S). The seal of suchness.

Như thật xứ kiến. Yathàbhùtàvasthàna-darsana (S). The view of all things in their true nature.

Như thị. Evam (S). Thus, so; so it is; so let it be; such and such.

Như thị ngã văn. Thus have I heard, i.e. from the Buddha.

Như ý. At will, according to desire.

Như ý châu. Cintàmani (S). Sacred gem. Jewel of the thought, the talisman pearl capable of responding to every wish.

Như ý luân Quán âm. Cintàmanicakra-Bodhisattva (S)

Như ý thông. Rddhisàksàkriyà (S). Supernatural power. Also thần túc thông.

Như ý túc. Rddipàda (S). Roads to powers, to success. Xem tứ như ý túc.

Ni. To stop; a nun; near.

Ni chúng. Assembly of nuns.

Ni cô. A nun.

Ni di lưu đà. Nirodha (S). Cessation, extinction. Also diệt, chấm dứt.

Ni đà na. Nidàna (S). A band, bond, link, primary cause. Xem Thập nhị nhân duyên.

Ni đại sư. An abbess.

Ni đàn. The nun's altar; a convent or nunnery.

Ni giới. The rules for nun, numbering 341, to which seven more were added making 348, commonly called ngũ bách giới, 500 rules.

Ni kiền đà. Nirgrantha (S). Freed from all ties, a naked mendicant.

Ni kiền tử, Nhạ đệ tử. Xem Ni kiền đà.

Ni kiền độ. Bhiksunì-skandhaka (S). Chapter of the moral rules of nuns.

Ni liên thiền. Nairanjanà (S). The Nilajan river that flows past Gàya. Also Ni liên hà, Liên hà.

Ni sư đàn. Nisidana (S). A thing to sit or lie on, a mat. Also tọa cụ.

Ni tát kì ba dật đề. Naihsargika-pràyascittika (S). The 30th of 250 rules of bhiksus. Also Xả đọa.

Ni tự. A nunnery, or convent.

Niệm. Smrti (S), Sati (P). Recollection, memory; to think on, reflect; repeat, intone; a thought; a moment. Mindfulness. Wakefulness of mind.

Niệm căn. Smrtìndriya (S). The root or organ of memory, one of the five indriya, ngũ căn.

Niệm châu. To tell beads.

Niệm định. Correct memory and correct samàdhi.

Niệm giác chi. Holding in memory continually, one of the Sapta bodhyanga, thất giác chi.

Niệm kinh. To repeat the sùtras, or other books; to intone them. Dvedhàvitakka-sutta (P) Song tâm kinh, Niệm kinh.

Niệm lậu. The leakages, or stream of delusive memory.

Niệm lực. Smrtibala (S). One of the five bala or powers, that of memory. Also one of the seven bodhyanga thất bồ đề phần. Force of the mindfulness.

Niệm niệm. Ksana of a ksana (S). A ksana, sát na, is the ninetieth part of the duration of a thought; an instant; thought after thought. Perpetual and simultaneous transformations of thought.

Niệm niệm tương tục. Unbroken continuity; continuing instant in unbroken thought or meditation on a subject; also unceasing invocation of a Buddha's name.

Niệm niệm vô thường. Instant after instant, no permanence, i.e. the impermanence of all phenomena; unceasing change.

Niệm ngôn. (As) the mind remembers, (so) the mouth speaks; also the words of memory.

Niệm pháp. Dharmànusmrti (S). Contemplation on the Dharma.

Niệm Phật. To repeat the name of a Buddha, audibly or unaudibly.

Niệm Phật giả. One who repeats the name of a Buddha, especially of Amitàbha.

Niệm Phật môn, tông. The sect which repeats only the name of Amitàbha-Buddha.

Niệm Phật tam muội. The samàdhi in which the individual whole-heartedly thinks of the appearance of the Buddha, or of the Dharmakàya, or repeats the Buddha-name.

Niệm Phật vãng sinh. The one who enters the Niệm Phật Tam muội, or merely repeats the name of Amitàbha, however how evil his life may have been, will acquire the merits of Amitàbha and be received in the Pure Land.

Niệm thân. Kàyagatàsnrti (S). Mindfulness with regard to the body.

Niệm thân kinh. Kàyagatàsmrti-sùtra (S).

Niệm thiên. One of the six devalokas, that of recollection and desire.

Niệm trì. To apprehend and hold in memory.

Niệm trước. Through perverted memory to cling to illusion.

Niệm tụng. To recite, repeat, intone, e.g. the name of a Buddha; to recite a dhàranì, or spell.

Niệm xứ. Smrtyupasthàna (S). The presence in the mind of all memories, or the region which is contemplated by memory. Tứ niệm xứ, four foundations of mindfulness.

Niết bàn. Nirvàna (S), Nibbana (P). Blown out, gone out, put out, extinguished,"liberated from existence", "dead, deceased, defunct". Liberation, eternal bliss; absolute extinction or annihilation; complete extinction of individual existence.

Niết bàn ấn. The seal, or teaching of nivàna, one of the three proofs that a sùtra was uttered by the Buddha, i.e. its teaching of impermanence, non-ego, nirvàna; also the witness within to the attainment of nirvàna.

Niết bàn bát vị. The eight rasa, i.e. flavours, or characteristics of nirvàna: thường trụ permanence, tịch diệt peace, bất lão no growing old, bất tử no death, thanh tịnh purity, hư thông transcendence, bất động unperturbedness, khoái lạc joy.

Niết bàn châu. Nirvàna-island, i.e. in the stream of mortality, from which stream the Buddha saves men with his eight-oar boat of truth bát chính đạo.

Niết bàn cung. The nirvàna palace of the saints.

Niết bàn đường. The nirvàna-hall, or dying-place of a monk in a monastery.

Niết bàn giới. Nirvàna-dhàtu (S). The realm of nirvàna, or bliss, where all virtues are stored and whence all good cones, one of the tam vô vi pháp.

Niết bàn hội. The Nirvàna assembly, 2nd moon, 15th day on the anniversary of Buddha's death.

Niết bàn kinh. Nirvàna-sùtra (S). There are two versions, one the Hìnayàna, the other the Mahàyàna.

Niết bàn lạc. Nirvàna-joy, or bliss.

Niết bàn môn. The gate or door into nirvàna; also the northern gate of a cemetery.

Niết bàn Phật. The nirvàna-form of Buddha; also Niết bàn tượng, the "sleeping Buddha", i.e. the Buddha entering nirvàna.

Niết bàn phong. The nirvàna-wind which wafts the believer into bodhi.

Niết bàn phọc (phược). The fetter of nirvàna, i.e. the desire for it, which hinders entry upon the Bodhisattva's life of saving others.

Niết bàn sắc. Nirvàna-colour, i.e. black, representing the north.

Niết bàn thành. The nirvàna-city, the abode of the saints.

Niết bàn tông. The school based on the Đại Bát Niết Bàn Kinh, Mahàparinirvàna-sùtra. This school became merged in the Thiên Thai sect.

Niết bàn tướng. The 8th sign of the Buddha, his entry into nirvàna, i.e. his death, after delivering "in one day and night" the Đại bát Niết bàn kinh, Mahàparinirvàna-sùtra.

Niết lị để. Nirrta (S). King of Ràksasas. Also Nê lí để.

Noãn. Warm.

Noãn pháp. The first of the tứ gia hạnh vị, the stage in which dialectic processes are left behind and the mind dwells only on the four noble truths and the sixteen disciplines.

Noãn sinh. Andaja (S). Oviparous birth.

Nói dối. Mrsàvàca (S). To lie; falshood. Also vọng ngữ.

Nói rồ dại. Samphappalàpa (P). Nonsense speech. Also nói nhảm nhí.

Nói thâm độc. Pisunavàca (P). Malicious speech. Also nói ác.

Nói thô lỗ. Parusavàca (S). Rough speech. Also nói cộc cằn.

Nội. Within, inner.

Nội bí. The inner mystic mind of the Bodhisattva, though externally he may appear to be a sràvaka.

Nội chúng. The inner company, i.e. the monks in contrast with ngoại tục the laity.

Nội chủng. The seed contained in the eighth consciousness, i.e. àlaya-vijnàna,the basis of all phenomena.

Nội chử. Cooked food in a monastic bedroom becoming thereby one of the "unclean" foods.

Nội chứng. The witness or realization within; one's own assurance of the truth.

Nội chướng. Internal, or mental hindrances, or obstacles.

Nội diệt. Extinction of affliction in the mind.

Nội duyên. The condition of perception arising from the five senses; also immediate, conditional, or environment causes, in contrast with the more remote.

Nội đạo trường. A place for Buddhist worship in the palace.

Nội điển. Buddhist scripture; cf. ngoại điển non-Buddhist scripture. There are also divisions of internal and external in Buddhist scripture.

Nội giới. The realm of mind, as contrasted with ngoại giới, that of the body; also the realm of cognition as contrasted with externals, e.g. the five elements.

Nội giáo. Buddhism.

Nội huân. Inner censing; primal ignorance, or unenlightenment; perfuming, censing. or acting upon original intelligence causes the common uncontrolled mind to resent the miseries of mortality and to seek nirvàna.

Nội học. The inner learning, i.e. Buddhism.

Nội khất. The bhiksu monk who seeks control from within himself, i.e, by mental processes, as compared with the ngoại khất the one ăho aims at control by physical discipline, e.g. fasting etc.

Nội không. Empty within, i.e. no soul or self within.

Nội minh. Adhyàtma vidyà (S). A treatise on the inner meaning (of Buddhism), one of the ngũ minh.

Nội ngã. The antaràtman or ego within, one's own soul or self, in contrast with bahiràtman ngoại ngã, an external soul, or personal, divine ruler.

Nội ngoại. Internal and external; subjective and objective.

Nội ngoại đạo. Within and without the religion; Buddhists and non-Buddhists; also heretics within the religion.

Nội ngoại không. Internal organ and external object are both unreal, or not material.

Nội phàm. The inner or higher ranks of ordinary disciples, as contrasted with the ngoại phàm lower grades; those who are on the road to liberation;

Nội pháp. Buddhism, as contrasted with other religions.

Nội tâm. The mind or heart within.

Nội tâm đại liên hoa. The red lotus used in the Đại nhật kinh as its emblem.

Nội tâm mạn đà la. The central heart mandala of the Đại nhật kinh, or the central throne in the diamond-realm lotus to which it refers.

Nội thai. The inner garbadhàtu, i.e. the eight objects in the eight leaves in the central group of the mandala.

Nội thức. Internal perception, idem tâm thức.

Nội trần. The inner, or sixth trần guna associated with mind, in contrast with the other five gunas, qualities or attributes of the visible, audible, etc,

Nội túc thực. Food that has been kept overnight in a monastic bedroom and is therefore one of the "unclean" food.

Nội viện. The inner court - of the Tusita heaven, where Maitreya dwells and preaches; also thiện pháp đường.

Nội vô vi. Inner quiescence, of the six diệu môn.

Nội y. Antaravàsaka (S). One of the three regulation garments of a monk, the inner garment.

Nơi nương tựa. Sarana (S). Protection, refuge.

Nữ. Women, female, girl, maid.

Nữ căn. Yoni (S). The female sex-organ.

Nữ cư sĩ. Upàsaki (S) Lay woman who devotes herself to Buddhism; lay adherent.

Nữ đức. A woman of virtue, i.e. a nun or bhiksuni.

Nữ giới. The fair, female sex; woman's world.

Nữ hạnh. Feminine virtues; feminine behaviour.

Nữ huấn. Woman's education.

Nữ nhân. Woman, described in the Nirvàna sùtra, Niết bàn kinh 9 as "the abode of all evil".

Nữ nhân lục dục. The six feminine attractions; eight are given, but the sixth and eighth are considered to be included in the others: colour, looks, style, carriage, talk, voice, refinement, and appearance.

Nữ nhân vãng sinh nguyện. The thirty-fifth vow of Amitàbha that he will refuse to enter into his final joy until every woman who calls on his name rejoyces in enlightenment and who, hating her woman's body, has ceased to be reborn as a woman.

Nữ sắc. Female beauty; venery, lust.

Nữ tăng. A nun, or tỳ khưu ni bhiksunì, which is abbreviated to ni.

Nữ tặc. Woman the robber, as the cause of sexual passion, stealing away the riches of religion.

Nữ thiên. Devi (S). Female devas in the desire-realm. In and above the Brahmalokas sắc giới they do not exist.

Nữ tỏa. Woman as chain, or lock, the binding power of sex.

Nữ tử xuất định. The story of a woman named Ly Ý who was so deeply in samàdhi before the Buddha that Manjusri could not arouse her; she could only be aroused by a bodhisattva who has sloughed off the skandhas and attained enlightenment.

Nữ tướng. Feminine appearance.

Nước. Jala (S). Water. Also thủy.

Nước thơm. Arghya (S). Fragrant liquid. Also át già.

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