DL-U, V, X, Y

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

U. Hidden; dark; dim; gloomy; mysterious.

U ám. Dark, gloomy, obcure, sombre. Mặt u ám, dismal, melancholy face. Tư tưởng u ám, dismal thoughts.

U ẩn. Hidden, secret, in seclusion. Sống u ẩn, to live in seclusion.

U đồ. The dark paths, i.e. rebirth in purgatory or as hungry ghosts, or animals.

U hiển. The under world and the world of the living.

U huyền. Enigmatic,

U linh. Invisible spirits, the spirits in the shades, the soul of the departed.

U mê. Stupid, idiot. Làm u mê, to stupefy, besot, deaden, bestialize.

U minh. Mysterious, beyond comprehension; the shades.

U nghi. The mysterious form, the spirit of the dead.

Uẩn. Skandha (S). Accumulation, heap; group, aggregates of the existence.

Uẩn tính. Character of skandha.

Uẩn xứ giới. The five skandhas uẩn, twelve àyatana or bases xứ, eighteen dhàtu or elements giới.

Uất. Dense, oppressive, anxious; translit u sounds.

Uất đà ma. Uttama (S). Highest, chief, greatest.

Uất đà la. Uttara (S). Upper, higher, superior; subsequent; result; excess; the north.

Uất đà la tăng. Uttaràsanga (S). An upper or outer garment; the seven-patch robe of a monk; also used for the robe flung toga-like over the left-shoulder.

Uất đà già. Udraka-Ràmaputra (S). A Brahman ascetic to whom miraculous powers are ascribed, for a time mentor of Sàkyamuni when he left home. Also Uất đầu lam phất, Uất đà la.

Uất đan việt. The northern of the four continents around Meru. Also Bắc cu lô châu.

Uế. Dirty, filthy, unclean.

Uế độ. The foul earth, impure land.

Uế thân. Filthy body.

Uy âm vương Phật. Bhìsmagarjitasvara-ràja (S). A former Buddha.

Ứng. Respond, correspond, answer, reply;

Ứng cúng. Arhat (S). Worthy of worship.

Ứng hóa. Nirmàna means formation, with Buddhists, transformation, or incarnation. Responsive incarnation, or manifestation, in accordance with the nature or needs of different beings.

Ứng hóa lợi sinh. Revelation or incarnation for the benefit of the living.

Ứng hóa thân. Nirmànakàya (S). The Buddha incarnate, the transformation body.

Ứng khí. Pàtra (S). The begging bowl, the utensil corresponding to the dharma. Also ứng lượng khí.

Ứng tụng. Geya (S). Corresponding verses, i.e. a prose address repeated in verse

Ương quật lị ma la. Angulimàla (S). The killer who was converted by Buddha. Also Chỉ man, Vô não.

Ưu. Sorrow, grief, anxiety, melancholy; to mourn, grieve; translit u, yu.

Ưu bi. Grief; sadness.

Ưu hải. The ocean of sorrow.

Ưu hỏa. The fires of sorrow or distress.

Ưu hoạn. To be afflicted with a calamity, with misfortune.

Ưu thế. The world of trouble and sorrow.

Ưu thụ. Sorrow, one of the five emotions.

Ưu. Abundant, excessive; exceptional, extra; at ease; an actor; chiefly translit u sounds.

Ưu ba cúc đa. Upagupta (S). The fourth Indian Patriarch. Another name of Moggaliputta- Tissa.

Ưu ba đề xá. Upadesa (S). Section of the Canon

Ưu ba kiết. Upakùta (S).

Ưu ba li. Upàli (S). A barber of sùdra caste, who became a disciple of Sàkyamuni, was one of the three sthaviras of the first Synod, and reputed as the principal compiler of the Vinaya, hence his title Trì giới Keeper of the Laws.

Ưu bà di. Upàsikà (S). Female lay disciples who engage to observe the first five precepts.

Ưu bà đà da. Upàdhyàya (S). A spiritual teacher. A genaral term for monk. Also hòa thượng, thân giáo sư.

Ưu bà quật đa. Upagupta (S). A sùdra by birth, who entered upon monastic life when 17 years old. He was renowned as almost a Buddha, lived under King Asoka, and is reputed as the fourth patriarch, 200 years after the nirvàna. Also Ưu ba cúc đa.

Ưu bà tắc. Upàsaka (S). Originally mening a servant, one of low caste, it became the name for a Buddhist layman who engages to observe the first five precepts, a follower,

disciple, devotee.

Ưu bát la. Utpala (S). The blue lotus, to the shape of whose leaves the Buddha's eyes are likened; also applies to other water lilies. Name of a dragon king; also one of the cold hells, and one of the hot hells.

Ưu đà di. Udàyin (S). To rise, shine forth; a disciple of Sàkyamuni, to appear as Buddha Samantaprabhàsa Phổ Minh Như Lai.

Ưu đa la. Uttara (S) Upper, superior, higher, further.

Ưu đà na. Udàna(ya) (S). Voluntary discourses, a section of the canon. Also Tự thuyết.

Ưu đàm. Udumbara (S). The glomarous fig tree, symbol of the arrival of a Buddha on the Earth.

Ưu đàm bát hoa. The udumbara tree; supposed to produce fruit without flowers; once in 3,000 years it is said to flower, hence is a symbol of the rare appearance of Buddha. The Ficus glomerula.

Ưu điền vương. Udayana (S). Name of a king. Also Ưu đà diên vương.

Ưu lâu tần loa Ca diếp. Uruvilvà Kàsyapa (S). One of the principal disciple of Sàkyamuni, so called because he practiced ascetism in the Uruvilvà forest, or, because he had on his breast a mark resembling the fruit of the papaya (uruvilvà) He is to reaapear as Buddha Samantaprabhàsa.

Ưu tất xoa. Upeksà (S). The state of mental equilibrum in which the mind has no bent or attachment, and neither meditates nor acts, a state of indifference. Explained by xả abandonment. Also xả tướng, hành xả

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Vạn. Myriad, 10,000; all.

Vạn bát thiên thế giới. The 18,000 easterly worlds lighted by the ray from Buddha's brow.

Vạn cảnh. All realms, all regions.

Vạn đức. All virtues.

Vạn hạnh. All procedures, all actions, all disciplines, or modes of salvation.

Vạn pháp. All things, everything that has noumenal and or phenomenal existence.

Vạn pháp nhất như. The absolute in everything; the ultimate reality behind everything.

Vạn pháp nhất tâm. Myriad things but one mind; all things as noumenal.

Vạn thiện. All goodness, all good works.

Vạn tự. The sauvastika, also styled srivatsa-laksana, the mark on the breast of Visnu; the lightning; a sun symbol; a sign of all power over evil and all favour to the good; a sign shown on the Buddha's breast. One of the marks on a Buddha's feet.

Vãng. To go; gone; past; to be going to, future.

Vãng lai. To go and come back; to go to and fro.

Vãng sinh. The future life, the life to which anyone is going; to go to be born in the Pure Land of Amitàbha Buddha. (1) vãng tướng hồi hướng to transfer one's merits to all beings that they may attain the Pure Land of Amitàbha. (2) hoàn tướng hồi hướng having been born in the Pure Land to return to mortality and by one's merits to bring mortals to the Pure Land.

Vãng sinh quyết định chân ngôn. Mantra for the rebirth in the Pure Land.

Văn. To hear; to make known to; to smell.

Văn danh. To hear the name of; fame, famous; to hear the name of Buddha, or a Buddha.

Văn đà la ni. To hear and keep, hear and and remember the teaching; đà la ni meaning to hold to, maintain.

Văn pháp. To hear the doctrine.

Văn Sức tôn giả. Kàtyana (S). Also Ca chiên diên.

Văn thù sư lị Bồ tát. Manjusri Bodhisattva.

Văn trí tuệ. Xem Văn tuệ.

Văn trì. To hear and keep; hearing and keeping in mind; hearing and obeying,

Văn tuệ. Hearing the word and become wise in it; wisdom obtained from hearing.

Vân. Megha (S). Cloud, cloudy, abundant.

Vân bản. A sort of cloud-shaped gong, struck to indicate the hour.

Vân đường. The assembly hall of a monastery, because of the massed congregation.

Vân huynh thủy đệ. Brothers or men of the cloud and waters, fellow-monks.

Vân lôi âm tú vương hoa trí Phật. Jaladhara-garjita-ghosa-susvara-naksatra-ràja sankusumità-bhijna (S). A Buddha possessing the wisdom of the Thunder-god and of the flowery stars.

Vân lôi âm vươmg. Megha-dundubhi-svara-ràja. Xem Vân lôi âm túc vương hoa trí Phật.

Vân môn. The Cloud gate monastery in Quảng Đông, from which Văn Yển derived his tittle, he lived early in the tenth century and founded the Vân Môn thiền tông.

Vân tâm. Clouded heart, depressed.

Vân tập. Flocking like clouds, a great assembly.

Vi. Sùksma (S). Minute, small, slight; abstruse, subtle; disguise; not; translit vi, bi. Used in the sense of a molecule seven times larger than cực vi an atom.

Vi diệu. Abstruse, recondite, mysterious.

Vi diệu pháp. Xem A tì đàm, A tì đạt ma.

Vi đà. The guardian facing the main hall of a temple.

Vi đà luận. Xem Phệ đà, Vệ đà.

Vi đề hi. Vaidehi (S). Wife of Bimbisàra and mother of Ajàtasastru.

Vi hành. Minute, refined, or subtle action.

Vi mật. Mysterious, secret, occult.

Vi nữu. Visnu (S). All-pervading, encompassing; "the preserver" in the Trimùrti Brahmà creator, Visnu preserver, Siva destroyer.

Vi tế. Minute, fine, refined, subtle.

Vi tiểu tội. Minute, minor offence to the law.

Vi trần. Anu (S). A molecule. Atomic element.

Vi trần số. Numerous as molecules, or atoms; numberless.

Vị. Not yet, the future.

Vị lai, đương lai. Anàgata (S). That which has not come, or will come; the future, e.g. vị lai thế a future life, or lives; also the future tense, one of the tam thế, i.e. quá past, hiện present, vị future.

Vị liễu nhân. The karma of past life not yet fulfilled.

Vị sinh oán. Ajatasatru (S). Xem A xà thế.

Vị tằng hữu. Adbhuta (S). Never yet been, non such, rare, marvellous. Also hi hữu.

Vị tằng hữu kinh. Adbhutadharma-paryàya (S). One of the twelve divisions of the Canon.

Vị. Rasa (S). Taste, flavour, the sense of taste. One of the six sensations.

Vị dục, vị trước. The taste-desire, hankering after the pleasures of food, etc.

Vị trần. Taste-dust; one of the six "particles" which form the material or medium of sensation.

Việc lành. Punya (S). Good deed.

Viêm. Blazing, burning.

Viêm nhiệt địa ngục. Tapana (S). The hell of burning or roasting, the sixth of the eight hot hells, where 24 hours equal 2,600 years on earth.

Viên. Park, garden. Lộc dã viên, Mrgadava (S). Deer park. Trúc viên. Venuvana (S), Bamboo park. Cấp cô độc viên, Jetavana (S). Garden of the prince Jeta.

Viên. Round, all round, full-orbed,inclusive, all-embracing, whole, perfect, complete.

Viên âm. The all-embracing, perfect voice.

Viên cơ. The potentiality of becoming fully enlightened at once.

Viên cụ. Whole and complete.

Viên cực. Inclusive to the uttermost; absolute perfection.

Viên diệu. The mystery of the "perfect" school, i.e. the complete harmony of không giả trung noumenon, phenomenon, and the middle way.

Viên dung. Complete combination; the absolute in the relative and vice versa; the identity of apparent contraries; perfect harmony among all differences, as in water and waves, passions and enlightenment, transmigration and nirvàna, or life and death, etc; all are of the same fundamental nature, all are chân như bhùtatathatà, and bhùtatathatà is all.

Viên đạo. The perfect way.

Viên đàn. Round altar; a complete group of objects of worship, a mandala.

Viên đoạn. The Thiên Thai doctrine of the complete cutting off, at one remove, of the three illusions, i.e. kiến tư associated with không, trần sa with giả, vô minh with trung.

Viên đốn. Complete and immediate.

Viên đốn giáo. The complete immediate teaching, that of Thiên Thai.

Viên giác. Complete enlightenment potentially present in each being, for all have bản giác primal awareness, or chân tâm the true heart (e.g. conscience), which has always remained pure and shining; considered as essence it is the nhất tâm one mind, considered causally it is the Như lai tạng Tathàgata-garbha, considered in its result it is viên giác perfect enlightenment.

Viên giáo. The complete, perfect, or comprehensive doctrine; the school or sect of Mahàyàna which represents it. The term has had three references. The first was by Quang Thống, sixth century, who defined three shools, Tiệm gradual, Đốn immediate, Viên inclusive or complete. The Thiên Thai called its fourth section inclusive, complete, or perfect teaching Viên, the other three being Tạng Hìnayàna, Thông Màhayàna-cum-Hìnayàna, Biệt Mahàyàna. The Hoa Nghiêm so called its fifth section, i.e. Tiểu thừa, Đại thừa thủy giáo, Đại thừa chung giáo, Đốn giáo and Viên giáo.

Viên hải. The all-embracing ocean, i.e. the perfection or power of the Tathàgata.

Viên hợp. All embracing, all inclusive.

Viên không. Complete vacuity, i.e. không không, from which even the idea of vacuity is absent.

Viên mãn. Pari- (S). Completely full; wholly complete; the fulfilling of the whole, i.e. that the part contains the whole; the absolute in the relative.

Viên mãn kinh. The complete, or all-inclusive sùtra, a term applied to the Hoa Nghiêm kinh.

Viên mật. The complete teaching of Thiên Thai and the esoteric teaching. Also the harmony of both as one.

Viên ngộ. Completely to apprehend the truth. In Thiên Thai, the complete apprehension at the same time of noumenon, phenomenon, and the middle way.

Viên Phật. The Buddha of the "perfect" school, the perfect pan-Buddha embracing all things in every direction; the dharmakàya; Vairocana identified with Sàkyamuni.

Viên quang. The halo, or aura, surrounding the head of a Buddha, etc.

Viên quả. Perfect fruit, nirvàna.

Viên tâm. The perfect mind, the mind that seeks perfection, i.e. niràna.

Viên thành. Complete perfection.

Viên thành thật tính. Parinispanna (S). The perfect true nature, absolute reality, the bhùtatathatà.

Viên thành Vệ đà. Vedànta (S). Last texts of Veda. Also Vệ đàn đà.

Viên thông. Universally penetrating; supernatural powers of omnipresence; universality; by wisdom to penetrate the nature or truth of all things.

Viên thông tam muội. The various samàdhi of supernatural powers of the twenty five "great ones" of the Lăng nghiêm kinh Surangama sùtra.

Viên thông Đại sĩ. The omnipresent hearer of those who call, Quán Thế Âm Bồ tát.

Viên thừa. The all-complete vehicle, the final teaching of Buddha.

Viên tịch. Perfect rest, i.e. parinirvàna; the perfection of all virtue and the elimination of all evil, release from the miseries of transmigration and entrance into the fullest joy.

Viên tín. Complete-faith; the faith of the "perfect" school. A Thiên Thai doctrine that a moment's faith embrace the universe.

Viên tông. The sect of the complete or final Buddha-truth, i.e. Thiên Thai.

Viên tu. (1) To observe the complete Thiên Thai meditation, at one and the same time to comprehend the three ideas of không giả trung; (2) to keep all the precepts perfectly.

Viên tu Tịnh độ. To keep all the teaching of Pure Land perfectly.

Viễn. Far, distant, far removed.

Viễn Công. Zendo (J). Founder of the Pure Land sect in China. Also Tuệ Viễn.

Viễn hành địa. Dùramgamà-bhumi (S). The seventh of the Ten Grounds of Bodhisattva.

Viễn li. Vivarjana (S). Leave afar off, be far removed; absolute separation of unconditioned reality from the realm of phenomena. Abandoning, abstaining from.

Viễn li lạc. The joy of the first dhyàna heaven, in which the defilement of desire is left far behind in mystic contemplation.

Viễn li nhất thiết chư phân biệt. Sarvakalpanàvirahitam (S). Free from all forms of discrimination.

Viễn li sở duyên. Alambànavigata (S).

Viễn trần li cấu. Naiskramya (S). To be far removed from the dust and defilement of the world.

Viện Hóa Đạo. Institute for the Propagation of the Dharma. Viện trưởng Viện Hóa Đạo: Head of the Institute for the Propagation of the Dharma.

Viện Tăng Thống. The Sangha Council. Tăng thống: Supreme Patriarch of the Sangha Council.

Vĩnh cửu. Sanàta (S). Eternal, forever. Also Bất diệt.

Vĩnh cửu chủ nghĩa. Sàsvatavàda (S). Eternalism.

Việt. To step over, pass over, surpass, exceed; similar to siêu, with which it is often connected.

Việt hỉ tam muội. The samàdhi of Yasodharà, wife of prince Siddharta and mother of Rahula, which causes all kinds of joy to self and others.

Việt nam. Vighna (S). A very rich person in Benares but mean.

Việt tam giới bồ tát. The Bodhisattva who has surpassed the three realms (desire, form, formless)

Việt tội. Exceeding sin, or transgression of the law, particularly of esoteric law or monastic vows.

Vọng. Mithyà (S). False, untrue, erroneous, wild.

Vọng chấp. False tenets, holding on to wrong views.

Vọng duyên. The unreality of one's environment; also the causes of erroneous ideas.

Vọng kiến. Mithya drsti (S). False views (of reality), Wrong views.

Vọng ngôn, vọng thuyết. False words, or talk; lies.

Vọng ngữ. Mithya màrga (S). Wrong speech.

Vọng nhiễm, vọng phong. The spread of lies or false ideas.

Vọng niệm. False or misleading thoughts.

Vọng pháp. Bhrànti (S). Error, ill conduct.

Vọng tâm. A wrong, false, or misleading mind.

Vọng tâm sở thủ danh nghĩa. Parikalpitàbhidhàna (S). The net of phraseology woven by erronous imagination.

Vọng trần. The unreal and unclean world.

Vọng tưởng. Erroneous thinking.

Võng Minh Phật. Light-net Buddha.

Vô. Sanskrit A, or before a vowel An, similar to English Un-, In-, in a negative sense; not, no, none, non-existent; opposite of hữu. Vô nhất no one; vô nhị vô tam neither two nor three, but only nhất thừa one vehicle.

Vô ái. Without love, or craving, or attachment.

Vô ảnh tượng. Niràbhàsa (S). Without image or shadow, without semblance or appearance.

Vô bất. A double negative, making a positive; also vô phi, vô một.

Vô biên. Ananta (S). Endless, boundless.limitless, infinite, i.e. like space.

Vô biên hạnh Bồ tát. Infinite virtues Bodhisattva.

Vô biên pháp giới. The infinite world of things; the realm of things infinite in number; the infinite universe behind all phenomena.

Vô biên quang Phật. The immeasurable light Buddha.

Vô biên thân Như lai. The immeasurable body of the Buddha.

Vô biên thế giới. The infinite world, i.e. space ; also infinite worlds; the numberless worlds in infinite space.

Vô biểu. Avijnapti (S). Unconscious, latent, not expressed, subjective. Internal and not visible to others.

Vô cái. That which cannot be covered or contained, universal; also that which includes all, a characteristic of the pity of Buddha.

Vô cái đại bi. Uncontainable, or superlative, pity.

Vô căn tín. Faith produced not of oneself but by Buddha in the heart.

Vô cấu. Vimala, amala (S). Undefiled, stainless.

Vô cấu địa. The stage of undefilement, the second stage of a Bodhisattva; also applied to the final stage before attaining Buddhahood.

Vô cấu nhẫn. The stage of undefiled endurance.

Vô cấu thức. Amala vijnàna (S). Undefiled or pure consciousness, formerly considersed as the ninth, later as the eighth consciousness.

Vô cấu y. The stainless garment, the monastic robe of purity.

Vô chủng tính. The nature without the seed of goodness and so unable to escape from the stream of transmigration.

Vô công dụng. Without effort. Vô công dụng đức, without merit or virtue.

Vô duyên. Causeless, without immediate causal connection, uncaused, underived, independent.

Vô duyên tam muội. Anilambha (S). "Undropped samàdhi", in which all mental functions cease to connect with environment and cease to function.

Vô duyên từ. Uncaused compassion.

Vô duyên thừa. The vehicle, or method, of the subjective mind, by which all existence is seen as mental and not external. The Vô duyên thừa tâm is the sixth of the thập trụ stage.

Vô dư. Asesa (S). No reminder, no remnant, final; applied to the section of the Vinaya regarding expulsion for unpardonable sin frm the monkhood; also to final nirvàna without remainder for reincarnation.

Vô dư kí. Complete or final prediction, e.g. to Buddhahood, as contrasted with partial prediction.

Vô dư (y) Niết bàn. Anupadhisesa (S). The nirvàna state in which exists no remainder of the karma of suffering.

Vô đẳng. Asama (S). Unequal, unequalled; the one witout equal, Buddha.

Vô đẳng đẳng. Asamasama (S). Of rank unequalled, or equal with the unequalled, Buddha and Buddhism.

Vô đẳng giác. The unequalled enlightenment possessed by Buddhas.

Vô đẳng thừa. The unequalled vehicle, Mahàyàna.

Vô động. Aksobhya (S). Imperturbable, calm, serene, unagitated. Also Bất động.

Vô động Phật. Aksobhya-Buddha (S). Imperturbable Buddha. Also Bất động Phật, A súc Phật.

Vô đối quang. Incomparable light.

Vô già đại hội. Moksa Mahàparisad (S). Council convoked every five years.

Vô gián. Avici (S). Uninterrupted, unseparated, without intermission.

Vô gián địa ngục. The Avici hell, the last of the eight hot hells, in which punishment, pain, form, birth, death continue without intermission.

Vô gián nghiệp. The unintermitted karma, or unintermitted punishment for any of the five unpardonable sins.

Vô hậu sinh tử. No more birth-and-death, the bodhisattva who will not again be subject to the wheel of transmigration.

Vô hiệu nghiệp. Ahosi-kamma (P). Ineffective karma.

Vô hình tướng. Niràbhàsa (S). No appearance, no splendour. Also Vô ảnh tượng.

Vô học. Asaiksa (S). No longer learning, beyond study, the state of arhatship.

Vô học đạo. The way of arhat, especially his attainment to complete truth and freedom from all illusion, with nothing more to learn.

Vô khứ vô lai. Neither going nor coming, eternal like the dharmakàya.

Vô kí. Avyàkrta, avyàkhyàta (S). Unrecordable (either as good or bad); neutral, neither good nor bad; things that are innocent, or cannot be classified under moral categories.

Vô kiến đỉnh tướng. The usnisa, or lump, on Buddha's head, called "the invisible mark on the head" because it was supposed to contain an invisible sign.

Vô lậu. Anàsrava (S). No drip, leak, or flow; outside the passion stream; passionless; outside the stream (of transmigratory suffering); away from the down flow into lower forms of rebirth.

Vô lậu căn. The three roots which produce pure knowledge.

Vô lậu đạo. The way of purity, or deliverance from the passion.

Vô lậu môn. Asravaksaya-jnàna (S). Entry into spiritual knowledge free from all faults.

Vô lậu nhân. Passionless purity as a cause for attaining nirvàna.

Vô lậu pháp. The way of purity, or escape from the passion and lower transmigration.

Vô lậu pháp tính. The pure, passionless dharma nature.

Vô lậu quả. The result of following the way of giới, định, tuệ, i.e. purity, meditation, and wisdom, with liberation from the passions and from lower incarnation.

Vô lậu thật tướng. Reality as passionless or pure.

Vô lậu tối hậu thân. The final pure or passionless body.

Vô lậu trí. Passionless knowledge.

Vô lậu tuệ. Passionless, or pure, wisdom, or enlightenment.

Vô lượng. Apramàna, amita, ananta (S). Immeasurable, unlimited, e.g. the "four infinite" characteristics of a Bodhisattva are từ bi hỉ xả, loving kindness, compassion,

joy and equanimity.

Vô lượng giác. Infinite enlightenment, name of Amtàbha.

Vô lượng lực Bồ tát. The Bodhisattva with Infinite Power.

Vô lượng nghĩa. Infinite meaning, or the meaning of infinity; the meaning of the all, or of all things.

Vô lượng nghĩa xứ tam muội. Anantanirdesapratisthàna-samàdhi (S). The concentration into which the Buddha is represented as entering before preaching the doctrine of infinity as given in the Lotus-sùtra.

Vô lượng quang. Apramànànha (S). Immeasurable, or infinite light or splendour.

Vô lượng quang Phật. Amitàbha Buddha.

Vô lượng quang thiên. Apramànàbha (S). The heaven of boundless light, the fifth of the Brahmalokas.

Vô lượng tâm. Infinite mind, the mind of Infinity, the mind as large as infinity.

Vô lượng tinh tiến Phật. Measureless vigour Buddha.

Vô lượng tịnh thiên. Apramànasubha (S). Boundless purity, the second of the heavens in the third dhyàna heavens of form.

Vô lượng thanh tịnh Phật. The Buddha of boundless purity, Amitàbha.

Vô lượng thọ kinh. Sukhàvativyùha-sùtra (S). Sùtra of the Amitabha Buddha.

Vô lượng thọ Phật. Boundless, measureless, infinite life, a name of Amitàbha.

Vô lượng tràng Phật. Measureless curtain Buddha.

Vô lượng tuệ. Infinite wisdom, a term applied to a Buddha.

Vô lượng tướng Phật. Measureless appearance Buddha.

Vô lượng ý. Anantamati (S). Boundless mind, intention, will, or meaning.

Vô minh. Avidyà (S). Ignorance, and in some senses Mayà, illusion; it is darkness without illumination, the ignorance which mistakes seeming for being, or illusory phenomena for realities; it is also intp. as Si, ignorant, stupid, fatuous; but it means generally, unenlightened, unillumined. The Khởi tín luận distinguishes two kinds as Căn bản the radical, fundamental, original darkness or ignorance considered as a Vô thủy Vô minh primal condition, and Chi mạt "branch and twig" conditions, considered as phenomenal. Avidyà is also the first, or last of the twelve nidànas.

Vô minh hoặc. The illusion arising from primal ignorance which covers and hinders the truth of the via media.

Vô minh kết. The bond of ignorance.

Vô minh kiến. Views produced by ignorance, ignorant perception of phenomena.

Vô minh lưu. Unenlightenment, or ignorance, the cause of the stream of transmigration.

Vô minh pháp tính nhất thể. Avidyà and Bhùtatathatà are of the same nature, as are ice and water; the ice of avidyà is the water of all things, the source out of which all enlightenment has come.

Vô minh phụ. Ignorance as father and desire as mother produce the ego.

Vô minh nghiệp ái. Ajnànakarmatrsnà (S). Ignorance, karma, desire - the three forces that cause reincarnation.

Vô minh sử. One of the ten lictors, messengers or misleaders, i.e. of ignorance, who drives beings into the chain of transmigration.

Vô minh tạng. The store house of ignorance.

Vô minh trụ địa. The fifth of the five trụ địa, i.e. the fundamental unenlightened condition, the source or nucleus of ignorance; also ignorance as to the nature of things, i.e. of their fundamental unreality.

Vô môn tông. The unsectarian, Thiền tông or meditative sect, so called because it claimed to derive its authority directly đrom the mind of Buddha.

Vô một thức. Xem A lại da thức.

Vô năng. Unable, without power.

Vô năng thắng. Ajita (S). Invincible, unsurpassable, unconquerable, especially applied to Di lặc Bồ tát Maitreya Bodhisattva. Also A dật đa.

Vô năng thắng Phan vương Như lai trang nghiêm đà la ni kinh. Dhvajàgrakayùri-dhàrani

Vô ngã. Anàtman, nairàtmya (S). No ego, no soul (of an independent and self contained character), impersonal, no individual independent existence (of conscious or unconscious beings, anàtmaka).

Vô ngã tướng kinh. Anattàlakkhana-sùtta (P). Sutta of the Characteristics of Non Ego.

Vô ngại. Apratihata (S). Unhindered, without obstacle, resistless, without resistance, permeating everywhere, all pervasive, dynamic omnipresence which enters everywhere without hindrance like the light of a candle.

Vô ngại nhân. The unhindered one, the Buddha, who unbarred the way to nirvàna, which releases from all limitations; the omnipresent one; the one who realizes nirvàna-truth.

Vô ngại quang Phật. The Buddha with the all pervasive light or glory, Amitàbha.

Vô ngại quang Phật trí. The omniscience of Buddha.

Vô nghi. Undoubted, without doubt.

Vô ngôn. Without words, silent, speechless.

Vô ngôn thuyết đạo. The way, or teaching, without speech; the school which teaches that speaking of things is speaking of nothing, or the non-existent; the acquisition of truth through contemplation without the aid of words.

Vô nguyện. Apranihita (S). Desireless.

Vô nhị. Advaya (S).Non-duality.

Vô nhiệt. Anavatapta (S). Heatless.

Vô nhiệt thiên. Anavatapta, or Atapta heaven without heat or affliction.

Vô nhiệt trì. Anavatàpta (S). Mythical lake of the King of Nàgas.

Vô niệm. Without a thought; without recollection; absence of false ideas or thoughts, i.e. correct ideas or thoughts; apart from thought.

Vô phân biệt. Nirvikalpa (S). Non discriminating.

Vô phân biệt tâm. The mind free from particularization, especially from affection and feelings; passionless.

Vô phân biệt trí. Nirvikalpa-jnàna (S). Mind free from discriminating.

Vô phân biệt pháp. The absolute dharma underlying all particular dharmas, the absolute as contrasted with the relative.

Vô phiền. Free from trouble.

Vô phiền thiên. The thirteenth Brahmaloka, the fifth region of the fourth dhyàna.

Vô phương. No place, nowhere; unlimited to place and method, i.e. Buddha'spower.

Vô sắc. Arùpa (S). Formless, shapeless, immaterial.

Vô sắc dục. Arùparàga (S). Craving for immaterial existence.

Vô sắc giới. Arùpaloka, arùpadhàtu (S). The heavens without form, immaterial, consisting only of mind in contemplation, being four in number, which are defined as Tứ không thiên Catùrùpabrahmaloka, and given as Không vô biên xứ, àkàsanantyàyatana; Thức vô biên xứ, vijnànànatyàyatana; Vô sở hữu xứ, akincanyà-yatana; Phi tưởng phi phi tưởng xứ, naivasamjnànasamjnàyatana.

Vô sắc hữu. Existence in the formless or immaterial realm.

Vô sắc tham. The desire in the world without form of holding on to the illusion of contemplation.

Vô sinh. Anutpanna, anutpatti (S). Not born, without being born or produced; uncreated; no rebirth; immortal; nirvàna as not subject to birth and death, or reincarnation, and which negates them; the condition of the absolute.

Vô sinh môn. The doctrine of reality as beyond birth, or creation, i.e. that of the bhùtatathatà, the gate or shool of immortality.

Vô sinh nhẫn. The patient rest in belief in immortality, or no rebirth.

Vô sinh pháp. The law of no-birth, or immortality, as the fundamental law of the chân như and the embodiment of nirvàna.

Vô sinh pháp nhẫn. Anutpattikà-dharma-ksànti (S). Endurance, patience of the practitioner who has penetrated the truth, all things are unborn.

Vô sinh thân. The immortal one, i.e. the dharmakàya.

Vô sinh trí. The final knowledge attained by th arhat, his release from the chain of transmigration. Also, the knowledge of the bodhisattva of the assurance of immortality, or no rebirth.

Vô số. Asamkhyeya (S). Numberless.

Vô sở. Nothing, nowhere.

Vô sở bất năng. Nothing (he) cannot do, omnipotent.

Vô sở bất chí. Nowhere (it) does not reach.

Vô sở đắc. Nowhere, or nothing obtainable, the immaterial universal reality behind all phenomena.

Vô sở hữu. Avidyamàna (S). Non existing, nothing existing, the immaterial.

Vô sở hữu vọng tưởng tịch diệt pháp. Vikalpa-vivikta-dharma (Niràbhasa) (S). The ruth that is detached from discrimination.

Vô sở hữu xứ. Akincannayatana (S). Sphere of Nothingness, Heaven of Formless.

Vô sở hữu xứ định. Akincanàyàtana (S). The contemplation of the state of nothingness, or the immaterial.

Vô sở quán. The contemplation of the immaterial reality behind all phenoma.

Vô sở trú. Apratisthita (S). No means of staying, non abiding.

Vô sở trứ (trước). Not bound by any tie, i.e. free from all influence of the passion-nature, an epithet of Buddha.

Vô sở. Fearlessness.

Vô sư. Without a teacher, self-attained.

Vô sư giác. Self-attained enlightenment.

Vô sư trí. Self-attained enlightenment, wisdom attained without a teacher, Buddha.

Vô tác. Not creating, uncreated; not doing; inactive physically or mentally; independent of action, word or will, i.e. natural, intuitive.

Vô tác giải thoát môn.

Vô tác giới. The intangible, invisible moral law that influences the ordinand when he receives visible ordination; i.e. the internal spiritual moral law and its influence; the invisible grace of which the visible ordination is a sign. Also vô tác biểu giới.

Vô tàm. Ahrika (S). Without shame, shameless.

Vô tâm. Mindless, without thought, will, or purpose; the real immaterial mind free from illusion; unconsciousness, or effortless action.

Vô tâm đạo nhân. The hermit or saint in ecstatic contemplation, as with emptied mind he become the receptacle of mystic influences

Vô tâm tam muội. The samàdhi in which active thought has ceased.

Vô tận. Ananta (S). Inexhaustible, without limit.

Vô tận duyên khởi. Unlimited causation, or the unlimited influence of everything on all things and all things on everything; one of the Hoa Nghiêm tứ chủng duyên khởi. Also pháp giới duyên khởi.

Vô tận hải. The Buddha-truth as inexhaustible as the ocean.

Vô tận đăng. The one lamp which is yet limitless in the lighting of other lamps; the influence of one disciple may be limitless and inexhaustible; also an altar light always burning.

Vô tận tạng. The inexhaustible treasury.

Vô tận ý. Inexhaustible intention or meaning.

Vô tận ý Bồ tát. Aksayamati Bodhisattva (S). A Bodhisattva to whom Sàkyamuni is supposed to have addressed the Avalokitesvara chapter, in the Lotus sùtra. Inexhaustible Bodhisattva.

Vô tế. Unlimited, boundless.

Vô tính. Without a nature, nothing has an independent nature of its own.

Vô tham. Viràga (S). Absence of desire.

Vô thắng. Ajita (S). Invincible, unsurpassed, unconquered.

Vô thủy. Without beginning, as in the chain of transmigration.

Vô thủy không. Without beginning and unreal, void without beginning, the abstract idea of vô thủy, i.e. without beginning.

Vô thủy vô minh. The period of unenlightenment or ignorance without beginning, primal ignorance.

Vô thức. Ajnàna (S). Unknowledge. Also Vô tri.

Vô thường. Anitya (S). Impermanent; the first of the tam minh trividyà; that all things are impermanent, their birth, existence, change, and death never resting for a moment.

Vô thường, Khổ, Không, Vô ngã. Anitya, Dukkha, Sunya, Anàtman (S). Impermanence, Suffering, Emptiness, Selflessness.

Vô thường tưởng. Thinking on the impermanence.

Vô thường y. The reliance of the impermanent, i.e. Buddha, upon whom mortals can rely.

Vô thượng. Anuttara (S). Unsurpassed, unexcelled, supreme, peerless.

Vô thượng bồ đề. The supreme bodhi, or enlightenment, that of Buddha.

Vô thượng chính biến trí. Supreme perfect wisdom.

Vô thượng chính đẳng chính giác. Anuttara-samyak-sambodhi (S). Supreme and perfect Enlightenment. Also Phật quả, A nậu đa la Tam miệu Tam bồ đề.

Vô thượng diệu giác. The supreme mystic enlightenment.

Vô thượng đạo. The supreme way, or truth, that of Buddha.

Vô thượng đăng. The supreme lamp.

Vô thượng giác. Supreme perfect enlightenment.

Vô thượng Niết bàn. The supreme nirvàna, that of Mahàyàna.

Vô thượng nhãn. The supreme eye, able to discern the inward significance of all things.

Vô thượng nhẫn. The highest patient equanimity in receiving the truth; also to believe the truth of impermanence without doubt.

Vô thượng pháp. The supreme dharma, nirvàna.

Vô thượng pháp luân. The preaching, or propagation of the supreme dharma.

Vô thượng pháp vương. The Lord of supreme dharma, Buddha.

Vô thượng phúc điền y. The supreme garment of the field of blessedness, i.e good works.

Vô thượng sĩ. Anuttara (S). Unsurpassed. The peerless noble one, the Buddha.

Vô thượng sĩ Điều ngự trượng phu. Unsurpassed knight taming hero.

Vô thượng tàm quí y. The supreme garment of sensitiveness to the shameful, the monk's robe.

Vô thượng tôn. The peerless honoured one.

Vô thượng thượng. Above the supreme, the supreme of the supreme, i.e. Buddha.

Vô thượng thượng thừa. The most supreme vehicle, the Mahàyàna.

Vô thượng tuệ. Supreme wisdom, that of Buddha.

Vô tỉ. Without comparison, no comparing, incomparable.

Vô tỉ pháp. Incomparable truth or law.

Vô tranh. Without strife, debate, or contradiction; passionless; abiding in the "empty" or spiritual life without debate, or without striving with others.

Vô tranh tam muội. The samàdhi in which there is absence of debate or disputation or distinction of self and other.

Vô trần. Dustless, without an atom of the material or unclean, immaterial, pure.

Vô trần pháp giới. The immaterial-realm.

Vô tri. Ignorant; ignorance; absence of perception. Also, ultimate wisdom considered as static, and independent of differentiation.

Vô tri vô giác. Inanimated ignorant.

Vô trụ. Not abiding; inpermanence; things having no independent nature of their own, they have no real existence as separate entities.

Vô trụ tam muội. The samàdhi which contemplates all things as temporal and evanescent.

Vô trứ (trước). Unattached, not in bondage to anything. Name of Asanga, brother of Vasubandhu and others.

Vô trước hạnh. Unfettered action, power to overcome all obstacles.

Vô trước Thiên thân tông. The school of Asanga and Vasubandhu, i.e. Pháp Tướng tông.

Vô tự tính. Asvabhàva (S). Without self-nature, without a nature of its own, no individual nature; all things are without tự nhiên tính individual nature or independent existence, being composed with elements which disintegrate.

Vô tướng. Animitta, niràbhàsa (S). Without form, or sign; no marks or characteristics; nothingness; absolute truth as having no differentiated ideas.

Vô tướng giải thoát môn. The nirvàna type of liberation.

Vô tướng hảo Phật. Xem Vô tướng Như lai.

Vô tướng không giáo. The Tam luận tông or Màdhyamika school.

Vô tướng Như lai. Nirlaksana-Buddha, Alaksana-Buddha (S). The Buddha without the thirty two or eighty marks, i.e. Nagàrjuna.

Vô tướng phúc điền y. The garment of nothingness for cultivating the field of blessing, i.e. the robe, which separates the monk from earthly contamination.

Vô tưởng. Without thought, absence of thinking.

Vô tưởng định. The concentration in which all thinking ceases in the desire to enter vô tưởng thiên.

Vô tưởng thiên. Avrha (S). The thirteen Brahmaloka, the fourth in the fourth dhyana where thinking, or the necessity for thought ceases. Also vô tưởng giới, vô tưởng xứ.

Vô úy. Abhaya (S). Fearless, dauntless, secure; nothing and nobody to fear; also Vira, courageous, bold.

Vô úy ấn. Abhaya-mudrà (S). Gesture of fearlessness.

Vô úy sơn. Abhayagiri (S). Mount Fearless in Sri Lanka with an ancient monastery where Fa- hsien Pháp Hiển found 5,000 monks.

Vô úy sơn trụ bộ. Abhayagirivasin (S). A buddhist sect.

Vô úy Tam tạng. Subhàkarasimha (S). Name. Also Thiện Vô úy, Tịnh Sư tử.

Vô úy thí. Abhayapradàna (S). The bestowing of confidence by every true Buddhist, i.e. that none fear may him. Gift of fearlessness.

Vô ương số kiếp. Asankhyeya kalpa (S). A period of numberless kalpas.

Vô ưu. Asoka (S). Without sorrow, not feeling or not causing sorrow.

Vô ưu vương. King Asoka. Also vua A dục.

Vô vấn. Unasked; not to ask; volunteered.

Vô vấn tự thuyết. Udàna (S). That part of the canon spoken voluntarily and not in reply to questions or appeals.

Vô vi. Asamkrta (S). Non-active, passive; laissez faire; spontaneous, natural; uncaused, not subject to cause, condition, or dependence; transcendental, not in time, unchanging, eternal, inactive, and free from the passions or senses; non phenomenal, noumenal; also intp. as nirmàna, dharma-nature, reality, and dharmadhàtu.

Vô vi không. Asamskrta sùnyatà (S). The immaterial character of thetranscendent.

Vô vi Niết bàn (giới). The realm of the eternal, unconditioned nirvàna.

Vô vi pháp. Asamskrtadharma (S). Any thing not subject to cause, condition, or dependence; out of time, eternal, inactive, supra-mundane. Pháp tướng tông enumerates 6 vô vi pháp non- created elements: (1) hư không vô vì àkàsa, space. (2) trạch diệt vô vi pratisamkhyà nirodha, extinction obtained by knowledge; (3) phi trạch diệt vô vi apratisa khyà nirodha, extinction not by knowledge but by nature; (4) bất động diệt vô vi acala nirodha, extinction by a motionless state of heavenly meditation; (5) thụ tưởng diệt vô vi samjnà vedayita nirodha, extinction by the stoppage of idea and sensation by an arhat; (6) chân như vô vi tathàtà, true suchness.

Vô vi pháp thân. Asamskrta-dharmakàya (S). The eternal body of Buddha not conditioned by cause and effect.

Vô vi sinh tử. The birth-and-death of saints, i.e. without any action, transformation.

Vô vi tự nhiên. Causeless and spontaneous, a tr. of nivrtti.

Vô vi xá. The nirvàna home.

Vô y. Nothing on which to rely; unreliable.

Vô y Niết bàn. Final nirvàna.

Vô ý. Absence of subjective thought, of will, or intention; absence of idea.

Vu lan bồn. Ullambana (S). All Soul's Day. Also Lễ Vu lan, Cứu đảo huyền.

Vu lan bồn kinh. Ullambana-sùtra (S)

Vũ đế. Wou-ti (C)

Vực Long. Dignàga, Dinnàga (S). Name of person. Also Trần Na, Đồng Thụ.

Vườn nai. Mrgadàva, Rsivadana, Sàranganàtha (S). Deer Park. Also Lộc uyển, Lộc dã viên.

Vương. Ràjà (S). King, prince, royal; to rule.

Vương tam muội. The king of samàdhis, the highest degree of samàdhi, the Thủ lăng nghiêm định.

Vương xá thành. Ràjagrha (S). King Bìmbìsara is said to have removed his capital here from Kusàgrapura. Actual Ràjgir.

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Xa ma tha. Samàtha (S). To cease; tranquility, serenity. Also Chỉ.

Xa nặc. Chandaka (S). The coachman of the Prince Siddhàrtha.

Xá bà đề quốc. Sravasti (S). Also Xá vệ quốc, Xá vệ thành, Thất la phiệt thành.

Xá li quốc. Xem Tì xá li.

Xá lị (lợi). Sàrìra (S). Relic.

Xá lị Phật. Sàrìradhàtu (S). Relic of the Buddha.

Xá lị răng Phật. Dasanadhàtu (S). Tooth relic (eyetooth) of the Buddha.

Xá lị tháp. Sàrìraka (S). Stùpa of relic.

Xá lợi phất. Sàriputra (S). One of the ten great disciple of the Buddha.

Xá lợi tử. Xem Xá lợi phất.

Xá na Tôn đặc. The special and sacred body of Vairocana Buddha.

Xá Vệ thành. Sràvasti (S). Name of an Indian city.

Xà Da đa. Jayata (S). The Indian 20th patriarch, teacher of Vasubandhu.

Xà đà già kinh. Jatakas (S). Also Kinh Bản sinh.

Xà đề. Jati (S). Birth, production. Also Sinh.

Xà lê. Acàrya (S). A teacher, instructor, exemplar.

Xà na. Djnà (S). The Buddha's wisdom.

Xà phạ la. Jvàla (S). The halo. Also Vầng hào quang, quang minh.

Xà quật. Grdhrakùta (S). Vulture peak mount. Also Linh thứu sơn, Linh sơn, Kì xà quật, Kì sơn.

Xà y na giáo. Jaina (S). Jainism. Also Kì na giáo, Ni kiền đà.

Xả. Upeksà (S). Neglect, indifference. abandoning; to relinquish, renounce, abandon, reject, give. Translit sa.

Xả đọa. Naihsargika-Pràyascittika (S). The 30th of 250 rules of bhiksus.

Xả niệm thanh tịnh địa. The pure land or heaven free from thinking, the fifth of the nine Brahmalokas, in the fourth of dhyàna region.

Xả tâm. The mind of renunciation

Xả thân. Bodily sacrifice.

Xả thí. Tyagà (S). Generous.

Xả tướng. Upeksà (S) Xem xả.

Xao động. Xem trạo cử.

Xiển đề. Atyantika (S). Also Nhất xiển đề.

Xuất. To go out, come forth, put forth; exit; beyond.

Xuất đạo. To leave the world and enter the nirvàna way.

Xuất định. To come out of the state of dhyàna; to enter into it is nhập định.

Xuất gia. Pravrajyà (S). To leave home and become a monk or nun.

Xuất gia nhân. One who has left home and become a monk or nun. Two kinds are named: (1) Thân xuất gia, one who physically leaves home, and (2) tâm xuất gia one who does so in spirit and conduct. A further division of four is: (1) thân xuất gia tâm không xuất gia one who physically leaves home, but in spirit remains with wife and family; (2) thân không xuất gia nhưng tâm xuất gia one who physically remains at home but whose spirit goes forth; (3) thân và tâm đều xuất gia one who leaves home body and spirit; and (4) thân và tâm đều không xuất gia one who, body and mind, refuses to leave home.

Xuất hiện. To manifest, reveal, be manifested, appear, e.g. as does a Buddha's temporary body, or nirmànakàya. Name of Ưu đà di Udàyi a disciple of Buddha to be reborn as Samantaprabhàsa.

Xuất li. To leave, come out from.

Xuất li phiền não. To leave the passions and delusions of life.

Xuất Phật thân huyết. To shed a Buddha's blood, one of the five grave sins.

Xuất sinh. To be born; to produce; monastic food, superior as bestowed in alms called xuất sinh phạn.

Xuất thánh. The surpassing sacred truth, or the sacred immortal truth.

Xuất thế. (1) Appearance in the world, e.g. the Buddha's appearing. (2) To leave the world; a monk or nun. (3) Beyond, or outside, this world, not of this world; of nirvàna character. Lokottara (S). Supermundane, transcendental.

Xuất thế bản hoài. The aim cherished by the Buddha in appearing in the world.

Xuất thế bộ. Lokottaravàdinah, an offshoot of the Màhàsangrikàh, division of the eighteen Hìnayàna schools.

Xuất thế đại sự. The great work of the Buddha's appearing, or for which he appeared.

Xuất thế gian. To go out of the world; the world (or life) beyond this; the supra-mundane; the spiritual world.

Xuất thế gian đạo. The way of leaving the world, i.e. of enlightenment.

Xuất thế gian pháp. The teaching of leaving the world.

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

Xuất thế nghiệp. The work or position of one who has quitted the world, that of a monk.

Xuất thế phục. The garment of one who has left the world.

Xuất thế quả. The fruit of leaving the world, the result in another world; nirvàna.

Xuất thế tâm. The nirvàna, or other-world mind.

Xuất thế trí. The knowledge of leaving the world.

Xuất thế xá. An abode away from the world, a monastery, hermitage.

Xuất trần. To leave the dusty world of passion and delusion.

Xuất triền chân như. The unfettered, or free bhùtatathatà, as contrasted with the tại triền chân như.

Xuất tuệ. The wisdom of leaving mortality, or reincarnations.

Xúc. Sparsa (S). To butt, strike against; contact; touch; collision; the quality of tangibility. One of the twelve nidànas.

Xúc dục. Desire awakened by touch.

Xúc độc. The poison of touch.

Xúc lạc. The pleasure produced by touch.

Xúc nhân. Touch, or sensation cause.

Xúc thực. The food of sensation.

Xúc trần. The medium or quality of touch.

Xứ. To dwell, abide; a place, state. Ayatana (S). also tr. Nhập, place or entrance of the sense, both the organ and the sensation, or sense datum. Sphere, regions. Lục xứ. Sadàyatana (S). Six spheres of sense-organs. Thập nhị xứ, twelve àyatana, i.e. six organs and six sense data that enter for discrimination.

Xứ bất thoái. Not to fall away from the status attained.

Xưng. To call, style, invoke.

Xưng danh. To invoke the (Buddha's) name, especially that of Amitàbha.

Xưng tán. To praise.

* * * Y

Y. Clothes, especially a monk's robe.

Y bát. Cassock and almsbowl.

Y châu. The pearl in the garment, i.e. Buddha-nature.

Y Tòa Thất. The robe, throne and abode of the Tàthagata, See Lotus Sùtra Pháp sư phẩm.

Y. To depend, rely on; dependent, conditioned; accord with.

Y báo. Xem Y chính.

Y chính. The two forms of karma resulting from one's past; Chính báo, being the resultant person; Y báo, being the dependent condition, or environment, e.g. country, family, possessions, etc.

Y chỉ. To depend and rest upon.

Y chỉ sư. The acàrya, or master of a junior monk.

Y chỉ thậm thâm. The profundity on which all things depend, i.e. the bhùtatathatà; also the Buddha.

Y địa. The ground on which one relies; the body, on which sight, hearing etc., depend; the degree of samadhi attained.

Y ngôn chân như. The bhùtatathatà in its expressible form, as distinguished from it as Li ngôn inexpressible.

Y pháp bất y nhân. To rely upon the dharma, or thuth itself, and not upon (the false interpretations of) men.

Y tha. Dependent on or trusting to someone or something else; trusting on another not on self or "works".

Y tha khởi tính. Paratantra (S). Depending on another that which arises. Not having an independent nature, not a nature of its own, but constituted of elements.

Y tha tự tính. One of the Tam tính dependent on constructive elements and without a nature of its own.

Y tha tâm. The mind in a dependent state, that of the Buddha in incarnation.

Y tha thập dụ. The unreality of dependent or conditioned things, e.g. the body, or self, illustrated in ten comparisons: foam, bubble, flame, plantain, illusion, dream, shadow, echo, cloud, lightning.

Y thân. The body on which one depends, or on which its parts depend.

Y thiền bảng. A board to lean against when in meditation.

Y liên thiền. Nairanjàna (S). Xem Ni liên thiền. Name of a river.

Y thông. The magical powers which depend on drugs, spells etc.

Ý, Mạt na. Manas, mana, mano (S). The sixth of the sadàyatanas or six means of perception, i.e. sight, hearing, smell, taste, touch and mind. Intellectual function of consciousness.

Ý an lạc hạnh. The calmly joyful life of the mind - one of the four in the Lotus sùtra.

Ý căn. Manindriyà (S). Mind faculty, mind sense, the sixth of the senses.

Ý địa. The stage of intellectual consciouenes, being the sixth vijnàna, the source of all concepts.

Ý giải. Intellectual explanation; liberation of the mind, or thought.

Ý giới. Manodhàtu (S). The realm of mind.

Ý học. Mental learning, learning by meditation rather than from books.

Ý kiến. Thoughts, ideas, concepts, views.

Ý lực. Mental power or intention; the purpose to attain bodhi or enlightenment.

Ý lạc. Joy of the mind, the mind satisfied and joyful. Manobhiràma, the realm foretold for Maudgalyàyana as a Buddha.

Ý mã. The mind as a horse, ever running from one thing to another.

Ý mã tâm viên. The mind like a horse and the heart like a monkey - restless and intractable.

Ý nghiệp. The function of mind or thought, one of the Tam nghiệp thought, word, deed.

Ý ngôn. Mental words, words within the intellectual consciousness; thought and words.

Ý niệm vãng sinh. By thought and remembrance or invocation of Amitàbha to enter into his Pure Land.

Ý sinh thân. Manomaya (S). A body mentally produced, or produced at will.

Ý tam. The three evils which belong to intellect: tham lobha, desire; sân dvesa, dislike; si moha, delusion.

Ýthành. Mentally evolved, or evolved at will.

Ý thành thiên. Devas independent from the nourishment of the realms of form and formlessness, who live onlyin the realm of mind.

Ý thú. The direction of the mind, or will.

Ý thủy. The mind or will to become calm as still water, on entering samàdhi.

Ý thức. Manovijnàna (S). The faulty of mind, one of the six vijnànas.

Ý viên. The mind as intractable as a monkey.

Ý xa. The mind vehicle, the vehicle of intellectual consciousness, the imagination.

Ý xứ. The mind-sense, the mind, the sixth of the six senses.

Ỷ. A kind of open-work variegated silk.

Ỷ ngữ. Sexual talk; improper remarks.

Yếm, Yểm. Satiated; weary of; disgusted with. Also Chán.

Yếm li. To weary of the world and abandon it. Also Chán ghét.

Yếm li thực tưởng.

Yếm nhân. Misanthrope.

Yếm thế. Weary of the world; to renounce the world.

Yến tịch. Silent, quiet.

Yến tọa. Sitting silently.

Yết ma. Karmadana (S).

Yêu đạo. Mazdeism.

Yêu thần. Ahura-Mazda.

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