DL-T

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

Ta, ngã. Atman (S). Self, ego, personality, soul.

Ta bà, sa bà. Sahà (S). That which bears, the earth; intp as bearing, enduring; the place of good and evil; a universe, or great chiliocosm,w here all are subject to transmigration and which a Buddha transforms. It is divided into three regions tam giới and Mahà Brahmà Sahàmpati PhạmThiên is its lord.

Ta bà ha. Svàhà (S). An oblation by fire, also Hail! a brahminical salutation at the end of a sacrifice. It also means: successful, auspicious, blissful, etc.

Ta già la. Sàgara (S). The ocean. The Nàga king of the ocean palace north of Mt Meru, possessed of priceless pearls; the dragon king of rain; his eight year old daughter instantly attained Buddhahood, v. the Lotus sùtra.

Ta ha. A miraculous medicine.

Ta kiệt la. Xem Ta già la.

Ta la. Sàla, sàla (S). The Sàl tree.

Ta la song thụ, Ta la lâm. Sàlavana (S). The grove of Sàl trees near Kusinagara, the reputed place of the Buddha's death.

Ta ma Vệ đà. Sàma-Veda (S). The 3rd of four books of Veda.

Ta ra. Tàrà (S). Name of a Goddess related to Avalokitesvara.

Tá ha. Xem ta bà ha.

Tà. Deflected, erroneous, heterodox, depraved; the opposite of chính right.

Tà chấp. Heterodox tenets and attachment to them.

Tà dâm. Kàmamithyàcàra (S). Unlawful sexual intercourse.

Tà đạo. Mithya màrga (S). Heterodox ways, or doctrines. Wrong path.

Tà đảo kiến. Heterodoxy; perverted views or opinions.

Tà giáo. Heterodox teachings.

Tà hạnh. Erronous ways, the ninety-six heretical ways; the disciplines of non-Buddhist sects. Tà hạnh chân như, the phenomenal bhùtatathatà, from which arises the accumulation of misery.

Tà kiến. Drsti (S). Heterical views, not recognizing the doctrine of moral karma, one of the five heterodox opinions and ten evils ngũ kiến thập ác.

Tà ma. Màra (S). The Evil One, the Death personified, the Tempter.

Tà mạn. Mithyàmana (S). Perverse or evil pride, doing evil for self-advancement; to hold to heterodox views and and not to reverence the Triratna.

Tà mệnh. Heterodox or improper ways of obtaining a living on the part of a monk, e.g by doing work with his hands, by astrology, his wits, flattery, magics, etc. Begging, or seeking alms, was the orthodox way of obtaining a living.

Tà mệnh thuyết pháp. The heterodox way of preaching or teaching, for the purpose of making a living.

Tà pháp. Heterodoxy, false doctrines or methods.

Tà phiến. Heterodox fanning, i.e. to influence people by false doctrines.

Tà quán. Heterodox contemplation.

Tà sơn. A mountain of error or heterodox ideas; such ideas as great as a mountain.

Tà tính định (tụ). The accumulation (of suffering) to be endured in purgatory by one of heterodox nature. One of the three accumulations tam tụ.

Tà tụ. The accumulation of misery, produced bt false views, one of the tam tụ.

Tà tư. Depraved and selfish desires, lust.

Tà tư duy. Heterodox reflection, or thought.

Tà vân. Clouds of falsity or heterodoxy, which cover over the Buddha-nature in the heart.

Tà võng. The net of heterodoxy, or falsity.

Tác. To make, do, act, be; arise.

Tác ác. To do evil.

Tác bạch. Jnàpti (S). Announciation, declaration.

Tác cử. The accusation of sin made against particular monks by the virtuous monk who presides at the pravàrana gathering on the last day of the summer's rest.

Tác dụng. Function, activity, act.

Tác gia. Leader, founder, head of a sect, a term used by Thiền tông.

Tác giả. Kartr (S). A doer, he who does things, hence the àtman, ego, or person within; the active element or principle; one of the sixteen non-Buddhist definitions of the soul. Also kàranà, a cause, maker, creator, deity.

Tác giới. Obedience to the commandments, external fulfilment of them; also called biểu sắc, in contrast with vô tác giới, vô biểu sắc the inner grace; moral action in contrast with inner moral character.

Tác lễ. To pay one's respect by worship; to make an obeisance.

Tác nghiệp. Karma produced,i.e. by the action of body, words, and thought, which educe the kernel of the next rebirth.

Tác nghiệp căn. Karmìndriya (S). Sense organs which produce karma.

Tác nguyện môn. To make a vow to benefit self and others, and to fulfl the vow so as to be born in the Pure Land of Amitàbha. The third of the five doors or ways of entering the Pure Land.

Tác phạm. Transgression, sin by action, active sin.

Tác pháp. Karma, which results from action, i.e. the "deeds" of body or mouth; to perform ceremonies.

Tác pháp đắc. To receive ceremonial ordination as a monk.

Tác pháp giới. The place of assembly for ceremonial purposes.

Tác pháp sám. One of the three kinds of monastic confession and repentance.

Tác Phật. To become or be a Buddha; to cut off illusion. attain complete enlightenment, and end the stage of bodhisattva discipline.

Tác Phật sự. To do the works ofBuddha; perform Buddhist ceremonies.

Tác thiện To do good, e.g. worship, bestow alms, etc.

Tác trì giới. Active keeping of the commandments, active law, in contrast with chỉ trì giới passive, such as not killing, not stealing, etc.

Tác ý. Cittotpàda, Cetàna (S). To have the thought arise, be aroused, beget the resolve. Intentional action, wilful action.

Tái sinh. Pratisamdhi (S). Rebirth.

Tài. Vasu, artha (S). Wealth, riches.

Tài chủ. A wealthy man, rich.

Tài thí, tài cúng dường. Offerings or gifts of material goods.

Tại. At, on, in, present.

Tại gia. At home, a lay man or woman not xuất gia. i.e. not leaving home as a monk or nun.

Tại gia nhị giới. The two grades of commandments observed by the lay, one the five, the other the eight ngũ and bát giới. These are the Hìnayàna rules; the Mahàyàna are the thập thiện giới ten good rules.

Tại gia xuất gia. One who while remaining at home observes the whole of a monk's or a nun's rules.

Tại tại xứ xứ. In every place.

Tại thế. In the world, while alive here.

Tại triền. In bonds, i.e chân như tại triền the bhùtatathatà in limitations, e.g. relative v. Khởi tín luận Awakening of Faith.

Tại tục. In and of the world, unenlightened; in a lay condition.

Tam. Tri, trayas (S). Three.

Tam ác. Three evil paths of transmigration; also tam ác đạo, tam ác thú, the hells, hungry ghosts, animals.

Tam ác đạo. The three evil ways.

Tam ác giác. The three evil mental states: dục desire, sân hate, hại malevolance.

Tam ác thú. Three evil directions or destinies.

Tam an cư. Varsàh (S). The three months ơođ summer retreat.

Tam ấn. Three signs or proofs of a Hìnayàna sùtra: 1-Vô thường non permanence; 2-Vô ngã non personality; 3-Niết bàn Nirvàna; without these the sùtra is spurious and the doctrine is of Màra.

Tam bách tứ thập bát giới. 348 rules for a nun.

Tam bảo. Triratna, or Ratnatraya (S). The three Precious Ones: Buddha, Dharma, Sangha, i.e. Buddha, the Law, the Order. Popularly the tam bảo are referred to the three images in the main hall of monasteries. The centre one is Sàkyamuni, on his left Bhaisajya Dược Sư, and on his right Amitàbha. Three Gems, three jewels.

Tam bảo tạng. The Triratna as the treasury of all virtue and merit; also the Tripitaka tam tạng, sùtras kinh, vinaya luật, luận abhidharma; also sravakas thanh văn, pratyeka-buddhas duyên giác, bodhisattvas bồ tát.

Tam bảo vật. The things appertaining to the Triratna, i.e. to the Buddha-temples and images etc; to the Dharma-the scriptures; to the Sangha-cassock, bowl etc.

Tam bát nhã. Three perfect enlightenments: (1)-thực tướng bát nhã wisdom in its essence or reality; (2) quán chiếu bát nhã the wisdom of perceiving the real meaning of the last; (3) phương tiện or văn tự bát nhã the wisdom of knowing things in their temporary and changing condition.

Tam bất hộ. The three that need no guarding, i.e. the tam nghiệp of a Buddha, his body, mouth and mind which he does not need to guard as they are above error.

Tam bất kiên pháp. Three unstable things - the body thân, length of life thọ mệnh, wealth tài sản.

Tam bất tam tín. This refers to the state of faith in the worshipper; the three bất are impure, not single, not constant; the three tín are the opposite.

Tam bất thất. The three never lost, idem tam bất hộ.

Tam bất thiện căn. Three bad roots, or qualities - desire tham, anger sân, and stupidity si. Also tam độc.

Tam bất thoái. The three non-backslidings, i.e. from position attained, from line of action pursued, and in dhyàna.

Tam bất tịnh nhục. The three kinds of flesh unclean to a monk.

Tam bệnh. Three ailments.

Tam bí mật. The three mysteries, a term of the esoteric school for thân, khẩu, ý; i.e. the symbol; the mystic word, or sound; the meditation of the mind. Tam bí mật thân is a term for the mystic letter, the mystic symbol and the image.

Tam bình đẳng. The esoteric doctrine that the three body, mouth, and mind - are one and universal. Thus in samàdhi the Buddha "body" is found everywhere and in averything (pan- Buddha), every sound becomes a "true word", dhàrani or potent phrase, and these are summed up in mind. Other definitions of the three are: Phật, Pháp, Tăng the Triratna;

Tâm, Phật, Chúng sinh. Mind, Buddha, and the living.

Tam bình đẳng địa. The three universal positions or stages, i.e. the three states expressed by không, vô tướng, and vô nguyện.

Tam bệnh. Three ailments (1) (a) Tham lust, for which the bất tịnh quán meditation on uncleaness is the remedy; (b) Sân anger or hate, remedy từ bi quán meditation on kindness and pity or compassion; (c) Si stupidity ignorance, remedy nhân duyên quán meditation on causality. (2) (a) Báng slander of Mahàyàna; (b) Ngũ nghịch tội the five gross sins; (c) to be a "heathen" or outsider.

Tam bồ đề. Sambodhi (S). Chính đẳng giác. Perfect universal awareness, perfectly enlightened.

Tam Ca diếp. Three brothers Kàsyapa, all three said to be disciples of the Buddha: Ưu lâu tần loa Ca diếp Uruvilva Kàsyapa, Già da Ca diếp Gaya Kàsyapa, Na đề Ca diếp Nadi Kàsyapa.

Tam căn. The three (evil) roots - desire, hate, stupidity, idem tam độc. Another group is the three grades of good roots, or abilities, thượng, trung, hạ superior, medium and inđerior. Another is the three grades of faultlessness tam vô lậu căn.

Tam cấu. The three defilers - desire, hate, stupidity (or ignorance)

Tam chân như. Three aspects of the bhùtatathatà, implying it is above the limitations of form, creation, or a soul: (1) (a) vô tướng chân như without form; (b) vô sinh chân như without creation; (c) vô tính chân như without anything that can be called a nature for comparison; e.g. chaos, or primal matter. (2) (a) thiện pháp chân như the bhùtatathatà as good; (b) bất thiện pháp chân như as evil; (c) vô ký pháp chân như as neutral.

Tam chi (tỷ lượng). Three members of a syllogism: pratijnà tông the proposition, hetu nhân the reason, udàharana dụ the example. cf Nhân minh.

Tam chiếu. The three shinings; the sun first shining on the hill-tops, then the valleys and plains. So, according to Thiên Thai teaching of the Hoa Nghiêm sùtra, the Buddha's doctrine had three periods of such shining: (a) first, he taught the Hoa Nghiêm sùtra, transforming his chief disciples into bodhisattva; (b) second, the Hìnayàna sùtras in general to sravaka and pratyeka-buddha in the Lumbini garden; (c) the phương đẳng sùtras down to the Niết bàn kinh for all the living.

Tam chủng. Three kinds, sorts, classes, categories, etc.

Tam chủng ba la mật. The three kinds of pàramità ideals, or methods of perfection: (a) Thế gian ba la mật that of people in general relating to this world; (b) xuất thế gian ba la mật that of sràvakas and pratyeka buddhas; (c) xuất thế gian thượng thượng ba la mật the supreme one of bodhisattvas, relating to the future life of all.

Tam chủng cúng dường. Three modes of serving (the Buddha, etc.): (a) Lợi cúng dường ọfferings of incense, flowers, food, etc.; (b) Kính cúng dường of praise and reverence; (c) Hạnh cúng dường of right conduct.

Tam chủng chỉ quán. Three Thiên Thai modes of entering dhyàna: (a) Tiệm thứ gradual, from the shallow to the deep, the simple to the complex; (b) bất định irregular, simple and complex mixed; (c) viên đốn immediate and whole.

Tam chủng dục. The three kinds of desire - food, sleep, sex.

Tam chủng duyên từ. Xem tam chủng từ bi.

Tam chủng đại trí. The three major kinds of wisdom: (a) vô sư trí self acquired,no master needed; (b) tự nhiên trí unacquired and natural; (c) vô nghi trí universal.

Tam chủng địa ngục. The three kinds of hells - hot, cold, and solitary.

Tam chủng đoạn. The three kinds of uccheda, cutting off, excision, or bringing to an end: (1) (a) tự tính đoạn with the incoming of wisdom, passion or illusion ceases of itself; (b) bất sinh đoạn with realization of the doctrine that all is không unreal, evil karma ceases to arise; (c) duyên phược đoạn illusion being ended, the causal nexus of the passions disappear and the attraction of the external ceases. (2) The three sràvakas or ascetic stages are: (a) kiến sở đoạn ending the condition of false views; (b) tu hành đoạn getting rid of desire and illusion in practice; (c) phi sở đoạn no more illusion or desire to be cut off.

Tam chủng giáo tướng. The three modes of the Buddha's teaching of the South Sects; đốn immediate; tiệm gradual or progressive; bất định indeterminate.

Tam chủng hữu. Three kinds of existence (a) Tương đối hữu that of qualities, as of opposites, e.g. length and shortness; (b) giả danh hữu that of phenomenal things so-called, e.g. a jar, a man; (c) pháp hữu that of the nounenal, or imaginary, understood as facts and not as illusions, such as a "hare's horn" or a "turtle fur".

Tam chủng không. The three voids or immaterialities. The first set of three is (a) không; (b) vô tướng; (c) vô nguyện; xem tam tam muội. The second (a) ngã; (b) pháp; (c) câu không, the self, things, all phenomena as empty or immaterial. The third relates to charity (a) giver; (b) receiver; (c) gift, all area empty tam luân không tịch.

Tam chủng kiến hoặc. Three classes of delusive views, or illusions - those common to humanity; those of inquiring mind; and those of the learned and settled mind.

Tam chủng sám hối pháp. Three modes of repentance: (a) vô sinh sám to meditate on the way to prevent wrong thoughts and delusions; (b) thủ tướng sám to seek the presence of the Buddha to rid one of sinful thoughts and passions; (c) tác pháp sám in proper form to confess one's breech of the rules before the Buddha and seek remission.

Tam chủng quán đỉnh. The threekinds of baptism: (1) (a) Ma đỉnh quán đỉnh every Buddha baptizes a disciple by laying a hand on his head; (b) thụ ký by predicting Buddhahood to him; (c) phóng quang by revealing his glory to him to his profit. (2) Shingon Chân ngôn tông has

(a) baptism on acquiring the mystic word; (b) on remission of sin and prayer for blessing and protection; (c) on seeking for reward in the next life.

Tam chủng quang minh. The three kinds of lights: (a) external -sun, moon, stars, lamps, etc.; (b) dharma, or the light of right teaching and conduct; (c) the effulgence or bodily halo emitted by Buddha, bodhisattva, deva.

Tam chủng sắc. Three kinds of rùpa, i.e. appearance or object: (1) (a) visible objects; (b) invisible objects, e.g. sound; (c) invisible, immaterial, or abstract objects. (2) (a) colour; (b) shape; (c) quality.

Tam chủng sinh. The three sources, or causes of the rise of the passions and illusions: (a) Tưởng sinh the mind, or active thought; (b) tướng sinh the objective world; (c) lưu chú sinh their constant interaction, or the continuous stream of latent predispositions.

Tam chủng tam muội. The three meditations on the relationship of the noumenal and phenomenal of the Hoa Nghiêm tông: (a) lý pháp giới the universe as law or mind, that all things are chân như, i.e. all things or phenomena are of the same Buddha-nature, or the Absolute; (b) lý sự vô ngại pháp giới that the Buddha-nature and the thing, or the Absolute and phenomena are not mutually exclusive; (c) sự sự vô ngại pháp giới that phenomena are not mutually exclusive, but in a common harmony as part of the whole.

Tam chủng tam quán. The three types of meditation on the principles of tam đề, i.e. không, giả, trung.

Tam chủng tâm khổ. The three kinds of mental distress, desire tham, anger sân, stupidity si; idem tam độc.

Tam chủng tịnh nghiệp. The threfold way of obtaining a pure karma, idem tam phúc

Tam chủng thanh tịnh. The three purities of a bodhisattva: (a) Tâm thanh tịnh a mind free from all impurity; (b) thân thanh tịnh a body pure because never to be reborn save by transformation; (c) tướng thanh tịnh an apparence perfectly pure and adorned.

Tam chủng thân. The Thiên Thai school has a definition of sắc thân the physical body of Buddha; pháp môn thân his psychological body with its vast variety; thật tướng thân his real body or dharmakàya. The esoteric sect ascribes a trikàya to each of its honoured ones.

Tam chủng thiên. Three definitions of heaven: (a) as a name, o oname, or title, e.g. divine king, son of Heaven, etc.; (b) as a place for rebirth, the heavens of the gods; (c) the pure Buddha-land.

Tam chủng thiện căn. The three kinds of good roots - almsgiving bố thí, mercy từ bi, and wisdom trí tuệ.

Tam chủng thị đạo. Three ways in which bodhisattvas manifest themselves for saving those suffering the pains of hell, i.e. thân physically, by supernatural powers, change of form, etc.; ý mentally, through power of memory and enlightenment; khẩu orally, by moral exhortation.

Tam chủng thường. A Buddha in his three eternal qualities: (a) bản tính thường in his nature or dharmakàya pháp thân; (b) bất đoạn thường in his unbroken eternity, sambhogakàya báo thân; (c) in his continuous and eternally varied forms, nirmànakàya ứng hóa thân. (c) tương tục thường

Tam chủng từ bi (duyên từ). The three reasons of a bodhisattva's pity: because all beings are like helpless infants chúng sinh duyên từ bi; because of his knowledge of all laws and their consequences pháp duyên từ bi; without external cause, i.e. because of his own nature, vô duyên từ bi.

Tam chủng tướng. The three kinds of appearance: (1) In logic, the three kinds of percepts: (a) Tiêu tướng inferential, as fire is inferred in smoke; (b) hình tướng formal, or spatial, as length, breadth, etc. (c) thể tướng qualitative, as heat is in fire, etc. (2) (a) Giả danh tướng names, which are merely indications of the temporal; (b) pháp tướng dharmas, or things; (c) vô tướng tướng the formless - all threes are incorrect positions.

Tam chủng viên dung. Three kinds of unity or identity of: (a) Sự lý phenomena with "substance" e.g. waves and the water; (b) Sự sự phenoma with phenoma, e.g. wave with wave; (c) Lý lý substance with substance, e.g. water with water.

Tam chuyển pháp luân. The three turns of the law-wheel when the Buddha preached in the Deer Park Lộc Uyển: (a) thị chuyển indicative, i.e. postulation and definition of the tứ đế four noble truths; (b) khuyến chuyển hortative, e.g. khổ đương tri suffering should be diagnosed; (c) chứng chuyển evidential, e.g. I have overcome suffering etc.

Tam chướng. The three vighna, i.e. hinderers or barriers of which three groups are given: (1) (a) phiền não chướng the passions; (b) nghiệp chướng the deeds done; (c) báo chướng the retributions. (2) (a) bì phiền não chướng; (b) nhục phiền não chướng; (c) tâm phiền não chướng skin, flesh and heart (or mind) troublers, i.e. delusions from external objects, internal views, and mental ifnorance. (3) tam trọng chướng the three weighty obstructions: (a) ngã mạn self-importance; (b) tật đố envy;(c) tham dục desire.

Tam cụ túc. The three essential articles for worship: flower vase, candlestick and censer.

Tam cử. The three exposures, i.e. the three sins of a monk, each entailing his unfrocking - wilful non confession of sin, unwillingness to repent, claiming that lust is not contrary to the doctrine.

Tam cực thiểu. The three smallest things, i.e. an atom, as the smallest particle of matter; a letter, as the shortest possible name; a ksana, as the shortest periodof time.

Tam cương. The three bonds, i.e. directors of a monastery: (a) thượng tọa sthavira, elder, president; (b) tự chủ, viện chủ vihàrasvàmin, trụ trì the abbot; (c) duy na karmàdana who directs the monks.

Tam diệu hạnh. A muni, recluse or monk, who controls his body, mouth, and mind thân khẩu ý. Also tam mâu ni.

Tam dục. The three lusts, i.e. for form, carriage or beauty, and refinement or softness to the touch.

Tam duyên. The three nidànas or links with the Buddha resulting from calling upon him, a term of the Pure land sect: (1) thân duyên that he hears those who call his name, sees their worship, knows their hearts and is one with them; (2) cận duyên that he shows himself to those who desire to see him; (3) tăng thượng duyên that at every invocation aeons of sin are blotted out, and he and his sacred host receive such a disciple at death.

Tam dư. The three after death remainders, or continued mortal experiences of sràvakas and pratyeka-buddhas who mistakenly think they are going to vô dư niết bàn final nirvàna, but will still find phiền não dư further passion and illusion, nghiệp dư further karma and quả dư continued rebirth, in realms beyond tam giới trailokya.

Tam đại. The three great characteristics of the chân như bhùtatathatà ìn the Khởi tín luận Awakening of Faith: (1) Thể đại the greatness of the bhùtatathatà in its essence or substance; it is chúng sinh tâm chi thể tính the embodied nature of the mind of all the living, universal, immortal, immutable, eternal; (2) Tướng đại the greatness of its attributes or manifestations, perfect in wisdom and mercy, and every achievement. (3) Dụng đại the greatness of its functions and operations within and without, perfectly transforming all the living to good works and good karma now and hereafter.

Tam đàn. The three kinds of dàna, i.e. charity; giving of goods, of the dharma, of abhaya or fearlessness. Idem tam thí.

Tam đạo. (1) The three paths all have to tread; luân hồi tam đạo, tam luân, i.e. (a) phiền não đạo, hoặc đạo the path of misery, illusion, mortality; (b) nghiệp đạo the path of works, action, or doing, productive of karma (c) khổ đạo the resultant path of suffering. As ever recurring they are called the three wheels. (2) Thanh, Duyên, Bồ, sràvakas, pratyeka-buddhas, bodhisattvas.

Tam đạt. Xem tam minh.

Tam đẳng. The three equal and universal characteristics of the one Tathàgata, an esoteric definition: (1) (a) his body thân; (b) discourse ngữ ;(c) mind ý (2) (a) his life or works tu hành; (b) spiritual body pháp thân; (c) salvation độ sinh; in their equal values and universality.

Tam đẳng lưu. Three equal or universal currents or consequences, i.e. chân đẳng lưu the certain consequences that follow on a good, evil, or neutral kind of nature, respectively; giả

đẳng lưu the temporal or particular fate derived from a previous life's ill deeds, e.g. shortened life from taking life; phân vị đẳng lưu each organ as reincarnated according to its previous deeds, hence the blind.

Tam đề. The three dogmas. The "middle school" of Thiên Thai says tức không, tức giả, tức trung; (a) by không sùnya is meant that things causally produced are in their essential nature unreal (or immaterial); (b) giả though things are unreal in their essential nature their derived forms are real; (c) trung but both are one, being of the one như or reality. These three dogmas are founded on a verse of Nàgàrjuna: Nhân duyên sở sinh pháp, Ngã thuyết tức thị không, Diệc vi thị giả danh, Diệc thị trung đạo nghĩa. All causally produced phenoma, I say, are unreal, Are but a passing name, and indicate the "mean".

Tam đề tương tức. The unity of không, giả, trung, three aspects of the same reality, taught by the viên giáo as distinguished from the biệt giáo which separates them.

Tam điên đảo. The three subversions or subverters: tưởng đảo evil thoughts, kiến đảo false views, tâm đảo deluded mind.

Tam điền. The three "fields" of varaying qualities of fertility, i.e. bodhisattvas, sràvakas, and icchantis, respectively producing a hundred fold, fifty fold, one-fold.

Tam đoạn. The three cutting off or exisions (of hoặc beguiling delusions or perplexities. 1-a- Kiến sở đoạn to cut off delusions of view, of which Hìnayàna has eighty-eight kinds; b-Tu sở đoạn in practice, eighty-one kinds; c-Phi sở đoạn nothing left to cut off, perfect. 2-a-Tự tính đoạn to cut off the nature, or root (of delusion); b-Duyên phược đoạn to cut off the external bonds, or objective causes (of delusions); c-Bất sinh đoạn (delusion) no longer arising, therefore nothing produced to cut off. The third stage in

both groups is that of an arhat.

Tam đồ. The three unhappy gati or ways: (1) Hỏa đồ to the fire of hell; (2) Huyết đồ to the hell of blood, where as animals they devour each other; (3) Đao đồ the asipattra hell of swords, where the leaves and grasses are sharp-edged swords.

Tam độc. The three poisons, also styled tam căn. They are Tham concupiscece or wrong desire; Sân anger, hate, or resentment; Si stupidity, ignorance, unintelligence, or unwillingness to accept Buddha-truth; these threes are the source of all the passions and delusions.

Tam đỗng. Three penetrations.

Tam đức. The three virtues or powers of which three groups are given below: (1) a-Pháp thân đức, The virtue, or potency of the Buddha's eternal, spiritual body, the dharmakàya; b-Bát nhã đức, of his prajnà, or wisdom, knowing all things in their reality; c-Giải thoát đức, of his freedom from all bonds and his sovereign liberty. Each of these has the four qualities of thường, lạc, ngã, tịnh, eternity, joy, ersonality, and purity. (2) a-Trí đức, the potency of his perfect knowledge; b-Ly đức, of his cutting off all illusion and perfecting of supreme nirvàna; the above two are tự lợi for his own advantage; c-Ân đức, of his universal grace and salvation, which tha lợi bestows the benefits he has acquired on others. (3) a-Nhân viên đức, The

perfection of his causative or karmaic works during his three great kalpas of preparation; b- Quả viên đức, the perfection of the fruit, or results in his own character and wisdom; c-Ân viên đức, the perfection of his grace in the salvation of others.

Tam giả. Prajnapti (S). The word giả in Buddhist terminology means that every thing is merely phenomenal, and consist of derived elements; nothing therefore has real existence, but all is empty and unreal hư vọng bất thật. The three giả are pháp things, thụ sensations, and danh names.

Tam giả thí thiết, tam nhiếp đề. The three fallacious postulates in regard to pháp, thụ, danh. Tam giả quán the meditation on the above.

Tam giác. The three kinds of enlightenment: (1) (a) tự giác enlightenment for self; (b) giác tha for others; (c) giác hạnh viên mãn perfect enlightenment and accomplishment; the first is an arhat's, the first and second a bodhisattva's, all three a Buddha's. (2) From the Awakening of Faith Khởi tín luận: (a) bản giác inherent, potential enlightenment or intelligence of every being ; (b) thủy giác initial, or early stages of such enlightenment brought about through the external perfuming or influence of teaching, working on the internal perfuming of subsconscious intelligence; (c) cứu cánh giác completion of enlightenment the subjective mind in perfect accord with the subsconcious mind, or the inherent intelligence.

Tam giác đàn. A three-cornered altar in the fire-worship of Chân Ngôn tông, connected with exorcism.

Tam giải thoát môn, The three emancipations, idem Tam không and Tam tam muội. They are không giải thoát môn, vô tướng giải thoát môn, vô tác giải thoát môn.

Tam giáo. The three teachings, i.e. Nho Confucianism, Phật Buddhism and Đạo Taoism; or Khổng, Lão, Thích Confucianism, Taoism, Buddhism. In Japan they are Shinto thần đạo, Confucianism and Buddhism. In Buddhism the term is applied to the three periods of Sàkyamuni's own teaching of which there are several definitions: (1) The Giang Nam school describe his teaching as (a) tiệm progressive or gradual; (b) đốn immediate; (c) bất định indeterminate. (2) Quang Thống describes the three are: (a) tiệm progressive for beginners; (b) đốn immediate for the more advanced; (c) viên complete for the most advanced. (3) The Nam Sơn deals with (a) Tính không of Hìnayàna; (b) Tướng không of Mahàyàna; (c) Duy thức viên the perfect idealism. Thiên Thai accepts the division of tiệm, đốn and bất định for pre-Lotus teaching trước thời Pháp Hoa, but adopts tiệm, đốn, viên with the Lotus as the perfect teaching; it also has the division of tam tạng giáo, thông giáo and biệt giáo.

Tam giới. The three sets of commandments, or precepts, i.e. the ten for the ordained who have left home, the eight for the devout at home, and the five for the ordinary laity.

Tam giới. Trailokya, Triloka (S). The three realms; also tam hữu. It is the Buddhist metaphysical equivalent for the Brahmanic cosmological bhuvana-traya, or triple world of bhùr, bhuvah, and svar, earth, atmosphere and heaven. The Buddhist three are dục, sắc, and vô sắc giới, (a) Dục Kàmadhàtu is the realm of sensuous desire, of dâm sex and thực food; it

includes the six heavens of deire sáu cõi trời dục, the human world, and the hells; (b) Sắc giới Rùpadhàtu is the realm of form, meaning chất ngại that which is substantial and resistant; it is above the lust-world and contains bodies, palaces, things, all mystic and wonderful, it is represented in the tứ thiền thiên Brahmalokas; (c) Vô sắc giới Arùpadhàtu, or arùpyadhàtu, is the formless realm of pure-spirit, where there is no bodies, places, things, at any rate none to which human terms would apply, but where the mind dwells in mystic contemplation; its extent is indefinable, but it is conceived of in four stages, i.e. tứ không xứ the four "empty" regions, or regions of space in the immaterial world, which are tứ vô sắc the four formless realms, or realms beyond form; being above the realm of form, their bounds cannot be defined.

Tam giới duy nhất tâm. The triple world is but one mind; from a verse of Hoa Nghiêm sùtra; it proceeds Tâm ngoại vô biệt pháp, Tâm Phật cập Chúng sinh, thị tam vô sai biệt "outside mind there is no other thing; mind Buddha and all the living, these there are not different"; in other words there is no differentiating between these three, for all is mind.

Tam giới duy tâm. Tribhàvacittamàtra (S). The threefold existence is nothing but the mind.

Tam giới hỏa trạch. The burning house of the triple world, as in the Lotus parable.

Tam giới hùng. The hero of the trailokya, Buddha.

Tam giới sàng. The sick-bed of the trailokya, especially this world of suffering.

Tam giới tạng. The trailokya-garba, the womb or storehouse of all the transmigrational.

Tam giới tôn. The honoured one of the three worlds, i.e. Buddha.

Tam giới từ phụ. The kindly father of the triple world, Buddha.

Tam hạnh. Three lines of action that affect karma, i.e. phúc hạnh the ten good deeds thập thiện that cause happy karma; Tội hạnh the ten evil deeds thập ác that cause unhappy karma; bất động hạnh (nghiệp) or vô động hạnh karma arising without activity, e.g. meditation on error and its remedy.

Tam hòa. The union of the three, i.e. căn indriya, cảnh àlambana, thức vijnàna, i.e. organ, object, cognition.

Tam hỏa. The three fires - desire, hate, and stupidity. Xem tam độc.

Tam hoặc. A Thiên Thai classification of the three illusions; also styled tam phiền não trials or temptations, tam lậu leakages, tam cấu uncleanesses, tam kết bonds. The first of the following three is common to all disciples, the two last to bodhisattvas. They arise from a- Kiến Tư hoặc things seen and thought, i.e. illusions from imperfect perception with temptation to love, hate, etc.; to be rid of these false views and temptations is the discipline and nirvàna of ascetic or Hìnayàna Buddhists. Mahàyàna proceeds further in and by its bodhisattva aims,

which produce their own difficulties, i.e. b-Trần sa hoặc illusion and temptation through the immense variety of duties in saving men; and c-Vô minh hoặc the illusions and temptations that arise from failure philosophically to understand things in their reality.

Tam học. The "three studies" or vehicles of learning - discipline giới, meditation định, wisdom tuệ. Threefold formation: moral formation, spiritual formation, formation of wisdom. Also the Tripitaka tam tạng; the giới being referred to the luật vinaya, the định to the sùtras, and the tuệ to the sàstras.

Tam hữu. The three kinds of bhava, or existence; idem tam giới. The three states of mortal existence in the trailokya, i.e. in the realms of desire, of form, and beyond form. Another definition is hiện hữu present existence, or the present body and mind; đương hữu in a future state; trung hữu antarà-bhava in the intermediate state.

Tam hữu đối. The three sets of limitation on freedom: (a) direct resistance or opposition; (b) environment or condition; (c) attachment.

Tam hữu vi pháp. The three active, or functioning dharmas: (1) pratigha, matter or form. i.e. that which has "substantial resistance"; (2) mind; and (3) phi sắc phi tâm entities neither of matter nor mind. Tam hữu vi tướng. The three forms of all

phenomena, birth, stay (i.e. life), death; utpàda, sthiti, and nirvàna.

am kết. The three ties: (1) kiến kết the tie of false views, e.g. of a permanent ego. (2) giới thủ kết (3) nghi kết

Tam khoa. The three categories of ngũ ấm, thập nhị xứ, thập bát giới.

Tam khổ. The three kinds of dukkha, pain, or suffering: khổ khổ that produced by direct causes; hoại khổ by loss or deprivation; hành khổ by the passing or impermanency of all things.

Tam kiên. The three sure or certain things are thân, mệnh and tài. i.e. the reward of the true disciple is an infinite body or personality, an endless life, and boundless (spiritual) possessions, vô cực chi thân, vô cùng chi mệnh, vô tận chi tài.

Tam kiếp. The three asankheya kalpas, the three countless aeons, the period of a bodhisattva's development; also the past trang nghiêm, the present hiền, and the future tinh tú kiếp.

Tam kinh nhất luận. The three sùtras and one sàstra on which the Pure-land sect bases its teaching: Phật thuyết vô lượng thọ kinh, Phật thuyết quán vô lượng thọ kinh, Phật thuyết A di đà kinh; Thiên thân Tịnh độ luận.

Tam lạc. The three joys - the joy of being born a deva, the joy of meditation, the joy of nirvàna.

Tam lạc xoa. The three laksa; a laksa is a mark, sign, token, aim, object; it is also 100,000, i.e. an ức. The three laksa of the esoteric sects are the tự or magic word, ấn symbol, and bản tôn object worshipped.

Tam kỳ bách (đại) kiếp. The period necessary for a bodhisattva to become a Buddha, i.e. three asankhyeyas to attain the lục độ and 100 kalpas to acquire the thirty-two tướng or characteristic marks of a Buddha.

Tam lậu. The three affluents that feed the stream of mortality, or transmigration: dục desire; hữu (material, or phenomenal) existence; vô minh ignorance (of the way of escape).

Tam luân. The three wheels: (1) The Buddha's (a) body or deeds; (b) mouth or discourses; (c) mind or ideas. (2) (a) thần thông (or biến) his supernatural powers, or powers of self transformation, associated with thân body; (b) ký tâm luân his discriminating understanding of others, associated with ý mind; (c) giáo thành luân or chính giáo luân his (oral) powers of teaching, associated with khẩu mouth. (3) Similarly (a) thần túc luân; (b) thuyết pháp luân; (c) ức niệm luân. (4) hoặc, nghiệp and khổ. The wheel of illusion hoặc produces karma nghiệp, that of karma sets rolling that of suffering khổ, which in turn sets rolling the wheel of illusion. (5) (a) impermanence vô thường; (b) uncleanness bất tịnh; (c) suffering khổ.

Tam luân giáo. The three periods of the Buddha's teaching as defined by Paramàrtha chân đế: (a) chuyển pháp luân the first rolling onwards of the law-wheel, the first

seven years teaching of Hìnayàna, i.e. tứ đế, and không; (b) chiếu pháp luân illuminating or explaining the law- wheel, the thirty years teaching of the bát nhã prajnà or wisdom sùtras, illuminating không, and by không illuminating hữu reality; (c) trì pháp luân maintaining the law-wheel, i.e. the remaining years of teaching of the deeper truths of không hữu both unreality and reality. Also the three-fold group of the Lotus schhol: (a) căn bản pháp luân radical or fundamental, as found in Hoa Nghiêm sùtra; (b) chi mạt pháp luân branch and leaf, i.e. all other teaching; until (c) nhiếp mạt qui bản pháp luân branches and leaves are reunited with the root in the Lotus sùtra Pháp hoa kinh.

Tam luân thế giới. The three wheel world, i.e. phong, thủy, kim luân. Every world is founded on a wheel or whirling wind; above this is one with water; above this is one with metal, on which its nine mountains and eight seas are formed.

Tam luân tướng. The three-wheel condition -giver, receiver, gift.

Tam luận tông. Màdhyamika (S). The Middle School bases its doctrines on three sàstras: Trung quán luận Màdhyamika-sàstra Treatise on the Màdhyaka, Thập nhị môn luận Dvàdasanikàya-sàtra Treatise on the twelve gates, Bách luận Sata-sàstra Treatise on the hundred verses.

Tam lực. The three powers, of which there are various groups: 1-a- personal power; b- Tathàgata-power; c-power of the Buddha within. 2-a- power of a wise eye to see the Buddha- medecine (for evil); b- of diagnosis of ailment; c- of suiting and applying the medecine to the disease. 3-a- the power of Buddha; b- of samàdhi; c- of personal achievement or merit.

Tam lực kệ. The triple power verse: Dĩ ngã công đức lực In the power of my virtue, Như Lai gia trì lực And the aiding power of the Tathà gata, Cập dữ pháp giới lực And the power of the spiritual realm, Chu biến chúng sinh giới I can go anywhere in the land of the living.

Tam ma. Sama (S). Level, equal, same etc; cf tam muội and bình đẳng.

Tam ma bán da. Samàpanna (S). In the state of samàdhi.

Tam ma bạt đề. Samàdhi (S). Mental concentration.

Tam ma bì đà. Sama-veda (S). The third of the four Vedas.

Tam ma đề. Samàdhi (S). Mental concentration.

Tam ma địa. Samàdhi (S). Mental concentration.

Tam mạn đà. Samanta (S) Tr. by đẳng, phổ, biến. Universal, everywhere. Samantagandha (S). Phổ huân, universal fragrant; a tree in paradise; a title of a Buddha.

Tam mạn đa bạt đà la. Samantabhadra (S). Fouguen (J). Phổ Hiền. Pervading goodness, or "all gracious'. Also Biến Cát universal fortune; also styled Visvàbhadra. The

principal Bodhisattva of Nga Mi sơn. He is the special patron of followers of the Lotus Sùtra. He is usually seated on a white elephant, and his abode is said to be in the East. He is one of the four Bodhisattvas of the Yoga school.

Tam mật. The three mystic things: the body, mouth (i.e.voice), and mind of the Tathàgata Như Lai, which are universal, all things being this mystic body, all sounds this mystic voice, and all thoughts this mystic mind. All creatures in body, voice, and mind, are only individualized parts of the Tathàgata, but illusion hides their Tathàgata from them. The esoterics seek to realize their Tathàgata nature by physical signs and postures, by voicing of chân ngôn dhàranis and by meditations so that nhập ngã ngã nhập He may enter me and I Him, which is the perfection of siddhi tất địa.

Tam mật lục đại. The three mystic things associated with the six elements, i.e. the mystic body is associted with earth, water and fire; the mystic words with wind and space; the mystic mind with thức consciousness (or cognition).

Tam mật tương ưng. The three mystic things, body, mouth, and mind of theTathàgata are identical with those of all the living, so that even the fleshly body born of parents is the dharmakàya, or body of Buddha.

Tam miệu. Samyak (S). Chính đẳng, Perfect, right.

Tam miệu tam bồ đề. Samyakcambodhi (S). Correct universal intelligence, Chính biến tri (đạo). Correct equal or universal enlightenment Chính đẳng giác. Correct universal perfect enlightenment Chính đẳng chính giác. An epithet ođ every Buddha. The full term is anuttara-

samyak-sambodhi, perfect universal enlightenment, knowledge, or understanding; omniscience.

Tam miệu tam phật đà. Samyaksambuddha (S). The third of the ten titles of Buddha defined as Chính biến tri or Chính đẳng giác one who has perfect universal knowledge or understanding, omniscient.

Tam minh. Te-vijja (P). Threefold knowledge. Tam minh kinh Tevijja-vacchagota-sutta.

Tam minh. The three insights; also tam đạt. Applied to Buddhas they are called tam đạt, to arhats tam minh: a-Túc mệmh minh insight into the mortal conditions of self and others in previous lives; b-Thiên nhãn minh supernatural insight into future mortal conditions; c-Lậu tận minh nirvàna insight, i.e. into present mortal sufferings so as to overcome all passions or temptations.

Tam minh trí. Trividyà (S). The three clear conceptions that: a-All is impermanent vô thường anitya; b-all is sorrowful khổ dukkha; c-all is devoided of a self vô ngã anàtman.

Tam mục. The three-eyed, a term for Siva, i.e. Mahesvara; simili for the dharmakàya, or spiritual body, prajnà or wsdom, and nirvàna emancipation.

Tam muội. Samàdhi (S). Putting together, composing the mind, intent contemplation, perfect absorption, union of the meditator with the object of meditation. Also tam ma địa, tam ma đề, tam ma đế. Interpreted by định or chính định the mind fixed and undisturbed; by chính thụ correct sensation of the object contemplated; by chính tâm hành xứ the condition when the motions of the mind are steadied and harmonized with the object; by tức lự nghi tâm the cessation of distraction and the fixation of the mind; by đẳng trì the mind held in equilibrum; by sa ma tha i.e. chỉ tức to stay the breathing. It is described as concentration of the mind (upon an object). The aim is giải thoát, mukti, deliverance from all the trammels of life, the bondage of the passions and reincarnations. There are numerous kinds and degrees of samàdhi.

Tam muội lạc chính thọ ý sinh thân. Samàdhi-sukha-samàpatti-mano-mayakàya (S)

Tam muội da. Samàya (S) is variously defined as hội coming together, meeting, convention; thời timely; tông in agreement, at the same class; bình đẳng equal, equalized; cảnh giác aroused, warned; trừ cấu chướng ridance of unclean hindrances. Especially it is used as indicating the vows made by Buddhas and bodhisattvas, hence as a tally symbol, or emblem of the spiritual quality of a Buddha or bodhisattva.

Tam muội da giới. Samàya-commandments: the rules to be strictly observed before full ordination in the esoteric sects.

Tam muội da giới. Samàya world, a general name for the esoteric sect.

Tam muội da hình. The distinguising symbol of a Buddha or bodhisattva, e.g. the Lotus of Quán thế Âm.

Tam muội da hội. The Samàya assembly, i.e. the second of the nine mandalas, consisting of seventy-three saints represented by the symbols of their power.

Tam muội da mạn đà la. Samàya-mandala (S). One of the four kinds of magic circles in which the saints are represented by the symbols of their power, e.g. pagoda, jewel, lotus, sword.

Tam muội da thân (hình). The embodiment of Samàya, a term of the esoteric sect; i.e. the symbol of a Buddha or bodhisattva which expresses his inner nature, e.g. the stùpa as one of the symbols of Vairocana Đại nhật; the lotus of Quán thế Âm etc. Thân is used for a Buddha, hình for a bodhisattva. The exoteric sects associate the term with the báo thân sambhogakàya.

Tam muội da trí. Samaya wisdom (S). In esoteric teaching, the characteristics of a Buddha or bodhisattva's wisdom, as shown in the mandala.

Tam muội hỏa. Fire of samàdhi, the fire that consumed the body of Buddha when He entered nirvàna.

Tam muội ma. Samàdhi-màra (S). One of the ten màras, who lurks in the heart and hinders progress in meditation, obstructs the truth and destroys wisdom.

Tam muội môn. The different stages of a bodhisattva's samàdhi.

Tam muội Phật. Samàdhi Buddha (S). One of the ten Buddhas mentioned in the HoaNghiêm Kinh.

Tam muội tương ưng. The symbols or offerings should tally with the object worshipped, e.g. a white flower with a merciful or a white image.

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

Tam năng tam bất năng. The three things possible and impossible to a Buddha. He can (a) have perfect knowledge of all things; (b) know all the natures of all beings, and fathom the affairs of countless ages; (c) save countless beings. But he cannot (a) annihilate causality, i.e. karma; (b) save unconditionally; (c) end the realm of the living.

Tam niệm trụ. Whether all creatures believe, do not believe, or part believe and part do not believe, the Buddha never rejoices, nor grieves, but rests in his proper mind and wisdom, i.e. though full of pity, his far-seeing wisdom chính niệm chính trí keeps him above the disturbances of joy and sorrow.

Tam niệm xứ. Xem tam niệm trụ.

Tam Niết bàn môn. The three gates to the city of nirvàna, i.e. Không the Void Vô tướng Formlessness, and Vô tác Inactivity; idem Tam giải thoát môn.

Tam nghi. The three doubts - of self, of teacher, of the dharma-truth.

Tam nghịch. The three unpardonable sins of Devadatta which sent him to the Avici hell - schism, stening the Buddha to the shedding of his blood, killing a nun.

Tam nghiệp. Trividhà-dvàra. The three conditions, inheritances, or karmas of which there are several groups. (1) Deed, word, thought thân, khẩu, ý. (2) (a) Present-life happy karma; (b) present-life unhappy karma; (c) bất định karma of an unperturbable nature. (3) (a) Good; (b) evil; (c) neutral karma. (4) (a) Lậu nghiệp karma of ordinary rebirth; (b) vô lậu nghiệp karma of Hìnayàna nirvàna; (c) phi lậu phi vô lậu karma of neither, independent of both, Mahàyàna nirvàna. (5) (a) Present deeds and their consequences in this life; (b) present deeds and their next life consequences; (c) present deeds and consequences after the next life.

Tam nghiệp cúng dường. To serve or worship with perfect sincerity of body, mouth and mind.

Tam nghiệp tương ưng. In worship all three (body, mouth, mind) correspond.

Tam ngữ. Buddha's three modes of discourse, i.e. without reserve, or the whole truth; tactical, or partial, adapting truth to the capacity of his hearers; and a combination of both.

Tam nhân. The six "causes" of the Abhidharma-Kosa Câu xá luận as reduced to three in the Satya siddi sàstra Thành thật luận, i.e. sinh nhân producing cause, tập nhân habit cause, y nhân dependent or hypostatic cause, e.g. the six organs lục căn and their

objects lục cảnh causing the cognitions lục thức.

Tam nhân tam quả. The three causes produce their three effects: (1) Dị thục nhân dị thục quả differently ripening causes produce differently ripening effects, i.e. every developed cause produce its developed effect, especially the effect of the present causes in the next transmigration; (2) Phúc nhân phúc báo blessed deeds produce blessed rewards, now and hereafter; (3) Trí nhân trí quả wisdom (now) produces wisdom-fruit (hereafter).

Tam nhẫn. Three forms of ksànti, i.e. patience (or endurance, tolerance). One of the groups is patience under hatred Nại oán hại nhẫn, under physical hardship An thế khổ nhẫn, and in pursuit of the faith Đế sát pháp nhẫn or Vô sanh pháp nhẫn. Another is patience of the blessed in the Pure Land in understanding the truth they hear Âm hưởng nhẫn, patience in obeying the truth Nhu thuận nhẫn, patience in attaining absolute reality Vô sanh pháp nhẫn. Another is patience in the joy of remembering Amitàbha Hỷ nhẫn, patience in meditation on his truth Ngộ nhẫn, and patience in constant faith in him Tín nhẫn.Another is the patience of submission, of faith and of obedience.

Tam Phạm. The three Brahna heavens of the first dhyàna: that of Phạm chúng Brahma-pàrasidya, the assembly of Brahma; Phạm phụ Brahma-purohitas, his attendants; Đại Phạm Mahàbrahmà, Great Brahmà.

Tam pháp. The three dharmas, i.e. giáo pháp the Buddha's teaching; hành pháp the practice of it; chứng pháp realization or experiential proof of it in bodhi and nirvàna.

Tam pháp ấn. Xem tam ấn.

Tam phát tâm. The three resolves of the Khởi tín luận Awakening of Faith: (a) tín thành tựu phát tâm to perfect the bodhi of faith, i.e. in the stage of faith; (b) giải hành phát tâm to understand and carry in practice the wisdom; (c) chứng phát tâm the realization, or proof of, or union with bodhi.

Tam phẩm. The general meaning is thượng, trung, hạ superior, medium, ihferior.

Tam phẩm sa di. The three grades of sràmanera, i.e. 7-13 years old styled khu ô sa di, 14-19 ứng pháp sa di, and 20 and upwards danh tự sa di.

Tam phẩm tất địa. The three esoteric kinds of siddhi, i.e. complete attainment, supreme felicity. They are thượng superior, to bo born in the Mật nghiêm quốc Vairocana Pure-land, trung medium in one of the other Pure-lands among which is the Western Paradise, hạ inferior in the Tu la cung Sun palaces among the devas. Also styled tam phẩm thành tựu,

Tam phẩm thính pháp. The three grades of hearers, i.e. thượng with the thần spirit, trung with the tâm mind, hạ with the nhĩ ears.

Tam phân khoa kinh. The three divisions of a treatise on a sùtra, i.e. tự phần introduction, chính tông phần discussion of the subject, lưu thông phần application.

Tam Phật bồ đề. The bodhi, or wisdom, of each of the trikàyas tam thân, i.e that under the bodhi-tree, that of parinirvàna, that of tathàgata-garba in its eternal nirvàna aspect.

Tam Phật đà. Sambuddha (S). The truly enlightened one, or correct enlightenment.

Tam Phật ngữ. The Buddha's three modes of discourse - unqualified, i.e. out of the fullness of his nature; qualified to suit the intelligence of his hearers; and both.

Tam Phật tính. The three kinds of Buddha-nature: 1-Tự tính trụ Phật tính the Buddha-nature which is in all living beings, even those in the three evil paths; 2-Dẫn xuất Phật tính the Buddha-naure developed by the right discipline; 3-Chí đắc quả Phật tính the final or perfect Buddha-nature.

Tam Phật thân. Xem tam thân.

Tam phật tử. All the living are Buddha-sons, but they are of three kinds - the commonalty are ngoại tử external sons; the followers of the two inferior Buddhist vehicles tiểu and trung thừa are thứ tử, secondary sons; the bodhisattvas (i.e. mahàyànists) are đạo tử true sons.

Tam phúc. The three (sources of) felicity: (1) The Vô lượng thọ kinh has the felicity of (a) thế phúc filial piety, regard for elders, keeping the ten commandments; (b) giới phúc of keeping the other commandments; (c) hành phúc of resolve on complete bodhi and the pursuit of Buddha-way. (2) The Câu xá luận has the blessedness of: (a) thí loại phúc almsgiving, in evoking resulting wealth; (b) giới loại phúc observance of the tính giới (against killing, stealing, adultery, lying) and the già giới (against alcohol, etc.), in obtaining a happy lot in the heavens; (c) tu loại phúc observance of meditation in obtaining final escape from the mortal round.

Tam phúc nghiệp. The three things that bring a happy lot - almsgiving, impartial kindness and love, pondering over the demands of the life beyond.

Tam phược. The three bonds - desire, anger, stupidity. Xem tam độc.

Tam phương tiện. A term of the esoterics for body, mouth (or speech), and mind, their control and the entry into the tam mật three mysteries.

Tam quán. The three studies, mediatations, or insights. The most general group is that of Thiên Thai: (a) không quán study of all as void, or immaterial; (b) giả quán of all as unreal, transient, or temporal; (c) trung quán as the via media inclusive of both. The Hoa Ngiêm group is chân không quán, lý sự vô ngại quán, chu biến hàm dung quán. The Nam Sơn group is tính không quán, tướng không quán, duy thức quán. The Từ Ân group is hữu quán, không quán, and trung quán.

Tam quang thiên. Sun, moon, and stars. Also in the second dhyàna of the form-worrld there are the two deva regions thiểu quang thiên, vô lượng quang thiên, and quang âm thiên. Also Quán thế âm bồ tát is styled Nhậ thiên tử sun-prince, or divine son of the sun; Đại thế chí bồ tát is styled Nguyệt thiên tử, divine son of the moon; and Hư không

tạng bồ tát, the bodhisattva of the empyrean is styled Minh tinh thiên tử, divine son of the bright stars.

Tam qui. Trisarana, Sarana-gamana (S). The three surrenders to, "or formulas of refuge" in the Three Precious Ones Tam Bảo, i.e. to Buddha Phật, the Dharma Pháp, the Sangha Tăng. The three formulas are Qui y Phật Buddham saranam gacchàmi, Qui y Pháp Dharmam saranam gacchàmi, Qui y Tăng Sangham saranam gacchàmi. It is the most primitive formula of the early Buddhism. The surrender is to the Buddha as teacher Sư, the Law as medicine Dược, the Ecclesia as friens Hữu. These are known as the Tam Qui Y. Threefold refuge: I take my refuge in the Buddha, in the Dharma, in the Sangha.

Tam qui thụ pháp. The receiving of the Law, or admission of a lay disciple, after recantation of his previous wrong belief and sincere repetition to the abbot or monk of the above three refuges.Tam qui ngũ giới. The ceremony which makes the recipient a ưu bà tắc upasaka, male disciple or ưu bà di upàsikà, female disciple, accepting the five precepts.

Tam quí, ba mùa. The "three seasons" of an Indian year - spring, summer, and winter; a year.

Tam quĩ. The three rules of the Thiên Thai Lotus school: (a) chân tính quĩ the absolute and real, the chân như or bhùtatathatà;(b) quán chiếu quĩ meditation upon and understanding of it; (c) tư thành quĩ the extension of this understanding to all its workings. In the tam quĩ hoằng kinh the three are traced to the Pháp sư phẩm of the Lotus Sùtra and are developed as: (a) từ bi thất (vào nhà từ bi) the abode of mercy, or to dwell in mercy; (b) nhẫn nhục y (mặc giáp nhẫn nhục) the garment of endurance, or patience under opposition; (c) pháp không tòa (ngồi tòa tánh không) the throne of immateriality (or spirituality), a state of nirvàna tranquility. Mercy to all is an extension of tư thành quĩ, patience of quán chiếu,and nirvàna tranquility of chân tính quĩ.

Tam quyền nhất thật. The Thiên Thai division of the Schools of Buddhism into four, three termed quyền temporary, i.e. tạng, thông. biệt, the fourth is the thật or viên real or perfect School of Salvation by faith to Buddhahood, especially as reavealed in the Lotus Sùtra.

Tam sắc. The three kinds of rùpa, or form-realms: the five organs (of sense), their objects, and invisible perceptions, or ideas.

Tam sinh. The three births, or reincarnations, past, present, future. Thiên Thai has: (a) Chủng planting the seed; (b) Thục ripening; (c) Giải thoát liberating, stripping, or harvesting, i.e. beginning, development and reward of bodhi, a process either gradual or instantaneous. Hoa nghiêm has: (a) Kiến văn sinh a past life of seeing and hearing Buddha-truth; (b) Giải hành sinh liberation in the present life; (c) Chứng nhập sinh realization of life in Buddhahood. This is also called Tam sinh thaành Phật Buddhahood in the course of three lives.

Tam sư thất chứng. The three superior monks and a minimum of seven witnesses required for an ordination to full orders; except in outlandish places, when two witnesses are valid.

Tam sứ. The three (divine) messengers - birth, sickness, death. Also thiên sứ.

Tam sự nạp. A term for a monk's robe of five, seven, or nine patches.

Tam sự giới. The commands relating to body, speech andmind.

Tam tai. The three calamities; they are of two kinds minor tiểu tai and major đại tai. The minor appearing during a decadent world period, are sword đao binh tai, pestilence tật dịch tai, and famine cơ cẩn tai; the major, for world destruction, are fire hỏa tai, water thủy tai and wind phong tai.

Tam tam muội (địa). The three samàdhi, or the samàdhi on three subjects; also called tam định, tam đẳng trì, tam trị; tam giải thoát môn, tam chủng tam muội; tam chủng đẳng trì. There are two forms of such meditation, that of hữu lậu reincarnational, or temporal, called tam tam muội; and that of vô lậu liberation, or nirvàna called tam giải thoát. The three subjects and objects of the meditation are: (1) Không to empty the mind of the ideas of me and mine and suffering, which are unreal; (2) Vô tướng to get rid the idea of form, or externals, i.e. the thập

tướng which are the five senses, male and female, and the three hữu; (3) Vô nguyện to get rid of all wish or desire, also termed vô tác, vô khởi.

Tam tạng. Tripitaka (S). Three Collections of the Buddhist Canon. Three baskets: Basket of sutra, basket of discipline, basket of philosophical treatises

Tam tạng pháp sư. Master of tripitaka.

Tam tâm. The three minds, or hearts; various groups are given: (1) Three assured ways of reaching the Pure Land, by a-Chí thành tâm perfect sincerity; b-Thâm tâm profound resolve for it; c-Hồi hướng phát nguyện tâm resolve on demitting one's merits to others. (2) a-Căn bản tâm the 8th or àlaya-vijnàna consciousness, the store-house, or source of all seeds of good or evil; b-Y bản tâm the 7th or mano-vijnàna consciousness, the mediating cause of all taint; c- Khởi sự tâm the sadàyatana-vijnàna consciousness, the immediate influence of the six senses. (3) a-Nhập tâm; b-Trụ tâm; c-Xuất tâm. The mind entering into a condition, staying there, departing. (4) A pure, a single, and an undistracted mind.

Tam tế. Past, present, future, idem tam thế.

Tam tế. The three refined, or subtle conceptions, in contrast with lục thô cruder or common concepts, in the Awakening of Faith Khởi tín luận The three are: (1) vô minh nghiệp tướng ignorance, or the unenlightened condition, considered as in primal action, the stirring of the perceptive faculty; (2) năng kiến tướng ability to perceive phenomena, perceptive faculty; (3) cảnh giới tướng the object perceived or the empirical world. The first is associated with the thể corpus or substance, the second

and third with function, but both must have coexistence. e.g. water and wave.

Tam thánh. The three sages, or holy ones, of whom there are several groups. The Hoa Nghiêm have Vairocana Tỳ lô xá na in the centre with Manjusri Văn thù sư lợi on his left and Samantabhadra Phổ Hiền on his right. TheTịnh Độ Pure land sect have Amitàbha in the centre, ăith Avalokitesvara Quán thế Âm on his left and Mahàsthàmapràpta on his right.

Tam thân. Trikàya (S). The threefold body or nature of a Buddha, i.e. the Dharmakàya pháp thân, Sambhogakàya báo thân, Nirmànakàya ứng thân.The three are defined as tự tính, thụ dụng, biến hóa, the Buddha body per se, or in its essential nature; his body ođ bliss which he "receives" for his own "use" and enjoyment; and his body of transformation, by which he can appear in any form; i.e. spiritual, or essential; glorified; revealed.

Tam thân nghiệp. The three physical wrong deeds - killing, robbing, adultery.

Tam thân tam đức. The tam thân are pháp, báo, ứng; the tam đức are pháp, bát, giải,i.e. the virtue or merit of the (a) pháp thân being absolute, independence, reality; (b) báo thân being bát nhã prajnà or wisdom; (c) ứng thân being giải thoát đức liberation or nirvàna.

Tam thập lục vật. The thirty-six physical parts and excretions of the human body, all being unclean, i.e. the vile body.

Tam thập nhị thân. The thirty-two forms of Quán thế Âm and of Phổ Hiền, ranging from that of a Buddha to that of a man, a maid, a raksas; similar to the thirty-three forms named in the Lotus sùtra.

Tam thập nhị tướng. Dvàtrimsadvaralaksana (S). The thirty two laksanas or physical marks of a cakravarti or wheel-king chuyển luân thánh vương, especially of the Buddha, i.e. level feet, thousand-spoke wheel-sign on feet, long slender fingers, pliant hands and feet, toes and fingers finely webbed, full-sized heels, arched insteps, thighs like a royal stag, hands reaching below the knees, well retracted male organ, height and stretch or arms equal, every hair-root dark coloured, body hair graceful and curly, golden-hued body, a 10 ft. halo around him, soft smooth skin, the thất xứ, i.e. two soles, two palms, two shoulders, and crown well rounded, below the armpits well-filled, lion-shaped body, erect, full shoulders, forty teeth, teeth white even and close, the four canine teeth pure white, lion-jawed, saliva improving the taste of all food, tongue long and broad, voice deep and resonant, eyes deep blue, eyelashes like a royal bull, a whit ùrnà or curl between the eyebrows emitting light, an usnisa or fleshy rotuberance on the crown.

Tam thập sinh. In each of the thập địa ten states there are three conditions, nhập, trụ, xuất, entry, stay, exit, hence the "thirty lives".

Tam thập tam Quán âm. The thirty three forms of Quán âm.

Tam thập tam thiên. Tràiyastrimsas (S). The thirty three heavens, the realm of thirty three gods.

Tam thập thất đạo phẩm. Bodhipaksika (S).The thirty seven conditions leading to Bodhi. Tứ niệm xứ: four objects of mindfulness; Tứ chính cần: four proper lines of exertion; Tứ như ý túc: four steps towards supernatural powers; Ngũ căn: five spiritual faculties; Ngũ lực: their five powers; Thất giác chi: seven branches of enlightenment; Bát chính đạo: eightfold noble path.

Tam thất nhật tư duy. The twenty one days spent by the Buddha, after his enlightenment, in walking round the bodhi-tree and considering how to carry his way of salvation to the world.

Tam thế. Three periods: past, present, future.

Tam thế giác mẫu. A name for Mansjusri Văn thù; as guardian of the wisdom of Vairocana, he is the bodhi-mother of all Buddhas, past, present, and future.

Tam thế gian. There are two definitions: (1) The realms of khí matter, chúng sinh life, and trí chính giác mind, especially the Buddha's mind. (2) The ngũ ấm psychological realm (mind), chúng sinh life, and quốc độ or khí material realm.

Tam thế bất khả đắc. Everything past, present, future whether mental or material is intangible, fleeting, and can not be held.

Tam thế giả thật. The reality or otherwise of things or events past, present and future. Some Hìnayàna schools admit the reality of the present but dispute the reality of the past dĩ hữu and the future đương hữu.

Tam thế Phật. The Buddhas of the past, present and future, i.e. Kàsyapa, Sàkyamuni, and Maitreya.

Tam thế tam thiên Phật. The thousand Buddhas of each of the three kalpas - of the past called trang nghiêm kiếp, the present hiền kiếp, and the future tinh tú kiếp.

Tam thế tâm. Mind, or thought, past, present, or future, is momentary, always moving, unreal and cannot be laid hold of.

Tam thế tâm, tam thế liễu đạt. A Buddha's perfect knowledge of past, present and future.

Tam thế thật hữu pháp thể hằng hữu. The Sarvàstìvàdah school Nhất thiết hữu bộ maintains that the three states (past, present, future) are real, so the substance of all things is permanent, i.e. time is real, matter is eternal.

Tam thế trí. One of a Tathàgata's Như Lai ten kinds of wisdom, i.e. knowledge of past, present, and future.

Tam thế vô chướng ngại trí giới. The wisdom-law or moral-law that frees from all impediments past, present and future. Also styled Tam muội da giới, Tự tính bản nguyên giới, Tam bình đẳng giới, Thiện đề tâm giới, Vô vi giới, and Chân pháp giới.

Tam thể. Worship with thân body, khẩu mouth, ý mind.

Tam thí. The three forms of giving: (1) (a) Tài thí one's goods; (b) Pháp thí the Law or Truth; (c) Vô úy thí courage or confidence. (2) (a) Vật thí goods; (b) Cúng dường cung kính thí worship; (c) Pháp thí preaching. (3) (a) Ẩm thực thí food; (b) Trân bảo thí valuables; (c) Thân mạng thí life.

Tam thiên. Trisahasra (S). Three thousand; a term used by the Thiên Thai school for nhất thiết chư pháp, i.e. all things, everything in a chiliocosm or Buddha-world.

Tam thiên đại thiên thế giới. Tri-sahasra-mahà-sahasra-loka-dhàtu (S). A great chiliocosm. Mt Sumeru and its seven surrounding continents, eight seas and ring of iron mountains form one small world; 1,000 of these form a small chiliocosm tiểu thiên thế giới; 1,000 of these small chiliocosms form a medium chiliocosm trung thiên thế giới; a thousand of these form a great chiliocosm đại thiên thế giới, which thus consists of 1,000,000,000 small worlds. Tam thiên đại thiên thế giới is the same as Đại thiên thế giới which is one Buddha-world.

Tam thiên oai nghi. A bhiksu's regulations amount to about 250, these are multiplied by four for the conditions of walking, standing, sitting, and sleeping and thus make 1,000; again multiplied by three for past, present, and future, they become 3,000 regulations.

Tam thiền. The third dhyàna heaven of form, the highest paradise of form.

Tam thiện căn. The three good "roots", the foundation of all moral development, i.e. vô tham, vô sân, vô si no lust (or selfish desire), no ire, no stupidity (or unwillingness to learn). Also thí giving, từ kindness, tuệ moral wisdom.

Tam thiện đạo. The three good or upward directions or states of existence:thiên the highest class of goodness rewarded with the deva life; nhân the middle class of goodness with a return to human life; a tu la the inferior class of goodness with the asùra state. Also tam thiện thú.

Tam thiện tri thức. The three types of friends with whom to be intimate, i.e. a teacher (of the Way), a fellow-endeavourer and encourager, and a patron who supports by gifts (dànapati).

Tam thỉnh. A request thrice repeated - implying earnest desire.

Tam thoái khuất. The three feelings of oppression that make for a bodhisattva's recreancy - the vastness of bodhi, the unlimited call to sacrifice, the uncertainty of final perseverance.

Tam thời. The three periods, after his nirvàna, of every Buddha's teaching. Chính correct or the period of orthodoxy and vigour; Tượng semblance or the period of scholasticism; Mạt end, the period of decline and termination.

Tam thời giáo phán. The three periods and characteristics of Buddha's teaching as defined by the Dharmalaksana school Pháp tướng tông. They are: (1) Hữu when he

taught the thật hữu reality of the skandhas and elements, but denied the common belief in thật ngã real personality, or a permenent soul; this period is represented by the four A hàm kinh Agamas and other Hìnayàna sùtras; (2) Không Sùnya, when he negatived the idea of thật pháp reality of things and advocated that all was không unreal the period of the Bát nhã kinh prajnà sùtras; (3) Trung Madhyama, the mean, that mind or spirit is real, while things are unreal; the period of this school's specific sùtra Giải thâm mật scripture unlocking the mysteries also the Pháp Hoa Lotus sùtra and later sùtras.

Tam thời niên hạn. The three periods of Buddhism - 1,000 years of Chính pháp pure or orthodox doctrine, 1,000 years of Tượng pháp resemblance to purity, and 10,000 years of Mạt pháp decay. Other definitions are Chính and Tượng 500 years each, or Chính 1,000 and Tượng 500, or Chính 500 and Tượng 1,000.

Tam thời tọa thiền. The thrice a day meditation -about 10 am, and 4 and 8 pm.

Tam thú. The three animals - hare, horse, elephant - crossing a stream. The sravaka is like the hare who crosses by swimming on the surface; the pratyeka is like the horse who crosses deeper than the hare; the bodhisattva is like the elephant who walks accross on the bottom.

Tam thụ. The three states of Vedanà, i.e. sensation, are divided into painful khổ, pleasurable lạc, and freedom from both xả.

Tam thụ nghiệp. The karma, or results arising from the pursuit of courses that produce pain, pleasure, or freedom from both.

Tam thuật. Three devices in meditation for getting rid of Màra-hindrances ma chướng: within, to get rid of passions and delusion; without, to refuse or to withdraw from external temptation.

Tam thừa. Triyàna (S) The three vehicles, or conveyances which carry living beings across samsàra, or mortality (birth and death) to the shore of nirvàna. The three are styled: (1) Tiểu thừa Hìnayàna, lesser vehicle; (2) Trung thừa Madhyamayàna, medium vehicle; (3) Đại thừa Mahayàna, greater vehicle.

Tam thức. The three states of mind or consciousness: chân thức the original unsullied consciousness or Mind, the Tathàgata-garbh, the eighth or àlaya; hiện thức mind or consciousness diversified in contact with or producing phenomena, good and evil; phân biệt thức consciousness discriminating and evolving the objects of the five senses. Also Ý thức manas, Tâm thức àlaya, Vô cấu thức amala.

Tam tiệm. The three progressive developments of the Buddha's teaching according to Prajnà school: (a) the Lộc uyển initial stage in the Deer Park; (b) the Phương đẳng period of the eight succeeding years; (c) the Bát nhã Prajnà or wisdom period which succeeded.

Tam tính. Trayah-svabhàvah (S). Three forms of knowledge.

Tam tính phân biệt. The differentiation of the three conditions good, evil, and neutral.

Tam tịnh nhục. The three kinds ođ "clean" flesh - when a monk has not seen the creature killed, has not heard of its being killed for him, and has no doubt thereon.

Tam tôn. The three honoured ones: Buddha, The Law, The Order. Others are: Amitàbha A di đà, Avalokitesvara Quán thế Âm, and Mahàsthàmapràpta Đại thế Chí. Another group is: Bhaisajya Dược sư, Vairocana Tỳ lô xá na, Candraprabha; and another: Sàkyamuni Thích ca mâu ni, Manjusrì Văn thù sư lợi, and Samantabhadra Phổ Hiền.

Tam tôn Phật. The three honoured Buddhas of the West: Amitàbha, Avalokitesvara, Mahàsthàmapràpta. Though bodhisattvas, the two latter are called Buddhas when thus associated with Amitàbha.

Tam tông. The three schools of Pháp tướng tông, Phá tướng tông, Pháp tính tông, representing the ideas of không, giả, and bất không giả, i.e. unreality, temporary reality, and neither; or absolute, realtive, and neither.

Tam trang nghiêm. The three adornments, or glories, of a country: material attractions; religion and learning; men, i.e religious men and bodhisattvas.

Tam trí. The three kinds of wisdom: (1) (a) Nhất thiết trí sràvaka and pratyeka-buddha knowledge that all the dharmas or laws are void and unreal; (b) Đạo chủng trí bodhisattva- knowledge of all things in their proper discrimination; (c) Nhất thiết chủng trí Buddha- knowledge or perfect knowledge of all things in their every aspect and relationship past, present, and future. Thiên Thai associates the above with Không, Giả, Trung (2) (a) Thế gian trí earthly or ordinary wisdom; (b) Xuất thế gian trí supra-mundane, or spiritual (sràvaka and pratyeka-buddha) wisdom; (c) Xuất thế gian thượng thổ (độ) trí supreme wisdom of bodhisattvas and Buddhas.

Tam tu. The three ways of discipline, i.e. three sràvaka thanh văn and three bodhisattva ways. The three sràvaka ways are vô thường tu no realization of the eternal, seeing everywhere as transient; phi lạc tu joyless, through only contemplating misery and not realizing the ultimate nirvàna joy; vô ngã tu non ego discipline, seeing only the perishing self and not realizing the immortal self. The bodhisattva three are the opposite of these.

Tam tụ giới. Xem tam tụ tịnh giới.

Tam tụ. The three groups, i.e. chính định tụ those decided for the truth; tà định tụ those who are decided for heresy; bất định tụ the undecided. Definitions vary in different schools.

Tam tụ tịnh giới. The three cumulative commandments: (a) nhiếp luật nghi giới the formal 5, 8, or 10, and the rest; (b) nhiếp thiện pháp giới whatever works for goodness; (c) nhiêu ích hữu tình giới whatever works for the welfare or salvation of living, sentient beings.

Tam tuệ. The three modes of attaining moral wisdom: Văn tuệ from reading, hearing, instruction; Tư tuệ from reflection, etc.; Tu tuệ from practice (of abstract meditation).

Tam tư. All action and speech have three mental conditions - reflection, judgement, decision.

Tam tử. The three sons, one filial, wise, and competent; one unfilial but clever and competent; one unfilial, stupid and incompetent; types respectively of bodhisattvas bồ tát, sràvakas thanh văn and icchantikas nhất xiển đề.

Tam tự. Three divisions of the eight-fold noble path, the first to the third tự điều self-control, the fourth and fifth tự tịnh self-purification, the last three tự độ self-development in the religious life and in wisdom. Also tự thể, tự tướng, tự dụng, substance, form and function.

Tam tự tính tướng. Svabhàva-laksana-traya (S). The three forms of knowledge biến y viên tam tính the three aspects of the nature of a thing -biến kế sở chấp tính parikalpita, partial, as when a rope is mistaken for a snake; y tha khởi tính paratantra, only partly reliable, i.e. incomplete inference, as when it is considered as mere hemp; viên thành thật tính parinispanna, all round, or perfect when content, form, etc., are all considered.

Tam tức nhất. The three vehicles (Hìnayàna, Madhyamayàna, Mahàyàna) are one, i.e. the three lead to bodhisattvaship and Buddhahood for all.

Tam tướng. The three forms or positions: giải thoát tướng nirvàna; ly tướng no nirvàna; diệt tướng or phi hữu phi vô chi trung đạo absence of both, or the "middle way" of neither.

Tam tướng tục. The three links, or consequences: (a) the worlds with their kingdoms, which arise from the karma of existence; (b) all beings who arise from the five skandhas; (c) rewards and punishments, which arise out of moral karma causes.

Tam tưởng. The three evil thoughts are desire, hate, malevolence; the three good thoughts are Oán tưởng thoughts (of love) to enemies, Thân tưởng the same to family and friends, Trung nhân tưởng the same to those who are neither enemies nor friends, i.e. to all.

Tam uẩn. The three kinds of skandhas, aggregations, or combinations, into which all life may be expressed according to the Hóa Địa Bộ or Mahìsàsakàh school: nhất niệm uẩn combintion for a moment, momentary existence; nhất kỳ uẩn combination for a period, e.g. a single human life ; cùng sinh tử uẩn the total existence of all beings.

Tam vị. The three flavours, or pleasant savours: the monastic life, reading the scriptures, meditation

Tam Võ (Vũ). The three emperors Vũ who persecuted Buddhism Thái Vũ of Ngụy dynasty A.D. 424-452; Vũ đế of the Chu A.D. 561-578; Vũ tông of Đường A.D. 841-7.

Tam vô lậu học. The three studies, or endeavours, after the passionless life and escape from transmigration: (a) Giới moral discipline; (b) Định meditation, or trance; (c) Tuệ the resulting wisdom.

Tam vô sai biệt. The three that are without (essential) difference, i.e. are of the same nature: (a) Tâm the nature of mind is the same in Buddhas and men, and all the living; (b) Phật the nature and enlightenment of all Buddhas is the same; (c) Chúng sinh the nature and enlightenment of all the living is the same.

Tam vô tận trang nghiêm tạng. The treasury of the three inexhaustible adornments or glories i.e. the thân, khẩu, ý deeds, words, and thoughts of a Buddha.

Tam vô tính. The three things without a nature or separate existence of their own: (a) Tướng vô tính form, appearance or seeming, is unreal, i.e. a rope appearing like a snake; (b) Sinh vô tính life ditto, for it is like the rope, which is derived from constituent materials; (c) Thắng nghĩa vô tính the thắng nghĩa, concept of the chân như or bhùtatathatà is unreal, e.g. the hem of which the rope is made; the bhùtatathatà is perfect and eternal. Every representation of it is abstract and unreal.The three are also known as tướng vô tính, vô tự nhiên tính, pháp vô tính.

Tam xa. Triyàna (S). The three vehicles across samsàra into nirvàna, i.e. the cart offered by the father in the Lotus Sùtra to lure his children out of the burning house: (a) goat carts, representing srràvakas; (b) deer carts, pratyeka-buddha; (c) bullock carts, bodhisattvas.

Tam y. Tricìvara (S). The three regulation garments of a monk, cà sa kàsàya, i.e.(1) tăng già lê sanghàtì, cửu điều đại y, ceremonial robe; (2) uất đa la tăng uttaràsanga, thất điều thượng y, upper garment worn over the (3) an đà hội antaravàsaka, ngũ điều nội y,inner garm

Tán. Viprakrì (S). Scatter, disperse, dismiss.

Tán dương. To praise, laud, commend.

Tán địa. The stage of distraction.

Tán hoa. To scatter flowers in honour of a Buddha, etc.

Tán loạn. Scattered, dispersed, unsettled, disturbed, restless.

Tán nghi tam muội. A samàdhi free from all doubt.

Tán nghiệp. The good karma acquired in a life of activity.

Tán nghiệp niệm Phật. To repeat the name of Buddha generally and habitually.

Tán nhật. The dispersing day, the last of an assembly.

Tán phục. To admire. Also thán phục, khâm phục.

Tán sinh trai. Almsgiving in petition for restoration from illness.

Tán tâm. A distracted or unsettled mind; inattentive.

Tán thán. To eulogize, to overpraise.

Tán tụng. Stotra (S). Songs in praise of the Buddhas. To laud s.o.; to sing s.o's praises.

Tán pháp giới tụng. Dharmadhàtustotra (S).

Tạng, tàng. Treasury, thesaurus, store, to hide; the Canon. An intp. of pitaka, a basket, box, granary, collection of writings. Tam tạng Tripitaka consists of the sùtras, vinana and sàstras.

Tạng điện. A library of the scriptures.

Tạng giáo. The Pitaka, i.e. Tripitaka school, one of the four divisions Tạng, Thông, Biệt, Viên as classified by Thiên Thai.

Tạng kinh. The Canon, of which there are catalogues varying in number of contents, the first by Lương Vũ Đế of 5,400 quyển; Khai Nguyên 5,048 quyển. The oldest existing canon is believed to be the Korean with 6,467 quyển; the Tống canon has 5,714 quyển; the Nguyên 5,397 quyển; the Japanese 665 covers; the Minh 6,771 quyển, reprinted in the Thanh dynasty with supplement.

Tạng lý. The Tathàgatagarbha, or universal storehouse whence all truth comes.

Tạng thức. The Alayavijnàna, the storehouse of all knowledge, the eighth consciousness.

Tạp. Mixed, variegated, heterogenous, hybrid, confused, disordered.

Tạp A hàm kinh. The Samyuktàgama-sùtra tr. by Gunabhadra.

Tạp Hoa kinh. Xem Hoa Nghiêm kinh.

Tạp nhiễm. All kinds of moral infection; imputity, defilement.

Tạp nghiệp. A world of varied karma.

Tạp sinh thế giới. A world of various beings, i.e. that of five destinies, hells, demons, animals, men and devas.

Tạp sắc Bảo hoa nghiêm thân Phật. Ratnakusumasanpuchpitagàtra-Buddha (S).

Tạp tính giới. The world of mixed dwellers, i.e. the five species ngũ thú.

Tát bà đa bộ. Sarvastivàda, Sarvastivàdin (S). Nhất thiết hữu bộ.

Tát bà nhã. Xem Nhất thiết trí.

Tát đỏa. Sattva (S). Creature, living being.

Tăng. Samgha (S). An assembly, collection, company, society. The corporate assembly of at least three (formerly four) monks under a chairman empowered to hear confession, grant absolution, and ordain. The church or monastic order, the third member of the Triratna. The term tăng used alone has come to mean a monk or monks

in general.

Tăng bảo. The idealized church, the third member of the Triratna.

Tăng chi bộ kinh. Angutara-Nikaya (P).

Tăng chúng. Samgha (S). The body, or assembly of monks; Buddhist clergy.

Tăng già. Xem tăng.

Tăng già ba la. Samghapàla (S). Also Chúng Dường.

Tăng già bà thi sa. Samghavasesa (S).

Tăng già bạt đà la. Samghabhadra (S). Also Chúng Hiền.

Tăng già bạt ma. Samghavarman (S). Also Chúng Khải.

Tăng già bạt trừng. Samghvarti (S). Also Chúng Hiện

Tăng già da xá. Samghayathata (S). 18th Indian patriarch. Also Chúng Xưng.

Tăng già đề bà. Samghadeva (S). Also Chúng Thiên.

Tăng già lam. Samghàràma (S). A monastery with its garden or grove.

Tăng già lê. Sanghàti (S). The patch-robe, one of the three garments of a monk.

Tăng già nan đề. Samghanandi (S). 17th Indian patriarch. Also Chúng Hà.

Tăng già yết ma. Samghakarma (S).

Tăng giới. The ten prohibitions; the complete commands for monks.

Tăng kì. Sanghika (S). Relating to a sangha; a complete set of land and buildings or a monastery.

Tăng lạp. Monastic age.

Tăng lữ. Monastic companion, or company.

Tăng nghi. The monastic custom, i.e. shaving head and beard, wearing the robe, etc..

Tăng nhất A hàm kinh. Ekottarikàgama (S).

Tăng nhất tập. Anguttara Nikàya (P)

Tăng ni. Monks and nuns.

Tăng phường. A monaster; also a nunnery.

Tăng quan. Director of monk.

Tăng tàn. Sanghàvasesa (S). A sin of an ordained person requiring open confession before the assembly for absolution, or riddance tàn; failing confession, dismissal from the order.

Tăng thống. Samgharàja (S). Chief of the Buddhist clergy in a country. Supreme Patriarch of the Sangha Council.

Tăng thượng quả. Adhipatiphala (S). Dominant fruition.

Tăng thượng tâm kinh. Vitakkasanthàba-suttam (P).

Tăng trưởng thiên vương. Virùdhaka (S). Southern God Protector. Also Tì lưu li.

Tăng tục. Monks and the laity.

Tăng thứ. In order of monastic age, according to years of ordination.

Tăng thượng mạn. Pride, regarding oneself as superior.

Tâm. Hrd, Hrdeya (S). Heart; mind; intention; will; sense; desire; centre; middle.

Tâm ấn. Mental impression, intuitive certainty; the mind is the Buddha-mind in all, which can seal or assure the truth.

Tâm ba. Wave of thoughts; uninterrupted sequence of thoughts.

Tâm bảo. Precious mind.

Tâm băng. The heart chaste as ice; the mind congealed as ice.

Tâm bất tại. Absent minded, inattentive; uneasy mind.

Tâm bình. Serenity, calmness (of the mind).

Tâm can. Heart and liver; will and courage.

Tâm cảnh. Mood; state of mind.

Tâm cấu. The impurities of the mind.

Tâm chí. Will, determination.

Tâm cơ. Cunningness of mind; sagacity, shrewdness; contrivances.

Tâm cực. The pole or extreme of the mind; the mental reach; the Buddha.

Tâm châu. The gem of mind. The mind stuff of all the living, being of the pure Buddha-nature is likened a translucent gem.

Tâm chân. Our mind is by nature that of the bhùta-tathatà. True-mind.

Tâm chú. Mind-spell, true-mantra.

Tâm chứng. The inner witness, or assurance, mind and Buddha witnessing together.

Tâm diệt. Mind-extinction

Tâm dục. Desire.

Tâm duyên. Mental cognition of the environment; to lay hold of external things by means of the mind.

Tâm dược. Mind-medicament.

Tâm đắc. To have an insight into, to see through, to penetrate the essence of (things)

Tâm đăng. The lamp of the mind. Penetration of mind; perspicacity, insight, acumen.

Tâm địa. The bottom of the heart; the mental ground or condition; mind, nature.

Tâm điền. The field of the mind, or heart.

Tâm đình. The pavilion of the mind, i.e.the body.

Tâm giải thoát. Ceto-vimutti (P). Emancipation of Heart (Mind).

Tâm giới. The world of the mind.

Tâm giới, Đại thừa giới. The commandments of Mahayàna.

Tâm hải. Mind as a sea or ocean.

Tâm hạnh (hành). The activities of the mind; also working on the mind for its control; mind and actions.

Tâm hoa. Heart-flower. Good spirits; cheerful disposition.

Tâm hồn. Soul; spirit; heart, feeling; nature; essence, inspiration, life.

Tâm hương. The incense of the mind. Fervour.

Tâm kinh. Heart sùtra.

Tâm kính. The mirror of the mind.

Tâm khí. Mind as receptacle of all phenomina.

Tâm khổ. Mental anguish, sorrow.

Tâm không. Mind space, or mind spaciousness; also the emptied mind.

Tâm liên. The lotus of the mind.

Tâm linh. The mind spirit or genius; intellect, intelligence; psyche.

Tâm lực. Mental vigour; strenght of mind; mental power; psychical energy.

Tâm lượng. Mind measure; the ordinary man's calculating mind; also capacity of mind.

Tâm ma. Mind-mara.

Tâm mã. Restless mind.

Tâm nguyện. Wish, desire, intention, vow, resolve; will of the mind.

Tâm nguyệt. Mind (as the) moon; heart pure and bright as the moon.

Tâm nhãn. The mind's eye; mental vision; acumen; perspicacity; clairvoyance.

Tâm nhất cảnh tính. Città-ekàgrata (S). Concentration, "One pointedness of mind"

Tâm nbiệm. To think of; to reflect upon; to mediatate upon; to ponder over sth.

Tâm niệm bất không quá. Pondering on (Buddha) and not passing (the time) in vain.

Tâm niệm thuyết giới. Aditthàna Uposatha (P). Observance with determination.

Tâm pháp. Citta-dharmas (S) Mental-dharmas. Eight mental-dharmas: (1) nhãn thức caksur- vijnàna, eye-consciousness; (2) nhĩ thức srotra- vijnàna, ear-consciousness; (3) tỉ thức ghràna- vijnàna, nose-consciousness; (4) thiệt thức jihvà-vijnàna, tongue-consciousness; (5) thân thức kàya-vijnàna, body-consciousness; (6) ý thức mano-vijnàna, conscious mind; (7) mạt na thức manana-vijnàna, subsconcious mind; (8) a lại da thức àlaya-vijnàna, ideation store.

Tâm phân biệt tướng. Città-vikalpa-laksana (S). Discriminated appearance by the mind.

Tâm Phật. The Buddha within the heart; from mind is Buddhahood; the Buddha revealed in or to the mind; Mind is Buddha.

Tâm quán. Contemplation of the mind and its thoughts.

Tâm quang. The light from (a Buddha's) mind; merciful heart.

Tâm sinh khởi. Pravrtti-vijnàna (S). Evolving of mind. Also Chuyển thức.

Tâm số. Older term for tâm sở.

Tâm sở. Caitasika (S). Mental factors. Mental conditions; the attributes of the mind.

Tâm sở hữu pháp. Caitasikadharma (S). Mental functions. Fifty one mental functions are: (A) 5 Tâm sở biến hành panca sarvatragà, 5 general mental functions: (1) xúc sparsa, touch; (2) tác ý manaskàra, volition; (3) thụ vedana, sensation; (4) tưởng samjnà, idea; (5) tư cetanà, thought. (B) 5 Tâm sở biệt cảnh panca viniyatà, 5 special mental functions: (1) dục chanda, desire; (2) thắng giải adhimoksa, resolve; (3) niệm smrti, remembrance; (4) định samàdhi, concentration; (5) tuệ prajnà, wisdom. (C) 11 Tâm sở thiện ekàdasa kusalà, 11 good mental

functions: (1) tín sraddhà, belief; (2) tàm hrì, shame; (3) quí apatrapà, bashfulness; (4) vô tham alobha, absence of covetousness; (5) vô sân advesa, absence of hatred; (6) vô si amoha, absence of ignorance; (7) cần vìrye energy; (8) khinh an prasrabhdi, repose of mind; (9) bất phóng dật apramada, vigilance; (10) hành xả upeksa, equanimity; (11) bất hại ahimsà, non- injury. (D) 6 Căn bản phiền não sad klesà, 6 evil mental functions: (1) tham raga, greed, covetousness; (2) sân pratigha, hatred; (3) si moha, ignorance; (4) mạn màna, arrogance; (5) nghi vicikitsà, doubt; (6) ác kiến mithyàdrsti, false view. (E) 20 Tùy phiền não vimsatirùpaklesà, 20 minor evil mental functions: (1) phẫn krodha, anger; (2) hận upanàha, enmity; (3) phú mraksa, concealment; (4) não pradàsa, affliction; (5) tật ìrsyà, envy; (6) san màtsarya, parsimony; (7) cuống sàthya, fraudulance; (8) siểm màyà, deception; (9) hại vihimsà, injury; (10) kiêu mada, pride; (11) vô tàm àhrìkya, shamelessness; (12) vô quí anapatràkya, non bashfulness; (13) trạo cử auddhatya, restlessness; (14) hôn trầm styàna, low- spiritedness; (15) bất tín àsraddhya, unbelief; (16) giải đãi kausidya, sloth; (17) phóng dật pramàda, negligence; (18) thất niệm musitasmrti, forgetfulness; (19) tán loạn viksepah, distraction; (20) bất

chính tri asamprajnà, non-discernment. (F) 4 Bất định tâm sở catvàro aniatà, 4 indeterminate mental functions: (1) hối kaukrtya, repentance; (2) miên middha, drowsiness; (3) tầm vitarka, reflection; (4) từ vicàra, investigation.

Tâm sư. The mind as master.

Tâm tâm. Every mind; mind and mental conditions.

Tâm thành. The citadel of the mind, i.e. as guardian over action.

Tâm thần. The spirit of the mind; mind, mental intelligence; state of mind.

Tâm thần túc. Città-samàdhi (S). Concentration on consciousness.

Tâm thụ. Mind to mind impartation or impartment (of truth); intuitive handing down (of the Buddha's teachings).

Tâm thú. The bent or direction of mind, or moral nature.

Tâm thủy. The mind as reflecting surface; the mind as water, clear or turbid.

Tâm thừa. Mind-vehicle, i.e. meditation, insight.

Tâm thức. Mental perception; mental cognition; intuitive cognition.

Tâm tích. Footprints or indications of mind, i.e. mind revealed by deeds.

Tâm tính. Immutable mind-corpus, mind-nature; the self-existing fundamental pure mind; the all, the tathàgata-garbha

Tâm tông. The intuitive sect. Zen sect.

Tâm trần. Mind-dust or dirt.

Tâm trí. Mind and knowledge, or the wisdom of the mind; mind being the organ, knowing the function.

Tâm truyền. Mind to mind transmission. Xem Tâm thụ.

Tâm tướng. Heart shape; manifestation of mind in action.

Tâm viên (ý mã). The mind as a restless monkey; to be irresolute; wavering.

Tâm vô sở trú. The mind without resting place.

Tâm vô tướng. Cittàniràbhàva (S). Mental state of non-semblance.

Tâm vương. Citta (S). The mind; the will, the directive or controlling mind; the functioning mind as a whole distinct from its conditions.

Tâm xà. Imposture, deceit.

Tâm ý thức. Mind, thougt and perception.

Tâm yếu. The very core, or essence.

Tân. New, newly, just, opposite of cựu old.

Tân đầu lư phả la đọa. Pindola-Bhàradvàja (S). Name of an arhat.

Tân phát ý. One who has newly resoved on becoming a Buddhist, or on any new line of conduct.

Tân tuế. The new year of the monks, beginning on the day after the summer retreat.

Tần bà sa la. Bimbisàra (S). Name of a king.

Tần già, ca lăng tần già. Karavinka (S). Bird with miraculous song.

Tận. All used up; end, finish, complete, nothing left; all, utmost, entirely.

Tận hư không giới. To the end of the empty space.

Tận lậu. Extinction of the cankers.

Tận nghiệp. Karmaksaya (S). Consumation of the previous actions and the results therof.

Tận thập phương. The entire ten directions, the universe, everywhere.

Tận thọ. Ayuksaya (S). Consumation of life.

Tận tịnh hư dung. The identity of the absolute and the empirical, a doctrine of the Prajnapàramità.

Tận vị lai tế. To the end of all time, eternal.

Tập. Samudaya (S). Origin. Repetition, practice, habit, skilled.

Tập đế. Samudaya-àrya-satya (S). Causes of the dukkha.

Tập. Learn

Tập diệt. To practice (the good) and destroy (the evil).

Tập khí. Vàsanà (S). Habit, the force of habit; the uprising or recurrence of thoughts, passions, or delusions after the passion or delusion has itself been overcome, the remainder or remaining influence of delusion. Former impression; recollection of the past.

Tập nhân tập qua. The continuity of cause and effect, as the cause so the effect.

Tát bát la. (Thụ). Pippala (S).

Tất. To end, final, complete, all.

Tất cánh. Atyanta (S). At bottom, finally, at last, fundamental, final, ultimate

Tất cánh không. Fundamentally unreal, immaterial, or void.

Tất cánh giác. The ultimate enlightenment, or bodhi, of a Buddha.

Tất cánh trí. Ultimate, or final wisdom, or knowledge of the ultimate.

Tất cánh vô. Never, fundamentally not, or none.

Tất cánh y. A final trust, ultimate reliance, i.e. Buddha.

Tất đàm (tất đàn). Xem tứ tất đàn.

Tất đàn. Siddhi (S). Success. Also thành tựu.

Tất đạt đa. Siddharta (S) One who has accomplished his task; prince Siddharta.

Tất địa. Siddharta (S)

Tất lăng già bà sa. Palindavatsa (S). Also Dư Tập.

Tây. Pascima (S). West.

Tây du kí. Journey to the West.

Tây hạnh. Going west; practices of the Amitàbha cult, leading to salvation in the Western Paradise.

Tây ngưu hóa châu. Aparagodàna (S). Continent at the west of the Meru Mount.

Tây phương. The west, or western regions; but it is also much used for the western heavens of Amitabha Buddha.

Tây phương Cực lạc. Sukhàvati (S). Western Pure-Land, Western Paradise.

Tây phương tiếp dẫn. Guide and welcomer to the Western Pure-Land, Amitabha Buddha.

Tây sơn trụ bộ. Avarasailà (S). The second subdivision of the Mahàsanghika school.

Tây thiên giáo chủ. The Lord of the West, Amitabha Buddha.

Tây Tạng. Tibet.

Tây thiên. India, the western thiên trúc quốc.

Tây vực. Western countries.

Tây vực cầu pháp cao tăng truyện. Biographies of famous pilgrims, fifty six in number, with four added; it is by Nghĩa Tịnh.

Tây vực ký. Records of Western countries.

Tế. Even, level, equal, uniform; complete, perfect; equalize; tranquilize; alike; all; at the same time, altogether.

Tế. To cross a stream; aid; cause; bring about; to save, succour, relieve.

Tế bần. To relieve, assist the poor.

Tế cấp. To afford assistance to s.o. in urgent circumstances; to minister to s.o.'s wants.

Tế độ. To ferry the living across the sea of reincarnation to the shore of nirvàna; to save sinners from the sea of misery.

Tế khổn. To relieve s.o. in distress.

Tế thế. To save the world.

Tế. Fine, small, minute; in detail; careful.

Tế hoạt dục. Sexual attraction through softness and smoothness.

Tế tâm. Carefully, in detail.

Tế ý thức. The vijnàna of detailed, unintermitting attention.

Tế nghiệp thân. The final body which brings to an end all former karma.

Tế nhuyễn ngữ. Refined and soft speech.

Tế sắc. Refined appearance.

Tha. Another, other, the other, his, her, its, etc.

Tha hóa tự tại thiên. Pranirmita-vasavarti (S). The sixth of the six heavens of of desire, or passion heavens, the last of the six devalokas, the abode of Mahesvara (i.e. Siva) and of Mara.

Tha lực. Another's strength, especially that of a Buddha, or bodhisattva, obtained through faith in Màhayàna salvation.

Tha lực tông. Those who trust to salvation by faith, contrasted with tự lực tông those who seek salvation by works, or by their own strength.

Tha lực niệm Phật. Trusting to and calling on the Buddha, especially Amitàbha.

Tha tâm thông. Paracittàjnàna (S). Intuitive knowledge of the minds of all other beings.

Tha tâm trí. Xem tha tâm thông.

Tha thắng tội. Overcome by specific sin: i.e. any of the four parajikas, or sins of excommunication.

Tha thụ dụng độ. That part of the Buddhaksetra, or a reward land of a Buddha in which all beings receive and obey his truth.

Thai. Garbha (S). The womb, uterus.

Thai Đại Nhật. Vairocana in the Garbhadhàtu.

Thai ngục. The womb prison, the womb regarded as a prison. Also thai cung.

Thai noãn thấp hóa. The four yoni, or modes of birth: womb-born, egg-born, spawn-born, and born by transformation (e.g. moths, certain deities etc.)

Thai sinh. Uterine-birth, womb-born.

Thai tạng giới. Garbhàdhàtu (S). The womb-treasury, the universal source from which all things are produced; the matrix; the embryo.

Tham. Ràga (S). Abhijjhà (P). Cupidity, greed, covetousness.

Tham ái. Desire, cupidity.

Tham dục. Kàmaràga (S). Desire for and love of (the things of this life).

Tham dục cái. The cover of desire which overlays the mind and prevents the good from appearing.

Tham dục tức thị đạo. Desire is part of the universal law, and may be used for leading into the truth, a tenet of Thiên Thai.

Tham độc. The poison of desire.

Tham kết. The bond of desire.

Tham kiến. The illusion, or false views caused by desire.

Tham lang. Greedy wolf, wolfish desire or cupidity.

Tham nhiễm. The taint of desire or greed.

Tham nhuế si. Ràga, dvesa, moha (S). Desire, anger, ignorance.

Tham phiền não. The klesa, temptation or passion of desire.

Tham phọc. The tie of desire.

Tham, Sân, Si. Desire, Anger, Ignorance.

Tham sử. The messenger, or temptation of desire

Tham tập. The habit of desire, desire become habitual.

Tham tập nhân. Habitual cupidity leading to punishment in the cold hells.

Tham thủy. Desire is like water carrying things along.

Tham trọc. The contamination of desire.

Tham trước. The attachment of desire.

Tham. Reflect on, counsel, visit, superior. An assembly, a gathering for the purpose of meditation, preaching, worship. Tảo tham morning assembly; vãn tham evening assembly; tiểu tham a special meeting; a discussion following an address.

Tham thiền. To inquire, discuss, seek religious instruction.

Tham vấn. To seek instruction - generally as a class.

Thanh. Nila (S). Blue, dark color; also green, black, or grey; clear.

Thanh Đề nữ. The mother of Maudgalyàyana, noted for her meanness.

Thanh liên. Utpala (S). Blue lotus.

Thanh tâm. An unperturbed mind.

Thanh. Amala (S). Pure, clear.

Thanh bạch. Pure and white, pure white, as Buddha-truth, or as pure goodness.

Thanh Biện. Bhàvaviveka (S). A noted Buddhist philosopher circa AD 600, a follower of Nàgàrjuna.

Thanh lương. Clear and cool; clear, pure.

Thanh Lương Quốc sư. Pure-minded preceptor of the state, tittle of the fourth patriarch of the Hoa Nghiêm school.

Thanh Lương tự. A monastery at Ngũ đài sơn.

Thanh Lương sơn. A name for Ngũ đài sơn in north Shansi Sơn Tây.

Thanh lương nguyệt. The pure moon, i.e. the Buddha.

Thanh minh. Clear and bright.

Thanh Mục. Pingala (S).

Thanh phạm. Pure Sanskrit; Buddha's resonant voice, or pure enunciation.

Thanh tín nam. Upàsaka (S). Male lay devotee.

Thanh tín nữ. Upàsikà (S). Female lay devotee.

Thanh tịnh. Parisuddhi, visuddhi (S). Pure and clean, free from evil and defilement, perfectly clean.

Thanh tịnh bản nhiên. Purely and naturally so, spontaneous.

Thanh tịnh chân như. One of the seven chân như.

Thanh tịnh đạo. Visuddhi-màrga (S). The path of purity.

Thanh tịnh giải thoát tam muội. A samàdhi free from all impurity and in which complete freedom is obtained.

Thanh tịnh giác hải. The pure ocean of enlightenment.

Thanh tịnh Liên hoa mục Như lai.

Thanh tịnh nghiệp xứ. The state which one who has a pure karma reaches.

Thanh tịnh nhân. The pure and clean man, especially the Buddha.

Thanh tịnh pháp. Dharma-viraja (S). Pure truth.

Thanh tịnh pháp giới. The pure Buddha-truth (realm).

Thanh tịnh pháp nhẫn. The pure dharma-eye.

Thanh tịnh quang minh thân. The pure, shining body, or appearance (of the Buddha)

Thanh tịnh tâm. Cittàdrisyadhàràvisuddhi (S). A pure mind free from doubt or defilement. Purity of mind.

Thanh tịnh thế giới. Pure world; purity of world.

Thanh tịnh thức. Amalavijnàna (S). Pure, uncontaminated knowledge; earlier regarded as the ninth, later as the eighth or àlayavijnàna.

Thanh tịnh trai. Pure observance of monastic rules for food, i.e. vegetarian food; fasting.

Thanh tịnh trí. Undefiled knowledge.

Thanh tịnh viên. Pure garden, or garden of purity, i.e. a monastery or convent.

Thanh văn. Sràvaka (S). Hearer.

Thanh văn thừa (thặng). Sràvakayàna (S). Vehicle ơođ Hearer.

Thanh văn thừa thập địa. Xem thập địa.

Thánh. Arya, sàdhu (S). A sage; wise and good; upright, or correct in all his character; sacred, holy, saintly. The thánh nhân is the opposite of the phàm nhân common or unlightened man.

Thánh Bảo tạng Thần. The deva, or devas, of the sacred treasury of precious things (who bestows them on the living).

Thánh chủ Sư tử. The holy lion lord, i.e. Buddha.

Thánh chủ Thiên trung thiên. The holy lord deva of devas, i.e. Buddha.

Thánh chúng. The holy multitude, all the saints.

Thánh chúng lai nghênh. Amitàbha's saintly host come to welcome at death those who call upon him.

Thánh chủng. (1) The holy seed, i.e. the community of monks; (2) that which produces the discipline of the saints, or monastic community.

Thánh cúng. Holy offerings, or those made to the saints, especially to the Triratna tam bảo.

Thánh diệu mẫu đà la ni kinh. Arya-grahamatrka-dhàrani (S).

Thánh duyên. Holy conditions of, or aids to the holy life.

Thánh đạo. Arya-màrga (S).The holy way, Buddhism; the way of the saints, or sages; also the noble eightfold path. Noble path, the path of holiness.

Thánh đạo môn. The ordianary schools of the way of holiness by the processes of devotion, in contrast with immediate salvation by faith in Amitàbha.

Thánh đế. The sacred principles, or those of the saints, or sages; especially the Four Noble Truths tứ thánh đế.

Thánh Đề bà. Aryadeva (S). A native of Sri Lanka and disciple of Nàgàrjuna, famous for his writings and discussions. Also Thánh Thiên.

Thánh địa. Holy Land.

Thánh điển. The sacred canon, or holy classics, the Tripitaka tam tạng.

Thánh đức. A saint's virtue.

Thánh giả. Arya (S). Holy or saintly one; one who has started on the path to nirvàna; holiness.

Thánh giáo. The teaching of the sage, or holy one; holy teaching.

Thánh giáo lượng. The argument or evidence of authority in logic, i.e. that of the sacred books.

Thánh hạnh. The holy bodhisattva life of giới định tuệ the (monastic) commandments, meditation and wisdom.

Thánh hiền. Great sage, saints and sages.

Thánh kinh. Bible; sacred canon; holy scripture.

Thánh minh. Holy enlightenment; or the enlightenment of saints.

Thánh nghi. The saintly appearance, i.e. an image of Buddhả.

Thánh ngôn. Holy words; the words of a saint, or sage; the correct words of Buddhism.

Thánh ngữ. Aryabhàsà (S). Sacred speech, language, words or sayings; Sanscrit.

Thánh nhân. Arya-pudgala (S). Noble one, saint, sage. Thánh nhân đãi kẻ khù khờ, the race is not to the swift, nor the battle to the strong. Also tôn giả.

Thánh pháp. The holy law of Buddha; the law or teaching of the saints, or sages.

Thánh pháp ấn kinh. Acalà-dharma-mudrà (S).

Thánh phúc. Holy happiness, that of Buddhism, in contrast with Phạm phúc that of Brahma and Brahmanism.

Thánh phương. Aryadesa (S). The holy land, India; the land of the sage, Buddha.

Thánh quả. The holy fruit, or fruit of the saintly life, i.e. bodhi, nirvàna.

Thánh sư. Gurùdeva (S). Highest teacher.

Thánh tăng. The holy monk, the image in the monks' assembly room; in Mahàyàna that of Manjusri; in Hìnayàna that of Kasyapa, or Subhùti, etc.

Thánh tâm. The holy mind, that of Buddha.

Thánh tích. Relic of a saint.

Thánh tiên. The holy rsi, Buddha.

Thánh tính. The holy nature, according to the Abhidharma kosa Câu xá luận, of the passionless life; according to the Vijnànamàtrasiddhi Duy thức luận, of enlightenment and wisdom.

Thánh tính li sinh. The life of holiness apart or distinguished from the life of common unenlightened people.

Thánh tịnh. The schools of Buddhism and the Pure Land School.

Thánh tôn. The holy honored one, Buddha.

Thánh thai. The womb of holiness which enfolds and develops the bodhisttva, i.e. the tam hiền vị three excellent positions attained in the thập trụ, thập hạnh, and thập hồi hướng.

Thánh thiện. Divine saintly, godly (person, life)

Thánh trí. Aryajnàna (S). The wisdom of Buddha, or the saints, or sages; the wisdom which is above all particularization, i.e. that of transcendental truth.

Thánh tuệ nhãn. Aryaprajnàcaksu (S). Noble eye of wisdom.

Thánh tượng. Icon, ikon; iconic statue. Sự phá hủy thánh tượng iconoclasm.

Thánh ứng. The influence of Buddha; the response of Buddha, or saints.

Thánh vị. The holy position, the holy life of Buddhism.

Thánh võng. The holy jàla, or net, of Buddha's teaching which gathers all into the truth.

Thánh vương. Holy King.

Thành. Complete, finish, perfect, become.

Thành đạo. To attain the Way, or become enlightened, e.g. Buddha under the bodhi tree.

Thành duy thức luận. Vidyà-màtra-siddhi-sàstra (S).

Thành đẳng chính giác. To attain to perfect enlightenment, become Buddha.

Thành kiếp. Vivarta-kalpa (S). One of the four kalpas, consisting of twenty small kalpas during which worlds and the beings on them are formed. Cosmic period of the creation of the world.

Thành Phật. To become Buddha, as a Bodhisattva does on reaching supreme perfect bodhi.

Thành thật. Completely true, or reliable, pefect truth. An abbreviation for thành thật tông, thành thật luận, thành thật sư.

Thành thật tông. Satyasiddi (S) Jòjitsu shù (J). Satyasiddi sect, based upon the Satyasiddi- sàstra Thành thật luận of Harivarman. In China it was a branch of Tam Luận tông.

Thành thục giả. The ripe; those who attain; those in whom the good nature, immanent in all the living, complete their salvation.

Thành tự nhiên giác. To attain to natural enlightenment as all may do by beholding eternal truth thực tướng within their own hearts.

Thành tựu. Siddi (S). Accomplishment, fulfilment, completion, to bring to perfection.

Thành tựu chúng sinh. To transform all beings by developing their Buddha-nature and causing them to obtain enlightenment.

Tháp. Stùpa (S). A tumulus, or mound, for the bones, or remains of the dead, or for other sacred relics, especially of the Buddha. Tháp Cửu phẩm Liên hoa: Tower of the Nine Holy Grade of Lotus. Tháp tổ Minh Hải: Tower of Patriarch Minh Hải. Tháp Xá lợi: Relics stùpa. Tháp Xá lợi Phật: The stùpa of Buddha relics.

Tháp miếu. Pagodas and temples.

Thắng. Jina (S). Victorious; to overcome, surpass.

Thắng châu. Xem Đông thắng thần châu.

Thắng công đức. Surpassing merits.

Thắng giả. Pradhàna (S). Pre-eminent, predominant

Thắng hạnh. Surpassing action, virtues.

Thắng hội. A pleasant gathering; a happy meeting.

Thắng Hữu. Jinamitra (S). Name of an eloquent monk at Nàladà, circa AD 630, author of Sarvastivàda-vinaya-sangraha.

Thắng luận. Vaisesika-sàstra (S).

Thắng luận tông. The Vaisesika school of Indian philosophy, whose foundation is ascribed to Kanàda (Ulùka); he and his successors are respectfully styled luận sư or slightinly luận ngoại đạo; the school when combined with the Nyàya, is also known as Nyàya-vaisesika.

Thắng Mạn phu nhân. Màlyasrì, Srimàla (S). Daughter of Prasenajit, wife of the king of Kosala (Oudh), after whom the Srimàlà-devi-simhanàda hội and kinh are named.

Thắng Mạn kinh. Srimàla-sùtra (S). Sùtra of the queen Srimàla.

Thắng Mật. Srgupta (S). Also Đức Hộ.

Thắng nghĩa. Beyond description, that which surpasses mere earthly ideas; superlative, inscrutable.

Thắng nghĩa căn. The surpassing organ, i.e. intellectual perception, behind the ordinary organs of perception, e.g. eyes, ears, etc.

Thắng nghĩa đế. Paramàrtha-satya (S). The superior truth, enlightened truth as contrasted with wordly truth. Also chân đế, đệ nhất nghĩa đế.

Thắng nghĩa đế luận. Paramàrtha-satya-sàstra (S). A philosophical work by Vasubandhu Thế Thân.

Thắng nghĩa không. Nirvàna as surpassingly real or transcendental.

Thắng nghĩa pháp. The superlative dharma, nirvàna.

Thắng nghiệp. Surpassing karma.

Thắng quả. The surpassing fruit.

Thắng quân. Prasenajit (S). Conquering army, or conquerer of an army; king of Kosala and patron of Sàkyamuni. Also Ba tư nặc.

Thắng sĩ. Victor, one who keeps the commandments.

Thắng tâm. The victorious mind, which carries out the Buddhist discipline.

Thắng thừa. The victorious vehicle, i.e. Màhayàna.

Thắng tích. Famous places of ruins; famous historical vestiges, or monuments.

Thắng tử thụ. Jetavana (S). The Jeta grove.

Thân. Kàya, tanu, deha (S). The body, the self.

Thân bình đẳng. Kàyasamatà (S). Equal state ơođ body.

Thân căn. Kàyendriya (S). The organ of touch.

Thân đăng. The body as a lamp, burnt in offering to a Buddha, e.g. the Medicine King in the Lotus sùtra.

Thân điền. The body regarded as a field which produces good or evil fruit in future existence.

Thân hành niệm. Kàyagatàsmrti (S) Mindfulness with regard to the body. Also niệm thân.

Thân khí. The body as a utensil. i.e. containing all the twelve parts skin, flesh, blood, hair, etc.

Thân kiến. Satkàyadrsti (S). The illusion that the body, or self is real and not simply a compound of the five skandhas; one of the five wrong views ngũ kiến.

Thân liên. The lotus in the body, i.e. the heart or eight-leaved lotus in all beings; it represents also the Garbhadhatù, which is the matrix of the material world out of which all beings come.

Thân mệnh. Body and life.

Thân nghiệp. The karma operating in the body

Thân nhập. The sense of touch, one of the six senses lục nhập.

Thân như ý thông. Rddhividhi-jnàna (S). The power to trasnfer oneself to various regions at will, also to change the body at will. Also thần thông, thần túc thông.

Thân niệm xứ. Mindfulness with regard to the body.

Thân quang. The body shining from the person of a Buddha, or a Bodhisattva; a halo, aura.

Thân tâm. Body and mind, the direct fruit of the previous life.

Thân Thắng. Badhusrì (S).

Thân thức. Kàya-vijnàna (S). Cognition of the objects of touch.

Thân tòa. The body as the throne oơđ Buddha.

Thân tướng. Bodily form; the body.

Thân vân. The numberless bodies of Buddhas, hovering like clouds over men; the nunberless forms which the Buddhas take to protect and save men, resembling clouds; the numberless saints compared to clouds.

Thân. Personally realated, own, intimate; family, wife, marriage. Phụ thân father; mẫu thân mother.

Thân giáo sư. Upàdhyaya (S). One's own teacher.

Thân hữu. An intimate friend.

Thần. Inscrutable spiritual powers, or power; a spirit; a deva, god or divinity; the human spirit; divine, spiritual, supernatural. Thần chiến tranh god of war.

Thần tài. Goddess of fortune.

Thần ám. The darkened mind without faith.

Thần bí. Mystic(al); mysterious; occult.

Thần biến. Supernatural influences causing the changes in natural events; miracles; miraculous transformations, e.g. the transforming powers of a Buddha, both in regard to himself and others.

Thần căn. The vital spirit as the basis of bodily life.

Thần chú. Rddhi-mantra, dhàrani (S). Divine, or magic incantations.

Thần chủ. Ancestral tablet.

Thần cúng. Offerings placed before the gods or spirits.

Thần diệu. Wonderful, miraculous, marvellous.

Thần đạo. The spirit world of devas, asuras and pretas. The doctrines concerning the soul. Shintò (J), the Way of the Gods, a Japanese national religion.

Thần điểu. Garuda (S). Mystical bird. Also kim xí điểu, ca lâu la.

Thần giao. Spiritual relations.

Thần giao cách cảm. Telepathy.

Thần hóa. Miraculous change; to spiritualize; to divinize, deify.

Thần học. Theology.

Thần hồn. Soul, mind, spirit. Liệu cái thần hồn mind yourself. Thần hồn nát thần tính to take fright, to be afraid of one's own shadow.

Thần hộ mệnh. Guardian angel, guardian spirit.

Thần linh. God, deity, spirit.

Thần lực. Rddhibala (S). Divine power. Superhuman strength.

Thần minh. The spirits of heaven and earth, the gods; also the intelligent or spiritual nature.

Thần nhân. Gods, or spirits, and men.

Thần ngã. Purusa, Atman (S). The soul, the spiritual ego, or permanent person, which by non- Buddhists was said to migrate on the death of the body. Purusa is also the Supreme Soul, or Spirit, which produces all forms of existence.

Thần nữ. A devi, a goddess, a female spirit.

Thần quang. Deva light, the light of the gods.

Thần quyền. Divine right; spiritual power.

Thần thoại. Myth, legend.

Thần thông. Rddhi (S). Ubiquitous supernatural power, especially of a Buddha, his ten powers including power to shake the earth, to issue light from his pores, extend his tongue to the Brahma-heavens effulgent with light, cause divine flowers to rain from the sky, be omnipresent and other powers. Supernatural powers of eye, ear, body, mind etc. Thần thông thừa, the supernatural or magic vehicle, i.e. the esoteric sect of Chân Ngôn Shingon.

Thần tích. Myth, legend.

Thần tiên. The genii, immortals, rsi, of whom the five kinds are thiên tiên deva immortals, thần tiên spirit immortals, nhân tiên human immortals, địa tiên earth (or cave) immortals and quỉ tiên preta immortals.

Thần tọa. Deva or spirit thrones.

Thần trí. Spiritual wisdom, divine wisdom which comprehends all things, material and immaterial.

Thần Tú. Shin Shau (C). Name.

Thần túc thông. Rddhipàda; rddhi-sàksàtkriyà (S). Supernatural power to appear at will in any place, to fly or go without hindrance, to have absolute freedom. Also thần cảnh trí thông, như ý thông. Thần túc nguyệt, the first, fifth, and ninth months, when the devas go on circuit throughout the earth.

Thần thức. The intelligent spirit, also called linh hồn the soul; incomprehensible or divine wisdom.

Thập. Dasa (S). Ten.

Thập ác. Dasàkusala (S). Ten evil things: (1) sát sinh, pànatipàto (P) killing; (2) trộm cướp, àdinnàdànam (P) stealing; (3) tà dâm, kamesumicchàcàro (P) adultery; (4) vọng ngữ, musàvàdo (P) lying; (5) ỷ ngữ, sambhàppalàpo (P) filthy language; (6) lưỡng thiệt, pisunàvàcà (P) double tongue; (7) ác khẩu, pharusavàcà (P) coarse language; (8) tham, abhijjhà (P) covetousness; (9) sân, byàpàto (P) anger; (10) si, micchàditthi (P), perverted views. Also thập ác nghiệp, thập bất thiện nghiệp.

Thập ba la di. The ten pàràjikas, or sins unpardonable in a monk involving his exclusion from the community.

Thập ba la mật. Dasapàramità (S). The ten pàramitàs: (1) Bố thí ba la mật dànapàramità, charity; (2) Trì giới silapàramità, purity (or morality); (3) Nhẫn nhục ksantipàramità, patience; (4) Tinh tiến viryapàramità, zealous progress; (5) Thiền định dhyànapàramità, meditation; (6) Bát nhã prajnàpàramità, wisdom; (7) Phương tiện thiện xảo upayapàramità adaptability (or teaching as suited to the occasion and hearer; (8) Nguyện pranidanapàramità vows; (9) Lực balapàramità, force of purpose; (10) Trí jnànapàramità, knowledge.

Thập bát. Astàdasa (S). Eighteen.

Thập bát bất cụ pháp. Avenikadharma, buddhadharma (S). The eighteen different characteristics of a Buddha as compared with bodhisattvas: (1) his perfection of body (or person) thân vô thất; (2) mouth (or speech) khẩu vô thất; (3) memory niệm vô thất; (4) impartiality to all vô dị tưởng; (5) serenity vô bất định tâm; (6) self-sacrifice vô bất tri dĩ xả; (7) unceasing desire to save dục vô diệt; (8) unflagging zeal therein tinh tiến vô diệt; (9) unfailing thought thereto niệm vô diệt; (10) wisdom in it tuệ vô diệt; (11) powers of deliverance giải thoát vô diệt; (12) the principles of it giải thoát tri kiến vô diệt; (13) revealing perfect wisdom in deed nhất thiết thân nghiệp tùy trí tuệ hành; (14) in word nhất thiết khẩu nghiệp tùy trí tuệ hành; (15) in thought nhất thiết ý nghiệp tùy trí tuệ hành; (16) perfect knowledge of past trí tuệ tri quá khứ thế vô ngại; (17) future trí tuệ tri vị lai thế vô ngại; (18) and present trí tuệ tri hiện tại thế vô ngại.

Thập bát chủng địa ngục. The eighteen layers of hells, which are described by one writer as the conditions in which the six sense organs, their six objects and their six perceptions do not harmonize. Another says the eighteen are the hell of knives, the boiling sands, the boiling excrement, the fiery carriage, the boiling cauldron, the iron bed, etc.

Thập bát đạo. In the two mandala Vajradhàtu and Garbhadhàtu each has nine central objects of worship. The Shingon Chân ngôn disciple devotes himself to meditation on one of these eighteen each day.

Thập bát giới. The eighteen dhàtu, or realms of sense, i.e. lục căn the six organs, lục cảnh their objects or conditions, lục thức and their perceptions.

Thập bát sinh xứ. The eighteen Brahmalokas, where rebirth is necessary, i.e. where mortality still exists.

Thập bát thiên. Bràhmaloka (S). The eighteen heavens of form, rùpadhatu sắc giới three of the first dhyana: Phạm chúng, Phạm phụ, Đại Phạm; three of the second: Thiểu quang, Vô lượng quang, Quang âm: three of the third: Thiểu tịnh, Vô lượng tịnh, Biến tịnh; and nine of the fourth: Vô vân, Phúc sinh, Quảng quả, Vô tưởng, Vô phiền, Vô , Thiện kiến, Thiện hiện, Sắc cứu kính.

Thập bất nhị môn. The school of the ten pairs of unified opposites founded by Kinh Khê Đại sư on the teaching of the Lotus sùtra. The unifying principle is that of the identity of contraries, and the ten apparent contraries are matter and mind sắc tâm bất nhị môn, internal and external nội ngoại bnm, practice and proof (or realization) tu tính bnm, cause and effect

nhân quả bnm, impurity and purity nhiễm tịnh bnm, objective and subjective y chính bnm, self and other tự tha bnm, action speech and thought tam nghiệp bnm, relative and absolute quyền thật bnm, the fertilized and the fertilizer (i.e. receiver and giver) thụ nhuận bất nhị môn.

Thập cảnh. Ten objects of or stages in meditation quán in the Thiên Thai school, i.e. cõi ấm, the five skandhas; cảnh phiền não, life's distresses and illusion; cảnh bệnh hoạn, sickness, or dukkha, its cause and cure; cảnh nghiệp tướng, age-long karmaic influence; cảnh ma sự, màra affairs, how to overthrow their rule; cảnh thiền định, the conditions of dhyàna and samàdhi; cõi các kiến, various views and doubts that arise; cõi mạn, pride in progress and the delusion that one has attained nirvàna; cõi nhị thừa, temptation to be contest with the lower nirvàna, instead of going to the greater reward; cõi bồ tát, bodhisattvahood.

Thập chân như. The ten aspects of bhùtatathatà chân như.

Thập chướng. Ten hindrances; bodhisattvas in the stage of thập địa overcome these ten hindrances and realize the thập chân như. The hindrances are: (1) Dị sinh tính chướng, the common illusions of the unenlightened, taking the seeming for real; (2) Tà hạnh chướng, common unenlightened conduct; (3) Ám độn chướng, ignorant and dull ideas; (4) Tế hoặc hiện hành chướng, the illusion that things are real and have independant existence; (5) Hạ thừa Niết bàn chướng, the lower ideas in Hìnayàna of nirvàna; (6) Thô tướng hiện hành chướng, the ordinary ideas of the pure and impure; (7) Tế tướng hiện hành chướng, the idea of reincarnation; (8) Vô tướng gia hành chướng, the continuance of activity even in the formless world; (9) Bất dục hành chướng, no desire

to act for the salvation of others; (10) Pháp vị tự tại chướng, non attainment of complete mastery of all things.

Thập công đức. Ten merits (or powers) commended by the Buddha to his bhiksus - zealous progress, contentment with few desires, courage; learning (so as to teach), fearlessness, perfect observance of the commands and the fraternity's regulations, perfect meditation, perfect wisdom, perfect liberation, and perfect understanding of it.

Thập diệu. The ten wonders or incomprehensibles; there are two groups, the tích traceable or manifested and bản môn the fundamental. The tích môn thập diệu are the wonder of: (1) cảnh diệu, the universe, sphere, or whole, embracing mind, Buddha and all things as a unity; (2) trí diệu, a Buddha's all embracing knowledge arising from such universe; (3) hành diệu, his deeds, expressive of his wisdom; (4) vị diệu, his attainment of all the various Buddha stages, i.e. thập trụ and thập địa; (5) tam pháp diệu, his three laws; (6) cảm ứng diệu, his response to appeal; (7) thần thông diệu, his supernatural powers; (8) thuyết pháp diệu, his preaching; (9) quyến thuộc diệu, his supernatural retenue; (10) lợi ích diệu, the blessings derived through universal elevation into Buddhahood. The bản môn thập diệu are the wonder of: (1) bản nhân diệu, the initial impulse or causative stage of Buddhahood ; (2) bản quả diệu, its fruit or result; (3) quốc độ diệu, his (Buddha) realm; (4) cảm ứng diệu, his response (to human needs); (5) thần thông diệu, his supernatural powers; (6) thuyết pháp diệu, his preaching; (7) quyến thuộc diệu, his supernatural retinue; (8) niết bàn diệu, his nirvàna; (9) thọ mệnh diệu, his (eternal) life; (10) lợi ích diệu, his blessings.

Thập đại đệ tử. The ten chief disciples of Sakyamuni, each of whom was master of one power or gift: (1) Xá lợi phất, trí tuệ đệ nhất, Sariputra of wisdom; (2) Mục kiền liên, thần thông đệ nhất, Maudgalyàyana of supernatural powers; (3) Ma ha Ca diếp, đầu đà đệ nhất, Mahàkàsyapa of discipline; (4) A na luật, thiên nhãn đệ nhất, Aniruddha of deva-vision; (5) Tu bồ đề, giải không đệ nhất, Subhùti of explaining the void or immaterial; (6) Phú lâu na, thuyết pháp đệ nhất; Pùrna of expounding the law; (7) Ca chiên diên, luận nghị đệ nhất, Kàtyàyana of its fundamental principles; (8) Ưu na li, trì luật đệ nhất, Upàli of maintaining the rules; (9) La hầu la, mật hạnh đệ nhất, Ràhula of the esoteric; (10) A nan đà, đa văn đệ nhất, Ananda of hearing and remembering.

Thập địa. Dasabhùmi (S). Ten grounds, ten stages in the fifty two sections of the development of a bodhisattva into a Buddha. After completing the thập tứ hướng he proceeds to the thập địa. There are several groups. I-The ten stages common to the three vehicles are: (1) càn tuệ địa dry wisdom stage, i.e. unfertilized by Buddha-truth; (2) tính địa the embryo stage of the nature of Buddha-truth; (3) nhập nhân (or nhẫn) địa the stage of the eight patient endurances; (4) kiến địa of freedom from wrong views; (5) bạc địa of freedom from the firstsix of the nine delusions in practice; (6) li dục địa of freedom from the remaining three; (7) dĩ biện địa complete discrimination in regard to wrong views and thoughts, the stage of an arhat; (8) chi Phật địa pratyekabuddhahood, only the dead ashes of the past left to sift; (9) bồ tát địa bodhisattvahood; (10) Phật địa Buddhahood. II-Đại thừa bồ tát thập địa the ten stages

of Mahàyàna bodhisattva development are: (1) hoan hỉ địa pramudita, joy at having overcome the former difficulties and now entering on the path to Buddhahood; (2) li cấu địa vimalà, freedom from all possible defilement, the stage of purity; (3) phát quang địa prabhàkari, stage of further enlightenment; (4) diệm tuệ địa arcismati, of glowing wisdom; (5) cực nan thắng địa sudurjayà, mastery of utmost or final difficulties; (6) hiện tiền địa abhimukhi, the open way of wisdom above definitions of impurity and purity; (7) viễn hành địa dùramgamà, proceeding afar, getting above ideas of self in order to save others; (8) bất động địa acalà, attainment of calm unperturbedness; (9) thiện tuệ địa sàdhumati, of the finest discriminatory wisdom, knowing where and how to save, and possessed of the thập lực ten powers; (10) pháp vân địa dharmamega, attaining to the fertilizing powers of the law-cloud. Each of the ten stages is connected with each of the ten pàramitàs. III-Thanh văn thừa thập địa, ten Sràvaka stages are: (1) thụ tam qui địa, initiation as a disciple by receiving the three refuges in the Buddha, Dharma and Sangha; (2) tín địa, belief, or the faith-root; (3) tín pháp địa, belief in the four truths; (4) nội phàm phu địa, ordinary disciples who observe the ngũ đình tâm quán etc.; (5) học tín giới địa, those who pursue the tam học three studies; (6) nhập nhân địa, the stage of kiến đạo seeing the true Way; (7) Tu đà hoàn địa, Srota-àpanna, now definitely in the stream and assured of nirvàna; (8) Tư đà hàm địa, sakrdàgàmin, only one mere rebirth; (9) A na hàm địa, anàgàmin, no rebirth; (10) A la hán địa, arhatship. IV-Duyên giác thừa, the ten stages of the Pratyekabuddha are: (1) khổ hạnh cụ túc địa, perfect asceticism; (2) tự giác thậm thâm thập nhị nhân duyên địa, mastery of the twelve links of causation; (3) giác liễu Tứ thánh đế địa, of the four noble truths; (4) thậm thâm lợi trí địa, of the deeper knowledge; (5) cửu Thánh đạo địa, of the eightfold noble path; (6) giác liễu pháp giới, hư không, chúng sinh giới địa, of the three realms; (7) chứng tịch diệt địa, of the nirvàna stage; (8) lục thông địa, of the six supernatural powers; (9) triệt hòa-mật địa arrival at the intuitive stage; (10) tập khí tiệm bạc địa, mastery of the remaining influence of the former habits. V-Phật thừa thập địa: (1) thậm

thâm nan tri quảng minh trí tuệ địa; (2)thanh tịnh tự phân oai nghiêm bất tư nghị minh đức địa; (3) thiện minh nhật tràng thật tướng hải tạng địa, ; (4) tinh diệu kim quang công chư thần thông trí đức địa; (5) đại luân oai tạng minh đức địa; (6) hư không nội thanh tịnh vô cấu viêm quang khai tường địa; (7) quảng thắng pháp giới tạng minh giới địa; (8) phổ thông trí tạng năng tịnh vô cấu biên vô ngại trí thông địa; (9) Vô biên đức trang nghiêm hồi hướng năng chiếu minh địa; (10) tì lô xá na trí hải tạng địa. The ten stages, or characteristics of a Buddha are those of the sovereign or perfect attainment of wisdom, exposition, discrimination, màra- subjugation, suppression of evil, the six transcendent faculties, manifestation of all bodhisattva enlightenment, powers of prediction, of adaptability, of powers to reveal the bodhisattva Truth.

Thập địa tâm. Ten stages of mind, or mental development, i.e. (1) tứ vô lượng tâm, the four kinds of boundless mind; (2) thập thiện tâm, the mind of the ten good qualities; (3) minh quang tâm, the illuminated mind; (4) diệm tuệ tâm, the mind of glowing wisdom; (5) đại thắng tâm, the mind of mastery; (6) hiện tiền tâm the mind of the open way

(above normal definitions); (7) vô sinh tâm, the mind of no rebirth;; (8) bất tư nghị tâm, the mind of the inexpressible; (9) tuệ quang tâm, the mind of wisdom-radiance; (10) thụ vị tâm, the mind of perfect receptivity.

Thập địa Tì bà sa luận. Dasbhùmivibhàsa-sàstra (S). Treatise on the Explanation of the ten bhùmi (grounds, stages)

Thập điện. The ten palaces of Yama king.

Thập điện Diêm Vương. The ten Yama courts.

Thập độ. The ten pàramitàs or virtues. Xem thập ba la mật.

Thập đức. The ten virtues, powers, or qualities of which there are several groups.

Thập giới. Dasa-sila (S). The ten prohibitions: (1) chẳng giết mệnh sống, not to destroy life; (2) chẳng trộm cắp, not to steal; (3) chẳng dâm dục, not to commit adultery; (4) chẳng nói bậy, not to lie; (5) chẳng uống rượu, not to take intoxicating liquor; (6) chẳng đeo chuỗi anh lạc, chẳng thoa dầu thơm vào mình, not to use garlands or perfumes; (7) chẳng đóng vai trò múa hát và cố đi xem nghe, not to take part in singing, dancing, musical or theatral performances, not to see or listen to such; (8) chẳng được ngồi trên giường lớn cao rộng, not to sleep on high or broad beds; (9) chẳng được ăn trái bữa, not to eat food out of regulated hours; (10) chẳng được chứa tiền và vàng bạc châu báu, to refrain from acquiring uncoined or coined gold, silver or jewels.

Thập giới. The ten dharma-worlds, or states of existence: (1) Phật,Buddhas; (2) Bồ tát, bodhisattvas; (3) Duyên giác, pratyekabuddhas; (4) Thanh văn, sravakas; (5) Thiên, devas; (6) Nhân, men; (7) A tu la, asuras; (8) Súc sinh, animals; (9) Ngạ quỉ, pretas; (10) Địa ngục, hells.

Thập hạnh. The ten lines of actions: (1) Hoan hỉ hạnh, joyful service; (2) Nhiêu ích hạnh, beneficial service: (3) Vô sân hận hạnh, never resenting; (4) Vô tận hạnh, without limit; (5) Li

si loạn hạnh, never out of order; (6) Thiện hiện hạnh, appearing in any form at will; (7) Vô trước hạnh, unimpeded; (8) Tôn trọng hạnh, exalting the pàramitàs amongst all beings; (9) Thiện pháp hạnh, perfecting the Buddha-law by complete virtue: (10) Chân thật hạnh, manifesting in all things the pure, final, true reality.

Thập hiệu. Ten tittles of a Buddha: (1) Như lai Tathàgata, Thus come ones; (2) -ng cúng Arhat, worthy of offerings: (3) Chính biến tri Samyak-sambuddha, of proper and universal khowledge; (4) Minh hạnh túc Vidyàcarana, perfect in understanding and conduct; (5) Thiện thệ Sugata, skillful; Thế gian giải Lokavidin leaving the world through liberation (6) Vơ thượng sĩ Anuttara, unsurpassed knights; (7) Điều ngự trượng phu Purusa-damya-sàrathi, taming heroes; (8) Thiên nhân sư Sàstà-deva-manusyànàm, teachers of gods and people; (9) Phật Buddha, Buddhas; (10) Thế tôn lokanàtha, Bhagavàn, world honored ones.

Thập kiến. The ten wrong views.

Thập kiếp. The ten kalpas that have expired since Amitàbha made his forty vows,, or thập kiếp chính giác attained complete bodhi, hence he is styled thập kiếp Di Đà. These ten kalpas as seen by Phổ Hiền are thập kiếp tu du but as a moment.

Thập kim cương tâm. Ten characteristics of the "diamond heart" as developed by a bodhisattva: (1) Giác liễu pháp tính, complete insight into all truth; (2) Hóa độ chúng sinh, saving of all creatures; (3) Trang nghiêm thế giới, glorifying all Buddha-worlds; (4) Thiện căn hồi hướng, supererogation of his good deeds; (5) Phụng sự Đại sư, service of all Buddhas; (6) Thật chứng chư pháp, realization of the truth of all Buddha-laws; (7) Quảng hành nhẫn nhục, manifestation of all patience and endurance; (8) Trường thời tu hành, unflagging devotion to his vocation; (9) Tự hạnh mãn túc, perfection of his work; (10) Linh tha nguyện mãn, aiding all to fulfil their vows and accomplish their spiritual ends.

Thập lục. Sodasa (S). Sixteen is the esoteric (Shingon) perfect number

Thập lục đại lực. The sixteen great powers obtainable by a bodhisattva: chí lực of will; ý lực mind; hạnh lực action; tàm lực shame (to do evil); cường lực energy; trì lực firmness; tuệ lực wisdom; đức lực virtue; biện lực reasoning; sắc lực personal appearance; thân lực physical powers; tài lực wealth; tâm lực spirit; thần túc lực magic; hoằng pháp lực spreading the truth; hàng ma lực subduing demons.

Thập lục đại quốc. The sixteen ancient kingdoms of India whose kings are addressed in the Nhân Vương Kinh, i.e. Vaisàli Tì xá li, Kosala Câu tát la, Sràvasti Xá vệ, Magadha Ma kiệt đề, Bàrànasi Ba la nại, Kapilavastu Ca tì la vệ, Kusinagara Câu thi na, Kausàmbi, Pancàla, Pàtaliputra Hoa thị thành, Mathurà, Usa (Usira), Punyavardhana, Devàvatara, Kàsi Ca thi, and Campà Chiêm bà.

Thập lục hạnh. The sixteen hạnh tướng of the Four Noble Truths Tứ diệu đế, i.e. four forms of considering each of the Truths, associated with kiến đạo.

Thập lục quán. The sixteen meditations of Amitàbha on the setting sun, water (as ice, crystal, etc.), the earth and so on.

Thập lục sư. The sixteen non-Buddhist Indian philosophers.

Thập lục tâm. The bát nhẫn eight kinds of patience and bát trí eight kinds of jnàna or gnosis acquired.

Thập lực. Dasabala (S).The ten powers of a Buddha, giving complete knowledge of (1) tri thị xứ phi xứ trí lực what is right and wrong in every condition; (2) tri tam thế nghiệp báo trí lực what is the karma of every being, past, present and future; (3) tri chư thiền giải thoát tam muội trí lực all stages of dhyàna liberation, and samàdhi; (4) tri chúng sinh tâm tính trí lực the powers and faculties of all beings; (5) tri chủng chủng giải trí lực the desires, or moral directions of all beings; (6) tri chủng chủng giới trí lực the actual condition of every individual; (7) tri nhất thiết sở đạo trí lực the direction and consequence of all laws; (8) tri thiên nhãn vô ngại trí lực all causes of mortality and of good and evil in their reality; (9) tri túc mệnh vô lậu trí lực the end of

all beings and nirvàna; (10) tri vĩnh đoạn tập khí trí lực the destruction of all illusion of every kind.

Thập lực Ca diếp. Dasabala-Kàsyapa (S). One of the five first disciples of Buddha.

Thập não loạn. The ten disturbers of the religious life: (1) hào thế, a domineering (spirit); (2) tà nhân pháp, heretical ways; (3) hung hí, dangerous amusements; (4) chiên đà la, a butcher's or any low occupation; (5) nhị thừa, asceticism (or selfish hìnayàna salvation); (6) bất nam, the condition of an eunuque; (7) dục tưởng, lust; (8) nguy hại, endangering (the character by improper intimacy; (9) cơ hiềm, contempt; (10) súc dưỡng, breeding animals.

Thập môn. The ten "doors" or connections between sự and lí; sự is defined as hiện tượng form, and lí as bản thể substance; the common illustration of wave and water indicates the idea thus expressed. The Lí Sự Vô Ngại thập môn means that in ten ways form and substance are not separate, unconnected entities: (1) Lí the substance is always with Sự the phenomena; (2) Sự is always present with Lí; (3) Sự depends on Lí for its existence; (4) the Sự can reveal the Lí; (5) The Sự (mere form, which is unreal) can disappear in the Lí; (6) The Sự can conceal the Lí; (7) The true Lí is the Sự; (8) The Sự is Lí; (9) The true Lí (or reality) is not the Sự; (10) The Sự is not the (whole) Lí.

Thập nguyện. Ten vows: (1) Nhất giả lễ kính chư Phật, the first is to worship and respect all Buddhas; (2) Nhị giả xưng tán Như lai, the second is to praise the Thus-Come-Ones; (3) Tam giả quảng tu cúng dường, the third is to cultivate the giving of offerings; (4) Tứ giả sám hối nghiệp chướng, the fourth, to repent and reform all karmic faults; (5) Ngũ giả tùy hỉ công đức, the fifth, to compliantly rejoice in merit and virtue; (6) Lục giả thỉnh chuyển pháo luân, the sixth, to request the turning of Dharma-wheel; (7) Thất giả thỉnh Phật trụ thế, the seventh, to request that Buddhas dwell in the world; (8) Bát giả thường tùy Phật học, the eighth is to always follow Buddhas in study; (9) Cửu giả hằng thuận chúng sinh, the ninth; (10) Thập giả phổ giai hồi hướng, the tenth, to universally transfer all merit and virtue.

Thập nguyện vương. The King of the ten vows, Phổ Hiền Bồ Tát, Samantabhadra.

Thập ngưu đồ. The ten oxherding pictures. I-Mahàyàna: (1) Vị mục, undisciplined; (2) Sơ điều, discipline begun; (3) Thụ chế, in harness; (4) Hồi thủ, faced round; (5) Tuần phục, tamed; (6) Vô ngại, unimpeded; (7) Nhậm vận, laissez faire; (8) Tương vong, all forgotten; (9) Độc chiếu, the soltary moon; (10) Song dẫn, both vanished. II- Zen: (1) Tầm ngưu, searcing for the ox; (2) Kiến tích, seeing the traces; (3) Kiến ngưu, seeing the ox; (4) Đắc ngưu, catching the ox; (5) Mục ngưu, herding the ox; (6) Kị ngưu qui gia, coming home on the ox's back; (7) Vong ngưu tồn nhân, the ox forgotten leaving the man alone; (8) Nhân ngưu câu vong, the ox and the man both gone out of sight; (9) Phản bản hoàn nguyên, returning to the origin, back to the source; (10) Nhập triền thùy thủ, entering the city with bliss-bestowing hands.

Thập nhãn. The ten kinds of eye: (1) Nhục nhãn, eyes of flesh; (2) thiên nhãn, deva eyes; (3) tuệ nhãn, wisdom eyes; (4) pháp nhãn, dharma eyes; (5) Phật nhãn. Buddha

eyes; (6) trí nhãn, eyes of judgement; (7) quang minh nhãn, eyes shining with Buddha light; (8) xuất sinh tử nhãn, immortal eyes; (9) vô ngại, unhindered eyes; (10) nhất thiết trí nhãn, omniscient eyes.

Thập nhẫn. Thập nhị ác luật nghi. The twelve bad occupations: sheep-butcher; poulterer (or hen-breeder); pork-butcher; fowler; fisherman; hunter; thief; executioner; jailer; juggler; dog- butcher; beater (i.e. hunt-servant).

Thập nhị bộ kinh. Twelve divisions of the Mahàyàna canon: (1) khế kinh sùtra; (2) ứng tụng geya; (3) phúng tụng gàtha; (4) nhân duyên nidàna; (5) bản sự itivrttaka; (6) bản sinh jàtaka; (7) vị tằng hữu adbhuta-dharma, i.e. the abhidharma; (8) thí dụ avadàna; (9) luận nghị upadesa; (10) tự thuyết udàna; (11) phương quảng vaipulya; (12) thụ kí vyàkarana.

Thập nhị chân như. The twelve aspects of the bhùtatathatà or the ultimate, which is also styled thập nhị vô vi "inactive", or nirvàna-like; and the thập nhị không "void" or immaterial: (1) chân như itself; (2) pháp giới as the medium of all things; (3) pháp tính as the nature of all things; (4) bất hư vọng thuyết its reality contra the unreality of phenomena; (5) bất biến dị tính its immutability contra mortality and phenomenal variation; (6) bình đẳng tính as universal or undifferentiated; (7) ly sinh tính as immortal, i.e. apart from birth and death, or creation and destruction; (8) pháp định as eternal, its nature ever sure; (9) pháp trụ as the abode of all things; (10) thật tế as the bounds of all reality; (11) hư không giới as the realm of space, the void or immateriality; (12) bất tư nghì giới as the realm beyond thought or expression.

Thập nhị du kinh. Dvàdasaviharana-sùtra (S). The life of Sàkyamuni to his twelfth year, translated by Kàlodaka AD 392.

Thập nhị đại thừa kinh. Xem thập nhị bộ kinh. Thập nhị địa. To the thập địa add đẳng giác and diệu giác.

Thập nhị môn luận. Dvàda-sanikàya-sàstra (S). One of the Tam luận composed by Nàgarjuna, translated by Kumàrajiva AD 408.

Thập nhị môn luận. Dvàdasadvara-sàstra (S). Treatise on the twelve gates.

Thập nhị nguyện vương. The twelve vows of the Master of Healing Dược Sư.

Thập nhị nhân duyên. Dvàdasànga-pratiyasamùtpàda (S). The twelve nidànas. They are the twelve links in the chain of existence: (1) vô minh avidyà, ignorance; (2) hành samskàra, karma formation; (3) thức vijnàna, consciousness; (4) danh sắc nàmarùpa, name and form; (5) lục nhập sadàyatana, the six sense organs; (6) xúc sparsa, contact, touch; (7) thụ vedàna, sensation, feeling; (8) ái trsnà, thirst, desire, craving; (9) thủ upàdàna, laying hold of, grasping; (10) hữu bhava, being, existing; (11) sinh jàti, birth; (12) lão tử jaràmarana, old age death.

Thập nhị pháp nhân. Those who follow the twelve practices of the ascetics: (1) live in a hermitage; (2) always beg for food; (3) take turns at begging food; (4) one meal a day;

(5) reduce amount of food; (6) do not take a drink made of fruit or honey after midday; (7) wear dust-heap garments; (8) wear only the three clerical garments; (9) dwell among graves; (10) stay under a tree; (11) on the dewy ground (12) sit and never lie.

Thập nhị thần (Minh vương). The twelve spirits connected with the cult of Dược Sư the Master of Healing. Also thập nhị thần tướng. They are: Cung tì la Kumbhira; Phạt chiết la Vajra; Mê si la Mihira; An để la Andira; At nễ la Anila; San để la Sandila; Nhân đạt la Indra; Ba gi la Pajra; Ma hổ la Mahoraga; Chân đạt la Kinnara; Chiêu đỗ la Catura; Tì yết la Vikarala. Also Mười hai Đại tướng Dược xoa.

Thập nhị thiên. The twelve devas (especially of the Shingon sect Chân ngôn tông): Brahmà; the deva of earth; of the moon; ofthe sun; Indra; of fire; Yama; of the raksa(or demons); of water; of wind; Vaisramana (wealth); and Mahesrava (Siva). Thập nhị xứ.

Thập nhị quang Phật. Amitàbha's twelve tittle of light.

Thập nhất thiết xứ. Ten universals, or modes of contemplating the universe from ten aspects, i.e from the viewpoint of earth, water, fire, wind, blue, yellow, red, white, space or mind

Thập như thị. The ten essential qualities, or characteristics, of a thing, according to the phẩm phương tiện of the Lotus sùtra: như thị tướng, form; như thị tính, nature; như thị thể, corpus or embodiment; như thị lực, powers; như thị tác function; như thị nhân, primary cause; như thị duyên, environmental cause; như thị quả, effect; như thị báo, karmaic reward; như thị bản mạt cứu kính, the inseparability, or inevitability of them all.

Thập niệm. The ten repetitions of an invocation, e.g. Namo Amitàbha.

Thập niệm vãng sinh. These ten invocations will carry a dying man with an evil karma into the Pure-land.

Thập niệm xứ. A bodhisattva's ten objects of thought or meditation, i.e. body, the senses, mind, things, environment, monastery, city, good name, Buddha-learning, riddance of all passion and delusion.

Thập pháp. The ten thành tựu perfect or perfecting Mahàyàna rules; i.e. in (1) right belief; (2) conduct; (3) spirit; (4) the joy of the bodhi mind; (5) joy in the dharma; (6) joy in meditation in it; (7) pursuing the correct dharma; (8) obedience to, or accordance with it; (9) departing from pride, etc.; (10) comprehending the inner teaching of Buddha and taking no pleasure in that of the sravaka and pratyekabuddha order.

Thập pháp giới. The ten dharma-worlds, or states of existence, i.e. địa ngục the hells; ngạ quỉ, pretas; súc sinh,animals; a tu la, asuras; người, men; trời, devas; thanh văn, sravakas; duyên giác, pratyekabuddhas; bồ tát,bodhisattvas; Phật, Buddhas.

Thập pháp hạnh. Ten ways of devotion to the Buddhist sùtras: to copy them; serve the places where they are kept, as if serving the Buddha's shrine; preach or give them to others; listen attentively to their exposition; read; maintain; discourse on them to

others; intone them; ponder over them; observe their lessons.

Thập phát thú tâm. The ten directional decisions: (1) Xả tâm, renouncement of the world; (2) giới tâm, observance of the commandments; (3) nhẫn tâm, patience or endurance; (4) tiến tâm, zealous progress; (5) định tâm, meditation; (6) tuệ tâm, wisdom or understanding; (7) nguyện tâm, the will for good for oneself and others; (8) hộ tâm. protection (of Buddha, Dharma and Sangha); (9) hỉ tâm, joy; (10) đỉnh tâm, highest wisdom.

Thập phổ môn. The ten universals of a bodhisattva: từ bi phổ môn, universal pity; hoằng triết pm, vow of universal salvation; tu hành pm, accordant action; li hoặc pm, universal cutting off delusions; nhập pháp môn pm, freedom of entry into all forms of truth; thần thông pm, universal superhuman powers; phương tiện pm, universal accordance with conditions of the receptivity of others; thuyết pháp pm, powers of universal explication of the truth; cúng dường chư Phật pm, power of universal service of all Buddhas; thành tựu chúng sinh pm, the perfecting of all beings universally. Thập phương. The ten directions of space, i.e. the eight points of the compass tám phương của địa bàn and the nadir hạ phương the, zenith thượng phương. There is a Buddha for each direction.

Thập phương Phật độ. A Buddha-realm. Also đại thiên thế giới.

Thập phương thế giới. The worlds in all directions.

Thập phương thường trụ tăng vật, hiện tiền tăng vật. Xem tứ chủng tăng vật.

Thập quân. The ten armies of Màra, which the Buddha attacks and destroys; the armies are desire, anxiety, hunger and thirst, longing, torpidity, fear, doubt, poison, gain, haughtiness (i.e. disdaining monks)

Thập sử. Dasa-samyojana (S). Ten fetters, deluders, fundamental passions. They are divided in five sharp lợi sử and five dull độn sử. The five dull ones are: tham desire, sân hate, si stupidity, mạn pride, nghi doubt; the five sharp ones are: thân kiến personality belief, biên kiến taking side views, tà kiến wrong views, kiến thủ kiến to hold heterodox doctrines and be

obsessed with the sense of the self, giới cấm thủ kiến clinging to mere rules and rituals. Also thập đại hoặc, thập căn bản phiền não.

Thập sự công đức. The bodhisattva merit resulting from the attainment of ten groups of excellences in the southern version of the Nirvàna sùtra nam bản Niết bàn kinh. Thập tam lực.

Thập tâm. The ten kinds of heart or mind; there are three groups. I-Thuận lưu thập tâm, the ten minds remaining in the flow of reincarnation: (1) vô minh hôn ám, minds ignorant and dark; (2) ngoại gia ác hữu, affected by evil companions; (3) thiện bất tùy tùng, not following the good; (4) tam nghiệp tạo ác tâm, doing evil in thought, word, deed; (5) ác tâm biến bố, spreading evil abroad; (6) ác tâm tương tục, unceasingly

wicked; (7) phú quí quá thất tâm, secret sin; (8) bất úy ác đạo, open crime; (9) vô tàm vô quí, utterly shameless; (10) xả vô nhân quả, defying cause and effect (retribution). II-Nghịch lưu thập tâm, the ten minds striving against the stream of perpetual reincarnation: (1) thâm tín nhân quả, it shows itself in devout faith; (2) sinh trọng tàm quí, shame for sin; (3) sinh đại bố úy, fear of wrong doing; (4) phát lộ sám hối, repentance and confession; (5) đoạn tương tục tâm, reform; (6) phát bồ đề tâm, bodhi i.e. the bodhisattva mind; (7) đoán thiện ác tu, doing good; (8) thủ hộ chính pháp, maintaining the right law; (9) niệm thập phương Phật, thinking on all the Buddha; (10) quán tội tính không, meditating on the void (or the unreality of sin) III-The third is the Chân Ngôn group: the "seed" heart (i.e. the original good desire), the sprout (under Buddhist religious influence), the bud, leaf, flower, fruit, its serviceableness; the child-heart, the discriminating heart, the heart of settled judgement (or resolve). III-Thập tâm của Bồ tát, the ten minds of a Bodhisattva: (1) tín tâm trụ (2) niệm tâm trụ; (3) tinh tiến tâm; (4) tuệ tâm trụ; (5) định tâm trụ (6) bất thoái tâm, no retrogression; (7) hộ pháp tâm (8) hồi hướng tâm (9) giới tâm trụ (10) nguyện tâm.

Thập tín. The ten grades of bodhisattva faith: (1) tín tâm faith (which destroys illusion and results in); (2) niệm tâm remembrance, or unforgetfulness; (3) tinh tiến tâm zealous progress; (4) tuệ tâm wisdom; (5) định tâm settled firmness in concentration; (6) bất thoái tâm non- retrogression; (7) hộ pháp tâm protection of the Truth; (8) hồi hướng tâm reflexive powers, e.g. for reflecting the Truth; (9) giới tâm the nirvàna mind in effortlessness; (10) nguyện tâm action at will in anything and everywhere.

Thập tông. The ten shools of Chinese Buddhism: (1) Luật tông, vinaya-discipline or Nam sơn tông; (2) Câu xá tông, Kosa, Abhidharma, or Reality (Sarvàstivàdin) hữu tông; (3) Thành thật tông, satya-siddhi sect founded on this sàstra by Harivarman; (4) Tam luận tông, màdhyamika or không tông; (5) Pháp hoa tông, lotus, "law-flower" or Thiên thai tông; (6) Hoa nghiêm tông, Hua yen; (7) Pháp tướng tông, dharmalaksana; (8) Thiền tông, ch'an or zen, mind only, or intuitive; (9) Chân ngôn tông, Japanese Shingon , esoteric mật tông; (10) Liêntông, Amitabha-lotus, or Pure-Land, Japanese Jòdo, Tịnh độ.

Thập tứ. Caturdasa (S). Fourteen.

Thập tứ biến hóa. The fourteen transformations that are connected with the four dhyàna heavens.

Thập thân. Ten aspects of the Buddhakàya.

Thập thiện. The ten good characteristics, or virtues, defined as the non-committal of the ten evils. Thân tam khẩu tứ ý tam. The three commandments dealing with the body, probihiting taking of life, thief, unchastity; the four dealing with the mouth against lying, exaggeration, abuse and ambiguous talk; the three belonging to the mind, covetousness, malice and unbelief. Thập thiện giới. The ten commandments (as observed by the laity).

Thập thiện nghiệp. The excellent karma resulting from practice of the ten commandments.

Thập thừa quán. A Thiên Thai mode of meditation in ten "vehicles", or stages for the attainment of bodhi.

Thập trai nhật. The ten "fast" days of a month are 1, 8, 14, 15, 23, 24, 28, 28, and 30.

Thập trai nhật Phật. The ten Buddhas or bodhisattvas connected with these days who in turn are: Ngày 1: Định Quang Phật; 8: Dược Sư Như Lai; 14: Phổ Hiền Bồ tát; 15: A di Đà Như lai; 18: Quán Âm Bồ tát; 23: Thế Chí Bồ tát; 24: Địa Tạng Bồ tát; 28: Tì lô giá na Phật; 29: Dược Vương Bồ tát; 30: Thích Ca Như lai.

Thập trí. The ten forms of understandings: I-Tiểu thừa, Hìnayàna: (1) thế tục trí, common understanding; (2) pháp trí, enlightened understanding, i.e. on the Four Truths in this life; (3) loại trí, ditto, applied to the two upper realms; (4) khổ trí; (5) tập trí; (6) diệt trí; (7) đạo trí, understanding each of the Four Truths separately both in the upper and lower realms; (8) tha tâm trí, understanding of the minds of others; (9) (lậu) tận trí, the understanding that puts an end to all previous faith in or for self; (10) vô sinh trí, nirvàna wisdom. II-Đại thừa, Mahàyàna. A Tathagata's ten powers of understanding or wisdom: (1) tam thế trí, perfect understanding of past, present and future; (2) Phật pháp trí, ditto of Buddha-Law; (3) pháp giới vô ngại trí, unimpeded understanding of the whole Buddha-realm; (4) pháp giới vô biên trí, unlimited or infinite ditto; (5) sung mãn nhất thiết thế gian trí, of ubiquity; (6) phổ chiếu nhất thiết thế gian trí, of universal enlightenment; (7) trụ trì nhất thiết thế gian trí, of omnipotence, or universal control; (8) tri nhất thiết chúng sinh trí, of omniscience re all living beins; (9) tri nhất thiết pháp trí, of omniscience re the laws of universal salvation; (10) tri vô biên chư Phật trí. of omniscience re all Buddha wsdom.

Thập triền. The ten bounds that bind men to mortality: (1) Vô tàm, to be shameless; (2) Vô quí, unblushing; (3) Tật, envious; (4) San, mean; (5) Sân, regretful; (6) Thụy miên, torpid; (7) Trạo cử, busy; (8) Hôn trầm, absorbed; (9) Sân nhuế, anger; (10) Phúc (tráo trở), secretive (of sin).

Thập trụ. The ten stages, or periods, in bodhisattva wisdom: (1) phát tâm trụ the purposive stage, the mind set upon Buddhahood; (2) trì địa trụ clear understanding and mental control; (3) tu hành trụ unhampered liberty in every direction; (4) sinh quí trụ acquiring the Tathàgata nature or seed; (5) phương tiện cụ túc trụ perfect adaptability and resemblance in self development and development of others; (6)chính tâm trụ the whole mind becoming Buddha- like; (7) bất thoái trụ no retrogression, perfect unity and constant progress; (8) đồng chân trụ

as a Buddha-son now complete; (9) pháp vương tử trụ as prince of the law; (10) quán đỉnh trụ baptism as such, e.g. the consecration of king.

Thập trụ tâm. Ten stages of mental or spiritual development in the Chân ngôn tông, beginning with the human animal and ending with perfect enlightenment.

Thập trưởng dưỡng tâm. The ten kinds of well-nourished heart, essential to entry into the cult of higher patience and endurance: (1) Từ tâm, a heart of kindness; (2) Bi tâm, of pity; (3) Hỉ tâm, of joy (in progress toward salvation of others); (4) Xả tâm, renunciation; (5) Thí tâm, almsgiving; (6) Hảo ngữ tâm, delight in telling the doctrine; (7) Ích tâm, benefiting or aiding others to salvation; (8) Đồng tâm, unity, or amity; (9) Định tâm, concentration in meditation; (10) Tuệ tâm, wisdom.

Thập vô nhị. Ten powers only possessed by Buddhas: (1) prediction; (2) knowing and fulfilling the desires of the living; (3)-(10) are various forms of omniscience, i.e. (3) of all Buddha-realms and their inhabitants; (4) their natures; (5) good roots; (6) laws; (7) wisdom; (8) every moment; (9) evolving domains, or conditions; (10) language, words, and discussions.

Thập vương. The ten kings presiding over the ten departments of purgatory.

Thất. Sapta (S). Seven.

Thất bảo. Sapta ratna (S). The seven treasures, or precious things, of which there are various descriptions, e.g. kim suvarna, gold; ngân rùpya, silver; lưu li vaidùrya, lapis lazuli; pha lê sphatika, crystal; xa cừ musàragalva, agate, mother pearl; xích châu rohita mukta, rubies or red pearls; mã não asmagarbha, cornelian. Also the seven royal treasures: the golden wheel; elephants; dark swift horses; the divine pearl; able minister of the treasury; jewels of women; and loyal generals.

Thất bảo thụ lâm. The grove of jewel trees, or trees of the seven precious things - a part of the Pure Land.

Thất bất khả tị. The seven unavoidables: (1) Sinh chẳng tránh được, rebirth;(2) Già chẳng tránh được, old age; (3) Bệnh chẳng tránh được, sickness; (4) Chết chẳng tránh được, death; (5) Tội chẳng tránh được, punishment (for sin); (6) Phúc chẳng tránh được, happiness (for goodness); (7) Nhân duyên chẳng tránh được,consequences (cause and effect).

Thất bồ đề phần. Saptabodhyanga (S). Seven characteristics of bodhi. It represents seven grades in bodhi: (1) Trạch pháp, dharma-pravicaya-sambhodyanga, discrimination of the true and false; (2) Tinh tiến, vìrya-sam., zeal or undeflected progress; (3) Hỉ, prìti-s., joy, delight; (4) Khinh an, prasrabidhi-s., riddance of all grossness or weight of body or mind, so that they may be light, free and at ease; (5) Niệm, smrti-s., power of remembering the various stages passed through in contemplation; (6) Định, samàdhi-s., power to keep the mind in a given realm undiverted; (7) Hành xả, upeksà-s., complete abandonment, or indifference to all disturbances of the subconscious or ecstatic mind.

Thất cấu. The seven defilements: dục desire, kiến false views, nghi doubt, mạn pride, kiêu arrogance, hôn trầm torpor, and san stinginess.

Thất chân như. The seven aspects of the bhùtatathatà: (1) Lưu chuyển chân như; (2) Thật tướng chân như; (3) Duy thức chân như; (4) An lập chân như; (5) Tà hạnh chân

như; (6) Thanh tịnh chân như; (7) Chính hạnh chân như.

Thất chúng. The seven classes of disciples: (1) Tỉ khưu, bhiksu, monk; (2) Tỉ khưu ni, bhiksuni, nun; (3) Thức xoa ma na, siksamàna, a novice-nun; (4) Sa di, sràmanera, novice- monk; (5) Sa di ni, sràmanerika, novice-nun; (6) Ưu bà tắc, upàsaka, lay-man; (7) Ưu bà di, upàsikà, lay-woman.

Thất chủng bất tịnh. The seven kinds of uncleaness: (1) Hột giống chẳng sạch derived from the parental seed; (2) Thụ sinh chẳng sạch, parental intercourse; (3) Nơi đậu chẳng sạch, the womb; (4) Ăn uống chẳng sạch, e pre

insight or doctrine; trí, his wisdom; thần lực, his supernatural power; li chướng, his ability to overcome hindrances, e.g. illusion, karma, suffering; trụ, and his abiding place i.e. nirvàna.

Thất chủng xả. Seven abandonments or riddances: cherishing none and nothing; no relation with others; riddance of love and hate; of anxiety about the salvation of others; of form; giving to others (e.g. supererogation); benefiting others without hope of return.

Thất chủng y. The seven kinds of clothing, i.e. of hair, hemp, linen, felt, fine linen, wool, or silk.

Thất diệt tránh pháp. Saptàdhikarana-samatha (S). Seven rules given in the Vinaya for setting disputes among the monks. Disputes arise from four causes: from arguments; from discovery of misconduct; judgement and punishment; the correctness or otherwise of a religious observance.

Thất dụ. The seven parables of the Lotus sùtra.

Thất đại. The seven elements: earth địa, water thủy, fira hỏa, wind phong, space không, sight kiến, perception thức.

Thất điều y. The outer mantle, or toga, of a monk, composed of seven pieces.

Thất giác chi. Xem thất bồ đề phần.

Thất giác ý. Xem thất bồ đề phần.

Thất giác phần. Xem thất bồ đề phần.

Thất hiền vị. Xem thất phương tiện vị.

Thất hữu. The seven stages of existence in a human world, or in any dục giới desire world: (1) Địa ngục hữu, in the hells; (2) Súc sinh hữu, as animals; (3) Ngạ quỉ hữu, hungry ghosts; (4) Thiên hữu, gods; (5) Nhân hữu, men; (6) Nghiệp hữu, karma; and (7) Trung hữu, the intermediate stage.

Thất không. The seven unrealities, or illusions. There are two lists: (1) Tướng không, Tính tự tính không, Hành không, Vô hành không, Nhất thiết pháp li ngôn thuyết không, Đệ nhất nghĩa thánh trí đại không, Bỉ bỉ không; (2) Cái không của tính, Cái không của

tướng mình, Cái không của các pháp, Chẳng thể được là không, Không có pháp là không, Cái có pháp là không, Có pháp không pháp là không.

Thất mạn. The seven pretensions or arrogances.

Thất nghịch tội. The seven rebellious acts, or deadly sins: (1) Làm thân Phật ra máu, shedding a Buddha's blood; (2) Giết cha, killing father; (3) Giết mẹ, mother ; (4) Giết Hòa

thượng, monk; (5) Giết A xà lê, teacher; (6) Phá Tăng, subverting or disrupting the moks; (7) Giết bậc Thánh, killing an Arhat.

Thật ngã. The true ego, in contrast with giả ngã phenomenal ego.

Thật ngữ. True, or reliable words; words corresponding to reality; discussions of Reality.

Thật nhãn. An eye able to discern reality, i.e. the Buddha-eye.

Thật sắc thân. The real Buddha-body, or his sambhogakàya in contrast with his nirmànakàya.

Thật tính. Real nature, or essence, i.e. the chân như bhùtatathatà.

Thật tế. The region of Reality.

Thật tế lí địa. The noumenal universe, the bhùtatathatà.

Thật tướng. Reality, in contrast with hư vọng; absolute fundamental reality, the ultimate, the absolute; the pháp thân dhamakàya, or chân như bhùtatathatà. Other terms are nhất thật, nhất như, nhất tướng, vô tướng, pháp chứng, niết bàn, vô vi, chân đế, chân tính, chân không, thật tính, thật đế, thật tế.

Thật tướng ấn. The seal or witness of reality, which is passed on from Buddha to Buddha.

Thật tướng quán. Insight into, or meditation on Reality.

Thật tướng trí thân. The body of absolute, knowledge or of complete knowledge of reality, i.e. that of Vairocana.

Thật tướng tuệ. Wisdom in regard to reality.

Thật tướng pháp giới. The first half is a Lotus sùtra term for Reality, the latter half a Hoa Nghiêm term for the same.

Thật tướng tam muội. The samàdhi of reality, in which the unreality of the phenomenal is realized.

Thật tướng vô tướng. Reality is Nullity, i.e. is devoid of phenomenal characteristics, unconditioned.

Thật trí. The knowledge or wisdom of Reality in contrast with quyền trí knowledge of the relative.

Thật xoa nan đà. Siksànanda (S). A sramana of Kustana (Khotan) who in A.D. 695 introduced a new alphabet into China and translated nineteen works.

Thế. Yuga (S). An age, 1,000th part of a kalpa. Loka (S). The world.

Thế anh. World hero, like Buddha. Also Thế hùng.

Thế đại. A generation, a life time; the world.

Thế đế. Ordinary or worldly truth, opposite to Chân đế truth in reality. Also Tục đế, Thế tục đế.

Thế đệ nhất pháp. The highest of the Tứ gia hạnh vị.

Thế điển. Non-Buddhist classical works.

Thế gian. The world; in the world; the finite impermanent world. Also Thế giới..

Thế gian giải. Lokavid (S). Knower of the World, one of the ten titles of a Buddha.

Thế gian nhãn. The Eye of the world, the eyes that see for all men. Worldly or ordinary eyes. Also Thế nhãn.

Thế gian pháp. The world-law, or law of this world, especially of birth and death.

Thế gian thừa. The Vehicle, or teaching for the attainment of good fruit in the present life, in contrast with Xuất thế gian thừa that for attainment in lives outside this world.

Thế gian trí. Wordly knowledge.

Thế gian tướng thường trụ. World-forms, systems, or states are eternal (as existing in the Absolute, the chân như).

Thế giới. Loka (S). The finite world, the world, a world, which is of two kinds: (1) Chúng sinh thế giới, that of the living, who are receiving their chính báo correct recompense of karma; (2) Khí thế giới, that of the material, or that on which karma depends for expression.

Thế giới chủ. The lord, or ruler over a world or dhyàna heaven, one for each of the four dhyàna heavens.

Thế giới tất đàn. One of the four siddhantas; the Buddha's line of reasoning in earthly or common terms to draw men to the higher truth.

Thế Hữu. Vasumitra (S).

Thế luận. Wordly discussions; ordinary unenlghtened ways of description or definition; also styled ác luận evil discussions, especially when applied to the hedonistic Lokàyatika teachings.

Thế nhãn. Xem thế gian nhãn.

Thế pháp. Common or ordinary dharmas.

Thế Tôn. Lokajyestha (S). World's most Venerable, World's Honoured One. World-honoured, an epithet of all Buddhas.

Thế Thân. Vasubhandu (S). Also Thiên Thân.

Thế thế sinh sinh. Transmigration after transmigration in the six stages of mortal existence.

Thế thiên. The Lord of the world, Brahmà Phạm thiên; Mahesvara Đại tự tại thiên; The four mahàrajàs tứ đại thiên vương. Also thế chủ.

Thế trí. Xem thế tục trí.

Thế trí biện thông. Worldly eloquent.

Thế chí Bồ tát. Xem Đại thế chí Bồ tát.

Thế phát. Mundaka, munda (S). To shave the hair, following Sàkyamuni, who cut off his locks with a sharp sword to signify his cutting himself off the world. Also Thế trừ tu phát, Cắt tóc cạo râu.

Thế tục. Laukika (S). Common or ordinary things, custom, experiences, common or wordly ways (or views).

Thế tục trí. Ordinary, or worldly knowledge, or wisdom.

Thế Tự tại Vương. Lokesvararàja (S). A Buddha under whom Amitàbha, in a previous existence, entered into the ascetic life and made his forty-eight vows.

Thế y. He on whom the world relies - Buddha.

Thệ đa lâm. Jetavana (S)

Thệ nguyện. Pranidhàna (S). Vow.

Thi. A corpse; to manage.

Thi ba la mật. Sìlapàramità (S) Morality, the second of the pàramitàs.

Thi Ca La Việt. Sigàlovada (P).

Thi Ca La Việt kinh. Sigàlovada-sutta (P). Also Thiện sinh kinh.

Thi Khí. Sikkhin (S). (1) The 999th Buddha of the last kalpa, whom Sàkyamuni is said to have met. (2) The second of the seven Buddhas of antiquity.

Thi la. Sìla (S). Restraint, or keeping the commandments. The second pàramità, moral purity.

Thi la Ba la mật. Xem Thi ba la mật.

Thi la bí đà la. Silabhadra (S). Also Giới Hiền luận sư.

Thi la thanh tịnh. Moral purity, essential to enter into samàdhi

Thi lợi. Sri (S). Also sư lợi, thất lợi, thất li, tu lợi; (1) Fortune, prosperity; high rank, success, good fortune, virtues. (2) The wife of Visnu. (3) An honorific prefix or affix to names of gods, great men, and books. (4) An exclamation at the head of liturgies. (5) An abbreviation for Manjusri.

Thí. Dàna (S). Alms; charity. To give, grant, bestow, to distribute. Also thi.

Thí ân. To grant s.o. a favour; to do s.o. a kindness. Thi ân bất cầu báo to do good for its own sake.

Thí ba la mật. Dàna-pàramità (S).

Thí chủ. Dànapati (S). An almsgiver, a benefactor, a patron of Buddhism.

Thí hóa. To bestow the transforming truth.

Thí pháp. To dispense the Buddha's teachings.

Thí tăng. To give alms to monks.

Thí thực. To bestow food.

Thí vô úy. Abhayandada (S). The bestower of fearlessness, a tittle of Quán Âm.

Thị. To indicate, notify, proclaim.

Thị đạo. To indicate the Way.

Thị giáo. To point out and instruct.

Thị hiện. To appear, to manifest

Thị tịch. To indicate the way of nirvàna.

Thị giả. A senior bonze's attendant.

Thích. To separate out, set free, unloose, explain; Buddhism, Buddhist.

Thích Ca Mâu Ni. Sàkyamuni (S)

Thích chúng. Buddhist.

Thích chủng. Sàkya-seed; the Sàkya clan; the disciples of Sàkyamuni, especially monks and nuns.

Thích đề hoàn nhân. Sakro-devànàmindra (S). Sakra the Indra of the devas, the sky-god, the god of the nature-gods, ruler of the thirty tree heavens, a deva protector of Buddhism.

Thích điển. The scriptures of Buddhism.

Thích gia. The Sàkya family, i.e. the expounders of Buddhist sùtras and scriptures.

Thích giáo. Buddhism.

Thích luận. The Pràjna-pàramità-sùtra; also explanatory discussions, or notes on foundation treatises.

Thích Ma Nam. Sàkya-Mahanama-Kulika (S). One of the first five of the Buddha's disciples.

Thích môn. The school of Sàkyamuni, Buddhism.

Thích nghi. Explanation of doubtful points, solution of doubts.

Thích nữ. The woman of the Sàkya clan.

Thích tử. Sàkyaputrìya (S). Sons of Sàkyamuni, i.e. his disciples in general.

Thích Phạm Hộ Thế. Indra and Brahma, both protectors of Buddhism.

Thiên. Heaven; the sky; a day. A deva or divine being, deity. Tam chủng thiên, the three classes of devas: (1) Danh thiên, famous rulers on earth styled thiên vương, thiên tử; (2) Sinh thiên, the highest incarnations of the six paths; (3) Tịnh thiên, the pure, or the saints, from sravakas to pratyekabuddhas. The four classes of devas include (1),(2),(3) above and (4) Nghĩa thiên, all bodhisattvas above the ten stages thập trụ. Đệ nhất nghĩa thiên: a supreme heaven with bodhisattvas and Buddhas in eternal immutability.

Thiên bộ. The classes of devas; the host of devas, the host of heaven.

Thiên bộ thiện thần. Brahmà, Indra, the Four Devaloka-ràjas, and the other spirit guardians of Buddhism.

Thiên cái. A Buddha's canopy, or umbrella; a nimbus of rays of light, a halo.

Thiên chân. Bhùtatathatà (S). Permanent reality underlying all phenomena, pure and unchanging. e.g. the sea in contrast with the waves; nature, the natural.

Thiên chân Phật. The real or ultimate Buddha.

Thiên chúng. The host of heaven, Brahma, Indra, and all their host.

Thiên chủ. Devapati (S). The Lord of devas, a tittle of Indra.

Thiên cổ. The divine drum in the Thiện pháp đường Good Law Hall of the Trayas-trimsas heavens, which sounds of itself, warning the inhabitants of the thirty three heavens that even their life is impermanent and subject to karma; at the sound of the drum Indra preaches against excess.

Thiên cơ. Natural capacity; the nature bestowed by Heaven.

Thiên cung. Devapura, devaloka (S). The palace of devas, the abode of the gods.

Thiên cung bảo tạng. A library of the sùtras. The treasury of all the sùtras in the Tusita Heaven in Maitreya's palace. Another collection is said to be in the Long cung or Dragon's palace, but is associated with Nagàrjuna.

Thiên đài tông. Tendai-shu (J). Xem Thiên Thai.

Thiên đại tướng quân. Deva-guardian.

Thiên đạo. Devagati, devasopàna (S). The highest of the six paths lục đạo, the realm of devas, i.e. the eighteen heavens of form and four of formlessness. A place of enjoyment but not a place of progress toward bodhisattva perfection.

Thiên đế. King, or Emperor of Heaven, i.e. Nhân đà la Indra, Đế Thích Sakra king of the devaloka.

Thiên đường. The mansions of the devas, located between the earth and the Brahmalokas; the heavenly halls; heaven.

Thiên đường địa ngục. The heavens and the hells, places of reward or punishment for moral conduct.

Thiên hạnh. A bodhisattva's natural or spontaneous correspondence with fundamental law; one of the ngũ hạnh of the Niết Bàn kinh.

Thiên hạ. The world; here below; on earth.

Thiên hoa. Divine flowers, stated in the Lotus sùtra as of four kinds, mạn đà la mandàras, ma ha mạn đà la mahàmandàras, mạn thù sa manjùsakas, ma ha mạn thù sa mahàmanjùsakas, the first two white, the last two red.

Thiên hương. Deva incense, divine or excellent incense.

Thiên long. Devas, including Brahmà, Indra, and the devas, together with the nàgas.

Thiên long bát bộ. Devas, nàgas and others of the eight classes: thiên, devas; long, nàgas; dạ xoa, yaksas; càn thát bà, gandharas; a tu la, asuras; ca lâu la, garudas; khẩn na la, kinnaras; ma hầu la già, mahoragas.

Thiên ma. Deva Màra (S). One of the four màras tứ ma who dwells in the sixth heaven, Paranirmita-vasa-vartin, at the top of the Kàmadhàtu, with his inumerable host , whence he constantly obstruct the Buddha truth and its followers. He is also styled Sát giả the slayer; also Ba tuần explained by ác ái sinful love or desire as he sends his daughters to seduce the saints.

Thiên ma ngoại đạo. Màras and heretics.

Thiên ngữ. The deva language, i.e. that of the Brahman, Sanskrit.

Thiên nhạc. Heavenly music, the music of the inhabitants of the heavens.

Thiên nhãn. Divyacaksus (S). The deva-eye; the first of abhijnà lục thông; one of the five classes of eyes; divine sight unlimited vision; all things are open to it, large and small, near and distant, the destiny of all beings in future rebirths.

Thiên nhãn lực. The power of the celestial or deva eye, one of the ten powers of a Buddha.

Thiên nhãn minh. One of the three enlightenments tam minh, or clear vision of the saints, which enables him to know the future rebirths of himselfand all beings.

Thiên nhãn thông.Diviyacaksu (S). Divine eye.

Thiên nhãn trí thông nguyện. The sixth of Amitàbha's forty eight vows, that he would not enter the final stage until all beings had obtained this divine vision.

Thiên nhãn trí. The wisdom obtained by the deava eye.

Thiên nhãn trí chứng thông. The complete universal knowledge and assurance of the deva eye.

Thiên nhân. Devas and men.

Thiên nhân sư. Sasta Devamanusyànàm (S). Teacher of devas and men, one of the ten epithet of a Buddha.

Thiên nữ. Devakanyà, apsaras (S). Goddess in general.

Thiên nhĩ. Divyasrotra (S). Deva ear, divine ear; celestial ear.

Thiên nhĩ thông. The second of the abhijnàs lục thông, by which devas in the form-world, certain arhats through the fourth dhyàna, and others can hear all sounds and understand all languages in the realm of form, with resulting wisdom.

Thiên nhĩ trí chứng thông. The complete universal knowledge and assurance of the deva ear.

Thiên nhĩ trí thông nguyện. The seventh of the forty eight vows of Amitàbha, not to become Buddha until all obtained the divine ear.

Thiên sứ. Divine messengers, especially those of Yama; also his tam thiên sứ old age, sickness and death.

Thiên Thai đại sư. The actual founder of the Thiên Thai school, Trí Khải.

Thiên Thai tông. The T'ien T'ai or Tendai sect đounded by Trí Khải. It bases its tenets on the Lotus sùtra.

Thiên Thai Trí Giả. Trí Khải, his tự is Đức An and his surname is Trần, AD 538-597. Studying under Huệ Tư, he was greatly influenced by his teaching; and found in the Lotus sùtra, the real interpretation of Mahàyànism. In 575 he first came to Thiên Thai Sơn or Heavenly Terrace mountain and establish his school, which in turn was the foundation of important Buddhist shools in Korea and Japan.

Thiên Thân. Vasubandhu, younger brother of Asanga, wrote Câu Xá Luận, Duy Thức Luận, etc. He was the twenty first Indian patriarch.

Thiên thần. Deva, Devatà (S). (1) Brahmà and the gods in genaral, including the inhabitants of the devalokas, all sbject to metempsychosis; (2) The fifteenth patriarch, disciple of Nàgàrjuna, also styled Devabodhisattva Đề Bà Bồ tát, Aryadeva Thánh Thiên and Nilanetra Thanh Mục blue eyed.

Thiên thần địa kì. The spirits Thiên thần are Indra and his retenue; devas in general; and Địa kì are the earth spirits, nàgas, demons, ghosts, etc.

Thiên thụ vương. The pàrijàta tree ba lợi chất đa, which grows in front of Indra's palace - the king among the heavenly tree.

Thiên thực. Sudhà (S). Food of the gods, sweet dew, ambrosia, nectar.

Thiên thừa (thặng). Devayàna (S). The deva vehicle, one of the five vehicles. It transports observers of the ten good qualities thập thiện to one ođ the six deva realms of desire.

Thiên thượng. The heavens above.

Thiên thượng thiên hạ duy ngã độc tôn. The first words attributed to Sàkyamuni after his first seven steps when born from his mother's right side: "In the heavens above and (earth) beneath I alone is the honoured one." This announcement is ascribed to every Buddha.

Thiên tiên. Deva-rsis (S). Immortals.

Thiên trung thiên. Devàtideva (S). Deva of devas, the name given to Siddhartha when, on his presentation in the temple of Thiên Vương Mahesvara (Siva), the statues of all the gods prostrated themselves before him.

Thiên trúc. India.

Thiên tôn. The most honoured among devas, a tittle of a Buddha, i.e. the highest of divine beings.

Thiên từ. Devàlaya, Devatàgàra (S). Brahminical temples.

Thiên tử. A son of Heavens, the Emperor-Princes.

Thiên vương. Maharàja devas (S). Tứ thiên vương, Catur-mahàràja, The four deva kings in the first or lowest devakoka, on its four sides. East Trì quốc Thiên vương Dhrtaràstra; South Tăng trưởng Thiên vương, Virùdhaka; West Quảng mục

Thiên vương. Virùpaksa; North Đa văn Thiên vương, Dhanada, or Vaisravana, as guardians of the monasteries, where their images are seen in the hall at the entrance, which is sometimes called Thiên vương đường, hall of the deva kings.

Thiên vương Như lai. Deva-ràja Tathàgata (S). The name by which Devadatta, the enemy of Sàkyamuni, will be known on his future appearance as a Buddha in the universe called Thiên Đạo Devasopàna.

Thiên y. Deva garments of extreme lightness.

Thiên thủ thiên nhãn Quán thế âm. Sahasrabhùjàriy-Avalokitesvara (S). Avalokitesvara with a thousand hands and a thousand eyes.

Thiền. To level a place for an altar, to sacrifice to the hills and mountains; to abdicate. Adopted by Buddhists for dhyàna thiền na, i.e. meditation, abstraction, trance. Dhyàna is "meditation, thought, reflection, especially profound and abstract religious contemplation". It was intp. as "getting rid of evil" , etc., later as tĩnh lự quiet meditation. It is a form of Định but that word is more closely allied with samàdhi.

Thiền ba la mật. Dhyàna-paramita (S). Perfection of the meditation.

Thiền bệnh. The ills of meditation, i.e. wandewing thoughts, illusions. The illusions and nervous troubles of the mystic.

Thiền cư. A meditation abode; to dwell in meditation; a hermitage; a hermit monk.

Thiền duyệt. Joy of the mystic trance; joy derived from meditation.

Thiền duyệt thực. Nourishing powers from meditation.

Thiền định. One of the six pàramitàs. There are numerous methods and subjects of meditation. Thiền is dhyàna, Định is an interpretation of samàdhi. Thiền is one element of định, which covers the whole ground of meditation, concentration abstraction, reaching to the ultimate beyond emotion or thinking.

Thiền độ. Dhyana-paramita (S). Xem thiền ba la mật.

Thiền đường. Meditation hall of Thiền tông. A common name of the monastic hall.

Thiền giáo. The teaching of Thiền tông. Also thiền the esoteric tradition and giáo the teaching of the scriptures.

Thiền hà. The dhyàna river.

Thiền hành. The methods employed in meditation; the practices or discipline of Thiền tông. Zen sect.Walking meditation.

Thiền hóa. The transforming character of Thiền.

Thiền học. Zen study.

Thiền lạc. Joy and peace of the abstract meditation.

Thiền lâm. Grove of meditation, i.e. a monastery. Monasteries are numerous as trees in a forest.

Thiền lục. The records of Thiền tông.

Thiền lữ. Fellow-meditators; fellow-monks.

Thiền môn. The meditative method in general. The intuitional school established in China by Bodhidharma.

Thiến môn ngũ tông. Five Ch'an schools: Lâm tế, Qui ngưỡng, Vân môn, Pháp nhãn and Tào động.

Thiền môn qui củ. The monastic routine.

Thiền na. Dhyàna (S). Abstract contemplation.

Thiền Phạm Thiên. The three Brahmaloka heavens of the first dhyàna.

Thiền pháp. Methods of meditation.

Thiền quyền. The meditation fist (musti), the sign of meditation shown by the left fist, the right indicating wisdom.

Thiền quán. Dhyàna-contemplation.

Thiền sư. A master, or teacher, of meditation, or of Thiền tông.

Thiền tam muội. Dhyàna and samàdhi, dhyàna considered as tư duy meditating, samàdhi as định abstraction.

Thiền tăng. A monk of Thiền tông Ch'an sect; a monk in meditation.

Thiền tâm. The mind in a state of abstraction.

Thiền tập. The practice of meditation; the practice of religion through the mystic trance.

Thiền thất. Meditation hall or room; other similar terms are thiền quán, thiền phòng, thiền viện, thiền đường, thiền cư.

Thiền tĩnh. Meditation and quietness.

Thiền tông. Zen Buddhism.

Thiền tuệ. Dhyàna and Wisdom.

Thiền tủy. The marrow of meditation - a term for the Lankavatara sùtra.

Thiền tọa. To sit cross-legged in meditation.

Thiền tông. The Ch'an, meditative or intuitional sect, usually said to have been established in China by Bodhidharma, the twenty eighth patriarch, who brought the tradition of the Buddha- mind from India. This sect, believing in direct enlightenment, disregarded ritual and sùtras and depended upon the inner light and personal influence for the propagation of its tenets.

Thiền tông ngữ lục. Records of the Zen sect.

Thiền thiên. Dhyàna heavens, four in numbers. where those who practise meditation may be reborn.

Thiền trí. Meditation and wisdom.

Thiền trượng. A staff or pole for touching those who fall asleep while assembled in meditation. Bonze's crosier.

Thiền vị. Meditation flavour; the mysterious taste or sensation experienced by one who enters abstract mediatation.

Thiện. Su, sàdhu, bhadra, kusala (S). Good, virtuous, well; good at; skilful.

Thiện ác. Good and evil; good, inter alia, is defined as thuận lí to accord with the right, evil as nghịch lí to disobey the right.

Thiện bản. Good stock, or roots, planting good seed or roots; good in the root of enlightenment.

Thiện căn. Kusala-mùla (S). Good roots, good qualities, good seed sown by a good life to be reaped later.

Thiện đạo. Good way, good direction.

Thiện đức. Morality, virtue.

Thiện giả thiện báo. A good turn deserves another.

Thiện Giác Vương. King Suppabuddha, father of the princess Yasodhara.

Thiện hạnh. Good deed, virtuous act.

Thiện Hỉ. Upananda (S). Name

Thiện Hiền. Subhadra (S). The last disciple of the Buddha. Also Tu bạt đà la.

Thiện Hiện. Well-appearing, name of Subhùti.

Thiện hiện thiên. Sudrsa (S). The seventh Brahmaloka; the eighth region of the fourth dhyàna.

Thiện hữu. Kalyànamitra (S). A friend of virtue, a religious counseller; a friend in the good life, or one who stimulates to goodness.

Thiện Kiến. Sudarsana (S). Good to see, good for seeing, belle vue, etc. Another name of A xà thế Ajatasatru.

Thiện Kiến thiên. Sudarsana (S). A heaven of the fourth dhyàna in the Realm of Form.

Thiện kiếp. Bhadrakalpa (S). A good kalpa, especially that in which we now live.

Thiện lai. Svàgata, susvàgata (S). "Welcome"; well come, a title of Buddha.

Thiện nam. Xem Ưu bà tắc.

Thiện nam tử. Good sons, or sons of good families. one of the Buddha's term of address to his disciples, somewhat resembling "gentlemen".

Thiện nam tín nữ. Good men and believing women.

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

Thiện ngôn. Good word.

Thiện Nha. Sudàna (S). A former name of the Buddha. Also Tô đạt nã.

Thiện nhân. A good man, especially one who believes in Buddhist ideas of causality and lives a good life.

Thiện nhân. Good causation, i.e. a good cause for a good effect.

Thiện nữ. Xem Ưu bà di.

Thiện pháp. Kusala-dharma (S). Meritorious action, good dharma.

Thiện quả. Good fruit from thiện nhân; good fortune in life resulting from previous goodness.

Thiện Sinh. Sujàta (S). Well born, of high birth. Also Susambhava, a former incarnation of Sàkyamuni.

Thiện Sinh kinh. Sigàlovàda-sutta (P). Name of a sùtra. Also Thi ca la việt kinh.

Thiện tai. Sàdhu (S). Good! Excellent!

Thiện Tài Đồng tử. Sudhana (S). A disciple mentioned in the Hoa Nghiêm Kinh.

Thiện tâm. A good heart, or mind.

Thiện Thí. Sudatta (S). Name. Also Tô đạt đa.

Thiện tính. Good nature, good in nature, or in fundamental quality.

Thiện thần. The good devas, or spirits, who protect Buddhism.

Thiện thệ. Sugata (S). Well departed, gone as he should go; a tittle of Buddha.

Thiện tri. Vibhàvana (S). Clear and deep understanding.

Thiện tri thức. A good friend or intimate, one well known and intimate.

Thiện tuệ địa. Sàdhumati (S)

Thiện tú (túc). Abiding in goodness, disciples who keep eight commandments, upavasatha, posadha.

Thiện vô lậu pháp. Kusalanàsravàh (S). Good things free from evil flowings

Thiện Vô úy. Subhàkarasimha (S). A famous Indian monk, came to China in 716 to propagate the Esoteric Buddhism.

Thiện xảo. Clever, skilful, adroit, apt.

Thiện xứ. Good abode, realm.

Thiết vi sơn. The great circular iron enclosure.

Thiệt. Jihvà (S). The tongue.

Thiệt căn. The organ of taste.

Thiệt thức. Tongue-perception.

Thiệt tướng. The broad, long tongue of a Buddha, one of the thirty two physical signs.

Thiếu lâm tự. Shao lin (C). The monastery at Thiếu thất, where Bodhidharma sat with his face to a wall for nine years.

Thiếu thất. Shao-shih (C). A hill on the Tung Sơn where Bodhidharma set up his Thiếu lâm tự.

Thiếu thất lục môn. Six brief treatises attributed to Bodhidharma.

Thiểu. Few.

Thiểu dục tri túc. Content with few desires.

Thiểu quang thiên. Parittàbha (P). A heaven.

Thiểu tịnh thiên. Parittasubhas (S). The first and smallest heaven in the third dhyàna region of form.

Thính. To hear, listen, hearken; listen to, obey.

Thính giáo. Those who hear the Buddha's doctrine; those who obey.

Thính kinh. To hear the recitation of the scripture.

Thọ mệnh. Jìvita (S). Span of life, life.

Thoái. Retire, withdraw, backslide, recede, yield.

Thoái chuyển. To withdraw and turn back i.e. from any position attained.

Thoái đại. To backslide from Mahàyàna (and revert to Hìnayàna)

Thoái định. To backslide from meditation.

Thoái một. To be reborn in a lower stage of existence.

Thoái sơ tâm. To recede the initial mind.

Thoại đầu. Xem công án.

Thoát khỏi. Vivarjana (S). Abandoning, abstainimg from.

Thô. Sthàla (S). Coarse, rough, crude, unrefined, immature.

Thô ác ngữ. Coarse, evil, slanderous language

Thô ác uyển. The rough and evil park, one of Indra's four parks, that of armaments and war.

Thô ngôn. Coarse, crude, rough, immature words or talk.

Thô ngữ. Coarse language.

Thô tướng. The six grosser or cruder form of enlightenment or ignorance mentioned in the Khởi tín luận in contrast with its three finer forms.

Thô nhân. The immature man of Hìnayàna, who has a rough foundation, in contrast with the mature or refined tế nhân man of Mahàyàna. Thiên Thai Tông applied thô to the Tạng, Thông, Biệt schools, reseving tế for the Viên school.

Thô tướng. Crude appearance, unrefined manifestation.

Thố giác. Sasa-visàna (S). A rabbit's horns, i.e. the non existent; all phenomena are as unreal as a rabbit's horns.

Thốc. Bald. Thốc cư sĩ. Thốc nhân. A monk, sometimes used as a term of abuse.

Thông. Permeate, pass through, pervade; perceive; know thoroughly; communicate; current; free; without hindrance, unimpeded, universal, e.g. thần thông supernatural, ubiquitous powers. There are categories of ngũ thông, lục thông and thập thông, all referring to supernatural powers.

Thông biệt nhị tự. The general and specific introduction to a sùtra; như thị ngã văn being the thông tự general introduction in every sùtra.

Thông đạt. To pervade, perceive; unimpeded, universal.

Thông đạt tâm. To attain to the enlightened mind; the stage of one who has passed through the novitiate and understand the truth.

Thông giáo. Thiên Thai classified Buddhist schools into four periods tạng, thông, biệt, and viên. The tạng pitaka school was that of Hìnayàna. The thông interrelated or intermediate school, was the first stage of Mahàyàna, having in it elements of all the three vehicles. The biệt is separate, or differentiated Mahàyàna teaching. The viên is full-orbed, complete, or perfect Mahàyàna. The Thông Giáo held the doctrine of the Void, but had not arrived at the doctrine of the Mean.

Thông hành. The thoroughfare, or path which leads to nirvàna.

Thông hóa. Perpicacious, or influential teaching; universal powers of teaching.

Thông hoặc. The two all-pervading deluders kiến and tư, seeing and thinking wrongly, i.e. taking appearance for reality.

Thông huyền. To see through the mysteries (of nature, etc.)

Thông lợi. Intelligence keen as a blade, able to penetrate truth.

Thông lực. The capacity to employ supernatural powers without hindrance. Buddhas, bodhisattvas, etc., have thần lực spiritual or transcendent power; demons have nghiệp lực power acquired through their karma.

Thông minh tuệ. The six thông, three minh and three tuệ.

Thông tuệ. Supernatural powers and wisdom, the former being based on the latter.

Thờ phụng. Apacàyana (P). Worship, reverence. Also Kính lễ.

Thời gian. Kala (S). Time. Also Thật thời.

Thời luân giáo. Kàlacakra-Tantra (S). Name of a sect.

Thời tiết. Samaya (S). Time, Season. Also Giả thời.

Thù. To kill, exterminate; different; very.

Thù diệu thân. Surpassingly wonderful body, i.e. Padmottara, the 729th Buddha of the present kalpa.

Thù đặc. Particular, very special.

Thù thắng. Rare, extraordinary, surpassing, as the thù thắng điện and trì surpassing palace and lake of Indra.

Thủ. Head.

Thủ đà. Sùdra (S). The fourth of the four castes, peasants.

Thủ đồ đà na. Suddhodana (S). Xem Tịnh Phạn Vương.

Thủ hộ đại thiên quốc độ kinh. Mahàsahasrapramardana (S). Name of a sùtra.

Thủ lăng già ma. Surangama (S). Also Thủ lăng nghiêm.

Thủ lăng nghiêm. Suramgama (S). Heroic, resolute; the virtue or power which enables a Buddha to overcome every obstacle, obtained in the Thủ lăng nghiêm định or tam muội.

Thủ lăng nghiêm định. Suramgama dhyàna or samàdhi.

Thủ lăng Nghiêm kinh. Suramgama-sùtra (S).

Thủ lăng nghiêm tam muội. Xem thủ lăng nghiêm định.

Thủ tọa. The chief seat, president, chief.

Thủ. Upàdàna (S). To grasp, hold on to, held by, be attached to, love; used as indicating both ái love or desire and phiền não the vexing passions and illusions. It is one of the twelve nidànas thập nhị nhân duyên the grasping at or holding on to self-existence and things.

Thủ ấn. Mudràhasta (S). Mystic positions of the hand (to make a seal).

Thủ khẩu ý tương ưng. In Yoga practices, it means correspondance of hand, mouth, and mind, i.e. manual signs, esoteric words, and thought or mental projection.

Thủ kim cương chử. Vajrapàni (S). Who holds the thunderbolt. Also Cầm chày kim cương.

Thủ trước, To grasp, hold on to, or be held by any thing or idea.

Thủ tướng. The state of holding to the illusions of life as realities,

Thủ tướng sám. To hold repentance before the mind until the sign of Buddha's presence annihilates the sin.

Thủ uẩn. The skandhas which give rise to grasping or desire, which in turn produces the skandhas.

Thụ (Thọ). Vedanà (S). To receive, be, bear. Perception, knowledge obtained by the senses, feeling, sensation.

Thụ báo. Receive the retribution, the reward.

Thụ cụ. To receive the entire precepts.

Thụ dụng. Received for use.

Thụ dụng độ. The realm of Sambhogakayà.

Thụ dụng thân. The Sambhogakàya, i.e. the functioning glorious body, tự thụ dụng for a Buddha's own use, or bliss; tha thụ dụng for the spiritual benefit of others.

Thụ giả. The recipient (e.g. of the rules). The illusory view that the ego will receive reward or punishment in a future life.

Thụ giới. To receive or accept the commandments, or rules.

Thụ hưởng. Sambhoga (S). Enjoyment.

Thụ kí. To receive from a Buddha predestination (to become a Buddha); the prophecy of a bodhisattva's future Buddhahood. Also thụ quyết, thụ biệt.

Thụ nghiệp. Duties of the receiver of the rules; also to receive the results or karma of one's deeds.

Thụ quyết. Buddha's prediction. Also thụ kí.

Thụ trì. To receive and retain, or hold on to, or keep (the Buddha's teaching).

Thụ tuế. To receive, or add, a year to his monastic age, on the conclusion of the summer's retreat.

Thụ, Tưởng, Hành, Thức. The four immaterial skandhas: vedanà feeling, samjnà ideation, samskàra reaction, vijnàna consciousness.

Thụ uẩn. Vedanà (S). Sensation, one of the five skandhas.

Thụ. Vrksa (S). A tree; to stand, erect, establish.

Thụ đề. Tejas (S). Fire.

Thụ vương. King of the trees, the Bodhi-tree.

Thuấn nhã. Sùnya (S). Emptiness. Also không.

Thuấn nhã đa. Sùnyatà (S). State of Emptiness, state of being devoid. Không.

Thuần. One-coloured, unadulterated, pure, sincere.

Thuần Đà. Cunda (S). Who is believed to have supplied Sàkyamuni with his last meal.

Thuần khiết. Parisuddhi (S). Purity. Also trong sạch.

Thuần nhất. Pure, unmixed, solely, simply, entirely.

Thuận. Accord with, comply, yield, obey, agreeable.

Thuận hạ phần kết. The five ties in the lower realm, which hold the individual in the realms of desire, i.e. desire, resentment, egoism, false tenets and doubt.

Thuận hóa. To accord with one's lessons; to follow the customs; to die.

Thuận lưu. Going with the stream, i.e. of transmigration, customs, etc.

Thuận nhẫn. The third of the five bodhisattva stages of endurance, i.e. from the fourth to sixth stage.

Thuận phận. To follow out one's duties; to accord with one's calling; to carry out the line of bodhisattva progress according to plan.

Thuận thế. To accord with the world, its way and customs; to die.

Thuận thứ. According to order or rank, one after another, the next life in Paradise to follow immediately after this without intervening stages.

Thuận thượng phần kết. The five ties in the higher realm which hold the individual in the realms of form and formless: desire for form, desire for formlessness, restlessness, pride and ignorance.

Thuật sĩ. Magician, prestidigitator.

Thuốc. Bhaisajya (S). Medecine, medicament, remedy. Also dược.

Thủy. Jala (S). Water; liquid.

Thủy ba. Waves of water; the wave and the water are two yet one - an illustration of the identity of differences.

Thủy đại. Apo-dhàtu (S). Water element, one of the four elements tứ đại.

Thủy định. The water dhyàna, in which one becomes identified with water, for during the period of trance one may become water.

Thủy luân. The third of the four "wheels" on which the earth rests - space, wind (or air), water and metal.

Thủy luân tam muội. The samàdhi of the above water wheel, one of the ngũ luân tam muội; water is fertilizing and soft, in like manner the effect of this samàdhi is the fertilizing of good roots, and the softening or reduction of ambition and pride.

Thủy lục trai. The festival of water and land, attributed to Vũ Đế of the Lương dynasty consequent on a dream; it began with placing food in the water for water sprites, and on land for ghosts.

Thủy mạt, Bào, Diệm. Spume, bubbles and flame, e.g. that all is unreal and transient.

Thủy nguyệt. Udakacandra (S). The moon reflected in the water, i.e. all is illusory and unreal.

Thủy nhũ. Water and milk - an illustration of the intermingling of things; but their essential separateness is recognized in that the ràja-hamsa (a kind of goose) is said to

be able to drink up the milk leaving behind the water.

Thủy quán. Xem thủy định. Also thủy tưởng, thủy tưởng quán.

Thủy Quán âm. Quán âm gazing at the moon in the water.

Thủy tai. The calamity of water, or flood; one of the three final world catastrophes of fire, wind and water, tam tai.

Thủy táng. Water-burial, casting a corpse into the water, one of the four forms of burial địa, thủy, hỏa, điểu táng.

Thủy thiên. Varuna (S). The heavens, or the sky, where are clouds and dragons.

Thủy thiên Phật. The 743rd Buddha of the present universe.

Thủy thượng bào. A bubble on the water, emblem of all things being transient.

Thủy tịnh. Cleansed by water; edibles recovered from flowing water are "clean" food to a monk.

Thủy trung nguyệt. Jalacandra (S). The moon's reflexion on the water.

Thủy trần. An atom of dust wandering freely in water - one of the smallest of things.

Thủy. Beginning, first, initial, thereupon.

Thủy chung. Beginning and end

Thủy giác. Initial knowledge. Xem Bản giác.

Thụy miên. Styàna-middha (S). Sloth-torpor

Thuyền. Boat, junk, ship, vessel. Buddha's Teaching.

Thuyền sư. Ship-master, skipper. Buddha.

Thuyết. To speak, say, talk, discourse, expound; speech, etc.

Thuyết chuyển bộ. Samkràntivàdin (S). Name of a sect.

Thuyết độ bộ. Xem Kinh lượng bộ.

Thuyết giả bộ. Prajnàptivàdinah (S). A branch of Màhàsanghikàh, which took the view of phenomenality and reality.

Thuyết giảng. Desanà (S). To preach.

Thuyết giới. The bi-monthly reading of the prohibitions for the order and of mutual confession.

Thuyết kinh. To expound the sùtra.

Thuyết mặc. Speech and silence.

Thuyết nhân bộ. Hetuvàdinah (S). Idem Sarvàstivàdàh.

Thuyết nhất thiết hữu bộ. Sarvàstivàdàh (S). The realistic school.

Thuyết pháp. Dharma-desanà (S). To tell or expound the law, or doctrine; to preach. Also Giảng đạo, Pháp thí.

Thuyết sự luận. Kathàvatthu (P). Book of controversies.

Thuyết thị. To tell and indicate.

Thuyết Thị. Asvajit (S). One of the five first disciples of the Buddha. Also Mã Thắng, Mã Sư.

Thuyết thông. To expound thoroughly, penetrative exposition.

Thuyết tội. To confess sin or wrong doing.

Thuyết xuất thế bộ. Lokottaravàdinah (S). A branch of the Màhàsanghikàh, which held the view that all in the world is merely phenomenal and that reality exists outside it. Also Xuất thế bộ, Lư câu đa bà thi bộ.

Thứ đệ. Vihàrapàla (S). Keeper of the pagoda. Also Bà la. Xem Duy na.

Thừa (thặng). Yana (S). A vehicle, wain, any means of conveyance; a term applied to Buddhism as carrying men to salvation.

Thức. Vijnàna (S). Consciousness; mind; perception.

Thức ảo. The illusion of perception, or mind.

Thức ăn. Ahàra (S). Food, nutriment.

Thức biến. Mental changes, i.e. all transformations or phenomenal changes, are mental, a term of the Pháp tướng school.

Thức căn. Ajnendriya (S). Faculty of knowledge.

Thức chủ. The lord of the intellect, the mind, the àlaya-vijnàna as discriminator.

Thức giới. Vijnàna-dhàtu (S). The elements of consciousness, the realm of mind, the sphere of mind, mind as a distinct realm.

Thức hải. The ocean of mind, i.e. the bhùtatathatà as the store of all mind.

Thức lãng. The waves or nodes of particularized discernment, produced on the bhùtatathatà considered as the sea of mind.

Thức tâm. The percaption mind.

Thức túc mệnh thông. Pùva-nivàsànusmrti-jnàna (S). Knowledge of all forms of previous existence of oneself and others.

Thức thực. Spiritual food, mental food, by which are kept alive the devas of the formless realms and the dwellers in the hells.

Thức uẩn. Vijnàna-skandha (S). One of the five aggregates or attributes.

Thức vô biên xứ. Vijnànancàyatana (S). Sphere of the boundless of Consciousness. Thức vô biên xứ định, the dhyàna corresponding to it. Thức vô biên xứ giải thoát, the vimoksa, or liberation from it to a higher stage.

Thức xứ thiên. The heaven of (limitles) knowledge, the second of the catur àrùpya brahmaloka, or four formless heavens.

Thức xoa ma na. Siksamànana (S). Novice observer of six precepts.

Thực. Xem Thật.

Thực. Ahàra (S). Food, to eat, feed.

Thực thể của tái sinh. Upadhi (S). Substratum of rebirth, of being.

Thực tính. Tathatà (S). Suchness, the real truth of things. Also Như như.

Thước ca ra. Unfaltering will; steadiness; unswerving in one's intention; strong determination; fixed purpose.

Thương Na Hòa Tu. Arya Sanavasa (S). The 3rd Indian Patriarch.

Thương yết la chủ. Sankarasvàmin (S). Name.

Thường. Nitya, sasvata (S). Prolonged, constant, always, unceasing, permanent, perpetual, ever, eternal; normal, regular, ordinary.

Thường ba la mật. The first of the four pàramitàs, eternity.

Thường bất khinh Bồ tát. Sadàparibhùta (S). A monk who never slighted others, but assured all of Buddhahood, a former incarnation of Sàkyamuni.

Thường bất tư nghì. Nityam-acintyam (S). Eternally unthinkable.

Thường hành. Constantly doing, or practising; ordinary procedure.

Thường hằng. Aksaya (S). Constantly, eternal; non decaying. Also trường tồn, vĩnh cửu.

Thường kiến. The view that (personality) is permanent.

Thường lạc. Everlasting joy.

Thường, Lạc, Ngã, Tịnh. The four pàramitàs of knowledge: eternity, bliss, personality, purity, the four transcendental realities in nirvàna.

Thường một. Ever drowning in the sea of mortality.

Thường nghiệp. Acinna-kamma (P). Habitual karma.

Thường niệm. Always remembering; always repeating.

Thường quang. The unceasing radiance of the Buddha's body, represented as a halo.

Thường tịch. Eternal, peace, nirvàna.

Thường tịch quang độ. The realm (of spirit) where all are in perpetual peace and glory; Thiên Thai's fourth Buddhaksetra

Thường Tinh tiến Bồ tát. Eternal vigour Bodhisattva.

Thường trí. Knowledge not conditioned by phenomena, abstract.

Thường trụ. Permanent, always abiding, eternal.

Thường trụ nhất tướng. The eternal unity or reality behind all things.

Thường trụ tam bảo. Eternally dwelling Triple Gems.

Thượng. Uttarà (S). Above, upper, superior; on; former. To ascend, offer to a superior.

Thượng bối. Superior, or highest class.

Thượng bối quán. The fourteenth of the sixteen contemplations of the Amitàbha school.

Thượng căn. A man of superior character or capacity, e.g. with superior organs of sight, hearing, etc.

Thượng cầu bản lai. Similar to the first half of Thượng cầu Bồ đề, hạ hóa chúng sinh. Above to seek bodhi, below to save all. Bản lai means the original or Buddha-nature.

Thượng chuyển. The upward turn: (1) progress upward, especially in transmifration; (2) increase in enlightenment for self, while hạ chuyển is for others.

Thượng cúng. To offer up an offering to Buddha, or to ancestors.

Thượng đường. To go into the hall to expound the doctrine; to go to a temple for the purpose of worship or bearing presents to the monks; to go to the refectory for meals.

Thượng Hạnh Bồ tát. Vidista-càritra Bodhisattva who suddenly rose out of the earth as Buddha was concluding one of his Lotus sermons.

Thượng lưu. Urdhvasrotas (S). The flow upwards, or to go upwards against the stream of transmigration to parinirvàna.

Thượng nhân. A man of superior wisdom, virtue and conduct, a term applied to monks during the Đường dynasty.

Thượng phẩm. Superior order, grade or class. Thượng phẩm liên đài. The highest stages in the Pure Land.

Thượng phẩm thượng sinh, trung sinh, hạ sinh. The three highest of the nine stages of birth in the Pure Land.

Thượng phiền não. The severe fundamental trials arising out of the ten great delusions; also the trials or distresses of present delusions.

Thượng phương, thượng thủ. An abbot. Thượng phương originally meant a mountain monastery.

Thượng sĩ. The superior disciple, who becomes perfect in (spiritually) profiting himself and others. The trung sĩ profits self but not others; the hạ sĩ neither.

Thượng tọa. Sthavira or Mahàsthavira (S). Old man, or elder; head monk, president or abbot; the first Buddhist fathers; a tittle of Mahàkàsyapa; also a monk of twenty to forty nine years standing, as trung tọa are from ten to nineteen, and hạ tọa under ten.

Thượng tọa bộ. Sthaviràh (S)> The shool of the presiding elder, or elders.

Thượng thủ. President, or presiding elders.

Thượng thừa. Mahàyàna (S). Also thượng thuật, đại thừa.

Thượng thừa mật tông. The Mahàyàna esoteric school, especially Chân ngôn tông Shingon.

Thượng thừa du già. Mahàyàna-yoga (S).

Thượng thừa thiền. Mahàyàna Zen school, which considers that it alone attains the highest realization of Mahàyàna truth.

Thượng trung hạ pháp. The three dharmas, systems or vehicles, bồ tát, duyên giác, and thanh văn, bodhisattva, pratyekabuddha, sràvaka.

Thượng y. A monk's outer robe.

Tì, tỉ. Contiguous; surrounded; hemmed in; liberal; to aid; manifest.

Tì bà ha la. Ekavyavahàrika (S). Buddhist sect. Also Nhất thuyết bộ, Chấp nhấtngữ ngôn bộ.

Tì bà sa luận. Vibhàsa-sàstra (S). A philosophical treatise by Kàtyàyaputra.

Tì bà thi. (Phật). Vipasyin (S). The first of the seven Buddhas of antiquity.

Tì bà xá na. Vipasyanà (S), Vipassana (P). Discernment, insight, correct perception or view. Also quán, minh sát thiền.

Tì bạt trí, thoái lui.

Tì da li. Vesali (S). Actual Basarth. Also Tì xá li, Quảng nghiêm thành.

Tì đề ha. Videha (S). Continent at the east of Mt Meru. Also Đông thắng thần châu, Đông đại châu.

Tì già la na, Thụ ký. Vyàkarana (S). Prediction, formal prophecy.

Tì ha la. Vihàra (S). Monastery. Also tịnh xá.

Tì khưu (kheo). Bhiksu (S). Monk, religious mendiant. Also khất sĩ, sư ông.

Tì khưu ni. Bhiksuni (S). Nun. Also sư bà.

Tì lam phong. Vairambha (S). The great wind which finally scatters the universe; the circle of wind under the circle of water on which the world rests. Also tì lam bà, bạo phong.

Tì lăng già. Xem Lăng già.

Tì lê da. Virya (S). Virility, strength, energy.

Tì lê da ba la mật. Virya Pàramità (S). Zeal, pure progress, the fourth of the ten pàramitàs.

Tì li da. Virya (S). Tinh tấn, cần hành.

Tì li da ba la mật. Xem Tinh tấn ba la mật.

Tì lô giá na Phật. Mahàvairocana-Buddha (S). Great Sun Buddha. Also Đại Nhật Như Lai.

Tì lư xá na Phật. Vairocana-Buddha (S). Sun Buddha. Đại nhật Như lai.

Tì lưu li. Virùdhaka (S). (1) Southern God Protector. Also Tăng trưởng thiên vương. (2) Crystal King, or Ác sinh vương (3)-born king, a king of Kosala (son of Prasenajit, Ba tư nặc), destroyer of Kapilavastu.

Tì ma la . Vimàla (S). A great disciple of the Buddha.

Tì ma la cật. Vimàlakìrti (S). A great Buddhist. Also Duy Ma cật, Tịnh Danh.

Tì ma túc kinh. Vekkhasana-sùtra (S)

Tì nại da. Vinaya (S) Monastic discipline. Also luật, tì ni (cựu dịch).

Tì nại da tạng. Vinaya-Pitaka (S). Basket of Discipline. Also Luật tạng.

Tì ni. Vinaya (S). Moral training; the disciplinary rules; precepts and commands.

Tì ni đa lưu chi. Vinìtaruchi (S). Name of a Patriarch.

Tì nữu (Thiên). Vishnou (S)

Tì phật lược (Kinh). Vaipulya (S). Large, spacious, phương quảng. The term is applied to sùtras of an expanded nature, especially expansion of the doctrine; in Hìnayàna the Agàmas, in Mahàyàna the sùtras of Hoa Nghiêm and Pháp Hoa type.

Tì phú la. Vipula (S). A mountain near Kusàgàrapura in Magadha.

Tì sa bà Phật. Xem Tì xá phù.

Tì sa mật đa la. Visvàmitra (S). The teacher of the prince Siddhartha.

Tì sa môn Thiên vương. Vaisravana (S). One of the four Mahàrajàs, guardian of the north, king of the Yaksas. Has the tittle Đa Văn, Phổ Văn universal or much hearing or learning.

Tì xá. Vesa (S). Entrance, home, house, adornment, prostitute; but it is probably Vaisya, the third cast of farmers and traders. Also Phệ xá.

Tì xá khư mẫu. Visàkhà (S). A wealthy matron who with her husband gave a vihàra to Sakyamuni, wife of Anàthapindika. Also Lộc mẫu.

Tì xá li. Vaisali (S). An ancient kingdom and city ođ the Licchavis, where the second synod was held, near Basarth.

Tì xá phù Phật. Visvabhù (S). The second Buddha of the 31st kalpa. The last (1,000th) Buddha of the preceding kalpa, the third of Sapta Buddha Thất Phật.

Tỉ. Ghràna (S). Nose, the organ of smell.

Tỉ cách thiền sư. Dhyàna master with nose (and other organs) shut off from sensation, i.e. a stupid mystic.

Tỉ căn. The organ of smell.

Tỉ nhập. Organ and sense of smell.

Tỉ thức. The sensation or perception of smell.

Tỉ tức. The breath of the nostrils; also the perception of smell.

Tích. Pewter, tin; to bestow.

Tích lan. Ceylon, Sri-Lanka.

Tích trượng. Khakkara (S). A monk's staff partly of metal, especially with metal rings for shaking to make announcement of one's presence, and also used for demon expulsion etc.

Tích tụ nghiệp. Katattà-kamma (P). Store up karma.

Tích. Traces, footsteps; external evidences orindications.

Tích hóa (Tích môn). Teaching or lessons derived from external events, i.e. of the Buddha's life and work, shown in the first fourteen sections of the Lotus sùtra; the second fourteen sections of that work are called bản hóa (bản môn) his direct teaching.

Tích môn thập diệu. The ten marvellous external indications.

Tịch. Prasama; vivikta; sànti (S). Still, silent, quiet, solitary, calm, tranquil, nirvàna.

Tịch chiếu. Nirvàna-illumination; ultimate reality shining forth.

Tịch chủng. The Nirvàna-class.

Tịch diệt. Nirvàna (S). Cessation of the process of becoming. Eternal Peace. Calmness and extinction.

Tịch diệt chân đế. The truth about Nirvàna.

Tịch diệt chi pháp. Viviktadharma-matibuddhi (S). Also tịch diệt tuệ, tịch tịnh pháp.

Tịch diệt nhẫn. Nirvàna-patience (suppression of all passion).

Tịch diệt tướng. Nirvàna considered independently of the phenomenal.

Tịch diệt vô nhị. Nirvàna as absolute without disunity or phenomena.

Tịch định. Tranquil concentration; contemplation in which disturbing illusion is liminated.

Tịch mệnh trí. Buddha-knowoledge of the transmigratory forms of all beings.

Tịch ngạn. The shore of peace, nirvàna.

Tịch nghiệp sư tử. The lion of nirvàna, Sàkyamuni.

Tịch nhẫn. Calmness and endurance, quiet patience.

Tịch nhiên. In calmness, quietude, silence; undisturbed.

Tịch nhiên giới. The Hìnayàna nirvàna-realm or border.

Tịch niệm. Calm thoughts; to calm the mind; contemplation.

Tịch quang. Calm and illuminating as are Truth and Knowledge; the hidden truth illuminating.

Tịch quang độ. The land (of Buddha) where is calm illumination.

Tịch tĩnh (an lạc). Sànti (S). Calm and quiet; tranquility, calmness.

Tịch tĩnh môn. Nirvàna, or the absolute nhất thiết chư pháp, as the door of release from trouble and suffering.

Tịch tĩnh hạnh. Hìnayàna discipline to ensure nirvàna.

Tịch tịnh, (cô quạnh). Vivikta (S). Secluded, solitary.

Tiệm. Gradual, by degrees, to flow little by little.

Tiệm giáo. The gradual method of teaching by beginning with the Hìnayàna and proceeding to the Mahàyàna in contrast with đốn giáo.

Tiệm thứ. Step by step, by degrees, gradually.

Tiên. Rsi (S). An immortal; an ascetic, a man of the hills; a hermit; the Buddha. The Lăng Nghiêm Kinh gives ten kinds of immortals: walkers on the earth, địa hành tiên; fliers phi hành tiên; wanderers at will du hành tiên; into space không hành tiên; into the deva heavens thiên hành tiên; transforming themselves in any form tuyệt hành tiên etc.. A classification of five is deva genii thiên tiên; spirit genii thần tiên; human genii nhân tiên; earth or cavern genii địa tiên; and ghost genii quỉ tiên.

Tiên cảnh. Fairyland; elysium.

Tiên du. To visit the fairyland; to depart this life.

Tiên nhân lộc viên. Rsipatana (S) Isipatana (P). Deer Park. Also Thiên nhân viên, Chư thiên đọa xứ.

Tiến, tấn. Advance, progress, enter.

Tiến bộ. Progress, improvement

Tiến cụ. To reach the age (20) and advance to full ordination.

Tiến hóa. To evolve, develop.

Tiến hóa nhị nguyên luận. Samkhya (S). Name of a non-buddhist sect. Also Số luận.

Tiến tu. Advance in the cultivation.

Tiền. Pùrva (S). Before, former, previous; in front.

Tiền căn. Earlier root, earlier cause; cause generated from an earlier life.

Tiền duyên. Earlier conditions. Predestined affinity; predestined union.

Tiền định. Preordained, predetermined, predestined.

Tiền đường. The front hall, or its front part.

Tiền hậu tế đoạn. Discontinuous function, though seemingly continuous, e.g. a "Catherine wheel" , or torch whirled around.

Tiền khiên. Past sins.

Tiền kiếp. Pùrvakalpa (S). Former existence; previous life.

Tiền nghiệp. Earlier, former karma.

Tiền nhân. Predecessor, antecessor.

Tiền oan. A calamity which is the effect of a misdeed perpatrated during an anterior life; malediction, curse. Also Tiền oan nghiệp chướng.

Tiền sinh. Xem tiền thế.

Tiền sử. Pùvayoga (S). Former connections.

Tiền thân. The previous body, or incarnation.

Tiền thế. Former life, or lives.

Tiền trần. Previous impure conditions (influencing the succeeding stage or stages.

Tiền triết. The ancient sages.

Tiếp. To receive, take; join on; graft.

Tiếp dẫn. To receive and lead, to welcome.

Tiếp nối. To join; to abut; to resume, take up again.

Tiếp túc tác lễ. To embrace the (Buddha's) feet in reverence or pleading, or to extend the arms in that posture.

Tiệp. The success of an army, victory; quick, swift, prompt, active.

Tiệp kính. Compendious way, short cut.

Tiết chế. To control, to restrain, to moderate, to temper (desires, passions)

Tiết dục. To restrain one's desires; to restrict procreation; continence, chastity.

Tiết hạnh. Chastity.

Tiêu. Melt, disperse, expend, digest, dispose of.

Tiêu cực. Negative, passive, pessimistic.

Tiêu dao. To roam about leisurely.

Tiêu tai. To disperse, dissipate, or put an end to calamity. To get rid of misfortune.

Tiêu trừ. To abolish, suppress, eradicate.

Tiêu trưởng. To decay and grow; waxing and waning.

Tiểu. Small, little; mean, petty; inferior.

Tiểu bản. Small volume. Thiên Thai term for the (tiểu) A di đà kinh; the large sùtra being the Vô lượng thọ kinh.

Tiểu Bễ. Upacàru (S). Name of a cakravartiràja. Also Ô ba giá lô.

Tiểu bộ kinh. Khuddaka-nikàya (P).

Tiểu căn. Having a mind fit only for Hìnayàna doctrine.

Tiểu dụ kinh. Culla Màlinkyaputta-sutta (P)

Tiểu Hiền. Bhadrika (S). One of the five first disciple of the Buddha. Also Bạt Đề.

Tiểu kiếp. Antarà-kalpa (S). Intermediate kalpa.

Tiểu pháp. The laws or methods of Hìnayàna.

Tiểu phẩm. Summarized version.

Tiểu phẩm bát nhã kinh. Astasàhasrikà-prajnàpàramità-sùtra (S). Kumàrajiva's abbreviated version, in 10 quyển, of the Mahà-pràjnà-pàramità-sùtra.

Tiểu phẩm kinh. Xem Tiểu dụ kinh.

Tiểu phiền não địa pháp. Upaklesabhùmikàh (S). The ten lesser evils or illusions, or temptations, one of the five groups of mental conditions of the seventy five Hìnayàna elements. They are the minor moral defects arising from vô minh unenlightenment; i.e. phẫn anger; hận hate; phú hidden sin; não vexation; tật envy; san stingines; cuống deceit; xiểm adulation; hại ill will ; kiêu pride Tiểu sư. A junior monk of less than ten years full ordination, also a courtesy tittle for a disciple; and a self-depreciatory tittle of any monk.

Tiểu thánh. Hìnayàna saint, or arhat. The inferior saint, or bodhisattva, as compared with the Buddha.

Tiểu thảo. Smaller herbs, those who keep the five precepts and do the ten good deeds, thereby attaining to rebirth as men or devas.

Tiểu thiên thế giới. A small chiliocosm, consisting of a thousand worlds, each with its Mt Sumeru, continents, seas and ring of iron mountain etc...

Tiểu thụ. Small trees, bodhisattvas in the lower stages.

Tiểu thừa (Thặng). Hìnayàna (S). The small, lesser vehicle.

Tiểu thừa giới. The precepts of the Hìnayàna also recognized by the Mahàyàna: the five, eight, and ten precepts, the 250 for the monks, and the 348 for the nuns.

Tiểu thừa kinh. The Hìnayàna sùtras, the four sections of the Agamas.

Tiểu thừa luận. The Hìnayàna sàstras or Abhidharma. The philosophical canon of the Hìnayàna, now supposed to consist of some thirty seven works, the earliest of which is said to be the Gunanirdesa sàstra Phân biệt công đức luận before AD 220.

Tiểu thừa tam ấn. The three characteristic marks of all Hìnayàna sùtras: the impermanence of phenomena chư hành vô thường; the unreality of the ego chư pháp vô ngã; and nirvàna Niết bàn tịch tĩnh.

Tiểu thừa tứ môn. Thiên Thai's division of Hìnayàna into four schools or doctrines: (1) hữu môn of reality, the existence of all phenomena, the doctrine of being; (2) không môn of unreality, or non-existence; (3) diệc hữu diệc không môn of both, or relativity of existence and non-existence; (4) phi hữu phi không of neither, or transcending existence and non-existence.

Tiểu thực. The small meal, breakfast, also called điểm tâm.

Tiểu tông. The sects of Hìnayàna.

Tín. Sraddhà (S). Faith; to believe, belief. Devotion.

Tín căn. Sraddhendriya (S). Faith, one of the five roots or organs producing a sound moral life.

Tín châu. The pearl of faith.

Tín điều. Drsti (S), Ditthi (P). Dogma.

Tín đồ. Believer, follower, disciple, adept.

Tín đức. The merit of the believing heart; the virtue of faith.

Tín giải. Abhimukti (S). Faith and interpretation, i.e. to believe and understand or explain the doctrine.

Tín, Giải, Hành, Chứng. Faith, interpretation, performance and evidence or realization of the fruit of Buddha's doctrine.

Tín giới. Faith and morals, i.e. the moral law, or commandments; to put faith in commandments.

Tín hải. The ocean of faith; the true virtue of the believing heart is vast and boundless as the ocean.

Tín hạnh. Believing action; faith and practice.

Tín hành đạo. Practice based on faith.

Tín, Hạnh, Nguyện. Faith, Practice, Vows.

Tín huệ. Xem tín tuệ.

Tín hướng. To believe in and entrust oneself to the Triratna Tam Bảo.

Tín lạc. To believe and rejoice in the dharma; the joy of believing.

Tín lực. Sraddhàbala (S). The power or force of faith.

Tín nam. Upàsaka (P). A male devotee. Lay adher

Tín nữ. Upàsikà (P). A female devotee, who remains at home. Lay follower.

Tín nguyện. Faith and vows.

Tín ngưỡng. To believe in and look up to. Belief, faith, creed.

Tín nhẫn. Faith-patience, faith-endurance.

Tín phục. To believe in and submit oneself to. To trust; to accept in faith;

Tín tạng. The treasury of faith.

Tín tâm. A believing mind, which receives without doubting. Faith.

Tín thí. Almsgiving because of faith; the gifts of the faithful.

Tín thủ. Faith, regarded as a hand grasping the precious truth of Buddha.

Tín thụ. The receptivity and obedience of faith; to believe and receive (the doctrine).

Tín thụ phụng hành. In faith receive and obey, a sentence found at the end of sùtras.

Tín thuận. To believe and obey.

Tín tuệ. Faith and wisdom.

Tinh. Cleaned rice, freed from the husk, pure; essential, essence, germinating principle, spirit; fine, best, finest.

Tinh chân. Pure truth, apprehension of ultimate reality.

Tinh tiến. Vìrya (S). One of the seven Bodhyanga; vigour, valour, fortitude. Pure, or unadulterated progress. Zeal, zealous, courageously progressing in the good and eliminating the evil.

Tinh tiến ba la mật. Vìrya-pàramità (S). Perfection of energy.

Tinh tiến cung trí tuệ tiễn. Zeal as the bow, wisdom the arrow.

Tinh tiến lực. Vìryabala (S). The power of unfailing progress.

Tinh thần. Vitality; also the pure and spiritual, the subtle or recondite.

Tinh thất. A place for pure, or spiritual cultivation, a pure abode, the abode of the celibate, a monastery or nunnery. Also Tinh xá.

Tinh xá. Xem tinh thất.

Tính, tự tính. Svabhàva, prakrti, pradhàna (S). The nature, intp. as embodied, causative, unchanging; also as independent or self-dependent; fundamental nature behind the manifestation or expression. Also the Buddha-nature immanent in all beings, the Buddha heart or mind.

Tính chủng tính. Nature-seed nature, i.e. original or primary nature, in contrast with tập chủng tính active or functioning nature; it is also the bodhisattva thập hạnh stage.

Tính dục. Desires that have become second nature; desires of the nature,

Tính địa. Spiritual nature, the second of the ten stages as defined by the Thông giáo Intermediate School.

Tính độ. The sphere of the dharma-nature, i.e. the bhùtatathatà.

Tính đức. Natural capacity for good (or evil), in contrast with tu đức powers(of goodness) obtained by practice.

Tính giác. Inherent intelligence, or knowledge, i.e. that of the bhùtatathatà.

Tính giới. The natural moral law, e.g. not to kill, steal, etc... not requiring the law of Buddha.

Tính hải. The ocean of the Bhùtatathatà, the all-containing, immaterial nature of the Dharma.

Tính không. The nature void, i.e. the immateriality of the nature of all things.

Tính không giáo. One of the thee Nam Sơn sects which regarded the nature of things as unreal or immaterial, but held that the things were temporally entities. Tính không quán. The meditation of this sect on the unreality, or immateriality, of the nature of things.

Tính khởi. Arising from the primal nature, or bhùtatathatà, contrast with duyên khởi arising from secondary causes.

Tính mệnh. The life of conscious beings; nature and life.

Tính ngã. The Buddha-nature ego, which is apperceived when the illusory ego is banished.

Tính niệm xứ. Citta-smrtyupasthàna (S). One of the four objects of thought, i.e. that the original nature is the same as the Buddha-nature. Xem tứ niệm xứ.

Tính sắc. Transcendent rùpa or form within or of the Tathàgata-garba. Also chân sắc. Good by nature (rather tha by effort); naturally good; in contrast with tính ác evil by nature.

Tính thức. Natural powers of perception, or the knowledge acquired through the sense organs; mental knowledge.

Tính tông. Xem Pháp tính tôn.

Tính tội. Sins that are such according to natural law, apart from Buddha's teaching e.g. murder etc.

Tính tướng. The nature (of anything) and its phenomenal expression.

Tình. The feelings, passions, desires, affections, sensations; sentient; affinities; affairs; facts. Particular affections, duties, or affairs.

Tình ái. Love; affection.

Tình dục. The passions, desires.

Tình hữu. The realm of feeling, i.e. any world of sentience or feeling, especially this world as empirically cosidered; hữu tình is to have consciousness, the conscious or sentient. Tình hữu lí vô, empirically or sentiently existing, in essence or reality non existent.

Tình kiến. The perverted views produced by passion or affection.

Tình lụy. Love misfortune.

Tình trần. The six gunas or objects of sensation of the six organs of sense; sensation and its data; sensation data; passion defilement.

Tình viên. The passions like an ape, never still.

Tình võng. Net of passion.

Tỉnh. To awake, to wake up.

Tỉnh mộng. To loose one's illusion about sth.

Tĩnh. Ekàgra (S). Cessation of strife, peace, calm, quietness, stillness.

Tĩnh lự. Dhyàna (S). Meditation. Also Thiền, thiền na.

Tĩnh lực. The power of abstract meditation.

Tĩnh mặc. To keep silent; to hold one's peace.

Tĩnh tâm. Ekàgratà (S). Tranquility of mind; serenity.

Tĩnh thất. Abode of peace, the quiet heart.

Tĩnh tọa. To sit in contemplation.

Tĩnh tuệ. Calm wisdom, insight into the void, or immaterial, removed from the transient.

Tĩnh tư. Calm thought; meditation, a meditator, i.e. a monk.

Tĩnh trí. Calm wisdom, the wisdom derived from quietness, or mystic trance..

Tịnh. Vimala (S). Clean, pure, spotless, unstained; to cleanse, purrify; chastity. Also Vô cấu.

Tịnh ba la mật. The fourth pàramità of the Nirvàna sùtra thường, lạc, ngã, tịnh.

Tịnh bang. Xem Tịnh độ.

Tịnh bất động đạo kinh. Sàmagàmasuttanta (P). Also Xa di thôn kinh.

Tịnh bình. Kunda (S). Nectar jug. Also Quân đồ lị, thủy bình, quân trì.

Tịnh bồ đề tâm. Pure bodhi mind, or mind of pure enlightenment, the first stage of the practitioner in the esoteric sect.

Tịnh cư thiên. The five heavens of purity, in the fourth dhyàna heaven, where the saints dwell who will not return to another rebirth.

Tịnh chiếu minh. (Tam muội)

Tịnh chủ. The donor of chastity, i.e. of an abode for monks or nuns.

Tịnh chúng. Pure assembly, the company of the chaste, the body of monks.

Tịnh chư căn. Undefiled senses; i.e. undefiled eye, ear, mouth, nose, body.

Tịnh danh. Vimalakìrti (S). Name of person. Also Duy ma cật, Tì ma la cật.

Tịnh danh kinh. Vimalakìrtinirdesa-sùtra (S)

Tịnh đạo. The pure enlightenment of Buddha.

Tịnh đầu. The monk who controls the latrines.

Tịnh địa. Pure locality, i.e. where a chaste monk dwells.

Tịnh độ. Sukhàvati (S). The Pure Land, or Paradise of the West, presided over by Amitàbha. Other Buddhas have their Pure Lands; seventeen other kinds of pure land are also described, all of them of moral or spiritual conditions of development, e.g. the pure land of patience, zeal, wisdom, etc.

Tịnh độ tông. Pure Land sect, whose chief tenet is salvation by faith in Amitàbha.

Tịnh giác. Pure enlightenment.

Tịnh giới. The pure commandments (precepts), or to keep them in purity.

Tịnh hạnh. Pure conduct.

Tịnh hạnh giả. One who observes ascetic practices; one of pure or celibate conduct; a Brahman.

Tịnh hoa chúng. The pure flower multitude, i.e. those who are born into the Pure Land by means of a lotus flower.

Tịnh khiết ngũ dục. The five pure desires, or senses, i.e. of the higher worlds in contrast with the coarse senses of the lower worlds.

Tịnh lưu li thế giới. The pure crystal realm in the eastern region, the paradise of Phật Dược Sư; it is the Bhaisajyaguruvaidùrya-prabhàsa.

Tịnh lữ. The company of pure ones, i.e. monks or nuns.

Tịnh mệnh. Pure livelihood chính mệnh, i.e. that of the monk.

Tịnh môn. Gate of purity to nirvàna; one of the lục diệu pháp môn.

Tịnh nghiệp. Good karma; also the deeds which lead to birth in the Pure Land.

Tịnh Nguyệt. Suddhacandra (S). Name.

Tịnh ngữ. Pure words; words that express reality.

Tịnh nhãn. The clear or pure eyes that behold, with enlightened vision, things not only as they seem but in their reality.

Tịnh nhục. Pure flesh, the kind which may be eaten by a monk without sin, three, five, and nine classes being given.

Tịnh Phạm vương. Bràhma, as the pure divine ruler.

Tịnh Phạn vương. Suddhodana (S). The father of the Buddha.

Tịnh pháp giới. The realm of pure dharma, the unsullied realm.

Tịnh phát. To cleanse the hair, i.e. to shave the head as do the monks.

Tịnh Phật. Pure Buddha, perfect Buddhahood, of the dharmakàya nature.

Tịnh phương. The Pure Land of Amitàbha.

Tịnh quán. Pure contemplation, such as the sixteen mentioned in the Vô lượng thọ kinh.

Tịnh Quang Phật. Suddharasmiprabha-Buddha (S).

Tịnh quốc. The pure land, i.e.Buddha-land.

Tịnh sát. Pure ksetra, i.e. Buddha-land.

Tịnh Sư Tử. Subhàkarasimha (S). Also Thiện Vô Úy, Vô Úy Tam Tạng.

Tịnh Tạng. Vimalagarba (S). Eldest son of Subhavyùha in the Lotus sùtra.

Tịnh tâm. The pure heart or mind, which is the original Buddha-nature in everyman. Tịnh tâm trụ, the pure heart stage, the third of the six resting places of a bodhisattva, in which all illusory views are abandoned.

Tịnh tín. Pure faith.

Tịnh thánh. Pure saints, the superior class of saints.

Tịnh thất. House of chastity, i.e. a monastery or convent.

Tịnh thí. Pure charity, which does not seek fame or blessing in this world.

Tịnh thiên. Pure heaven, or pure devas; srota-àpannas to pratyeka-buddhas are so called. Tịnh thiên nhãn, the pure deve eye, which can see all things small and great, near and far, and the forms of all beings before their transmigration.

Tịnh thủy. Pure water.

Tịnh trai. Strict abstinence.

Tịnh trụ. A pure rest, or abode of purity, a term for a Buddhist monastery.

Tịnh viên giác tâm. Pure and perfect enlightened mind: the complete enlightenment of the Buddha.

Tịnh vực. The Pure Lands of all Buddhas.

Tọa. Nisad, nisanna (S). Sit, rest, situated.

Tọa cụ. Nisìdana (S). An article for sitting on, said to be a cloth or mat. Also Ni sư đàn.

Tọa chứng. Dhyàna contemplation.

Tọa cửu thành lao. To accomplish one's labour by prolonged sitting, as did Bodhidharma.

Tọa đường. A sitting room, the assembly room of the monks.

Tọa hạ, tọa lạp. Varsà (S). The retreat or rest during the summer rains.

Tọa tham. The evening meditation at a monastery (preceding instruction by the abbot).

Tọa thiền. Zazen (J). To sit in dhyàna, i.e. abstract meditation.

Tọa (tòa). Asana (S). A seat; throne; classifier of buiding etc.

Tọa chủ. A chairman, president; the head of the monks; an abbot. Also Tọa thượng, tọa thủ, tọa nguyên.

Tọa lạp. The end of the summer retreat; the monastic end of the year.

Tọa quang. The halo behind the throne of an image; a halo throne.

Toàn giác. Tathàgata (S). One who has found the Truth, Buddha.

Tòng lâm. Monastery.

Tô. Refreshing thyme; revive, cheer. Translit su, so, sa, s. Most frequently it translit the Sanskrit su, which means god, well, excellent, very.

Tô ba ha. Svàhà (S). Hail! A mystic word indicating completion, good luck, nirvàna, may evil disappear and good be increased. Also Ta bà ha, tá ha, tát bà ha.

Tô bạt đà la. Subhadra (S). The last disciple of Buddha. Also Tu bạt đà la, Thiện Hiền.

Tô du. Ghrta, ghee (S). Clarified butter; scented oil extracted from the sumanà plant.

Tô đạt đa. Sudatta (S). Name of Anàtpindaka. Also Thiện Thí.

Tô đạt nã. Sudàna (S). A former name of the Buddha. Also Thiện Nha.

Tô đăng. A lamp using butter and fragrant oil.

Tô đần đà. Suvinda (S). One of the 16 arhats.

Tô mê lư. Sumeru (S). Sumeru Mount. Also Núi Tu Di, Tu Di Sơn.

Tô tất địa. Susiddhi (S). A mystic word of the Tantra School, meaning "may it be excellently accomplished". Also Diệu thành tựu.

Tổ. Grandfather, ancestor; patriarch; founder.

Tổ sư Đông độ. Chinese Patriarch. (1) Bồ đề đạt ma. Bodhidharma (S). (2) Huệ Khả. Hoei Keu (C). (3) Tăng Xán. Seng Tsan (C). (4) Đạo Tín. Tao Sinn (C). (5) Hoằng Nhẫn. Houng Jenn (C). (6) Huệ Năng. Hoei Neng (C).

Tổ sư Tây Thiên. Indian Patriarch. The twenty eight Buddhist Patriarchs as stated by the Mahàyànists. The Thiên Thai school reckons twenty three, or twenty four but Thiền Tông reckons twenty eight:(1) Đại Ca diếp. Mahà-Kasyapa (S). (2) A nan. Ananda. (3) Thương na hòa tu. Sànakavàsa. (4) Ưu ba cúc đa. Upagupta. (5) Đề ca đa. Dhrtaka. (6) Dị già ca. Mikkaka, or Micchaka. (7) Bà tu mật. Vasumitra. (8) Phật đà nan đề. Buddhanandi (9) Phật đà mật đa. Buddhamitra. (10) Hiếp tôn giả. Pàrsva, or Pàrsvika. (11) Phú na dạ xa. Punyayasas. (12) Mã Minh. Asvaghosa. (13) Ca tì ma la. Kapimala. (14) Long Thụ. Nàgàrjuna. (15) Ca na đề bà. Kànadeva. (16) La hầu la đa. Rahùlata. (17) Tăng già nan đề. Samghanandi. (18) Tăng già da xá. Samghayasas. (19) Cưu ma la đa. Kumàrata. (20) Xà dạ đa. Jayata. (21) Bà tu bàn đầu. Vasubhandu. (22) Ma nô la. Manorhita. (23) Hạc lặc na. Haklena. (24) Sư tử tì kheo. Aryasimha. (25) Bà xá tư đa. Basiasita. (26) Bất như mật đa. Punyamitra. (27) Bát nhã đa la. Prajnàtàra. (28) Bồ đề đạt ma. Bodhidharma.

Tổ sư thiền. Patriarch's Meditation.

Tối. Most, very, superlative.

Tối chính giác. Supreme perfect enlightenmen; Buddhahood.

Tối hậu. The last of all, ultimate; final, finally, at death.

Tối hậu niệm. Xem Tối hậu tâm.

Tối hậu tâm. The final mind, or ultimate thought, on entering final Nirvàna.

Tối hậu thân. The final body, or rebirth, that of an arhat, or a bodhisattva in the last stage.

Tối hậu thập niệm. To call on Amitàbha ten times when dying.

Tối thắng. Jina, vìjaya (S). Conquering, all conquering, pre eminent, peerless, supreme.

Tối thắng âm Phật. Dundubhisvaranirghosa-Buddha.

Tối thắng tôn. Themost honoured one, Buddha.

Tối thắng thừa. The supreme vehicle, Mahàyàna.

Tối thượng. Supreme, superlative.

Tối thượng đại tất địa. The stage of supreme siddhi or wisdom, Buddhahood.

Tối thượng thừa. The supreme vehicle, teaching.

Tội. That which is blameworthy and brings about bad karma; entangled in the net of wrong doing; sin, crime; misdemeanour, offence. Có tội với cha mẹ, to fail in one's duty to one's parents. Có tội với trời, to sin against heaven. Làm thiện được phúc, làm ác phải tội, good deeds are rewarded and evil deeds punished.

Tội ác. Sin and evil.

Tội báo. The retribution of sin, its punishment in suffering.

Tội căn. The root ođ sin, i.e. unenlightenment or ignorance.

Tội cấu. The filth of sin, moral defilement.

Tội chướng. The veil, or barrier of sin, which hinders the obtaining of good karma, and the obedient hearing of the truth.

Tội hạnh. Sinful acts, or conduct.

Tội nghiệp. That which sin does, its karma, producing subsequent suffering.

Tội nhân. Cause of sin. Criminal, culprit, offender.

Tội phúc. Sinfulness and blessedness.

Tội phúc vô chủ. Sinfulness and blessedness have no lord, or governer, i.e. we induce them ourselves.

Tội tính. A sinful nature; the nature of sin.

Tôn. Arya (S).To honour, honoured, honourable.

Tôn chứng. Venerable witness.

Tôn giả. Arya (S). Honourable one, a sage, a saint, an arhat.

Tôn kinh. The honourable scripture, Buddhist sùtra.

Tôn ký. The prediction of Buddhahood to his disciples by the Honoured One; the honourable prediction.

Tôn nhan. Honourable face.

Tôn sắc. The honourable commands, Buddha's teaching.

Tôn sùng. To idolize, worship s.o.,sth.

Tôn sư. Honourable Teacher.

Tôn thắng. Honoured and victorious. Tôn thắng giả, the honoured victorious one, one of the five Phật Đỉnh also known as Trừ chướng Phật đỉnh, one of the divinities of the Yoga School.

Tôn thắng pháp. The honoured and victorious dharma.

Tôn túc. A monk honoured and advanced in years.

Tôn đà la nan đà. Upananda, a disciple of the Buddha.

Tông. (Tôn) Ancestors, ancestral; clan, category, kind; school, sect; siddhànta: summary, main doctrine, syllogism, prposition, conclusion, realization. Con nhà tông chẳng giống lông cũng giống cánh, what's bred in the bone comes out in the flesh. Like father like son.

Tông Cáp Ba. Sumatikirti (S). Tsong Kha Pa (Tib). The reformer of the Tibetan church, founder of the Yellow Hat Sect.

Tông cực. Ultimate or fundamental principles.

Tông chỉ. he main thesis, or ideas, e.g. of a text.

Tông dụng. Principles and their practice, or application.

Tông đồ. Disciples of a sect.

Tông giáo. The teaching of the sect.

Tông học. The study or teaching of a sect.

Tông Mật. Tsung Mi (C). One of the five patriarchs of the Hoa Nghiêm sect.

Tông môn. Originally, the general name for sects. Later appropriated to itself by the Thiền tông, which refers to the other school as Giáo môn, teaching sects, i.e. those who rely on the written word rather than on the "inner light".

Tông nghi. The rules or rituals of a sect.

Tông nghĩa. The tenets of a sect.

Tông nguyên. The basic principle of a sect; its origin or cause of existence.

Tông nhân dụ. Proposition, reason, example, the three parts of a syllogism.

Tông phái. Sects (of Buddhism).

Tông pháp. The thesis of a syllogism consisting of two terms, each of which has five different names: tự tính subject; sai biệt its differentiation; hữu pháp that which acts; pháp the action; sở biệt that which is differentiated; năng biệt that which differentiates; tiền trần first statement; hậu trần following statement; tông y that on which the syllogism depends, both for subject and predicate. Also Tông thể.

Tông phong. The customs or traditions of a sect. In the Thiền tông it means the regulations of the founder.

Tông sư. Teacher of the sect.

Tông thông thuyết thông. In doctrine and expression, both thorough, a term applied to a great teacher.

Tông thừa. The vehicle of a sect, i.e. its essential tenets.

Tông tổ. The founder of a sect or school. Tông Gia a name for Thiện Đạo Shan Tao, a writer of commentaries on the sùtras of the Pure Land sect, and one of its principal literary men.

Tông tượng. The master workman of a sect who founded its doctrine.

Tông y. That on which a sect depends.

Tông yếu. The fundamental tenets of a sect; the important elements, or main principle.

Tống Vân. Song-yun (C).

Tổng. Sàdhàrana (S). Altogether, all, whole, general; certainly.

Tổng báo. General retribution.

Tổng báo nghiệp. General karma determining the species, race, and dountry into which one is born. Biệt nghiệp is the particular karma relating to one's condition in that species, e.g. rich, poor, well, ill, etc.

Tổng minh luận. A name for the Abhidharma-kosa.

Tổng nguyện. Universal vows common to all Buddhas, in contrast with Biệt nguyện specific vows, e.g. the forty eight of Amitàbha.

Tổng tướng. Universal characteristics of all phenomena, in contrast with Biệt tướng specific characteristics.

Tổng tướng giới. The general precepts for all disciples in contrast with the Biệt tướng giới, e.g. the 250 monastic rules.

Tổng trì. Dhàrani (S) Entire control; absolute control over good and evil passions and influences.

Tổng trì môn. The esoteric or Tantric sects and methods.

Trà tì. Cremation. To cremate. Also Thiêu. Lò thiêu: crematorium.

Trai. Virati (S). Abstinence. Trường trai, long abstinence, long fast. Ăn chay, vegetarianism.

Trai đàn. Altar for expiatory or atonement ceremony.

Trai đảo. To fast and pray.

Trai giới. Abstinence, fast; to fast, to observe a fast.

Trai kì. Fasting period.

Trai nhật. Upavasatha (S). Fasting day.

Trai phòng. Fasting room. Also Trai xá.

Trai tăng. To offer presents to the monks and nuns on the occaion of a fasting ceremony.

Trang. Sedate, serious, proper, stern.

Trang nghiêm. Alamkàraka (S). Adorn, adornment, glory, honour, ornament, ornate; e.g. the adornments of morality, meditation, wisdom, and the control of good and evil forces. In Amitàbha's paradise twenty nine forms of adornments are described.

Trang nghiêm kiếp. The glorious kalpa to which the thousand Buddhas, one succeeding another, bring their contribution of adornment.

Trang nghiêm kinh. Vyùharàja sùtra (S). An exposition of the principal doctrines of the Tantra school.

Trang nghiêm luận. Mahàyàna sùtra lankara satra (S). A sastra written by Asanga.

Trang nghiêm môn. The gate or school of the adornment of the spirit, in contrast with external practices, ceremonies, asceticism, etc.

Trang nghiêm vương Bồ tát. Vyùharàja (S). A Bodhisattva in the retenue of Sàkyamuni.

Tràng. Dhvaja, ketu (S). A pennant, streammer, flag, sign.

Tràng phan. A flag, banner. Also Cờ phướn.

Tràng phan, bảo cái. Banner, jewelled canopy.

Trạo cử. Anuddhatya-kukrtya (S). Restlessness, Turmoil. Also Xao động, chao động.

Trầm. To immerse, sink; heavy.

Trầm hương. Tàgara (S) Fragant shrub. Aguru (S), the sandal incense. Eagle wood, aloes wood.

Trầm không. To sink into emptiness, or uselessness.

Trầm luân. To sink; to be engulfed, to go down; to immerse oneself in; to be lost in. Trầm luân trong bể khổ, to immerse oneself in the sea of pains and sorrows.

Trầm minh. Sunk in the gloom of reincarnation and ignorance.

Trầm một. To sink; to be immersed, lost, in water.

Trầm nịch. To be infatuated with, to have an infatuation for; to be addicted to. Trầm nịch tửu sắc, to be addicted to drink and women; to indulge in dissipation.

Trầm thủy. Aguru (S). Xem trầm hương.

Trần. Dust, small particles; molecules, atoms, exhalation. Atom, matter.

Trần cảnh. The environment of the six gunas or qualities of sight, sound, smell, taste, touch and thought.

Trần cấu. Material, or phenomenal defilement; the defilement of the passions.

Trần dục. The desires connected to the six gunas.

Trần duyên. The circumstances or condition environing the mind created by the six gunas.

Trần hương. The native place or home of the six gunas, i.e. that of transmigration.

Trần lao. The trouble of the world, the passions.

Trần lụy. The passion karma, which entangles the mind.

Trần sa. Dust and sand, i.e. numberless.

Trần sa hoặc. The illusion, numberless as dust and sand; the trial of the Bodhisattva in facing the vast amount of detail in knowledge and operation required for his task of saving the world.

Trần sát. Gunaksetra (S). "Field of qualities", certain sins.

Trần trần sát độ. Numberless lands; also in every grain, or atom, there is a whole realm.

Trần vọng. Impure and false, as are all temporal things.

Tri. To know. Sanskrit root Vid, hence Vidyà knowledge; the vedas etc. Tri vijnà to know, Trí is vijnàna, wisdom arising from perception or knowing.

Tri căn. The organs od perception, To know the roots, or capacities (of all beings, as does a Bodhisattva; hence he has no fears). Tri căn vô sở úy.

Tri đạo giả. The one who knows the path to salvation, an epithet of the Buddha.

Tri kiến. To know, to know by seeing, becoming aware, intellection; the function of knowing; views; doctrines.

Tri khách. The director of guests, i.e. the host.

Tri khố. The bursar (of a monastery)

Tri khổ đoạn tập. To know (the truth of) suffering and be able to cut off its accumulation.

Tri lễ. Knowing the right modes of respect, or ceremonial; courteous, reverential; Chih li, name of the famous tenth century monk of the Tống dynasty, Tứ Minh so called after the name of his monastery, a follower of the Thiên Thai school, sought out by a Japanese deputation in 1017.

Tri nhất thiết chúng sinh trí. The Buddha-wisdom which knows (the karma of) all beings.

Tri nhất thiết pháp trí. The Buddha-wisdom of knowing everything or method (of salvation).

Tri pháp. To know the Buddha-law, or the rules; to know things; in the exoteric sects, to know the deep meaning of the sùtras; in the esoteric sects, to know the mysteries.

Tri sự. To know affairs. The karmadàna director of affairs in a monastery, next below the abbot.

Tri túc. Complete knowledge; satisfaction.

Tri túc thiên. Tusita, the fourth devaloka, Maitreya's heaven of full knowledge, where all Bodhisattvas are reborn before rebirth as Buddhas.

Tri thế gian. Lokavid (S). He who knows the world, one of the ten characteristics of an Buddha. Also Thế gian giải.

Tri thức. (1) To know and perceive, perception, knowledge. (2) A friend, anintimate. (3) The false ideas produced in the mind by common, or unenlightened-knowledge one of the Ngũ thức in the Khởi tín luận.

Tri vô biên chư Phật trí. To have the infinite Buddha-wisdom (of knowing all the Buddha- worlds and how to save the beings in them).

Tri. Black garments; at one time black was used for monastic robes.

Tri bạch. Monk and lay person.

Tri điền. Monk's robe.

Tri y. Black robes, monks.

Tri lâm. A monastery.

Tri lưu. Monks.

Tri môn. The black-robe order, monks

Trí. Jnàna (S) Knowledge, wisdom.

Trí ấn. The seal of the knowledge; the meditation of Diệu Âm Bồ tát Gadgadasvara.

Trí bi. All-knowing and all-pitying; these two with Định contemplative make up the Tam Đức three virtues or qualities of a Buddha.

Trí biện. Wisdom and dialectic power; wise discrimination; argument from knowledge.

Trí cảnh. The objects of wisdom, or its state, conditions.

Trí chứng. Wisdom assurance, the witness of knowledge, the wisdom which realizes nirvàna.

Trí cự. The torch of knowledge.

Trí diệu. Mystic knowledge (which reveals spiritual realities).

Trí đoạn. Mystic wisdom which attains absolute truth, and cuts off misery.

Trí độ. Prajnà pàramità (S). The sixth ođ the six pàramitàs, wisdom which brings men to nirvàna.

Trí độ luận. The sàstra, or commentary on the Prajnà pàramità sùtra. It is a famous philosophical Mahàyàna work.

Trí giả. The knower, or wise man.

Trí giới. The realm of knowledge in contrast with Lí giới that of fundamental principles of law.

Trí hỏa. The fire of knowledge.

Trí hoặc. Wisdom and delusion.

Trí kính. The mirror of wisdom.

Trí Khải. Founder of the Thiên Thai school. Also Trí giả Đại sư.

Trí lực. Knowledge and supernatural power; power of knowledge; the efficient use of mystic knowledge.

Trí môn. Wisdom gate; Buddha-wisdom and Buddha-compassion are the two gates or ways through which Buddhism expresses itself; the way of enlightenment directed to the self, and the way of compassion directed to others.

Trí Nghiêm. Fourth patriarch of Hoa Nghiêm school, also called Vân Hoa, A.D. 600-668.

Trí nguyệt. Jnànacandra (S). Knowledge bright as the moon; name of a prince of Karashahr who became a monk A.D.625

Trí nhãn. The eye of wisdom; wisdom as an eye.

Trí nhận. The sword of knowledge; knowledge like a sword. (Nhận là mũi gươm)

Trí quả. The fruit of knowledge, enlightenment.

Trí quang. Jnànaprabha (S). Having the light of knowledge; name of a disciple of Silabhadra.

Trí sơn. The mountain of knowledge; knowledge exalted as a mountain.

Trí tạng. The treasury of Buddha-wisdom; posthumous title of Amogha.

Trí tâm. The mind of knowledge; a wise mind.

Trí thành. The city of mystic wisdom, Buddhahood.

Trí thủ. The knowing hand, the right hand.

Trí tích. Jnànàkara (S). Accumulation of knowledge. Eldest son of Mahàbhijna; also said to be Aksobhya. Prajnàkuta. A Bodhisattva in the retenue of Prabhùtratna, v. Lotus sùtra.

Trí tịnh tướng. Pure wisdom aspect; pure wisdom; wisdom and purity.

Trí tuệ. Jnàna as Trí knowledge and Prajnà as Tuệ discernment, i.e. knowledge of things and realization of truth; in general knowledge and wisdom.

Trí tuệ biện tài. Wisdom and eloquent power.

Trí tuệ hải. Buddha-wisdom deep and wide as the ocean.

Trí tuệ kiếm. The sword of wisdom which cuts away passions and severs the link of transmigration.

Trí tuệ lực. Wisdom, insight.

Trí tuệ môn. The gate of Buddha-wisdom which leads into all truths.

Trí tuệ quán. One of the meditations of Quán thế Âm, insight into reality.

Trí tuệ quang Phật. Wisdom-light Buddha, Amitàbha.

Trí tuệ thủy. The water of wisdom which washes away the filth of passion.

Trí tướng. Wise mien or apparence, the wisdom-light shining from the Buddha's face; also human intelligence.

Trì. Dhr, dhara (S). Lay hold of, grasp, hold, maintain, keep; control.

Trì bản. Holding to the root, or fundamental; ruler of the earth, which is the root and source of all things.

Trì cú. One who holds to or retains the words (of the dharani).

Trì danh. To hold to, i.e. rely on the name (ođ Amitàbha).

Trì Địa. Dharanimdhara (S). Holder or ruler of the earth, or land; name of a Bodhisattva, who predicted the future of Avalokitesvara.

Trì giới, phá giới. To keep the precepts or rules; to offense the law.

Trì kim cương. Vajradara, Vajrapàni (S). A Bohisattva who holds the vajra or thunderbolt, of these there are several; a name for Indra. Also Chấp kim cương.

Trì luật. A keeper or observer of the discipline.

Trì minh. The dhàrani illuminant, i.e. the effective "true word" or magical term.

Trì niệm. To hold in memory.

Trì, phạm. Maintaining and transgressing, i.e. keeping the precepts by Chỉ trì ceasing to do wrong and Tác trì doing ăhat is right, e.g. worship, the monastic life, etc.; transgression is also of two kinds, i.e. Tác phạm positive in doing evil and Chỉ phạm negative in not doing good.

Trì pháp giả. A keeper or protector of the Buddha-law.

Trì Quốc Thiên Vương. Dhrtaràstra, one of the four deva-guardians or mahàràjas, controlling the east, of white colour.

Trì trai. To keep the vegetarian diet; vegetarian. To keep the fast, i.e. not eat after noon.

Trì tức niệm. The contemplation in which the breathing

Triền. Revolve, turn around, whirl.

Triền đà la ni. A spell which endows with extensive powers of evolutiob; also varied involutions of magical terms.

Triền hỏa luân. A whirling wheel of fire, a circle yet not a circle, a simile of the seeming but unreal, i.e. the unreality of phenoma.

Triền phong. A whirl-wind, cyclone. Also Con trốt, gió xoáy, gió lốc.

Triền đề. Xem nhất xiển đề..

Trọc. Turbid, muddy, impure, opposit of Thanh

Trọc ác thế. A world of impurity or degeneration, i.e. ot the Ngũ trọc and Thập ác.

Trọc ác xứ. The present contaminated evil world.

Trọc kiếp. An impure kalpa, the kalpa of impurity, degenerate, corrupt; an age of disease, famine and war.

Trọc nghiệp. Contaminated karma, that produced by Dục desire.

Trọng. Heavy, weighty, grave, serious; to lay stress upon, regard respectfully.

Trọng cấm. Strictly forbidden.

Trọng chướng. Serious hindrances (to enlightenment).

Trọng toán. Chùzan (J). A learned Japanese monk in the 10th century.

Trợ. Help, aid, assist; auxiliary.

Trợ duyên. Auxiliary condition.

Trợ đạo. Auxiliary means, e.g. of meditation; auxiliary discipline; any aid to faith and virtue.

Trợ nghiệp. Auxiliary karma, i.e. deeds or works, e.g. reciting the sùtras about the Pure Land, worship, praise, and offering, as additional to direct karma Chính nghiệp, i.e. faith in Amitàbha, expressed by constant thought of him and calling on his name.

Trụ. Sthiti (S). To abide, dwell, stay, stop, settle. Sinh trụ diệt, birth, existence, death.

Trụ địa. Dwelling place; abiding place in the Truth, i.e. the acquirement by faith of a self believing in the dharma and producing its fruit.

Trụ định. Fixed, certain, firmly, settled.

Trụ định Bồ tát. A Bodhisattva firmly fixed, or abiding in certainty. After a Bodhisattva has completed three great asamkhyeya kalpas he has still one hundred great kalpas to complete. This period is called abiding in fixity or firmness divided into six kinds: certainty of being born in a good gati, in a noble family, with a good body, a man, knowing the abiding character of his good works.

Trụ kiếp. Vivarta siddha kalpa (S). The abiding or existing kalpa; the kalpa of human existence.

Trụ quả. Abiding in the fruit; e.g. sràvakas and pratyeka-buddhas who rest satisfied in their attainments and do not strive for Buddhahood; they are known as Trụ quả Duyên giác or Trụ quả La hán.

Trụ trì. To dwell and control; the abbot of a monastery; resident superintendent; to maintain, or firmly hold to (faith in the Buddha etc.)

Trụ tướng. Sthiti (S). Abiding, being, the state of existence, one of the four characteristics of all beings and things, i.e. sinh birth, trụ existence, dị change (ordecay), diệt death (or cessation).

Trụ vị. Abiding place, one of the ten stages, resting and developing places or abodes of the Bodhisattva, which is entered after the stage of Belief Tín has been passed.

Trúc lâm. Venuvana (S). Bamboo grove.

Trúc viên. The monastery in the Bmboo grove near Rajagriha in Magadha,

Trung. Madhya (S). Middle, central, medium, the mean, within.

Trung ấm. Bardo (Tib). Intermediate state. Xem trung hữu.

Trung căn. Medium capacity, neither clever nor dull, of each of the six organs. Lục căn; there are three powers of each organ Thượng, Trung and Hạ.

Trung hữu. One of the Tứ hữu, i.e. the antarà-bhava or intermediate state between death and reincarnation. Also Trung ấm.

Trung kiếp. Middling kalpa, a period of 336,000,000 years.

Trung nguyên. The fifteenth of the seventh moon; the Thượng and Hạ are the fifteenth of the first and tenth moons respectively.

Trung quán luận. Madhyamaka-sàstra.

Trung quốc. Madhyadesa (S). The middle kingdom, i.e. Central North India.

Trung thiên thế giới. A middling chiliocosm. Xem Tam thiên đại thiên thế giới

Trung thừa (thặng). The middle vehicle to nirvàna, includes all intermediate or medial systems between Hìnayàna and Mahàyàna.

Trung tôn. The central honoured one - in any group of Buddhas, e.g. Bất Động Tôn among the five Minh Vương.

Trùng các giảng đường. The double-storeyed hall at Vaisali where the Buddha stayed.

Trùng quan. The grave barriers (to meditation and enlightenment).

Trùng không. The double space, i.e. the space beyond space, the void beyond the void.

Trùng trùng. Repeated, again and again, manifold etc.

Trùng trùng đế võng. The multi-meshed net of Indra.

Trùng tụng. Geya (S). Repetition in verse of a prose section.

Truyền. To transmit, pass on, hand down, promulgate, propagate; tradition; summon.

Truyền bá. To propagate; to spread abroad, to diffuse, to radiate.

Truyền đạo. To spread a doctrine; to preach a religion.

Truyền đăng. To transmit the light, pass on the lamp of truth.

Truyền đăng lục. Records of those who have passed on the lamp of Buddhist truth.

Truyền giáo. To spread the teaching, or doctrine; to transmit and instruct.

Truyền giáo đại sư. Dengyô-Daishi (J). The founder of the Thiên Thai school in Japan.

Truyền giới. To transmit the precepts, to grant them as at ordination.

Truyền kinh. To hand down the tradition, the meaning of a sùtra.

Truyền pháp. To transmit, or spread abroad the Buddha truth.

Truyền tâm. To pass from mind to mind, to pass by narration or tradition; to transmit the mind of Buddha as in the Thiền tông, Intuitional school, mental transmission.

Truyền trì. To maintain what has been transmitted, to transmit and maintain.

Truyền y. To hand down the mantle, or garments.

Trừ. Get rid of.

Trừ cái chướng. To dispose of hindrances.

Trừ cận. He (or she) who puts away want (by receicing alms), an int. of bhiksu cận sự nam, tỉ khưu and bhisuni cận sự nữ, tỉ khưu ni.

Trừ đoạn. To get rid of completely, to cut off.

Trừ giác chi. To get rid of mental effort and produce mental and physiacal buoyancy.

Trừ nghi. Eliminate doubt.

Trừ nhất thiết ác. To get rid of all evil.

Trừ tai. Get rid of calamity.

Trực. Straight, upright, direct; to arrange.

Trực đạo. The direct way (to Nirvàna or Buddha land).

Trực giác. Intuition, immediate perception. Trực giác chủ nghĩa. Intuitionism.

Trực tâm. Straightforward, sincere, blunt.

Trực truyền. Direct information, or transmission (by word of mouth).

Trước, trứ. To be attached to; to adhere to; to be bound.

Trước cảnh. To be attached to the outside objects.

Trước ngã. To be attached to the self.

Trước y. To don clothes

Trược, trọc. Turbid, impure.

Trường. Long, always.

Trường cửu. Durable, lasting; long lived.

Trường dạ. The whole night, the long night of mortality or transmigration.

Trường hàng. Sùtra (S). Scripture, sùtra.

Trường khất thực. Always to ask food as alms, one of the twelve duties of a monk.

Trường kì. Long, protracted; long term; long range. Trường kì chiến đấu, protracted struggle. Trường kì gian khổ, to endure no end ođ tribulations.

Trường sinh. Long or eternal life (in Paradise). Trường sinh bất tử, long life without death.

Trường thọ. Long life.

Trường thọ thiên. Devas of long life, in the fourth dhyàna heaven.

Trượng phu. Husband. Hero. Man ođ spirit. Hành động của kẻ trượng phu, manly action.

Trưởng giả. Elder, senior.

Trưởng lão. Senior; old folk, the aged, old man.

Trưởng tử. Eldest child.

Tu. To enter into religion, to take the vows, to enter the order, to be a monk. Đi tu, to enter the priesthood. Tu thành chính quả, to attain Buddhahood.To put in order, mend, cultivate, observe.

Tu Bồ tát hạnh. To cultivate the Bodhisattva's virtues.

Tu chứng. To cultivate the Way and attain the Realization.

Tu dưỡng. To cultivate, improve (one's mind, etc.). Tu dưỡng tinh thần, to fortify oneself spiritually; to cultivate sereneness.

Tu đa la. Sùtra (S). Sùtras or addresses attributed to the Buddha, usually introduced by Như thị ngã văn Thus I have heard.

Tu đạo. To cultivate the way of religion; be religious; the way of self cultivation.

Tu đức. To cultivate virtue; to improve oneself morally.

Tu hành. Caryà (S). Conduct; to observe and do; to mend one's way; to cultivate oneself in right practice; be religious, or pious. Tu hành khổ hạnh, to practice ascetism. Nếp sống tu hành, religious life.

Tu hành trụ. A bodhisattva's stage of conduct, the third of his ten stages.

Tu hoặc. Illusion, such as desire, hate, etc., in practice or performance, i.e. in the process of attaining enlightenment.

Tu học. To bend one's mind to study; to study and practice

Tu kiên. Firmness in observing, or maintaining; established conviction, e.g. of the biệt giáo bodhisattva that all phenomena in essence are identical.

Tu la. Asura (S). Demons who wars with Indra; a tu la is also Sura, which means a god, or deity; a tu la quân the army of asura, fighting on the tu la trường asura battlefield against Indra.

Tu mê lư sơn. Sumeru, Meru (S).

Tu nhân tích đức. To do good and cultivate virtue.

Tu sám. To undergo the discipline of penitence.

Tu sĩ. Religious, monk, priest. Giới tu sĩ, the priesthood, the monkdom.

Tu tâm. To cultivate the heart; to self-improve morally. Tu tâm dưỡng tính, to cultivate one's heart and improve one's character.

Tu tập lực. The power acquired by the practice of all (good) conduct; the power of habit.

Tu thân. To self-improve.

Tu thân, giới, tâm, tuệ. To cultivate the self-improvement, the moral discipline, the mind and the perfect wisdom.

Tu thập thiện. To cultivate the ten good deeds.

Tu thiện. To cultivate goodness; the goodness that is cultivated, in contrast with natural goodness.

Tu thiền. To practice Zen, meditation.

Tu thiền Lục diệu môn. The six mysterious gates or way of practising meditation, consisting mostly of breathing exercises.

Tu tính. To cultivate the nature, the natural proclivities.

Tu tính bất nhị môn. The identity of cultivation and the cultivated.

Tu. To expect, wait for, wait on; necessary, must; moment, small, translit for su.

Tu bồ đề. Subhùti (S). One of the ten great discoples of the Buddha, said to have been the best exponent of Sùnya, or the Void Giải không đệ nhất. he is the principal interlocuter in the Prajnàpàramità-sùtra.

Tu dạ ma. Suyàma (S). The ruler of the Yama heaven

Tu di sơn. Sumeru (S). The central mountain of every world. Also Tu di lâu sơn,

Tu mê lư sơn, Diệu cao sơn, Diệu quang sơn.

Tu di đăng. Sumeru lamp Buddha.

Tu di quang Phật. Meru-prabhàsa-Buddha (S). Sumeru light Buddha.

Tu di sơn Phật. Sumerukalpa-Buddha (S).

Tu di tòa. A kind of throne for a Buddha. Also Tu di đài.

Tu di tướng Phật. Merudvaja-Buddha (S). Sumeru appearance Buddha.

Tu diễm ma thiên. Yama (S). The third of the six heavens in the Karmaloka.

Tu du. Instant.

Tu đà. Sùdra (S). The fourth caste.

Tu đà hoàn. Srota-àpanna (S). One who has entered the stream of holy living. Also Nhập lưu. Dự lưu.

Tu đạt, Tu đạt đa. Sudatta (S). Also Thiện Tài.

Tu đạt đa A na bân đàn. Sudatta Anathapindika (S).

Tu lị da. Sùrya (S). The sun.

Tu ma đề. Sukhavati (S). The Western Paradise of Amitàbha.

Tu man na hoa.

Tu niết mật đà. Nirmànarati (S) Also Hóa lạc thiên.

Tu xà đa. Sujàta (S). Also Thiện Sinh.

Tuần. Wander about, patrol, inspect.

Tuần liêu. To inspect all the buildings of a monastery.

Tuần tích. To walk about with a metal stick, i.e. to teach.

Túc. A halting place; to pass the night, sojourn, stay; early, former; left over.

Túc báo. The consequence of deeds done in former existence.

Túc căn. The root of one's present lot planted in previous existence.

Túc chấp. The character acquired in a previous existence and maintained.

Túc duyên. Causation or inheritance from previous existence.

Túc mệnh. Previous life, or lives.

Túc mệnh lực. Buddha-power to know all previous transmigrations.

Túc mệnh minh. The knowledge of the arhat of his own and other previous transmigrations.

Túc mệnh thông. Pùrvanivàsànusmrti (S). Buddha-knowledge of all forms of previous existence of self and others

Túc nghiệp. Former karma, the karma of previous existence.

Túc nguyện. The vow made in a former existence.

Túc nguyện lực. The power of an ancient vow.

Túc nhân. Good or evil cause in previous existence.

Túc phúc. Happy karma from previous existence.

Túc tác. The deeds of a former life.

Túc tập. The practices, habits or deeds of or inherited from former existence.

Túc thế. A former existence.

Túc thiện. Good deeds done in previous existence.

Túc thực. Have spread good seeds in former lives.

Túc trái. The unrepaid debts from, or sins of, former incarnations.

Tú Vương Phật. Natchatraràja Buddha (S). King of stars Buddha.

Tú Vương Hoa Bồ tát. Naksatra-ràja-sankusumitàbhijnà (S). King of the star-flowers, a bodhisattva in the Lotus sùtra.

Tục. Common, ordinary, usual, vulgar.

Tục đế. Common principles, or axioms; normal unenlightened idea, in contrast with reality.

Tục giới. The common precepts for the laity.

Tục lụy. Wordly bondage.

Tục lưu. The common run or flow.

Tục ngã. The popular idea of the ego or soul, i.e. the empirical or false ego giả ngã composed of five skandhas, this is to be distinguished from the true ego chân ngã or thật ngã, the metaphysical substratum from which all empirical elements have been eliminated.

Tục nhãn. Unenlightened eyes; ordinary eyes.

Tục nhân. Grhastha (S). An ordinary householder; an ordinary man; the laity.

Tục tình. Wordly love, vulgar love.

Tục tử. Vulgar, ordinary people; uninitiated person.

Tục trần. Common dust, earthly pollution.

Tục trí. Common or worldly wisdom.

Tuệ (Huệ) .Prajnà, jnàna (S). Wisdom, insight, discernment, understanding; the power to discern thing, and their underlying principles and to decide the doubtful.

Tuệ ảo. Wisdom-illusion, wisdom-conjuring; the kaleidoscope of wisdom.

Tuệ ấn. Wisdom-sign, or seal.

Tuệ ba la mật. Prajnà-pàramità (S). Perfection of wisdom.

Tuệ căn. The root, i.e. the organ, of wisdom.

Tuệ cự. Djànolka (S). The torch of wisdom.

Tuệ chiếu. The light of wisdom.

Tuệ đăng. The lamp of wisdom.

Tuệ độ. Prajnàpàramità (S), The supreme wisdom, the wisdom leading to the shore of enlightenment.

Tuệ giác. Amoha (S). Wisdom.

Tuệ giải. The function of wisdom - to explain all things.

Tuệ giải thoát. Panna-vimutti (P). Deliverance through the wisdom.

Tuệ hải. Wisdom ocean.

Tuệ học. Adhiprajnà-siksa (S). Formation of the wisdom.

Tuệ Khả. Hui-k'o (C). The successor of Bodhidharma.

Tuệ kiếm. The sword of wisdom which cuts away illusion.

Tuệ kiến. Wise-views, or insight into wisdom, the views of wisdom.

Tuệ kính. The mirror of wisdom.

Tuệ lực. Prajnàbala (S). Force of wisdom.

Tuệ lưu. The living stream of wisdom able to cleanse all impurity.

Tuệ mạng, mệnh. Wisdom-life, or wisdom as life, wisdom being the basis of spiritual character.

Tuệ môn. The gate of wisdom.

Tuệ mục. The eye of wisdom.

Tuệ Năng, Huệ Năng. The power of wisdom; name of the sixth patriarch of Thiền tông the Intuitional or Meditation sect.

Tuệ nghĩa. The apprehension of the meaning of reality through wisdom.

Tuệ nghiệp. Undertaking and doing; practical goodness resulting from wisdom.

Tuệ nhãn. The wisdom-eye that sees all things as unreal.

Tuệ nhẫn. Wisdom-patience, one of the thập nhẫn.

Tuệ nhật. Wisdom-sun, Buddha-wisdom

Tuệ Quán. Hui-kuan (C). One of Kumàrajiva's chief assistant in translation, died 424.

Tuệ quang. Wusdom-light.

Tuệ số. Mental conditions in contrast to mind itself.

Tuệ tạng. Wisdom-store, the Abhidharma pitaka which embodies the science of ascertaining the meaning of the sùtras. Also the whole of the Tripitaka.

Tuệ thân. Wisdom-body, one of the five divisions of the Dharmakàya, which is the embodiment inter alia of inherent wisdom.

Tuệ trí. Pajànàti (P). Clearly knowledge.

Tuệ triền. The bond of ignorance and stupidity which fetters wisdom.

Tuệ Tư. The second patriarch of the Thiên Thai school, Nam Nhạc Đại Sư.

Tuệ vân. The clouds of wisdom with which the Tathàgata covers all beings.

Tuệ vô lậu. Jnànam-anàsravam (S). Wisdom non-outflowings., capability, or opportunity. or tùy duyên chân như phenomenal relativity ; and considered as immutable, the bất biến chân như which is likened to the water as opposed to the waves.

Tụng. Geyya (S).To murmur, recite, intone, memorize by repeating in a murmur.

Tụng niệm. To chant the sùtra and recite the Buddha's name.

Tụng trì. To chant and maintain the sùtra and the mantra.

Tụng. Gàtha.

Tùy. Follow, comply with; sequent, consequent, after, according to, as.

Tùy cầu. According to prayer. Name of a deva which was formerly a wicked monk who died and went to hell, but when dying repented, prayed and was reborn the deva.

Tùy cơ. According to capacity, capability, or opportunity.

Tùy duyên. According with, or resulting from conditioning causes, or circumstances, as waves result from wind; also sequent conditions; also according to circumstances, e.g.

tùy duyên hóa vật, to convert or transform people according to their conditions, or to circumstances in general.

Tùy duyên bất biến. Ever changing in conditions yet immutable in essence, i.e. the chân như, in its two aspects of tùy duyên chân như phenomenal relativity ; and considered as immutable, the bất biến chân như which is likened to water as opposed to the waves.

Tùy hỉ. To rejoice in the welfare of others. To do that which one enjoys, to follow one's inclination.

Tùy hình hảo. Excellent in every detail; the individual excellences of others united in the Buddha.

Tùy kinh luật. According to the discipline as described in the sùtras, i.e. the various regulations for conduct in the Sùtra-pitaka; the phrase tùy luật kinh means according to the wisdom and insight as described in the Vinaya-pitaka.

Tùy loại. According to the categories.

Tùy loại sinh. According to life species.

Tùy miên. Yielding to sleep, sleepiness, drowsiness, comatose, one of the klesa or temptations; also used by the Sarvàstivàdins as an equivalent for klesa, the passions and delusions, by the Duy thức school as the seed of klesa.

Tùy nghi. As suitable, proper, or needed.

Tùy pháp hành. Those who follow the truth by reason or intellectual ability, in contrast with the non-intellectual, who put their trust in others.

Tùy phần. According to the part assigned or expected; accordingto lot or duty.

Tùy phần giác. Partial enlightenment, the third of tứ giác in the Awakening of Faith Khởi tín luận.

Tùy phiền não. Sequent or associated klesa-trials, or evils; or especially those which follow the six tùy miên. Also called tùy hoặc.

Tùy phương. According to place; suitable to the place; in whatever place; wherever. Tùy phương tì ni, vinaya or rules, suitable to local conditions, or to conditions everywhere.

Tùy tâm. According to mind, or wish.

Tùy tín hành. The religious life which is evolved from faith in the teaching of others; it is of the độn căn unintellectual type.

Tùy tướng. The secondary states, i.e. of birth, stay, change, and death, in allphenomena.

Tùy tướng giới. To follow the forms and discipline of the Buddha, i.e. become a monk.

Tùy thuận. To follow, accord with, obey; to believe and follow the teaching of another.

Tùy ý. At will, following one's

Tuyết. Snow.

Tuyết lĩnh. The snow mountains, the Himàlayas.

Tuyết sơn. Xem Tuyết lĩnh.

Tuyết sơn bộ. Haimavatàh (S). The Himàlaya school, one of the five divisions of the Mahàsanghihah.

Tuyết sơn đại sĩ. The great man of the Himàlayas, the Buddha in a former incarnation. Also Tuyết sơn đồng tử, the youth of the Himàlayas.

Tư. Cint-(S). Think, thought; turn the attention to; intp. by tâm sở pháp mental action or contents, mentality, intellection.

Tư duy. To consider or reflect on an object with discrimination; thought, reflection.

Tư đà hàm. Sakrdàgàmin (S). One who has attained the 2nd stage of the Noble Path.

Tư giả. Thought or its content as illusion.

Tư hoặc. The illusion of thought.

Tư lượng. Thinking and measuring, or comparing; reasoning.

Tư lượng thức. The seventh vijnàna, intellection, reasoning.

Tư thực. Thought-food, mental-food; to desire food.

Tư trạch lực. Power in thought and selection (of correct principles).

Tư tuệ. The wisdom attained by meditating (on the principles and doctines of Buddhism),

Tứ. Catur (S). Four.

Tứ A hàm. The four Agamas, or divisions of the Hìnayàna scriptures: Trường A Hàm dirghàgamas, long works, cosmological; Trung A Hàm madhyamàgamas, metaphysical;

Tạp A Hàm samyuktàgamas, general, on dhyàna, trance etc.; Tăng Nhất A Hàm ekottarikàgamas, numerically arranged subjects.

Tứ ác đạo. The four apàya or evil destinies: the hells địa ngục, as hungry ghosts ngạ quỉ, animals súc sinh, or asuras a tu la. The asuras are sometimes evil, sometimes good, hence the term tam ác đạo three evil destinies excepts the asuras.

Tứ ác thú. Cũng như tứ ác đạo.

Tứ an lạc hạnh. The four means of attaining to a happy contentment, by proper direction of the deeds of the body thân an lạc hạnh; the words of the mouth khẩu an

lạc hạnh; the thoughts of the mind ý an lạc hạnh; and the resolve (of the will) to preach to all the Lotus sùtra thệ nguyện an lạc hạnh.

Tứ ân. The four debts of gratitude: (1) Ân cha mẹ debt of gratitude to one's parents; (2) Ân chúng sinh debt of gratitude to all living creatures; (3) Ân quốc vương debt of gratitude to the rulers of the nation; (4) Ân Tam bảo debt of gratitude to the Triple Gems (Buddha, Sangha and Dharma).

Tứ ba la di. The four pàràjikas, or grievous sins of monks or nuns: (1) dâm giới abrahmacarya, sexual immorality, or bestiality; (2) đạo giới adattàdàna, stealing; (3) sát giới vadha(himsà), killing; (4) đại vọng ngữ giới taramanusvadharma-pralàpa, false speaking. Also tứ trọng, tứ cực trọng hoặc đọa tội.

Tứ bản chỉ quán. The four books of Thiên Thai on meditation: Ma ha chỉ quán,Thiền ba la mật, Lục diệu môn, Tọa thiền pháp yếu.

Tứ bạo thủy. Four violent torrents of water.

Tứ bất khả đắc. The four unattainables, perpetual youth, no sickness, perennial life, no death.

Tứ bất khả khinh. The four that may not be treated lightly: a prince though young, a snake though small, a fire though tiny, anf above all a "novice" though a beginner, for he may become an arhat.

Tứ bất khả tư nghị. The four things of a Buddha which are beyond human conception: thế giới his world, chúng sinh his living beings, long his nàgas, and Phật độ cảnh giới the bounds of his Buddha-realm.

Tứ bất kiến. The four invisibles - water to fish, wind (or air) to man, the nature (of things) to the deluded, and the không void to the ngộ enlightened, because he is in his own element, and the void is beyond conception.

Tứ bất sinh. That a thing is not born or not produced of itself, of another, of both, of neither.

Tứ bất thành. Four forms of a siddha or incomplete statement, part of the thirty three fallacies in logic.

Tứ bệnh. The four aliments, or mistaken ways of seeking protection: tác bệnh, works or effort; nhiệm bệnh, laissez-faire; chỉ bệnh, cessation of all mental operation; diệt bệnh, annihilation (of all desire).

Tứ binh. Catur-angabalakàya (S). The four divisions of a cakravarti's troops: tượng binh hastikàya, elephant; mã binh asvakàya, horse; xa binh rathakàya, chariot; bộ binh pattikàya, foot.

Tứ bồ tát. The four bodhisattvas: Quán Thế Âm Avalokitesvara, Di Lặc Maitreya, Phổ Hiền Samantabhadra, Văn Thù Manjusri. Also the four chief bodhisattvas in the Garbhadhàtu. There are also the Bản hóa tứ bồ tát of the Lotus sùtra named Thượng

Hạnh, Vô Biên Hạnh, Tịnh Hạnh, and An Lạc Hạnh.

Tứ bộ chúng. Four kinds of disciples of the Buddha.

Tứ cấm. Parajika (S). Xem tứ ba la di.

Tứ cú. The four terms, phrases, or four-line verses.

Tứ cú kệ. Gàtha (S). A stanza of four-line verses.

Tứ cú phân biệt. The four terms of differentiation, e.g. of all things into hữu the existing; không non existing; diệc hữu diệc không both; bất hữu bất không neither; or phenomenal, noumenal, both, neither. Also double, single, both, neither; and other similar applications.

Tứ cú thành đạo. The swan-song of an arhat, who has attained to the perfect life. "Chư lậu dĩ tận, Phạm hạnh dĩ lập, Sở tác dĩ biện, Bất thụ hậu hữu". All rebirths are ended, The noble life established, My work is accomplished, No further existence is mine.

Tứ chấp. The four erronous tenets. Also tứ tà, tứ mê.

Tứ châu. Catur-dvipa (S). The four inhabited continents of every universe; they are situated S. E. W. and N. of the central mountain Sumeru: Nam Thiệm bộ châu Jambùdvìpa, Đông thắng thần châu, Pùrva-videha, Tây ngưu hóa châu, Apara-godànìya, Bắc câu lư châu, Uttara kuru.

Tứ chính cần. Samyakprahàna (S). The four right efforts: (1) điều dữ đã sinh trừ dứt đi, to put an end to existing evil; (2) điều dữ chưa sinh khiến cho chẳng sinh, prevent evil arising; (3) điều lành chưa sinh khiến cho sinh ra, bring good into existence; (4) điều lành đã sinh khiến cho thêm lớn, develop existing good.

Tứ chính đoạn. Xem tứ chính cần.

Tứ chúng. The four varga (groups, or orders), i.e. tì khưu bhiksu, monks; tì khưu ni bhiksuni, nuns; ưu bà tắc upàsaka, male devotees; and ưu bà di upàsikà, female devotees.

Tứ chủng. Four kinds. Xem tứ tính.

Tứ chủng căn bản tội. The four deadly sins. Xem tứ chủng tam muội da.

Tứ chủng độc. Xem tứ độc.

Tứ chủng sinh tử. Four kinds of rebirth dependent on present deeds: from obscurity and poverty to be reborn in the same condition; from obscurity and poverty to be reborn in light and honour; from light and honour to be reborn in obscurity and poverty; from light and honour to be reborn in heavens.

Tứ chủng tam muội da. The four samaya, i.e. the four pàràjanikas: killing, stealing, carnality, lying.

Tứ chủng tín tâm. The four kinds of faith given in the Khởi tín luận the Awakening of Faith: (1) in the Chân như, as the teacher of all Buddhas and fount of all actions; (2) in Buddha, or the Buddhas; (3) in the Dharma; and (4) in the Sangha.

Tứ chủng thành tựu pháp. The four kinds of altar-worship of the esoteric sect for: (1) averting calamities from self and others; (2) seeking good fortune; (3) seeking the love and protection of Buddhas; (4 subduing enemies. Also tứ chủng đàn pháp, tứ chủng tất địa.

Tứ chủng tổng trì. The four kinds of dhàrani.

Tứ diệu đế. Xem tứ đế.

Tứ dụ. The four metaphors (of infinity, etc.): sơn cân the weight of all mountains in pound; hải the drops in the ocean; địa trần the atoms of dust in the earth; không giới the extent of space.

Tứ dục. The four desires or passions: tình dục sexual love; sắc dục sexual beauty or attractiveness; thực dục food; dâm dục lust.

Tứ đại. Mahàbhùta (S). The four elements of which all things are made: (1) Địa prithin, earth; (2) Thủy apas, water; (3) Hỏa tjas, fire; (4) Phong vayu, wind.

Tứ đại bất điều. The inharmonious working of the four elements in the body, which causes the 440 ailments.

Tứ đại bồ tát. The four great Bodhisattvas of the Lotus sùtra, i.e. Di Lặc Maitreya, Văn Thù Sư Lợi Manjusri, Quán Thế Âm Avalokitesvara, and Phổ Hiền Samantabhadra. Another list of previous Bodhisattvas is: Thượng Hạnh Visistacàritra, Vô Biên Hạnh Anantacàritra, Tịnh Hạnh Vasudhacàritra, and An Lập Hạnh Supratisthitacàritra.

Tứ đại bộ kinh. Four great sùtras: Hoa Nghiêm, Niết Bàn Nirvàna, Bảo Tích Mahàratnakùta, Bát Nhã Prajnà.

Tứ đại châu. The four great continents of a world.

Tứ đại danh sơn. The four famous "hills" or monasteries in China: Phổ Đà P'u T'o, for Quán thế Âm, element water; Ngũ Đài Wu T'ai, Văn thù, wind; Nga Mi O-mei, Phổ Hiền, fire; Cửu hoa Chiu hua, Địa tạng, earth.

Tứ đại đệ tử. The four great disciples of the Buddha: Xá lợi phất Sariputra, Mục kiền liên Mahà Maudgalyàyana, Tu bồ đề Subhùti, and Ma ha Ca diếp Mahà Kàsyapa.

Tứ đại hải. The four great oceans in a world, around Sumeru, in which are the four great continents.

Tứ đại thiên vương. Caturmahàràja, Lokapàla (S). The four deva-kings of the four quarters, guardians in a monastery. Xem tứ thiên vương.

Tứ đảo. Xem tứ điên đảo.

Tứ đáp. The Buddha's four methods of dealing with questions:

Tứ đẳng. The four virtues which a Buddha out of his infinite heart manifests equally to all. They are: từ, bi, hỉ, xả. Another group is Tự, Ngữ, Pháp, Thân, i.e. tự that all Buddhas have the same tittle or tittles; ngữ speak the same language; pháp proclaim the same truth; and thân have each the threefold body or trikàya. A third group is chư pháp all things are equally included in the bhùtatathatà; phát tâm the mind nature being universal, its field of action is universal; đạo đẳng the way or method is also universal; therefore từ bi the compassion (of the Buddha) is universal for all. Also tứ vô lượng tâm.

Tứ đế. Catvàri-àrya-satyàni (S). The Four Noble Truths, the primary and fundamental doctrines of Sakyamuni. The four are: (1) Khổ đế dukkha-àrya-satya, The Noble Truth of Suffering; (2) Tập đế dukkha-samudaya-àrya-satya, The Noble Truth of the Cause of Suffering; (3) Diệt đế dukkha-nirodha-àrya-satya, The Noble Truth of the Cessation of Suffering; (4) Đạo đế dukkha-nirodha-màrga-àrya- satya, The Noble Truth of the Path leading to the Cessation of Suffering. Also tứ chân đế, tứ diệu đế, tứ thánh đế.

Tứ điên đảo. The four viparvaya, i.e. inverted or false beliefs on regard to Thường, Lạc, Ngã, Tịnh. There are two groups: (1) The common belief in the four above, denied by the early Buddhist doctrine that all is impermanent, suffering, impersonal, and impure; (2) The false belief of the Hìnayàna school that nirvàna is not a state of permanence, joy, personality, and purity.

Tứ điền. The four fields for cultivating happiness: animals; the poor; parents; the religion.

Tứ độ. The four Buddha-ksetra, or realms, of Thiên Thai: (1) Phàm thánh đồng cư độ, realms where all classes dwell - men, devas, Buddhas, disciples, non-disciples; it has two divisions, the impure, e.g. this world, and the pure, e.g. the Western Pure land. (2) Phương tiện hữu dư độ, temporary realms, where the occupants have got rid of the evils of kiến tư unenlightened views and thoughts, but still have to be reborn. (3) Thật báo vô chướng ngại độ, realm of permanent reward and freedom for those who have attained to bodhisattva rank. (4) Thường

tịch quang độ, realm of eternal rest and light (i.e. wisdom) and of eternal spirit (dharmakàya), the abode of Buddhas; but in reality all the others are included in this, and are only separated for convenience sake.

Tứ độc tiễn. The four poisonous arrows: desire, anger, ignorance, pride.

Tứ độc xà. Four poisonous snakes (in the basket), e.g. the four elements earth, water, fire and air, of which a man is formed.

Tứ đức. The four nirvàna virtues, or values according to the Mahàyàna Nirvàna sùtra: (1) Thường permanence or eternity; (2) Lạc joy; (3) Ngã personality; (4) Tịnh purity. The four important terms, while denied in the lower realms, are affirmed by the sùtra in the transcendental or nirvàna-realm.

Tứ đức ba la mật. The joyful realm or acme of the tứ đức, the nirvàna-realm, the abode of dharmakàya ođ the Tathàgata.

Tứ gia hạnh. Xem tứ thiện căn.

Tứ giác. The four "intelligences, or apprehensions" of the Awakening of Faith Khởi Tín Luận: bản giác, tương tự giác, tùy phần giác and cứu kính giác.

Tứ hành. The four disciplinary processes: enlightenment; good deeds; wisdom; and worship.

Tứ hoa. The four (divine) flowers: mạn đà la mandàra, ma ha mạn đà la mahàmandàra, mạn thù sa manjùsaka, ma ha mạn thù sa mahàmanjùsaka. Also pundarìka, utpala, padma, and kumuda, or white, blue, red, and yellow lotuses.

Tứ hoằng thệ nguyện. The four universal vows of a Buddha or bodhisattva: Chúng sinh vô biên thệ nguyện độ, to save all living beings without limit; Phiền não vô tận thệ nguyện đoạn, to put an end to all passions and delusions however numerous; Pháp môn vô lượng thệ nguyện học, to study and learn all methods and means without end; Phật đạo vô thượng thệ nguyện thành, to become perfect in the Supreme Buddha Law. The four vows are considered as arising one by one out of the Four Noble Truths Tứ Diệu Đế.

Tứ hộ thế. Xem tứ thiên vương.

Tứ hướng. The four stages in Hìnayàna sanctity: tu đà hoàn srota-àpanna, tư đà hàm sakrdàgàmin; a na hàm, anàgàmin; and a la hán, arhan.

Tứ hữu vi tướng. The four functioning forms: sinh birth, trụ stay, dị change, diệt extinction.

Tứ kết. The four knots, or bonds, samyojana, which hinder free development.

Tứ khổ. The four miseries, or sufferings, sinh birth; lão age; bệnh disease; and tử death.

Tứ không xứ. Catur-àrùpya (brahma) loka (S). The four immaterial or formless heavens, arùpa-dhàtu, above the eighteen brahmalokas: (1) không vô biên xứ àkàsàmantyàyatana, the sate or heaven of boundless space; (2) thức vô biên xứ vijnànanàntyàyatana, of boundless knowledge; (3) vô sở hữu xứ àkincanyàyatana, of nothing or non existence; (4) phi tưởng phi phi tưởng xứ naivasanjnànà-sanjnàyatana, the state of neither thinking nor not thinking.

Tứ kiếp. The four kalpas, or epochs, of a world, thành kiếp that of formation and completion; trụ kiếp existing or abiding; hoại kiếp destruction; and không kiếp annihilation, or the succeeding void.

Tứ liệu giản. A summary of the Lâm Tế tông in reference to subjective, objective, both, neither.

Tứ lô. The four furnaces, or altars of the esoteric cult, each differing in shape: earth, square; water, round; fire, triangular; wind, half-moon shape.

Tứ luận. Four famous sàstras: (1) Trung quán luận Pràmyamùla-sàstratìka by Long Thọ Nàgàrjuna; (2) Bách luận Sata-sàstra by Đề Bà Devabodhisattva; (3) Thập nhị môn luận Dvàdasanikàya-(mukha)-sàstra by Nàgàrjuna; (4) Đại trí độ luận Mahàprajnàparàmità-sàstra by Nàgàrjuna.

Tứ lực. The four powers for attaining enlightenment: tự lực independent personal power; tha lực power derived from others; nhân duyên lực power of past good karma; phương tiện lực power arising from environment.

Tứ lưu. The four currents (that carry the unthinking along); i.e. the illusions of kiến seeing things as they seem, not as they really are; dục desires; hữu existence, life; vô minh ignoranve, or an unlightened condition.

Tứ minh. Four Chân ngôn Shingon emblems, aids to Yoga-possession by a Buddha or bodhisattva; they are câu a hook, thằng a cord, tỏa a lock, and linh a bell; the hook for summoning, the cord for leading, the lock for firmly holding, and the bell for resultant joy. Also the four Veda sàstras: Thọ Minh, Rig-Veda; Tự Minh,Yajur-Veda; Bình Minh, Sama- Veda; Thuật Minh, Artharva-Veda.

Tứ nhân quán thế. The world from four points of view: that of men in general -its pleasure, thoughtlessly; of sràvakas and pratyekabuddhas, as a burning house, uneasily; of bodhisattvas as an empty flower; of Buddha, as mind, all things being for (or of) intelligent mind.

Tứ nhất. The four "ones", or the unity contained (according to Thiên Thai) in the Phương tiện phẩm of the Lotus sùtra; i.e giáo nhất its teaching of one vehicle; hành nhất the sole bodhisattva procedure; nhân nhất its men all and only as bodhisattva; lí nhất its one ultimate truth of the reality of all existence.

Tứ nhiếp pháp. Catuh-samgraha-vastu (S). Four all-embracing (bodhisattva) virtues: (1) bố thí dàna, giving what others like, in order to lead them to love and receive the truth; (2) ái ngữ

priyavacana, affectionate speech, with the same purpose; (3) lợi hành arthakrtya, conduct profitable to others, with the same purpose; (4) đồng sự samànàrthatà, co-operation with and adaptation of oneself to others, to lead them into the truth.

Tứ nhiếp bồ tát. The four Bodhisattvas in the Vajradhàtu with the hook, the rope, the chain and the bell whose office is to hóa tha convert the living. Also tứ nhiếp chúng, tứ nhiếp kim cương.

Tứ như ý túc. Rddhipàda (S). The four steps to rddhi, or supernatural powers, making the body independent of ordinary or natural law. The four steps are said to be tứ chủng thiền định four kinds of dhyàna, but there are several definitions e.g. dục như ý túc chanda-rddhi-pàda, desire (for intensive longing, or concentration); cần như ý túc vìrya-r-p., energy (or intensified effort); tâm như ý túc citta-r-p., memory (or intense holding on to the position reached); quán như ý túc mimàmsa-r-p., meditation (or survey, the state of dhyàna). Also tứ thần túc.

Tứ niệm châu. The four classes of "prayer-beads" numbering 27, 54, 108, 1080.

Tứ niệm trụ. Xem tứ niệm xứ.

Tứ niệm xứ. Smrti-upasthàna (S). The fourfold stage of mindfulness, or meditation that follows the Ngũ đình tâm quán fivefold procedure for quieting the mind. This fourfold method, or objectivity of thought, is for stimulating the mind in ethical wisdom. It consists of contemplating: (1) quán thân bất tịnh the body as impure and utterly filthy; (2) quán thụ thị khổ sensation, or consciousness, as always resulting in suffering; (3) quán tâm vô thường mind as impermanent, merely one sensation after another; (4) quán pháp vô ngã things in general as being dependent and without a nature of their own. The four negate the ideas of permanence, joy, personality and purity.

Tứ oai nghi. Four respect-inspiring forms of demeanour in walking, standing, sitting, lying.

Tứ oán. The four enemies - the passions-and-delusions màras dục ma; death màra tử ma; the five-skandhas màra ngũ ấm ma; and the supreme màra-king thiên ma.

Tứ phạm trụ. The noble stage of từ bi hỉ xả love, pity, joy and indifference

Tứ pháp. There are several groups of four dharmas:(I) (1) Giáo pháp, the teachinh of Buddha; (2) Lí pháp, its principles, or meaning; (3) Hạnh pháp, its practice; (4) Quả pháp, its fruit or rewards. (II) Another group relates to Bodhisattvas: (1) Bất xả Bồ đề tâm, their never losing the bodhi-mind; (2) Bất xả thiện tri thức or the wisdom attained; (3) Bất xả kham nhẫn ái, lạc, or perseverence in progress; (4) Bất xả a lan nhã, or the monastic forest life. (III) Also tín faith, giải discernment, hạnh performance, and chứng assurance. (IV) A "Lotus" division of tứ pháp is the answer to a question of Phổ Hiền Samantabhadra how the Lotus is to be possessed after the Buddha's demise, i.e. by thought (or protection) of the Buddha; the cultivation of virtue; enter into correct dhyàna; and having a mind to save all creatures.

Tứ pháp ấn. The seal or impession of the four dogmas: suffering, impermanence, non ego, nirvàna.

Tứ pháp bản mạt. The alpha and omega in four laws or dogmas - that nothing is permanent, that all things involve suffering, that there is no personality, andthat nirvàna is eternal rest.

Tứ pháp giới. The four dharma-realms of Hoa Nghiêm school: (1) Sự pháp giới, the phenomenal realm, with differentiation; (2) Lí pháp giới, noumenal, with unity; (3) Lí sự vô ngại pháp giới, both lí noumenal and sự phenomenal are interdependent; (4) Sự sự vô ngại pháp giới, phenomena are also interdependent.

Tứ phần. The Pháp tướng Dharmalaksana school divides the function of Thức consciousness into four, i.e. tướng phần mental phenoma, kiến phần discriminating such phenomena, tự chứng phần the power that discriminates, and chứng tự chứng phần the proof or assurance of that power. Another group is tín faith, giải liberty, hành

action, and chứng assurance or realization.

Tứ phần luật. The four-division Vinaya or discipline of the Dharmagupta school, divided into four sections.

Tứ phần tăng giới bản. Extracts from the Tứ phần luật for use on days when the discipline is recited.

Tứ phiền não. The four delusions in reference to the ego: ngã si ignorance in regard to the ego; ngã kiến holding to the ego ides; ngã mạn self-esteem, egotism, pride; ngã ái self- seeking, or desire, both the latter arising from belief in the ego.

Tứ phọc, phược. The four bandhana, or bonds: (1) desire, resentment, heretical morality, egoism; (2) desire, possession (or existence), ignorance, and unenlightened views.

Tứ phương. Caturdisà (S). Belonging to the four directions.

Tứ quả. The four phala, i.e. fruition, or rewards: tu đà hoàn quả srota-àpanna phala; tư đà hàm quả sakradàgàmi-phala; a na hàm quả anàgàmi-phala; a la hán quả arhat-phala.

Tứ sinh. Catur-yoni (S). The four forms of birth: (1) thai sinh jaràyuja, viviparous, as with mammalia; (2) noãn sinh andaja, oviparous, as with birds; (3) thấp sinh samsvedaja, moisture, or water-born, as with worms and fishes; (4) hóa sinh aupapàduka, metamorphic, as with moths from the chrysalis, or with devas, or in the hells.

Tứ sơn. Like four closing-in mountains are birth, age, sickness, and death.

Tứ sự. The four necessaries of a monk - clothing, victuals, bedding, medicines.

Tứ sự cúng dường. The four offerings or provisions for a monk.

Tứ sự pháp môn. Four methods of a bodhisattava's preparation for preaching the Law: -entry into meditation; into wisdom; into complete moral control; and into clear discernment or reasoning biện tài môn.

Tứ tầm từ quán. A study or contemplation of the Pháp Tướng Tông Dharmalaksana sect, on danh the terms used, nghĩa the meanings of the things or phenomena, tự tính the nature of the things, sai biệt their differentiation.

Tứ tất đàn. The four siddhànta. The Buddha taught by: (1) Thế giới tất đàn mundane or ordinary mode of expression; (2) Vị nhân tất đàn individual treatment, adapting his teaching to the capacity of his hearers; (3) Đối trị tất đàn diagnostic treatment of their moral diseases; (4) and Đệ nhất nghĩa tất đàn the perfect and highest truth.

Tứ thánh. The four kinds of holy men: thanh văn sràvakas, duyên giác pratyeka-buddhas, bồ tát bodhisattvas, Phật Buddhas.

Tứ thánh đế. The four holy or noble truths.

Tứ thánh hạnh. The four holy ways: phấn tảo y wearing rags from dust-heaps; khất thực begging for food; thụ hạ sitting under tress; and thân tâm tịch tĩnh entire withdrawal from the world.

Tứ tháp. The four stupas at the places of Buddha's birth, Kapilavastu; enlightenment Magadha; preaching, Benares; and parinirvàna, Kusinagara.

Tứ thân. The four kàya, or "bodies". The Lankàvatàra sùtra gives Hóa Phật; Công Đức Phật; Trí Tuệ Phật; and Như Như Phật; the first is hóa thân nirmànakàya, the second and third báo thân sambhogakàya, and the fourth pháp thân dharmakàya. The Duy Thức Luận gives: Tự Tính Thân, Tha Thụ Dụng Thân, Tự Thụ Dụng Thân, and Biến Hóa Thân; the first being pháp thân, the second and third báo thân, and the fourth hóa thân. The Thiên Thai Tông gives: pháp thân, báo thân, ứng thân, hóa thân.

Tứ thần túc. Xem tứ như ý túc.

Tứ thập. Catvàrimsat (S) Forty

Tứ thập bát nguyện. The forty eight vows of Amitabha Buddha.

Tứ thập cửu nhật. The seven times seven days of funeral services; the forty ninth day.

Tứ thập cửu tăng, đăng. The service to Dược Sư Phật the Master of Healing, when forty nine lamps are displayed and forty nine monks engaged; seven of his images are used, seven of the lamps being placed before each image.

Tứ thập nhị chương kinh. Dvàchatvàrmsat-khanda-sùtra (S) The "Sùtra of Forty two sections "generally attributed to Kàsyapa Màtanga and Gobharana, the first Indian monks to arrive officially in China.

Tứ thập nhị phẩm vô minh. The forty two species of ignorance which, according to Thiên Thai, are to be cut off seriatim in the forty two stages.

Tứ thập nhị vị. The forty two stages, i.e. all above the thập tín of the fifty two stages.

Tứ thập nhị tự môn. The doctrine of the forty two Siddham letters as given in the Hoa Nghiêm and Bát Nhã kinh.

Tứ thập vị. The "forty bodhisattva positions" of the Phạm Võng Kinh. They are classified into four groups: (1) Thập phát thú, ten initial stages, i.e. the minds tâm of abandoning things of the world, of keeping the moral law, patience, zealous progress, dhyàna, wisdom, resolve, guarding (the Law), joy and spiritual baptism by the Buddha. These are associated with the thập trụ. (2) Thập trưởng dưỡng, ten stages in the nourishment of perfection, i.e. minds of kinfness, pity, joy, relinquishing, almsgiving, good discourse, benefiting, friendship, dhyàna, wisdom. These are associated with the thập hạnh.; (3) thập kim cương, ten "diamond" step of firmness, i.e. a mind of faith, remembrance, bestowing one's merits on others, understanding, uprightness, no-retreat, mahàyàna, formlessness, wisdom, indestructibility. These are associated with the thập hồi hướng. (4) Thập địa, xem thập địa.

Tứ thiên hạ. The four quarters or continents of the world.

Tứ thiên vương. Catur-mahàràjàs, Lokapalas (S). The four deva-kings. Indra's external "generals" who dwell each on a side of Mount Meru, and who ward off from the world the attacks of malicious spirits, or asuras, hence their name Hộ thế Tứ Thiên Vương, the four deva-kings, guardians of the world. Their abode is the Tứ Thiên Vương thiên catur-mahàràjàs- kàyikas; and their titles are: (1) East, Trì quốc Thiên Vương Dhrtaràstra, Deva who keeps (his) kingdom, white. (2) South, Tăng trưởng Thiên Vương Virùdhaka, Deva of increase and growth, blue. (3) West, Quảng mục Thiên Vương Virùpaksa, the broad-eyed Deva, red. (4) North, Đa văn Thiên Vương Vaisravana or Dhadana, the Deva who hears much and is well versed, colour yellow. He is a form of Kuvera, the god of wealth.

Tứ thiền thiên. The four dhyàna heavens, tứ tĩnh lự thiên, i.e. the division of the eighteen brahmalokas into four dhyànas; the disciple attain to one of these heavens according to the dhyàna he observes: (1) Sơ thiền thiên, the first region, "as large as one whole universe", comprises the three heavens: (a) Phạm chúng thiên, Brahma-pàrisadya; (b) Phạm phụ thiên Brahma-purohita; (c) Đại Phạm thiên, Mahàbrahma; the inhabitants are without gustatory or olfactory organs, not needing food, but possess the other four of the six organs. (2) Nhị thiền thiên, the second region, equal to "a small chiliocosmo", comprises the three heavens: (a) Thiểu quang thiên Parittabha, minor light; (b) Vô lượng quang thiên Apramànàbha, infinite light; (c) Quang âm thiên Abhàsvara, utmost light purity; the inhabitants have ceased to require the five physical organs, possessing only the organ of mind. (3) Tam thiền thiên, the third region, equal to "a midding chiliocosmo", comprises the three heavens: (a) Thiểu tịnh

thiên Parittàsubha, minor purity; (b) Vô lượng tịnh thiên Apramànasubha, infinite purity; (c) Biến tịnh thiên Subhakrtsna, universal purity; the inhabitants still have the organ of mind and are receptive of great joy. (4) Tứ thiền thiên, the fourth region, equal to "a great chiliocosmo", comprises the remaining nine Brahmalokas, namely:(a) Phúc sinh thiên Punyaprasava, felicitous birth; (b) Vô vân thiên Anabhraka, cloudless; (c) Quảng quả thiên Brhatphala, large fruitage; (d) Vô phiền thiên Asanjnisattva, no vexations; (e) Vô nhiệt thiên Atapa, no heat. (f) Vô tưởng thiên Avrha, the heaven above thought; (g) Thiện kiến thiên Sudrsa, beutiful to see; (h) Thiện hiện Sudarsana, beautiful appearing; (i) Sắc cứu kính thiên Akanistha the end of form; the inhabitants of this fourth region still have mind. The number of the dhyàna heavens differs; the Sarvàstivàdins say 16, the Sùtra school 17, and the Sthaviràh 18.

Tứ thiền bát định. The four dhyànas-concentrations, i.e. four on the form-realms, and four on the formless-realms.

Tứ thiện căn. Catus-kusala-mùla (S). The four good roots, or source from which spring good fruit or development. In Hìnayàna they form the stage after Biệt tướng niệm trụ as represented by the Câu Xá and Thành Thật; in Mahàyàna it is the final stage of the

Thập hồi hướng as represented by the Pháp Tướng Tông. There are also four similar stages connected with sravàka, pratyekabuddha and Buddha styled Tam Phẩm Tứ Thiện Căn. The four of the Câu Xá Tông are Noãn pháp, Đỉnh pháp, Nhẫn pháp and Thế đệ nhất pháp. The four of the Thành Thật Tông are the same. The Pháp Tướng Tông retains the same four terms but connects them with the four dhyàna stages of the Chân Duy Thức Quán in its four first Gia Hạnh developments.

Tứ thú. Durgati (S). The four evil directions, or destinations: hells, hungry ghosts, animals, and asuras.

Tứ thủ. Catuh-paràmarsas (S). The four attachments, i.e. desire, unenlightened views, (fakir) morals, and ideas arising from the conception of the self.

Tứ thừa. The goat, deer and ox carts and the great white bullock cart of the Lotus sùtra. Xem tứ xa.

Tứ thực. The four kinds of food, i.e. đoàn thực for the body and its senses; xúc thực for the emotions; tư thực for thought; and thức thực for wisdom.

Tứ thực thì. The four times for food, i.e. for the deva at dawn, of all Buddhas at noon, of animals in the evening, and of demons and ghosts at night.

Tứ tính. The four Indian castes: (1) Bà la môn bràhmana, priestly, born from the mouth; (2) Sát đế lợi ksatriya, military and ruling, born from the shoulders; (3) Phệ xá vaisya, farmers and traders, born from the flanks; and (4) Thủ đà la sùdra, serf, born from the feet of Brahmà.

Tứ tính hạnh. The four kinds of conduct natural to a Bodhisattva, that arising from: (1) Tự tính hạnh his native goodness; (2) Nguyện tính hạnh his vow-nature; (3) Thuận tính hạnh his

compliant nature, i.e. to the six pàramitàs; and (4) Chuyển tính hạnh his transforming nature, i.e. his powers of conversion or salvation.

Tứ trí. The four forms of wisdom of a Buddha according to the Pháp Tướng tông Dharmalaksana school: (1) Đại viên cảnh trí the great mirror wisdom of Aksokhya; (2) Bình đẳng tính trí the universal wisdom of Ratnaketu; (3) Diệu quan sát trí the profound observing wisdom of Amitàbha; (4) Thành sở tác trí the perfecting wisdom of Amoghasiddhi. There are various other groups.

Tứ trọng (cấm). The four grave prohibitions, or sins. Tứ chủng tội pàràjikàs: killing, stealing, carnality, lying. All four of the esoteric sect. i.e. discarding the truth; discarding the bodhi- mind; being mean or selfish in regard to the supreme law; injuring the living.

Tứ trọng bát trọng. The four pàràjikàs for monks and eight for nuns.

Tứ trụ. The four abodes or stages in the Trí độ luận: (1) Thiên trụ, the devalokas, equivalents of charity, morality, abd goodness of heart; (2) Phạm trụ the brahmalokas, equivalents of benevolence, pity, joy, and indifference; (3) Thánh trụ, the abode of

sràvakas, pratyekabuddhas and bodhisattvas, equivalent of the samàdhi of the immaterial realm, formless and still; (4) Phật trụ, the Buddha-abode, the equivalent of the samàdhi ođ the infinite.

Tứ trụ địa. The four stages or conditions found in mortality, wherein are the delusions of misleading views and desires. They are: (1) Kiến nhất thiết trụ địa, the delusions arising from seeing things as they seem, not as they really are; (2) Dục ái trụ địa, the desires in the desire- realm; (3) Sắc ái trụ địa, the desires in the form-realm; (4) Hữu ái trụ địa, the desires in the formless-realm. When Vô minh trụ địa, the state of ignorance, is added we have the Ngũ trụ địa, five states.

Tứ tuệ. The four kinds of wisdom received: (1) by birth, or nature; (2) by hearing or being taught; (3) by thought; (4) by dhyàna motivation.

Tứ tuyệt. The four ideas to be got rid of in order to obtain the "mean" or ultimate reality, according to the trung luận; they are that things exist, do not exist, both, neither.

Tứ tự tại. The four sovereign powers: giới the moral law; thần thôngsupernatural powers; trí knowledge; and tuệ wisdom.

Tứ tự xâm. The four self-raidings, or self-injuries: in youth not to study from morn till night; in advancing years not to cease sexual intercourse; wealthy and not being charitable; not accepting the Buddha's teaching.

Tứ tướng. The four avasthà, or states of all phenomena, sinh birth, trụ being, dị change (i.e. decay), diệt death, also tứ hữu vi tướng. There are several groups, e.g. quả báo tứ tướng birth, age, disease, death. Also tàng thức tứ tướng of the "Awakening of Faith" (Khởi tín luận), referring to the initiation, continuation, change, and cessation of the Alaya-vijnàna. Also ngã

nhân tứ tướng. The ideas: (1) ngã tướng, that there is an ego; (2) nhân tướng, that man is different from other organism; (3) chúng sinh tướng, that all the living are produced by the skandhas; (4) thọ giả tướng, that life is limited to the organism.

Tứ vị. The four "tastes", the Thiên Thai definition of the four periods of the Buddha's teaching preliminary to the fifth, i.e. that of the Lotus sùtra.

Tứ vô lượng. Catvàri-apramànàni (S). The four immeasurables, or infinite Buddha states of mind, also styled tứ đẳng the four equalities, or universals, and tứ phạm hạnh four noble acts or characteristics; i.e. four of the twelve thiền dhyànas (1) từ vô lượng tâm maitri, boundless kindness, or bestowing of joy and happiness; (2) bi vô lượng tâm karuna, boundless pity, to save from suffering; (3) hỉ vô lượng tâm mudità, boundless joy, or seeing others rescued from suffering; (4) xả vô lượng tâm upeksa, limitless indifference, i.e. rising above these emotions, or giving up all things, e.g. distinctions of friend anf enemy, love and hate, etc. Also styled the four sublime states: loving-kindness, compassion, sympathetic joy, equanimity.

Tứ vô ngại trí. Pratisamvid (S). The four unhindered or unlimited bodhisattva powers of interpretation, or reasoning, i.e. (1) pháp vô ngại trí dharma, in the letter of the law; (2) nghĩa vô ngại trí artha, its meaning; (3) từ vô ngại trí nirukti, in any language, or form of expression; (4) lạc thuyết vô ngại trí pratibhàna, in eloquence or pleasure in speaking, or argument.

Tứ vô sắc định. The last four of the twelve dhyànas, the ecstatic entry into the four states represented by the four dhyàna-heavens, i.e. tứ không xứ. In the first, the mind becomes void and vast like space; in the second the powers of perception and understanding are unlimited; in the third, the discriminative powers of mind are subdued; in the fourth, the realm of consciousness without thought is reached, e.g. intuitive wisdom.

Tứ vô thường kệ. Eight stanzas in the Nhân Vương Kinh, two each on Vô thường impermenence, Khổ suffering, Không the void, and Vô ngã non personaliy; the whole four sets embodying the impermanence of all things.

Tứ vô úy. The four kinds of fearlessness, or courage, of which there are two groups: Buddha- fearlessness arises from: (1) nhất thiết trí vô sở úy, his omniscience; (2) lậu tận vô sở úy, perfection of character; (3) thuyết chướng đạo vô sở úy, overcoming opposition; (4) thuyết tận khổ đạo vô sở úy, and ending of suffering. Bodhisattva-fearlessness arises from: (1) tổng trì bất vong, thuyết pháp vô úy, powers of memory; (2) tận tri pháp dược cập tri chúng sinh căn dục, tính tâm, thuyết pháp vô úy, of moral diagnosis and application of the remedy; (3) thiện năng vấn đáp, thuyết pháp vô úy, of ratiocination; (4) năng đoạn vật nghi, thuyết pháp vô úy, and of solving doubts.

Tứ y. The four necessaries or things on which the religious rely. The four of ascetic practitioners: rag clothing; begging for food; sitting under trees; purgatives and diuretics as moral and spiritual means.

Tứ y pháp. The four dharmas on which the Buddhists rely: (1) Y pháp bất y nhân, the truth which is eternal, rather than man (2) Y nghĩa bất y ngữ, the meaning, or spirit, not the letter;

(3) Y trí bất y thức, wisdom, i.e. Buddha wisdom rather than mere knowledge. (4) Y liễu nghĩa kinh, bất y bất liễu nghĩa kinh, the sùtras of perfect meaning.

Tứ yếu phẩm. The four most important chapters of the Lotus sùtra: Phương tiện phẩm, An lạc hạnh phẩm, Thọ lượng phẩm, and Phổ môn phẩm. This is Thiên Thai's selection.

Từ. Maitrì (S). Mother, loving-kindness. Affection (as that of a mother), tenderness.

Từ ái. To love tenderly; compassion.

Từ ân. Compassion and grace, meciful favour. Name of a temple in Lạc Dương, under the Đường dynasty, which gave its name to Khuy Cơ, founder of the Pháp Tướng Tông, known also as Từ Ân tông and Duy Thức tông. He was a disciple of and collaborator

with Huyền Trang.

Từ bi. Loving-kindness and compassion. Compassion and pity, merciful, compassionate.

Từ, Bi, Hỉ, Xả. Loving kindness, Compassion, Joy, Equanimity.

Từ bi quán. The compassion-contemplation, in which pity destroys resentment.

Từ bi vạn hạnh. Tender compassion in all things, or with compassion all things succeed.

Từ bi y. Compassionate garment, the monk's robe.

Từ hàng. The bark of mercy. To cross the sea of sorrows.

Từ kính. Loving-reverence.

Từ lực. Maitribala (S). Meciful virtue, or power.

Từ lực vương. Maitribala-ràja (S). King of merciful power, a former incarnation of the Buddha.

Từ mẫu. Affectionate, loving mother.

Từ Minh. A noted monk of the Tống (Sung) dynasty.

Từ môn. The gate of mercy, Buddhism.

Từ nghiêm. Compassion and strictness, the maternal-cum-paternal spirit.

Từ nhãn. The compassionate eye (of Buddha).

Từ nhẫn. Compassion and patience, compassionate tolerance.

Từ phụ. Affectionate, fond father.

Từ quang. Meciful light, that of the Buddhas.

Từ tâm. A compassionate heart, loving-kind heart.

Từ tâm bất sát. Lokecvra (S). Not killing because of the compassionate heart.

Từ tâm tam muội. Contemplation on the compassionate mind, meditation to develop the compassionate heart.

Từ thị. The compassionate one, Maitreya.

Từ tôn. The compassionate-honoured one, Maitreya.

Từ thị Bồ tát. Maitreya Bodhisattva.

Từ thiện. Charity.

Từ thủy. Mercy as water fertilizing the life.

Từ tử. Sons of compassion, i.e. the disciples of Maitreya.

Từ vân. The over-spreading, fructifying cloud of compassion, the Buddha's heart. Also, the name of a noted Tống monk.

Từ y. The mind or spirit of compassion and kindness.

Tử. Marana, mrta (S). To die, death; dead.

Tử hải. The ocean of mortality.

Tử hỏa. Death is a fire disaster.

Tử khổ. The misery, or pain, of death.

Tử ma. Death-màra.

Tử môn. The gate or border of death.

Tử phong. The destroying wind in the final destruction of the world.

Tử sinh. Death and life, mortality, transmigration.

Tử tặc. The robber death.

Tử tướng. The appearance of death.

Tử tưởng. Death contemplation.

Tử úy. The fear of death.

Tử vong. Dead and gone (or lost).

Tử vương. Yama, as Lord of death and hell.

Tử kim quang tì khưu ni.

Tự. Vihàra, Sanghàràma (S). An official hall, a temple, adopted by Buddhists for a monastery. Tự viện. Monastery grounds and buildings, a monastery.

Tự. Aksara (S). A letter, character. Tự tướng tự nghĩa, word form word meaning, differentiated by the esoteric sect for its own ends.

Tự. Preface. Also tựa, bài tựa, tự phần.

Tự. Sva, svayam (S). The self, one's own, personal; of itself, naturally, of course; also from (i.e. from the self as central). Tự is used as the opposite of Tha another, other's, etc.

Tự ái. Self-love, cause of all pursuit or seeking, which in turn causes all suffering.

Tự chứng. The witness within, inner assurance.

Tự chứng thánh trí. Pratyàtmàryajnàna (S). Personal apprehension of Buddha-truth.

Tự chứng thân. A tittle of Vairocana, his dharmakàya of self-assurance, or realization, from which issues his retenue of proclaimers of the truth.

Tự điều tự tịnh tự độ. The sràvaka method of salvation by personal discipline, or "works": tự điều, self-progress by keeping the commandments; tự tịnh, self-purification by emptying the mind; tự độ, self-release by the attainment of gnosis, or wisdom.

Tự giác ngộ tâm. A mind independent of externals, pure thought, capable of enlightenment from within.

Tự giác thánh trí. The uncaused omniscience of Vairocana. Also called pháp giới thể tính trí, kim cương trí.

Tự hành hóa tha. To discipline, or perform, oneself and (or in order to) convert or transform others. Xem tự lợi lợi tha.

Tự lợi. Atmahitam (S). Self-profit; beneficial to oneself.

Tự lợi lợi tha. "Self-profit profits others", i.e. the essential nature and work of a bodhisattva, to benefit himself and benefit others, or himself press forward in the Buddhist life in order to carry others forward.

Tự lực. One's own strength, as contrasted with tha lực the strength of another.

Tự nhiên. Svayambhù (S). Also tự nhĩ, pháp nhĩ. Self-existing, the self-existent; Self so, so of itself, natural, of course, spontaneous. Uncaused existence.

Tự nhiên hư vô thân. A Buddha's spiritual or absolute body, his dharmakàya; also those who are born in Paradise, i.e. who are spontaneously and independently produced there.

Tự nhiên ngoại đạo. Sect of heretics denying Buddhist cause and effect and holding that things happen spontaneously.

Tự nhiên ngộ đạo. Enlightenment by the inner light, independent of external teaching; to become Buddha by one's own power, e.g. Sàkyamuni who is called Tự nhiên Thích Ca.

Tự nhiên thành Phật đạo. Svayambhuvah (S). Independent attainment to Buddhahood.

Tự nhiên trí. The intuitive or inborn wisdom of a Buddha, untaught to him and outside the causal nexus.

Tự nhiên từ. Intuitive mercy possessed by a bodhisattva, untaught and without causal nexus.

Tự tác tự thụ. As one does one receives, every man receives the reward of his deeds, creating his own karma.

Tự tại. Isvara (S). Can, king, master sovereign, independent, royal; intp. as free from resistance; also the mind free from delusion.

Tự tại pháp vương. Buddha.

Tự tại thiên. Isvaradeva (S). A title of Siva, king of the devas, also known as Đại tự tại thiên. Mahesvara (S).

Tự tại vương. A title of Vairocana.

Tự tại vương Phật. Lokisvara-Buddha (S). Also Thế tự tại vương Phật .

Tự tâm. Svacitta (S). Self-mind, one's own mind.

Tự thụ dụng độ. The third of the four Buddha-ksetra or Buddha domains, that in which there is complete response to his teaching and powers.

Tự thụ dụng thân. One of the two kinds of sambhogakàya, for his own enjoyment.

Tự thụ pháp lạc. The dharma-delights a Buddha enjoys in the above state.

Tự tính. Own nature; of (its) own nature. As an intp. of Pradhàna (and resembling chân tính). As svabhàva, it is the self-substance, self nature, or unchanging character of anything.

Tự tính giới. The ten natural moral laws, i.e. which are natural to man, apart from the Buddha's precepts; also tự tính thiện.

Tự tính tam bảo. The Triratna, each with its own characteristic, Buddha being wisdom giác; the Law correctness chính; and the Order purity tịnh.

Tự thệ thụ giới. To make the vows and undertake the commandments oneself (before the image of a Buddha), i.e. self-ordination when unable to obtain ordination from the ordained.

Tự thuyết kinh. Udana (S).

Tự tứ. Pravàrana (S). To follow one's own bent, the modern term being tùy ý; it means the end of restraint, i.e. following a period of retreat.

Tự tứ nhật. The last day of the annual retreat.

Tự tướng, Svalaksana (S). Individuality, particular, personal as contrasted with cọng tướng genaral or common.

Tức. To draw up to, or near; approach; forthwith; to be; if, even if; united together; bất nhị not two; bất li not separate, inseparable.

Tức đắc. Immediately to obtain, e.g. rebirth in the Pure Land, or the new birth here and now.

Tức hữu tức không. All things, or phenomena, are identical with the void, or the noumenon.

Tức không tức giả tức trung. All things are void, or noumenal, are phenomenal, are medial, the three meditations tam quán of Thiên Thai tông.

Tức li. Identity and difference, agreement and disagreement.

Tức phi. Identity and difference.

Tức sự nhi chân. Phenomena are identical with reality, e.g. water and wave.

Tức sự tức lí. The identity of phenomena with their underlying principle, e.g. body and spirit are a unity.

Tức tâm. Of the mind, mental, i.e. all things are mental, and are not apart from mind.

Tức tâm niệm Phật. To remember, or call upon, Amtàbha Buddha within the heart, which is his Pure Land.

Tức tâm thị Phật. The identity of mind and Buddha, mind is Buddha, the highest doctrine of Mahàyàna; the negative form is phi tâm phi Phật no mimd no Buddha, or apart from mind there is no Buddha.

Tức thân. The doctrine of Chân Ngôn tông that the body is also Buddha; in other words Buddha is not only tức tâm mind, but body; hence tức thân thành Phật. Tức thân bồ đề, the body is to become (consciously) Buddha by Yoga practice.

Tức thời. Immediately, forthwith.

Tức trung. The via media is that which lies between or embraces both the không and the giả, i.e. the void or noumenal, and the phenomenal.

Tức tướng tức tâm. Both form and mind are identical, e.g. the Pure Land as a place is identical with the Pure Land in the mind or heart - a doctrine of the Pure Land or Jodo sect, Tịnh Độ.

Tương đãi. The doctrine of mutual dependence or relativity of all things for their existence, e.g. the triangle depends on its three lines, the eye on things having colour and form, long or short.

Tương đối. Opposite, opposed; in comparison.

Tương nhập. Mutual entry; the blending of things, eg. the common light from many lamps.

Tương tục. Santati (S). Continuity, especially of cause and effect.

Tương tục giả. Illusory ideas continuously succeed one another producing other illusory ideas, one of the three hypotheses of Thành thật luận.

Tương tục tâm. Continuity of memory, or sensation, in regard to agreeables or disagreeables, remaining through other succeeding sensations.

Tương tục thường. Nodal or successive continuity in contrast with bất đoạn thường uninterrupted continuity.

Tương tức. Phenomenal identity, e.g. the wave is water and water the wave.

Tương tự. Alike, like, similar, identical. Tương tự Phật, approximation or identity of the individual and Buddha, a doctrine of Thiên Thai; the stage of thập tín. Tương tự tức

(Phật), one of the six of such identities, similiarity in form. Tương tự giác, the approximate enlightenment which in the stage of thập trụ, thập hạnh, and thập hồi hướng approximates to perfect enlightenment by the subjection of all illusion; the second of the four degrees of bodhi in the Awakening of Faith Khởi tín luận.

Tương ưng A hàm. Samyuktàgamas (S). Miscellaneous Agamas.

Tương ứng. Response, correspond, tally, agreement, yukta, or yoga intp. as khế hợp union of the tallies, one agreeing or uniting with the others.

Tương ứng nhân. Corresponding, or mutual causation, e.g. mind, or mental conditions causing mentation, and vice-versa.

Tương ứng pháp. The correspondence of mind with mental data dependent on five correspondences common to both, i.e. the senses, reasoning, process, time and object.

Tương ứng tông. Yoga, the sect of mutual response between the man and his object of worship resulting in correspondence in body, mouth, and mind. It is a term for Chân Ngôn tông.

Tướng. Laksana (S). External appearance; the appearance of things; form; a phenomenon hữu vi pháp in the sense of appearance, mutual; to regard. The four forms taken by every phenomenon are sinh rise, trụ stay, dị chamge, diệt cease, i.e. sinh birth, lão old age, bệnh sickness, tử death.

Tướng đại. The greatness of the potentialities, or attributes of the Tathàgata.

Tướng hảo. Laksana-vyanjana (S). The thirty two tướng or marks and the eighty hảo or signs on the physical body of Buddha.

Tướng không. The unreality of form; the doctrine that phenomena have no reality in themselves.

Tướng luân. The sign or form of wheels, also luân tướng, i.e. the nine wheels or circles at the top of a pagoda.

Tướng phần. The part of laksana or objective appearance.

Tướng sư. Physiognomist.

Tướng tông. Xem Pháp tướng tông.

Tướng trí. Knowledge derived from phenomena.

Tướng vô tính. Unreal in phenomena, e.g. lông rùa turtle hair and sừng thỏ rabbit's horns; the unreality of phenomena, one of the tam vô tính.

Tượng. Pratirùpa, pratirùpaka (S). Like, similar, resemblance; semblance; image; portrait; form, formal.

Tượng hóa. The religion of the image or symbol, Buddhism.

Tượng pháp. The second or formal period of the teaching of Buddhism by symbol. The three periods are chính pháp those of the real, tượng pháp the formal, and mạt pháp the final.

Tượng. Gaja, hastin, also nàga (S). An elephant.

Tượng đầu sơn. Gayà-siras (S). Elephant-head mountain, name of two mountains, one near Gayà, the other said to be near the river Nairanjanà.

Tượng vương. Gajapati (S). Lord of Elephants, a term for Sàkyamuni; also the fabulous ruler of the southern division of the Jambudvipa continent.

Tưởng. To think, meditate, reflect, expect; a function of mind.

Tưởng ái. Thought of and desire for, thought leading to desire.

Tưởng điên đảo. Inverted thoughts or perceptions, i.e. the illusion of regarding the seeming as real.

Tưởng uẩn. Sanjnà (S). One of the five skandhas, perception.

Tưởng giới. The sphere of thought.

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