DL-R & S

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

Ra hạ. Pavàranà (S). Ceremony of the end of the rainy retreat. Also giải hạ, tự tứ, Phật lạp nhật.

Ràng buộc, gắn bó. Bhanda (S). Bond, fetter.

Rồng, rắn. Nàga (S) Dragon, snake.

Rừng trúc. Venuvana (S). Bamboo grove. Also Trúc lâm.

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Sa. Bàlukà. (S). Sand; sands, e.g. of Ganges, hà sa implying countless.

Sa bà ha. Svàha (S). Hail! So be it. Ritual term pronounced at the end of the prayer. Also Tát bà ha.

Sa di. Sràmanera (S). Novice-monk.

Sa di giới. The ten commandments, or precepts taken by the novice-monk.

Sa di ni. Sràmanerika. Novice-nun.

Sa di ni giới. The ten precepts taken by the novice-nun.

Sa giới, Hằng hà sa số thế giới. Worlds as numerous as the sands of Ganges.

Sa ka la, Sa ga la. Sakala (S). Actual Siàlkot.

Sa kiệt la. Sàgara (S). Ocen of Nàgas. Also Hàm hải Sa kiệt la long.

Sa la. Sàla (S). Sal tree.

Sa la lân. Sàlavana (S). Sal grove.

Sa la song thụ. The twin trees in the grove Sa la lâm in which Sàkyamuni entered nirvàna.

Sa ma đế. Sammatìya (S). A sect. Also Chính lượng bộ.

Sa ma Vệ đà. Sàmaveda (S). The 3rd of four books of Veda.

Sa ha. Sahà (S). The world around us, the present world. Also Ta bà

Sa ma lị ca. Sannagarika (S). A sect. Also Mật lâm sơn bộ.

Sa môn. Sramana (S). (1) Ascetics of all kinds. (2) Buddhist monks who have left the family and quitted the passions. Explained by công lao toilful achievement, cần tức diligent quieting (of the mind and the passions), tịnh chí purity of mind, bần đạo poverty.

Sa môn Cồ đàm. Sramana Gautama (S). An epithet of the Buddha.

Sa môn quả. The fruit, or rebirth, resulting from the practices of the sramana.

Sa môn quả kinh. Sàmannaphalasuttanta (P).

Sa yết đà. Svàgata (S). Welcome. Also thiện lai.

Sai. Mrsà (S). Falsehood, lie. Also không thật.

Sai lầm. Mithyà (S). Untrue, wrong. Also Vọng, hư giả.

Sám. Ksamayati (S). To seek forgiveness, patience or indulgence, ksamà meaning patience, forbearance, tr. as sám quá repentance or regret for error; also as confession. It especially refers to the regular confessional service for monk and for nun.

Sám hối. Khamàpanà (P). Repentance, confession.

Sám ma. Ksamayati (S). To have patience with, to forbear; ask for consideration or pardon.

Sám ma y. Clothing made of ksauma, i.e. wild flax.

Sám nghi. The rules for confession and pardon.

Sám pháp. The mode of action, or ritual, at the confessional; also the various types of confessional, e.g. of Quán Âm, Di Đà, etc.

Sám trừ. Confession and forgiveness.

San đà dạ Tì la đế tử. Sanjaya Vairattìputra (S).

San-địa-niết-mộ-chiết-na. Sandhinirmochana-s-tra (S). Giải thâm mật kinh. Scripture Unlocking the Mysteries.

Sát. Ksetra (S). Land, fields,country, place; also a universe consisting of three thousand large chiliocosms.

Sát đế lợi. Ksatriya (S). The second, or warrior and ruling cast.

Sát độ. Ksetra (S). Land, country. Field, plot of land. Also nhất sát, sát hải.

Sát hải. Land and sea.

Sát trần. Lands, countless as the dust.

Sát na. Ksana (S). An indefinite space of time, a moment, an instant; the shortest measure of time, as kalpa is the longest.

Sát na sinh diệt. Ksanabhanga (S). All things are in continuous flow, born and destroyed every instant. Perpetual and simultaneous transformations of thought.

Sát na tam thế. The moments past, present, future.

Sát na vô thường. Not a moment is permanent, but passes through the stages of birth, stay, change, death.

Sát. To kill, to slay, to murder, to put to death; to cut down, cut off.

Sát giả. The murderer, a name for Màra.

Sát giới. Precept on not-killing.

Sát nghiệp. The karma resulting from killing.

Sát quỉ. To slay demons; a ghost of the slain; a murderous demon; a metaphor for impermanence.

Sát sinh. Pànaghàta (P). To take life, kill the living, or any conscious being; the taking of human life offends against the major commands, of animal life against the less stringent commands. Suicide also leads to severe penalties.

Sát tặc. Ksìnàsrava (S). Thief-destroyer, i.e. conqueror of the passions, an arhat.

Sát tâm. To kill one's mind; murderous mind.

Sát thân. To kill oneself.

Sắc. Rùpa (S). Outward appearance, form, colour, matter, thing; the desirable, especially the feminine attraction. It is defined as that which has resistance; or which changes and disappears, i.e. the phenomenal; also as hiển sắc colour and quality, hình sắc form or the measurable, and biểu sắc mode or action.

Sắc ái. Xem sắc dục.

Sắc ấm. Rùpa-skandha. Xem sắc uẩn.

Sắc bào. The material as a bubble, impermanent.

Sắc cái. The concealing, or misleading, character of the visible, or material, the seeming concealing reality.

Sắc cảnh. Visible objects, the realm of vision, or form.

Sắc chúng. Xem sắc ấm, sắc uẩn.

Sắc cụ. Material objects.

Sắc cứu cánh thiên, sắc đỉnh. Akanistha (S). The highest of the material heavens.

Sắc dục. Rùparàga (S). Sexual desire, or passion; lusts of the flesh, cocupiscence. Ham mê sắc dục, to indulge in carnal desires, in the sins of the flesh.

Sắc giới. Rùpadhàtu, rùpavacara, rùpaloka (S). Any material world, or world of form; it especially refers to the second of the Trailokya tam giới, the Brahmalokas above the Devalokas, comprising sixteen or seventeen or eighteen "Heavens of Form" divided into four Dhyànas.

Sắc hữu. Material existence.

Sắc không ngoại đạo. Heretics who denied material existence (and consequently sought self- control, or nirvàna.

Sắc mệnh căn. Rùpa-jìvitindriyà (S). Vital power of physical faculties.

Sắc nhập, sắc xứ. The entrances, or places, where the organs and objects of physical sense meet, ten in all, cf ngũ nhập. Also one of the twelve nidànas.

Sắc pháp. Rùpa-dharma (S). 11 Form-elements: (1) nhãn caksu, eye; (2) nhĩ srotra, ear; (3) tỉ ghràna, nose; (4) thiệt jihvà, tongue; (5) thân kàya, body; (6) sắc rùpa, form; (7) thanh sabda sound; (8) hương gandha, smell; (9) vị rasa, taste; (10) xúc sparsa, touch; (11) pháp dharmà- yatanasamgr-hìtam-rùpam, forms included in dharma-àyatana, elements as objects of consciousness: (a) cực lược sắc, a substantial form analyzed to utmost, the smallest atom; (b) cực hánh sắc, an unsubstantial form as aerial space or colour analyzed to utmost, the remotest atom; (c) định quả sắc, a form produced by meditation; (d) vô biểu sắc, a perceptive form conceived at ordination, the innermost impression; (e) biến kế sở chấp sắc, a momentary illusive form.

Sắc quang. Physical light, as contrasted with tâm quang light of the mind; every Buddha has both, e.g. his halo, aura.

Sắc sắc không không. Forms and emptiness; Reality is the non-dual Absolute.

Sắc tài. Beauty and talent.

Sắc tâm. Matter and mind, the material and immaterial.

Sắc thanh. The visible and audible.

Sắc thân. Rùpa-kàya (S). The physical body, as contrasted with the pháp thân dharma-kàya, the immaterial, spiritual, or immortal body.

Sắc tức thị không. Form is emptiness.

Sắc tướng. The material, material appearance, or external manifestation, the visible. Form, appearance, phenomenon.

Sắc tướng độ. A Buddha's material or visible world.

Sắc tượng. Form.

Sắc trần. The quality of form, colour, or sexual attraction; one of lục trần.

Sắc uẩn. Rùpa skandha (S). The skandha of rùpa, or that which has form, v.ngũ uẩn.

Sắc vi. Atoms of things of form, or colour.

Sắc vị. The flavour of sexual attraction, love of women.

Sắc xứ. Xem sắc nhập.

Sằn đề. Ksanti (S). Patience, forbearance, enduring shame.

Sằn đề ba la mật. Ksànti-pàramità (S). Cardinal patience.

Sằn đề tiên nhân. Ksàntirsi (S). Name of Sàkyamuni in a previous incarnation, the patient or enduring rsi.

Sân. Krodha; pratigha; dvesa (S). Anger, ire, wrath, resentment.

Sân độc. The poison of anger.

Sân hận. Hatred, resentment.

Sân hỏa. The fire of anger.

Sân nhuế hỏa. The fire of anger.

Sân nhuế sử. The messenger, or lictor of anger.

Sân phiền não. The passion or defilement of anger.

Sân si. Quick-tempered, irascible, choleric.

Sân tâm. A heart of anger.

Sầu muộn. Daurmanasya (S). Grief, distress.

Si. Moha (S). Unconsciousness, delusion, perplexity, ignorance, folly, infatuation, stupidity. It is intp by vô minh unenlightened, i.e. misled by appearances, taking the seeming for real; from this unenlightened condition arises every kind of klesa, i.e. affliction or defilement by the passions, etc. It is one of the tam độc three poisons tham desire, sân dislike, si delusion.

Si ái. Ignorance and desire, or unenlightened desire, ignorance being father, desire mother, which produce all affliction and evil karma.

Si ám. The darkness of the unenlightened condition.

Si cẩu. Deluded dogs.

Si đạc ta. Siddhàrta (S). Prince Siddhàrta. Also Tất đạt đa.

Si đăng. The lamp of delusion, attracting the unenlightened as a lamp does the moth.

Si định. The samàdhi of ignorance, i.e. without mystic insight.

Si độc. The poison of ignorance, or delusion, one of the three poisons.

Si hoặc. Unenlightened and deluded, ignorant of the right way of seeing life and phenomena.

Si mạn. Ignorance and pride, or ignorant pride.

Si mê. Unenlightened and led astray.

Si phàm. The common, unenlightened people. Also si tử.

Si phược. The bond of unenlightenment.

Si sử. The messenger, lictor, or affliction of unenlightenment.

Si tâm. An unenlightened mind, ignorance darkening the mind.

Si thủ. The klesa of moha, held in unenlightenment.

Si thủy. The turbid waters of ignorance; also to drink the water of delusion.

Si võng. The net of ignorance.

Sĩ dụng quả. Purusakàraphala (S). Manliness, virility.

Siêu. Vikrama (S). Leap over, surpass, excel; exempt from; to save. Super, transcendent.

Siêu bát. Surpassing the eight other schools, as does the teaching of the Lotus and Nirvàna Sùtras, according to Thiên Thai.

Siêu bạt. To outshine, excel, transcend.

Siêu dật. Out of the common.

Siêu định. Super-meditation.

Siêu độ. To pass across the mundane existence; to go beyond the cycle of death and rebirth; to leave for ever the life on earth, the world of becoming; to release (souls) from purgatory.

Siêu linh. Metapsychic(al). Siêu linh học, metapsychics.

Siêu nhân. Uttari-manussa (P). Superman.

Siêu nhật nguyệt quang. (Phật). Surpassing the sun and moon light Buddha.

Siêu nhật vương. Vikramàditya (S) An Indian King.

Siêu nhiên. Supernatural, preternatural.

Siêu phàm. Extraordinary, out of the common.

Siêu quá. Samatikram (S). To go beyond, cross over, transgress.

Siêu quá tam giới. To cross over the threefold world.

Siêu sinh. To go beyond the cycle of death and rebirth.

Siêu sinh Tịnh độ. To enter the Pure Land (of Amitàbha-Buddha).

Siêu sinh tử. To go beyond the cycle of death and rebirth.

Siêu thế. Lokottara (S). Surpassing the world, superior to anything in the world. Transcendental. Also siêu việt.

Siêu thế gian trí. Jnànam-laukottara-tamam (S). Knowledge of the supreme supra world.

Siêu thoát. Xem siêu sinh. Supramundane, unwordly; free from human bondage; lofty, exalted.

Siêu việt. Surpassing, supreme; to pass over, be exempt from.

Sinh. Jàti (S). Life. Utpàda means coming forth, birth, production. Sinh means beget, bear, birth, rebirth, born, begin, produce life, the living. One of the twelve nidànas

Sinh báo. Life's retribution, i.e. the deeds done in this life produce their results in the next reincarnation.

Sinh diệt. Utpàdanirodha (S). Birth and death, production and annihilation; all life, all phenomena have birth and death, beginning and end. The Tam luận tông Màdhyamika school deny this in the Thực absolute, but recognize it in the Giả relative.

Sinh diệt khứ lai. Coming into existence and ceasing to exist, past and future, are merely relative terms and not true in reality.

Sinh diệt nhị quán. Contemplation on birth and death.

Sinh điền. The three regions tam giới of the constant round of rebirth.

Sinh đồ. The way or lot of those born, i.e. of mortality.

Sinh hóa, hóa sinh. Aupapàduka (S). One of the four forms of birth, i.e. by transformation, without perentage, and in full maturity; thus do bodhisattvas come from the Tusita heaven; the dhyàni-buddhas and bodhisattvas are also of such miraculous origin.

Sinh hữu. One of the four forms of existence.

Sinh hóa nhị thân. The physical body of Buddha and his transformation body capable o any form; the Nirmàna-kàya in its two forms of ứng and hóa.

Sinh khí. Jìvitindriya (S). Breath of life; vitality, animation, liveliness.

Sinh khổ. The suffering at birth.

Sinh không. Empty at birth, i.e. ngã không, nhân không void of a permanent ego

Sinh khởi. Utpàda (S). Birth and what arises from it; cause of an act; the beginning and rise. Rising, coming into existence; birth.

Sinh kinh. Stories of the previous incarnations of the Buddha and his disciples

Sinh, Lão, Bệnh, Tử. Birth, age, sickness, death.

Sinh linh. The mind or intelligence of the living; a living intelligent being. Khiến cho sinh linh phải đồ thán, to cause people's misery; to reduce the people to destitution.

Sinh lực. Vital force; life force; energy, vigour, strength.

Sinh manh. Born blind.

Sinh mệnh. Ajìva (S). Life, livehood.

Sinh nghiệp. Janaka-karma (S). Regenerative karma, productive karma.

Sinh nhẫn. Common or ordinary patience, i.e. of chúng sinh the masses.

Sinh nhân. The primary cause of birth.

Sinh niệm xứ bồ tát. The second Bodhisattva on the right of the Bodhisattva of Space Hư không tạng in the Garbhadhàtu.

Sinh pháp. The living and things, i.e. nhân pháp, ngã pháp, men and things, the self and things; the hữu tình sentient, or those with emotions, i.e. the living; and vô tình those without, i.e. insentient things.

Sinh pháp nhị không quán. Contemplation on the emptiness of living and things.

Sinh pháp nhị thân. The physical body and the spiritual body of the Buddha.

Sinh Phật. Buddha alive; a living Buddha.

Sinh quán. Meditation on birth.

Sinh sắc. Jàta-rùpa. Gold.

Sinh sinh. Birth and rebirth (without end).

Sinh tân, bến sông. The ford of life, or mortality.

Sinh thân. The physical body; also that of a Buddha in contrast with his dharmakàya; also a bodhisattva's body when born into the mortal form.

Sinh thân cúng. The worship paid to Buddha-relics.

Sinh thân xá lợi. Buddha-relics.

Sinh thiên. The heavens where those living in this world can be reborn, i.e. from that the Tứ thiên vương to the Phi tưởng thiên.

Sinh Tịnh độ bát pháp. Eight methods, or ways to be reborn in the Pure Land.

Sinh tồn. Bhava (S). Process of existence, process of becoming.

Sinh trụ dị diệt. Birth, stay, change (or decay), death.

Sinh tức vô sinh, vô sinh tức sinh. To be born is not to be born, not to be born is to be born - an instance of the identity of contraries. It is an accepted doctrine of the Bát nhã prajnà teaching and the ultimate doctrine of the Tam luận tông Màdhyamika school. Birth, creation,

life each is but a giả temporary term, in common statement tục đế it is called birth, in truth chân đế it is not birth, in the relative it is birth, in the absolute non-birth.

Sinh tử. Samsàra (S). Birth and death; rebirth and redeath; life and death.

Sinh tử dã. The wildness of the mortal life.

Sinh tử giải thoát. Release from the bonds of births-and-deaths, nirv...na.

Sinh tử hải. The ocean of mortality, mortal life, luân hồi samsàra, or transmigration.

Sinh tử luân. Bhavacakra (S). The wheel of births-and-deaths, the round of mortality.

Sinh tử lưu. Gati (S). The flow of mortal life. Course of existence. Also dòng đời.

Sinh tử nê. The quagmire of mortal life.

Sinh tử ngạn. The shore of mortal life.

Sinh tử phược. The bonds of birth-and-rebirth.

Sinh tử tế. The region of births-and deaths.

Sinh tử tức Niết bàn. Mortality is Nirvàna.

Sinh tử trường dạ. The long night of births-and-deaths.

Sinh tử uyên. The abyss of the mortal life.

Sinh tử viên. The garden of life and death, this mortal world in which the unenlightened find their satisfaction.

Sinh tức vô sinh. Birth is non-birth.

Sinh tượng, sinh tợ. Natural and similar, i.e. gold and silver, gold being the natural and perfect metal and colour; silver being next, though it will tarnish; the two are also called sinh sắc and khả nhiễm, i.e. the proper natural (unchanging) colour, and the tarnishable.

Soạn tập bách duyên kinh. Avadànasataka (S). Collection of a hundred avadànas.

Song tâm kinh. Dreddhàvitakka-sutta (P). Also Niệm kinh.

Song trì. Yugamdhara (S). Name of a river. Also Du căn đà la.

Số. To number, count, enumerate, figure out, calculate, reason, reprimand; numbers, an account, fate, destiny; flurried. It is also used for trí knowledge and for mental content or conditions as in tâm số.

Sổ châu. Màlà (S). A rosery; to tell beads, which consist of various numbers, generally 108. Also chuỗi hạt.

Số luận. Sàmkhya (S). A non-buddhist sect. Also Tiến hóa nhị nguyên luận.

Số luận sư. Founder of the Sànkhya philosophy.

Số mệnh. Nìyati (S). Fate, destiny. Also s- phận.

Sổ quán, sổ môn, sổ tức môn. Anàpàna (S). Xem sổ tức.

Sổ tức. To count the breathings in order to calm mind and body for meditation.

Sổ tức quán. Anàpránasmrti (S), Anàpànasatti (P). Mindfulness on the in-and-out breathing.

Sơ. Beginning, first.

Sơ địa. The first of the thập địa ten Bodhisattva stages to perfect enlightenment and nirvàna.

Sơ hoan hỷ địa. The first of the ten stages toward Buddhahood, that of joy.

Sơ năng biến. The initiator of change, or mutation, i.e. the àlaya-vijnàna, so called because the other vijnànas are derived from it.

Sơ phát tâm. The initial determination to seek enlightenment.

Sơ quả. Srotàpanna (S). The initial fruit, or achievement, the stage of Srotàpanna, illusion being discarded and the stream of enlightenment entered.

Sơ quả hướng. The aiming at sơ quả.

Sơ sát na thức. The initial ksana, initial consciousness, i.e. the eighth or àlaya-vijnàna, from which arises consciousness.

Sơ tăng kỳ. The first of the three asamkhyeya or incalculable kalpas.

Sơ tâm. The initial resolve or mind of the novice.

Sơ thiền. The first stage of dhyàna meditation.

Sơ thiền Phạm thiên. Devas in the realms of form, who have purged themselves from all sexuality.

Sơ thiền định. The first dhyàna, the first degree of dhyàna meditation, which produces rebirth in the first dhyàna heavens.

Sơ thiền thiên. The first of the four dhyàna heavens, corresponding to the first stage of dhyàna meditation.

Sơ thời giáo. A term of the Pháp tướng tông Dharma-laksana school, the first of the three periods of the Buddha's teaching in which he overcame the ideas of heterodox teachers that the ego is real, and preached the four noble truths and the five skandhas, etc

Sơ trụ. The first of the ten stages, or resting places, of the Bodhisattva.Trụ is the resting place, or stage for a particular course of development; địa is the position or rank attained by the spiritual characteristics achieved in this place.

Sơ vị. The initial stage on the road to enlightenment.

Sở. A place; where, what, that which, he (etc.) who.

Sở biến kế. That by which the mind is circumscribed, i.e. impregnated with the false view that the ego and things possess reality.

Sở biến tri. Parijneya (S). To be known accurately.

Sở biệt. The subject of the thesis of a syllogism in contrast with năng biệt the predicate; that which is differentiated.

Sở dẫn. That which is brought forward or out; a quotation.

Sở duyên. Alambana (S). That upon which something rests or depends, hence object of perception; that which is the environmental or contributory cause; attendant circumstances.

Sở duyên duyên. Adhipati-pratyàya (S). The influence of one factor in causing others, one of the tứ duyên.

Sở hạnh tạng. Cariyàpitaka (P). Collection of the conducting.

Sở hóa. The one which is transformed or instructed.

Sở hữu. That one has, what there is, whatever exists.

Sở lập. A thesis; that which is set up.

Sở lượng. That which is estimated; the content of reasoning, or judgment.

Sở lưu Phật. Nisyandabuddha (S).

Sở nhiễm. Upaklista (S). That which is soiled, or stained.

Sở tác. That which is done, or to be done, or made, or set up etc.

Sở thuyên. That which is expouded, explained, or commented on.

Sở tri chướng. Jneyàvarana (S). Hindrance of the one's own knowledge; the barrier of the known, arising from regarding the seeming as real.

Sở tri y. That on which all knowledge depends, i.e. the àlayavijnàna, the other vijnànas being derived from it.

Sở y. Asraya (S). That on which anything depends, the basis of the vijnànas. Abode, deposit.

Sơn. A hill, mountain; a monastery.

Sơn hải huệ tự tại thông vương. Sàgara varadhara buddhi vikrìdità bhidjna (S) The name under which Ananda is to reappear as Buddha.

Sơn môn. The gate of a monastery; a monastery.

Sơn tăng. Hill-monk, self deprecatory term used by monks. A monk dwelling apart from monasteries.

Sơn thế. Mountain world, i.e. monasteries.

Súc. To rear, feed, domesticate; restrain; cattle.

Súc sinh. Tirascina (S). Animals, beasts. Cảnh giới súc sinh. Tirascinayoni (S). Rebirth as an animal; animal womb.

Súc sinh đạo. The way of rebirth as an animal.

Súc sinh giới. The animal kingdom.

Súc sinh nhân. The cause, or karma, og rebirth as an animal.

Súc sinh thú. The destiny of rebirth as an animal.

Sùng bái. Namasyà (S). Veneration, worship.

Sư. Upàdhyàya (S). A host, army; a leader, preceptor, teacher, model, Buddhist priest. Spiritual teacher.

Sư bà. The Mother Superior (of a Buddhist nunnery).

Sư bác. A senior bonze.

Sư biểu. Model teacher. Vạn thế sư biểu, the master of all times, i.e. Confucius Khổng tử.

Sư cô. A buddhist nun. Also ni cô.

Sư cụ. The superior of a Buddhist monastery, Buddhist abbot.

Sư đạo. The teacher's duty.

Sư đệ. Teacher and student, master and pupil; junior fellow-student.

Sư đồ. Teacher and student.

Sư hổ mang. A profligate bonze.

Sư huynh. Master and elder; senior fellow-student.

Sư hữu. Master and friends.

Sư mẫu. Mistress; master's wife.

Sư nói sư phải, vãi nói vãi hay. There's a reason for everything.

Sư phụ. Guru, master, teacher.

Sư sự. To treat as a preceptor or teacher.

Sư tôn. Disciple of a disciple.

Sư tổ. The teacher of one's teacher. Patriarch.

Sư truyền. Transmitted directly from the teacher.

Sư trưởng. Master; superior.

Sư tử. Simha (S). A lion. Buddha, likened to the lion, the king of animals, in respect of his fearlessness.

Sư tử âm. Simhaghosa (S). "Lion's voice", a Buddha south-east of our universe, third son of Mahàbhijna.

Sư tử du hý tam muội. The joyous samàdhi which is likened to the play of the lion with his prey. When a Buddha enters this degree of samàdhi he causes the earth to tremble, and the purgatories to give up their inmates.

Sư tử giác. Buddhasimha (S)

Sư tử giáp vương. Simhahànu (S). Great father of the Buddha.

Sư tử hống. Simhanàda (S). The lion's roar, a term designating authoritative or powerful preaching. As the lion's roar makes all the animals tremble, so Buddha's preaching overthrows all other religions, subdues devils, conquers heretics, and arrests the misery of life.

Sư tử nhũ. Lion's milk, like bodhi-enlightenment, which is able to annihilate countless ages of the karma of affliction.

Sư tử phấn tấn. The lion aroused to anger, i.e. the Buddha's power of arousing awe.

Sư tử quốc. Simhala (S). Sri-Lanka.

Sư tử tòa. Simhàsana (S). A lion throne, or couch. A Buddha throne or seat; wherever the Buddha sits, even the bare ground; a royal throne.

Sư tử tôn giả. Aryasimha (S). The 24th patriarch.

Sư tử trụ, Sư tử khải. Harivarman (S)

Sư tử trùng thực sư tử nhục. Just as no animal eats a dead lion, but it is destroyed by worms produced within itself, so no outside force can destroy Buddhism, only evil monks within it can destroy it.

Sư tử tướng. Simdhadhvaja (S). "Lion-flag", a Buddha south-east of our universe, fourth son of Mahàbhijna.

Sư tử vương. The lion king, Buddha.

Sự. Artha (S). Affair, concern, matter; action, practice; phenomena; to serve. It is "practice", or the thing, affair, matter in contrast with lí theory, or the underlying principle.

Sự chướng. Phenomenal hindrances to entry into nirvàna, such as desire etc.; Lí chướng are noumenal hindrances, such as false doctrines, etc.

Sự độ. Salvation by observing the five commandments (precepts), the ten good deeds, etc.

Sự hỏa. Phenomenal fire; also fire-worship.

Sự lí. Practice and theory; phenomenon and noumenom, activity and principle, or the absolute; phenomena ever change, the underlying principle, being absolute, neither changes nor acts, it is the chân như.

Sự lí tam thiên. The three thousand phenomenal activities and three thousand principles, a term od the Thiên Thai school.

Sự luận. Discussion of phenomena in contrast with lí luận.

Sự pháp giới. The phenomenal world, phenomenal existence. Sự pháp thân, the Buddha- nature in practice. Lí pháp thân, the Buddha-nature in principle or essence, or the truth itself.

Sự phân biệt thức. Vastuprativikalpa-vijnàna (S). Knowledge of the discriminating of things.

Sự sư. Teaching dealing with phenomena. The characterization by Thiên Thai of the Tripitaka or Hìnayàna teaching as Giới nội sự sư within the three realms of desire,

form, and formlessness; and the Biệt giáo different teaching as Giới ngoại sự sư outside or superior to those realms; the one dealt with the activities of time and sense, the other transcended these but was still involved in the transient.

Sự sự vô ngại. No obstruction between thing and thing; each "thing-event" involves every other, and is seen to be self-determinative, self-generated.

Sự tích. Traces of the deeds or life of an individual; biography. Story, tale.

Sự thực quy ước. Conventional truth.

Sự tướng. Phenomenon, affair, practice. The practices of the esoterics are called sự tướng bộ as contrasted with their open teaching called giáo tướng bộ. Sự tướng thiền sư, a mystic, or monk in meditation, yet busy with affairs: an epithet of reproach.

Sử. To send, cause; a messenger sứ; a pursuer, molester, lictor, disturber, troubler, intp as phiền não klesa, affliction, distress, wordly cares, vexations, and as consequent reincarnation. There are categories of 10, 16, 98, 112 and 128 such troublers, e.g. desire, hatred, stupour, pride, doubt, erroneous views, etc. leading to painful results in future rebirths, they are karma- messengers executing its purpose.

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