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THIEÄN PHUÙC

BUDDHIST
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INTRODUCTION

Mr. Ngoc Tran has assembled and defined in this dictionary words and terms which are authentic and traceable to the original canonical sources. He has spent almost two decades reading and studying voluminous Buddhist material and in writing this book. He has arranged this text of over 5,000 pages, in Vietnamese and English, in a manner understandable to the average reader and student of Buddhism. In the myriad of documents, books and records of the Buddha's talks, there are no words written by the enlightened one called Sakyamuni Buddha during his forty-five years of walking and teaching in northeast India. He spoke his messages of living a life of loving- kindness and compassion to kings, high intellectuals and the poor and ignorant, and their gaining the wisdom to achieve salvation from the rounds of birth and death, and for each person to lead others to achieve that wisdom. Texts written in the Pali and Sanskrit languages purport to contain the teachings of this Sixth Century, Before Common Era (B.C.) Indian enlightened one. The author, Ngoc Tran, is a meticulous researcher in the literary sense. His exploration into ancient Sanskrit and Chinese references was demanded of him in compiling this dictionary. Tran has reached back into reliable texts translated from the Agamas in Sanskrit and the Nikaya in Pali. He is a serious Buddhist devotee, householder and one who practices his religion to the extent which he lives it – with happiness and serious simplicity. The reader who

already has some knowledge of the Buddhist doctrine will find herein definitions which can further improve her/his understanding. As with any literary work of this nature, the primary objective of the author is to be concise, yet thorough and steer away from the pedantic. The middle path is, of course, to define a complex system such as Buddhism in terms appealing and understandable to the novice as well as those highly informed. Tran's technique of both style and content accomplish this, I believe, in all respects. The style of this author's descriptions temper the material content in such a balanced fashion to remove any questionable conflicts which are known to the Enlightened One's teaching. This author's definitions are factual and need no further details to exemplify or extend meanings to be understood. The descriptions are arranged in a well-ordered fashion, linking the factual, down-to-earth meanings common-place in Buddhist doctrine. The author explains those collected beliefs of the Buddha as found in the Sutras (Canonic body) and the liturgically accepted comments (the Sastras), covering firstly the profound points of view of human life. Mr. Tran describes the Buddha's training as a yogi with his teachers, his marvelous transition to enlightenment and the lessons on "The

Middle Way" to his firsts five disciples(Turning the Dharma Wheel in Deer Park, directly after his enlightenment.) The doctrines to be understood by every seeker of this great religion are described clearly, with documentation referring to original Pali and Sanskrit written records. The reader find's herself/himself immersed in the profound descriptions of the Buddha's fundamental teachings, e.g. The Eightfold Path, Four Noble Truths, Prajna Paramita (Six Ways to Wisdom), Karma, re-birth, Nirvana, Conditioned Beginnings, the Doctrine of No- Soul and the Setting–up of Mindfulness. The factors of style and content which set this work above other like texts, are terms first defined in Vietnamese with English immediately following. I personally find this helpful in describing the phrases I use in my Dharma talks I give at my pagoda. This publication will be a great help to those many Vietnamese in temples in the United States at lectures and study groups in order to have a better understanding of the Dharma. My personal congratulations go to Ngoc Tran for this product of his laborious, detailed and extensive work in giving us critical descriptions and highlighting details of the beliefs, teachings and practices of Sakyamuni Buddha.

Most Venerable Thich An-Hue Dr. Claude Ware, Ph.D. 25 June 2007

LÔØI GIÔÙI THIEÄU

OÂng Thieän Phuùc Traàn Ngoïc ñaõ thu thaäp vaø ñònh nghóa trong boä töø ñieån naøy nhöõng töø ngöõ Phaät Giaùo chính thoáng coù theå ñöôïc tìm thaáy trong caùc nguoàn kinh ñieån nguyeân thuûy. Trong gaàn hai thaäp nieân oâng ñaõ daøy coâng hoïc hoûi vaø nghieân cöùu haàu heát kinh ñieån Phaät giaùo ñeå vieát neân boä saùch naøy. OÂng ñaõ saép xeáp trong boä saùch daøy treân 5.000 trang vôùi hai ngoân ngöõ Anh vaø Vieät baèng moät phöông caùch thaät deã hieåu vôùi ñoïc giaû vaø sinh vieân Phaät giaùo trung bình. Trong voâ soá taøi lieäu, saùch vôû vaø nhöõng ghi cheùp veà nhöõng baøi thuyeát giaûng cuûa Ñöùc Phaät, khoâng coù moät chöõ

naøo ñöôïc chính Ñaáng Giaùc Ngoä Thích Ca Maâu Ni vieát laïi trong suoát 45 naêm chu du hoaèng hoaù cuûa Ngaøi treân khaép mieàn Ñoâng Baéc AÁn Ñoä. Ngaøi chæ ñôn thuaàn thuyeát giaûng vaø göûi nhöõng thoâng ñieäp veà cuoäc soáng töø bi ñeán caùc vò quoác vöông, caùc thöùc giaû, vaø ñeán caû nhöõng ngöôøi cuøng ñinh ngu muoäi ñeå hoï coù ñöôïc caùi trí tueä giaûi thoaùt khoûi voøng luaân hoài sanh töû, cuõng nhö cho töøng ngöôøi moät coù ñöôïc khaû naêng daãn daét ngöôøi khaùc ñaït ñöôïc trí tueä. Nhöõng saùch vôû Phaät giaùo ñöôïc vieát baèng tieáng Nam Phaïn vaø Baéc Phaïn ñeàu ñöôïc vieát vôùi noäi dung chöùa ñöïng nhöõng lôøi daïy cuûa Ñaáng Giaùc Ngoä vaøo theá kyû thöù 6 tröôùc Taây Lòch. Noùi theo nghóa vaên hoïc, taùc giaû Thieän Phuùc Traàn Ngoïc laø moät nhaø nghieân cöùu thaät tæ mæ. Söï nghieân cöùu veà nhöõng coå ngöõ Nam Phaïn, Baéc Phaïn vaø Haùn ngöõ laø moät ñoøi hoûi phaûi coù khi vieát boä Töï Ñieån Phaät Hoïc Anh-Anh-Vieät naøy. Taùc giaû Thieän Phuùc Traàn Ngoïc ñaõ tìm ñeán nhöõng vaên baûn raát ñaùng tin caäy ñöôïc dòch ra töø nhöõng boä kinh A Haøm töø tieáng Baéc Phaïn vaø nhöõng boä kinh khaùc ñöôïc vieát baèng tieáng Nam Phaïn. Taùc giaû Thieän Phuùc Traàn Ngoïc laø moät Phaät töû thuaàn thaønh vaø nghieâm tuùc, ngöôøi ñaõ tu taäp vaø soáng vôùi nhöõng giaùo thuyeát cuûa Ñöùc Phaät vôùi söï bình dò maø haïnh phuùc vaø nghieâm tuùc. Vôùi ñoäc giaû ñaõ coù moät ít kieán thöùc veà Phaät giaùo seõ tìm thaáy trong boä töï ñieån naøy nhöõng ñònh nghóa coù theå laøm taêng theâm kieán thöùc cho chính mình. Cuõng nhö vôùi baát cöù taùc phaåm vaên hoïc naøo, muïc tieâu chính cuûa taùc giaû laø vieát laïi nhöõng giaùo thuyeát cuûa Ñöùc Phaät thaät chính xaùc, thaät ñaày ñuû, vaø traùnh xa loái vieát moâ phaïm moät caùch khoâ khan. Dó nhieân con ñöôøng Trung Ñaïo phaûi ñöôïc duøng ñeå dieãn taû moät heä thoáng phöùc taïp veà Phaät giaùo ñeå laøm deã hieåu cho caû nhöõng ngöôøi sô cô laãn nhöõng ngöôøi ñaõ hieåu bieát nhieàu veà Phaät giaùo. Toâi tin veà moïi khía caïnh, veà caû theå caùch laãn noäi dung, taùc giaû Thieän Phuùc Traàn Ngoïc ñaõ ñaït ñöôïc kyõ thuaät dieãn ñaït naøy. Phöông caùch dieãn taû cuûa taùc giaû Thieän Phuùc Traàn Ngoïc veà noäi dung cuûa taøi lieäu thaät quaân bình ñeán noãi khoâng coøn vaán ñeà gì nöõa ñeå thaéc maéc veà nhöõng giaùo thuyeát cuûa Ñaáng Giaùc Ngoä. Nhöõng ñònh nghóa cuûa taùc giaû thöôøng döïa treân söï kieän thaät vaø khoâng caàn theâm thaét chi tieát hay thí duï, hay giaûng baøy theâm veà nghóa lyù ñeå ñöôïc deã hieåu. Saùch ñöôïc saép xeáp coù thöù töï, lieân keát söï kieän ñeán taän goác reã, hay nhöõng chaâm ngoân bình thöôøng veà giaùo lyù. Taùc giaû giaûi thích veà nhöõng tín ñieàu söu taäp ñöôïc töø nhöõng lôøi daïy cuûa Ñöùc Phaät ñöôïc tìm thaáy trong caùc kinh ñieån vaø nhöõng luaän ñieån ñaõ ñöôïc chaáp nhaän, bao truøm nhöõng quan ñieåm thaâm saâu cuûa Phaät giaùo veà nhaân sinh quan. Töø nhöõng giaûng giaûi ñoù taùc giaû Thieän Phuùc Traàn Ngoïc ñaõ vieát veà söï tu taäp cuûa Ñöùc Phaät vôùi caùc baäc thaày, söï chuyeån tieáp kyø tình ñeán giaùc ngoä

vaø nhöõng baøi hoïc veà “Trung Ñaïo” cho naêm vò ñeä töû ñaàu tieân cuûa Ngaøi (Chuyeån Phaùp Luaân trong Vöôøn Loäc Uyeån ngay khi Ngaøi vöøa giaùc ngoä). Nhöõng giaùo lyù caàn ñöôïc hieåu bôûi moãi ngöôøi ñang treân ñöôøng taàm ñaïo cuûa toân giaùo vó ñaïi naøy ñaõ ñöôïc taùc giaû trình baøy roõ reät vôùi taøi lieäu

tham khaûo töø kinh ñieån ñöôïc vieát baèng caùc thöù tieáng Nam vaø Baéc Phaïn. Ngöôøi ñoïc thaáy mình ñöôïc traàm mình trong söï trình baøy thaâm saâu veà giaùo lyù nhaø Phaät, tyû duï nhö veà Baùt Thaùnh Ñaïo, Töù Dieäu Ñeá, Baùt Nhaõ Ba La Maät Ña (Luïc Ñoä), Nghieäp, Taùi sanh, Nieát Baøn, duyeân khôûi, giaùo thuyeát veà Voâ Ngaõ vaø Tænh Thöùc. Nhöõng söï kieän veà phöông caùch vaø noäi dung ñaõ laøm cho boä saùch naøy vöôït leân caùc saùch giaùo khoa khaùc baèng moät phong thaùi tuyeät haûo, vì noù ñöôïc vieát baèng hai ngoân ngöõ Anh vaø Vieät. Caù nhaân toâi thaáy boä saùch thaät höõu duïng khi dieãn taû nhöõng töø maø toâi duøng trong caùc cuoäc phaùp thoaïi taïi chuøa cuõng nhö khi giaûng daïy taïi caùc tröôøng ñaïi hoïc. Boä Töø Ñieån Phaät Hoïc Anh-Anh-Vieät seõ laø söï trôï giuùp lôùn lao cho nhieàu ngöôøi Vieät taïi Hoa Kyø. Noù giuùp cho ngöôøi ta coù ñöôïc söï am hieåu saâu roäng hôn trong caùc buoåi thuyeát giaûng hay trong caùc nhoùm nghieân cöùu Phaät Phaùp. Toâi xin chuùc möøng taùc giaû Thieän Phuùc Traàn Ngoïc veà boä saùch toán nhieàu coâng söùc, thaät chi tieát maø cuõng thaät bao quaùt, nhaán maïnh ñeán nhöõng chi tieát vaø toùm löôïc nhöõng tín ñieàu, giaùo thuyeát vaø thöïc haønh cuûa Ñöùc Thích Ca Maâu Ni Phaät. Toâi raát haân hoan taùn döông coâng ñöùc cuûa taùc giaû Thieän Phuùc Traàn Ngoïc, ngöôøi ñaõ hoaøn thaønh coâng trình Vaên hoùa hieám coù vaø xin traân troïng giôùi thieäu ñeán chö Taêng Ni Phaät töû trí thöùc, hy voïng moãi vò coù moät boä Töø Ñieån Phaät Hoïc Anh-Anh-Vieät naày ñeå tham khaûo roäng saâu hôn.

Hoøa Thöôïng Thích AÂn Hueä Tieán Só Claude Ware, Ph. D. 25 thaùng 6 naêm 2007

COMMENDATION OF THE AUTHOR'S MERIT

This is my first return to visit the United States of America since the time I graduated from Yale University, Connecticut forty years ago. I am deeply amazed with such change and progress from Science, Technology, the Economy, and Social Sciences, and so on. It also amazes me that in the 1950s, the Vietnamese population in the United States was only 202, including the Republic of Vietnam Embassy officials. I was counted as number 202 when I arrived in late 1950. Now the Vietnamese population in the USA is more than a million. Among Vietnamese Americans in the United States, the highly educated and intelligent are considered as the basic social class with adequate knowledge, talents and experience, who have become both an important intrical part of American society and also wonderful role models to help improve Vietnam now and in the future. This visitation to the USA in 2000, the beginning of the 21st century, I myself see with my own eyes so many wonderful things in the Vietnamese community, both in the monasteries and outside life. I was filled with deep admiration when I had a chance to read over the draft of the Vietnamese-English—English-Vietnamese Dictionary from the author Thieän Phuùc. ----Admiration for before 1975, the author knew very little about Buddhism when he was in Vietnam. ----Admiration for the fact that the author must work to support his family in this busy society, but he has not been affected by vanity or materialism. On the contrary, despite his tight work schedule and despite his continued commitment to community activities, he has been

spending most of his precious spare time to research and study the Buddhist Tripitaka in Chinese and English to compose and accomplish this Dictionary in a scientific method. ----Admiration for such Vietnamese-English—English-Vienamese Buddhist Dictionary would normally need a committee of several Buddhist intellects and a long period of time to accomplish. Thieän Phuùc himself with tireless effort, has spent more than 15 years to devote himself in research, study and overcoming a lot of difficulties to perfectly accomplish this difficult work. This merit shows us a positive spirit of egolessness and altruism for the sake of Buddhism and for the benefit of Monks, Nuns and all Buddhist followers.

I am very pleased to praise the author's merits for his accomplishment of this rare religious and cultural work. This is a genuine contribution of his share to the propagation of the Dharma. I would like to take this opportunity to highly recommend to all Monks, Nuns, Buddhist practitioners, as well as to any readers of Buddhist texts. With the hope that each and everyone of you will possess this Vietnamese-English—English-Vietnamese Dictionary to aid in your deeper study of Buddha-Dharma.

California, November 7th, 2000
Most Venerable Thích Quaûng Lieân
Chief of Quaûng Ñöùc Monastery
Thuû Ñöùc—Vieät Nam
TAÙN DÖÔNG COÂNG ÑÖÙC

Töø ngaøy toát nghieäp Ñaïi Hoïc Yale, Connecticutt taïi Hoa Kyø, trôû veà Vieät Nam ñeán nay laø 40 naêm, laàn ñaàu tieân toâi coù cô hoäi vieáng thaêm laïi Hoa Kyø, nhaän thaáy ñaát nöôùc Hoa Kyø thay ñoåi taêng tieán treân nhieàu laõnh vöïc Khoa hoïc, Kyõ thuaät, Kinh teá vaø Xaõ hoäi, vaân vaân. Ñieàu maø toâi khoâng theå töôûng töôïng ñöôïc laø trong thaäp nieân 50 (1950-1960), treân toaøn laõnh thoå Hoa Kyø chæ coù 202 ngöôøi Vieät, keå caû nhaân vieân Toøa Ñaïi Söù Vieät Nam Coäng Hoøa, maø toâi laø ngöôøi thöù 202, theo baûng thoáng keâ ngoaïi kieàu cuûa Chaùnh Phuû Hoa Kyø thôøi baáy giôø. Ngaøy nay Vieät kieàu ñaõ leân ñeán soá trieäu, ñuû thaønh phaàn caùc giôùi. Trong thaønh phaàn Vieät kieàu taïi Hoa kyø, giôùi trí thöùc ñöôïc xem laø thaønh phaàn noøng coát, khoâng nhöõng taêng cöôøng theâm söùc maïnh ñoùng goùp ñaát nöôùc Hoa Kyø treân nhieàu laõnh vöïc, maø cuõng laø thaønh phaàn ñuû nhaân toá kinh nghieäm khaû naêng kieán thöùc xaây döïng ñôøi soáng môùi toát ñeïp cho daân toäc Vieät Nam ngaøy nay vaø töông lai. Cuoäc thaêm vieáng hoa Kyø naêm 2000, ñaàu thieân nieân kyû cuûa theá kyû XXI, toâi ñöôïc tröïc tieáp muïc kích tieáp thu nhieàu caùi hay caùi ñeïp Ñaïo cuõng nhö Ñôøi, trong ñôøi soáng coäng ñoàng cuûa ngöôøi Vieät. Ñieàu raát ngaïc nhieân maø cuõng raát ñaùng khaâm phuïc, khi ñöôïc xem qua cuoán Ñaïi Töø Ñieån Phaät Hoïc Anh-Vieät cuûa taùc giaû Thieän Phuùc. ----Khaâm phuïc vì tröôùc naêm 1975, taùc giaû chöa hoïc gì nhieàu veà Phaät Hoïc khi coøn ôû Vieät Nam. ----Khaâm phuïc vì taùc giaû vöøa ñi laøm ñeå nuoâi soáng gia ñình nôi ñaát nöôùc queâ ngöôøi maø khoâng ñam meâ vaät chaát nôi

choán phuø hoa tieân caûnh, ngöôïc laïi duøng nhöõng thì giôø nhaøn roãi vaøng ngoïc, taäp trung tö töôûng, ñaïi söï nhaân duyeân, vì töông lai Phaät Giaùo, söu taàm, nghieân cöùu Kinh ñieån baèng nhieàu thöù tieáng, vaø bieân soaïn coù khoa hoïc hoaøn thaønh cuoán Ñaïi Töø Ñieån Phaät Hoïc Anh-Vieät. ----Khaâm phuïc vì Boä Ñaïi Töø Ñieån Vieät-Anh—Anh-Vieät phaûi caàn ñeán nhieàu nhaø trí thöùc hoïc giaû thaâm hieåu vaán ñeà Phaät Giaùo vaø phaûi maát raát nhieàu thôøi gian môùi thöïc hieän ñöôïc, song ñaây chæ laø moät ngöôøi nhö taùc giaû Thieän Phuùc, nhieät taâm coá gaéng khoâng ngöøng, trong thôøi gian khoâng laâu maø hoaøn thaønh myõ maõn. Ñaây laø tinh thaàn tích cöïc, voâ ngaõ, vò tha, vì Ñaïo vaø Ñôøi, vôùi muïc ñích giuùp cho chö Taêng Ni Phaät töû vaø nhöõng nhaø nghieân cöùu Phaät Giaùo coù taøi lieäu vaø döõ kieän tham khaûo.

Toâi raát haân hoan taùn döông coâng ñöùc cuûa taùc giaû Thieän Phuùc, ngöôøi ñaõ hoaøn thaønh coâng trình Vaên hoùa hieám coù vaø xin traân troïng giôùi thieäu ñeán chö Taêng Ni Phaät töû trí thöùc, hy voïng moãi vò coù moät cuoán Ñaïi Töø Ñieån naày ñeå tham khaûo roäng saâu hôn.

California, November 7th , 2000

Hoøa Thöôïng Thích Quaûng Lieân

Vieän Chuû Tu Vieän Quaûng Ñöùc

Thuû Ñöùc—Vieät Nam

INTRODUCTION We all know that life in the United States is so busy and under so much pressure so people have very little time to practice and study Sacred Text Books. During the period of more than twenty-five years of preaching the Buddha’s Teachings in the USA, I myself see with my own eyes so many wonderful things in the Vietnamese community, both in the monasteries and outside life. However, after reading the draft of the Vietnamese-English English-Vietnamese Buddhist Dictionary from the author Thieän Phuùc, I was filled with surprise and deep admiration. Thieän Phuùc came to the United States in 1985 and became one of my best disciple in the same year. He is commendable because before that time he knew very little about Buddhism. While working as a volunteer teacher of Vietnamese language programs in Southern California, around 1985 and 1986, a lot of young Vietnamese students came to him to ask for the meanings of some Buddhist terms. Some terms he was able to provide the meaning, but a lot of them he could not. He talked to me and I encouraged him to start his work on The Basic Buddhist Terms. He is admirable because he must work to support his family in this busy society, but he has not been affected by vanity or materialism. On the contrary, despite his tight work schedule and despite his continued commitment to community and temple activities, he has been spending most of his precious spare time to research and study the Buddhist Tripitaka in Vietnamese, Chinese and English to compose and accomplish this Dictionary in a scientific method. He is admirable for his firm effort because such Buddhist Literary Work would normally need a committee of several Buddhist intellects and a long period of time to accomplish. Thieän Phuùc himself with tireless effort, has spent more

than 15 years to devote himself in research, study and overcoming a lot of difficulties to perfectly accomplish this difficult work. He is also the author of a series of books written in Vietnamese, titled “Buddhism in Life,” ten volumes, “Buddhism, a religion of Peace, Joy, and Mindfulness,” and “Intimate Sharings with Parents and Children,” “Fundamentals of Buddhism” in Vietnamese and English, and “Famous Zen Masters” in Vietnamese and English. This merit shows us a positive spirit of egolessness and altruism for the sake of Buddhism and for the benefit of Monks, Nuns and all Buddhist followers. I am very please to commend and praise the author’s merits for his accomplishment of this rare religious and cultural work. This is a genuine contribution of his share to the propagation of the Dharma. I would like to take this opportunity to highly recommend to all Monks, Nuns, Buddhist practitioners, as well as to any readers of Buddhist texts. With the hope that each and everyone of you will possess this Vietnamese-English—English- Vietnamese Dictionary to aid in your deeper study of Buddha-Dharma.

California, November 7th, 2003
Most Venerable Thích Giaùc Nhieân
President of The International Bhiksu
Sangha Buddhist Association

LÔØI GIÔÙI THIEÄU Ai trong chuùng ta cuõng ñeàu bieát raèng ñôøi soáng taïi treân ñaát nöôùc naày raát ö laø baän roän vaø con ngöôøi trong xaõ hoäi naày phaûi chòu nhieàu aùp löïc veà caû vaät chaát laãn tinh thaàn neân ít ai coù ñöôïc thì giôø ñeå tu taäp hay nghieân cöùu Kinh ñieån. Trong suoát thôøi gian hôn 25 naêm hoaèng phaùp taïi Hoa Kyø, toâi ñöôïc tröïc tieáp muïc kích tieáp thu nhieàu caùi hay caùi ñeïp trong Ñaïo cuõng nhö ngoaøi Ñôøi trong ñôøi soáng coäng ñoàng cuûa ngöôøi Vieät. Tuy nhieân, toâi raát ngaïc nhieân vaø khaâm phuïc, khi ñöôïc xem qua boä Töø Ñieån Phaät Hoïc Vieät-Anh Anh-Vieät cuûa taùc giaû Thieän Phuùc. Thaät laø ñaùng khen ngôïi vì taùc giaû Thieän Phuùc ñeán Hoa Kyø naêm 1985, quy-y Tam Baûo vôùi toâi cuøng naêm, nhöng tröôùc ñoù taùc giaû bieát raát ít veà Phaät phaùp. Trong khoaûng nhöõng naêm 1985 hay 1986, trong khi Thieän Phuùc ñang daïy hoïc thieän nguyeän chöông trình Vieät ngöõ ôû mieàn Nam California, coù raát nhieàu hoïc sinh Phaät töû ñeán hoûi nghóa cuûa caùc töø ngöõ Phaät hoïc. Moät soá töø Thieän Phuùc bieát, nhöng raát nhieàu töø khoâng bieát. Vì theá taùc giaû coù noùi chuyeän vôùi toâi veà noãi baên khoaên cuûa mình vaø toâi ñaõ khuyeán khích Thieän Phuùc tieán haønh vieäc taàm caàu nghieân cöùu naøy. Thaät ñaùng khaâm phuïc vì taùc giaû vöøa ñi laøm ñeå nuoâi soáng gia ñình nôi ñaát nöôùc queâ ngöôøi maø khoâng ñam meâ vaät chaát nôi choán phuø hoa, ngöôïc laïi vöøa phaûi ñi laøm, laøm vieäc xaõ hoäi thieän nguyeän vaø Phaät söï, maø Thieän Phuùc vaãn coá gaéng duøng nhöõng thì giôø nhaøn roãi vaøng ngoïc, taäp trung tö töôûng, vì töông lai Phaät Giaùo, söu taàm, nghieân cöùu Kinh ñieån baèng tieáng Vieät, tieáng Hoa vaø tieáng Anh, ñeå bieân soaïn moät caùch khoa hoïc vaø hoaøn thaønh Boä Töø Ñieån Phaät Hoïc Vieät-Anh Anh-Vieät naày. Ñaùng khaâm phuïc vì Boä Töø Ñieån naøy phaûi caàn ñeán nhieàu nhaø trí thöùc hoïc giaû thaâm hieåu vaán ñeà Phaät Giaùo vaø phaûi maát raát

nhieàu thôøi gian môùi thöïc hieän ñöôïc, song ñaây chæ laø moät ngöôøi nhö taùc giaû Thieän Phuùc, nhieät taâm coá gaéng khoâng ngöøng, trong thôøi gian khoâng laâu maø hoaøn thaønh myõ maõn. Thieän Phuùc cuõng laø taùc giaû cuûa boä Ñaïo Phaät Trong Ñôøi Soáng (10 taäp), Ñaïo Phaät An Laïc vaø Tænh Thöùc, Taâm Söï Vôùi Cha Meï vaø Tuoåi Treû, Phaät Phaùp Caên Baûn (8 taäp saép phaùt haønh) vaø Nhöõng Thieàn Sö Noåi Tieáng (saép phaùt haønh). Ñaây laø tinh thaàn tích cöïc, voâ ngaõ, vò tha, vì Ñaïo vaø Ñôøi, vôùi muïc ñích giuùp cho chö Taêng Ni Phaät töû vaø nhöõng nhaø nghieân cöùu Phaät Giaùo coù taøi lieäu vaø döõ kieän tham khaûo. Toâi raát haân hoan khen ngôïi vaø taùn döông coâng ñöùc cuûa taùc giaû Thieän Phuùc, ngöôøi ñaõ hoaøn thaønh coâng trình Vaên hoùa hieám coù vaø xin traân troïng giôùi thieäu ñeán chö Taêng Ni Phaät töû trí thöùc, hy voïng moãi vò coù moät cuoán Ñaïi Töø Ñieån naày ñeå tham khaûo roäng saâu hôn. Westminster, November 17th , 2003 Hoøa Thöôïng Thích Giaùc Nhieân Phaùp Chuû Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só Theá Giôùi California—USA

INTRODUCTION In 1961, I was assigned as a teacher of biology at Tong Phuoc Hiep High School in Vinh Long Province. Then, in 1964, I was promoted to the Principal of the same school and stayed in this position until 1972. During more than a decade there, I had an opportunity to teach and know a lot of outstanding students in town, Mr. Tran Ngoc, AKA Ngoc-Em Tran, was one of the best students of mine. During his seven years in High School, Mr. Ngoc-Em showed to be eminent with his academic achievement. He always received monthly recognitions from the Principal and yearly awards at the end of each school year. After more than 30 years living oversea, in April 2003, when I had a chance to form Oversea Tong Phuoc Hiep Alumni Association, I reunited with a lot of my students. I was so glad that a lot of my students were so successful from all over the world. What surpirsed me the most was the achievement of a student named Tran Ngoc-Em with the Buddhist name “Thien Phuc”, an excellent student in Math in High School 40 years ago, but he is so successful in publishing books in Buddhism. I was so glad and so proud to participate in the Proofreading Committee for his Vietnamese-English Buddhist Dictionary. I personally believe that this is one of the most helpful Vietnamese-English Buddhist Dictionary for Buddhists abroad. Once again, in mid 2007, Thien Phuc asked me to help with proofreading for his will-be published English-English-Vietnamese Buddhist Dictionary. I am so proud to participate in proofreading for this very helpful work. The dictionary has more than 5,200 pages with so many Buddhist terms and phrases that are extremely helpful for Buddhist readers to deepen their knowledge in Buddhism. My personal congratulation to Thien Phuc and I am not only very proud to see the excellent achievement of one of my former students, but I am also very please to praise him for his accomplishment of this rare religious and cultural work. This is an exceptional contribution of his share to the propagation of the Buddha-dharma. I would like to take this opportunity to sincerely recommend this work to all Buddhists, especially lay Buddhists with the hope that this work can help aid your knowledge in Buddhism and make it easier for your way of cultivation.

California, September 10, 2007

Dao Khanh Tho

Former Principal of Tong Phuoc Hiep HS

Vinhlong Province-South Vietnam

LÔØI GIÔÙI THIEÄU Vaøo naêm 1961 toâi ñöôïc boå nhieäm veà laøm Giaùo sö Vaïn Vaät taïi tröôøng Trung Hoïc Toáng Phöôùc Hieäp, tænh Vónh Long. Sau ñoù, vaøo naêm 1964, toâi ñöôïc boå nhieäm vaøo chöùc vuï Hieäu Tröôûng tröôøng Trung Hoïc Toáng Phöôùc Hieäp cho ñeán naêm 1972. Trong gaàn hôn moät thaäp nieân phuïc vuï taïi ñaây, toâi coù cô hoäi daïy vaø ñöôïc bieát raát nhieàu hoïc sinh xuaát saéc trong thò xaõ, maø anh Traàn Ngoïc-Em laø moät trong nhöõng hoïc troø xuaát saéc naày. Trong suoát baûy naêm trung hoïc, anh Ngoïc-Em ñaõ toû ra raát xuaát saéc vaø luoân nhaän giaáy khen haèng thaùng cuûa Hieäu Tröôûng, cuõng nhö laõnh thöôûng moãi cuoái naêm. Sau hôn 30 naêm soáng nôi haûi ngoaïi, vaøo naêm 2003, do duyeân laønh taïi California, toâi ñaõ thaønh laäp Hoäi AÙi Höõu Cöïu Hoïc Sinh Toáng phöôùc Hieäp, nhôø ñoù maø toâi ñaõ gaëp laïi raát nhieàu hoïc sinh cuõ cuûa toâi. Toâi raát haõnh dieän khi thaáy raát nhieàu hoïc sinh cuõ cuûa toâi nay ñaõ thaønh coâng khaép nôi treân theá giôùi. Nhöng ñieàu ñaùng ngaïc nhieân nhaát cuûa toâi laø coù moät em hoïc sinh xuaát saéc tröôùc kia raát gioûi veà moân Toaùn, maø baây giôø laïi raát thaønh coâng trong vieäc vieát vaø xuaát baûn nhieàu boä saùch veà Ñaïo Phaät vôùi Phaùp danh laø Thieän Phuùc. Cuøng naêm 2003, toâi voâ cuøng sung söôùng vaø haõnh dieän ñöôïc tham döï vaøo Tieåu Ban Duyeät Ñoïc boä Töø Ñieån Phaät Hoïc Vieät- Anh cuûa anh Thieän Phuùc. Rieâng toâi thì toâi tin raèng ñaây laø moät trong nhöõng boä Töø Ñieån Phaät Hoïc coù raát nhieàu lôïi ích cho Phaät töû nôi haûi ngoaïi. Laàn nöõa, vaøo giöõa naêm 2007, anh Thieän Phuùc laïi môøi toâi tham döï vaøo Tieåu Ban Duyeät Ñoïc cho boä Töø Ñieån Phaät Hoïc Anh-Anh-Vieät seõ ñöôïc xuaát baûn trong moät ngaøy gaàn ñaây. Toâi voâ cuøng sung söôùng ñöôïc goùp phaàn vaøo taùc phaåm thaät höõu ích naày. Rieâng caù nhaân toâi, toâi xin chuùc möøng anh Thieän Phuùc. Toâi raát haõnh dieän nhìn thaáy ñöôïc thaønh quaû xuaát saéc cuûa moät anh cöïu hoïc sinh cuûa mình, maø Toâi heát söùc haân hoan taùn döông söï thaønh töïu cuûa taùc giaû Thieän Phuùc veà söï hoaøn thaønh coâng trình toân giaùo vaø vaên hoùa hieám coù naày. Ñaây laø söï coáng hieán heát söùc ñaëc bieät cuûa anh Thieän Phuùc trong coâng cuoäc truyeàn baù Phaät Phaùp. Toâi xin traân troïng giôùi thieäu ñeán chö Phaät töû trí thöùc, nhaát laø caùc Phaät töû taïi gia, hy voïng moãi vò coù ñöôïc moät boä Ñaïi Töø Ñieån naày ñeå tham khaûo roäng saâu hôn, hanh thoâng hôn trong vieäc tu haønh.

California, ngaøy 10 thaùng 9, 2007

Ñaøo Khaùnh Thoï

Cöïu Hieäu Tröôûng

Tröôøng TH Toáng Phöôùc Hieäp-Vónh Long

PREFACE This book is not an ordinary English-Vietnamese or Vietnamese-English Dictionary, nor is this a book of Total Buddhist Terminology. This is only a booklet that

compiles of some basic Buddhist terms, Buddhist related terms, or terms that are often seen in Buddhist texts with the hope to help Vietnamese Buddhists understand more Buddhist essays written in English or Buddhist Three Baskets translated into English from either Pali or Sanscrit. Buddha teachings taught by the Buddha 26 centuries ago were so deep and so broad that it's difficult for any one to understand thoroughly, even in their own languages. Beside, there are no absolute English or Vietnamese equivalents for numerous Pali and Sanskrit words. It's even more difficult for Vietnamese people who have tried to read Vietnamese texts partly translated from the Chinese Mahayana without making a fallacious interpretation. As you know, Buddhist teaching and tradition have deeply rooted in Vietnamese society for at least 20 centuries, and the majority of Vietnamese, in the country or abroad, directly or indirectly practice Buddha teachings. Truly speaking, nowadays Buddhist or Non-Buddhist are searching for Buddhist text books with the hope of expanding their knowledge and improving their life. For these reasons, until an adequate and complete Buddhist Dictionary is in existence, I have temerariously tried to compile some of most useful Buddhist terms and Buddhist related terms which I have collected from reading Buddhist English texts during the last fifteen years. I agree that there are surely a lot of deficiencies and errors in this booklet and I am far from considering this attempt as final and perfect; however, with a wish of sharing the gift of truth, I am not reluctant to publish and spread this booklet to everyone. Besides, the Buddha taught: "Among Dana, the Dharma Dana or the gift of truth of Buddha's teachings is the highest of all donations on earth." Once again, I hope that this booklet is helpful for those who want to know more about the truth of all nature and universe. As I mentioned above, this is not a completely perfect work, so I would very much appreciate and open for any comments and suggestions from the learned as well as from our elderly. Last but not least, the author would like first to respectfully offer this work to the Triratna, and secondly to demit the good produced by composing this book to all other sentient beings, universally, past, present and future. Hoping everyone can see the real benefit of the Buddha's teachings, and hoping that some day every sentient being will be able to enter the Pure Land of Amitabha.

Thieän Phuùc

LÔØI TÖÏA Ñaây khoâng phaûi laø moät quyeån Töi Ñieån Anh-Vieät Vieät-Anh bình thöôøng, ñaây cuõng khoâng phaûi laø Toaøn Taäp Danh Töø Phaät Giaùo. Ñaây chæ laø moät quyeån saùch nhoû goàm nhöõng töø ngöõ Phaät giaùo caên baûn, nhöõng töø coù lieân heä ñeán Phaät giaùo, hay nhöõng töø thöôøng hay gaëp trong nhöõng baøi kinh Phaät, vôùi hy voïng giuùp nhöõng Phaät töû Vieät Nam tìm hieåu theâm veà nhöõng baøi luaän Phaät giaùo baèng Anh ngöõ, hoaëc tìm hieåu Kinh Taïng Anh ngöõ ñöôïc dòch sang töø tieáng Phaïn Pali hay Sanskrit. Ñöùc Phaät ñaõ baét ñaàu thuyeát giaûng Phaät phaùp 26 theá kyû veà tröôùc maø giaùo lyù thaät laø thaäm thaâm raát khoù cho baát cöù ai trong chuùng ta thaáu trieät, duø baèng chính ngoân ngöõ cuûa chuùng ta. Ngoaøi ra, khoâng coù töø ngöõ töông ñöông Vieät hay Anh naøo coù theå loät traàn ñöôïc heát yù nghóa cuûa nhieàu töø ngöõ Phaïn Pali vaø Sanskrit. Laïi

caøng khoù hôn cho ngöôøi Vieät chuùng ta traùnh nhöõng dieãn dòch sai laàm khi chuùng ta ñoïc nhöõng kinh ñieån ñöôïc Vieät dòch töø nhöõng kinh ñieån Ñaïi thöøa cuûa Trung quoác. Nhö quyù vò ñaõ bieát, giaùo lyù vaø truyeàn thoáng Phaät giaùo ñaõ aên saâu vaøo xaõ hoäi Vieät Nam chuùng ta töø 20 theá kyû nay, vaø ña phaàn ngöôøi Vieät chuùng ta trong quoác noäi cuõng nhö taïi haûi ngoaïi ñeàu tröïc tieáp hay giaùn tieáp thöïc haønh Phaät phaùp. Thaät tình maø noùi, ngaøy nay Phaät töû hay khoâng Phaät töû ñeàu ñang tìm toøi hoïc hoûi giaùo lyù naày nhöõng mong môû mang vaø caûi thieän cuoäc soáng cho chính mình. Vì nhöõng lyù do ñoù, cho ñeán khi naøo coù ñöôïc moät boä Töø Ñieån Phaät Hoïc hoaøn chænh, toâi ñaõ maïo muoäi bieân soaïn nhöõng töø ngöõ thöôøng duøng Phaät giaùo cuõng nhö nhöõng töø ngöõ lieân heä vôùi Phaät giaùo trong suoát hôn möôùi laêm naêm qua. Ñoàng yù laø coù raát nhieàu loãi laàm vaø sai soùt trong quyeån saùch nhoû naày vaø coøn laâu laém quyeån saùch naày môùi ñöôïc xem laø hoaøn chænh, tuy nhieân, vôùi öôùc mong chia xeû chaân lyù, chuùng toâi ñaõ khoâng ngaàn ngaïi cho xuaát baûn vaø truyeàn baù quyeån saùch naày ñeán tay moïi ngöôøi. Hôn nöõa, chính Ñöùc Töø Phuï ñaõ töøng daïy: “Trong phaùp Boá Thí, boá thí Phaùp hay boá thí moùn quaø chaân lyù Phaät phaùp laø caùch cuùng döôøng cao tuyeät nhöùt treân ñôøi naày.” Moät laàn nöõa, Hy voïng quyeån saùch nhoû naày seõ giuùp ích cho nhöõng ai muoán tìm bieát theâm veà chaân lyù thöïc taùnh vaïn höõu. Nhö ñaõ noùi treân, ñaây khoâng phaûi laø moät taùc phaåm hoaøn chænh, vì theá chuùng toâi chaân thaønh caûm taï söï chæ daïy cuûa chö hoïc giaû vaø caùc baäc cao minh. Cuoái cuøng, taùc giaû cung kính cuùng döôøng leân ngoâi Tam Baûo, vaø xin thaønh kính hoài höôùng taát caû coâng ñöùc naày ñeán chuùng sanh muoân loaøi trong quaù khöù, hieän taïi vaø vò lai. Nhöõng mong ai naáy ñeàu thaáy ñöôïc söï lôïi laïc cuûa Phaät phaùp, ñeå moät ngaøy khoâng xa naøo ñoù, phaùp giôùi chuùng sanh ñoàng vaõng sanh Cöïc Laïc. Thieän Phuùc

Acknowledgements First, I would like to take this opportunity to thank Most Venerable Thích Giaùc Nhieân for encouraging me to start this project, providing me with Tripitaka in English version and other books of Buddhist doctrines, and reviewing my work. Beside, Most Venerable Thích Giaùc Nhieân also takes his time to sit down and explain to me Buddhist terms which I don’t know. Secondly, I want to take this opportunity to thank Most Ven. Dr. Thích Quaûng Lieân, Most Ven. Dr Claude Ware, Most Ven. Thích Chôn Thaønh, Most Ven. Thích Giaùc Löôïng, Most Ven. Thích Nguyeân Ñaït, Most Ven. Thích Haïnh Ñaïo, Most Ven. Thích Giaùc Ngoä, Most Ven. Thích Giaùc Traøng, Most Ven. Thích Giaùc Toaøn, Most Ven. Thích Giaùc Tueä, Most Ven. Thích Minh Thieän, Ven. Prof. Thích Chôn Minh, Ven. Thích Minh Maãn, Ven. Thích Nguyeân Trí, Ven. Thích Quaûng Thanh, Ven. Thích Giaùc Só, Ven. Thích Minh Thaønh, Ven. Thích Minh Ñaït, Ven. Thích Minh Nhaân, Ven. Thích Minh Nghò, Ven. Thích Minh AÅn, Ven. Thích Minh Hieàn, Ven. Thích Voâ Ñaït, Ven. Thích Minh Ñònh, Ven. Thích Minh Thoâng, Bhikhunis Thích Nöõ Dieäu Laïc, Thích Nöõ Dieäu Nguyeät, Thích Nöõ Dieäu Hoùa, and Thích Nöõ Tònh Hieàn, Thích Nöõ Dieäu Ñaïo, Thích Nöõ Dieäu Minh, Thích Nöõ Lieân Dung, Thích Nöõ Tònh Lieân, Thích Nöõ Nhö Haïnh, and

Thích Nöõ Nhaãn Lieân, Prof. Nghieâm Phuù Phaùt, Prof. Löu Khoân, Prof. Andrew J. Williams, Ms. Sonia Brousseau, Ms. Sheila Tröông, Ms. Nguyeãn Thò Kim Ngaân, Mr. Nguyeãn Minh Laân, Minh Haïnh, Hueä Ñöùc, Böûu Ñöùc, Mr. And Mrs. Vaïn Voõ and Hoaøng Khuyeân, Mr. And Mrs. Quaûng Taâm and Minh Chính, Minh Chaùnh, Taâm Nghóa, Thieän Vinh, and Dieäu Haûo for their kind support and encouragement which have helped me overcome difficulties along every step of composing this book. They have set aside their precious time to review and proofread the draft, correct errors and offer me with invaluable advice to improve this work. I also would like to take this chance to send my special thanks to all my good spiritual advisors and friends, especially Ms. Nguyeãn Thò Ngoïc Vaân, and Former Principals of Tong Phuoc Hiep High School, Mr. Ñaøo Khaùnh Thoï, and Mrs. Voõ Thò Ngoïc Dung who have provided extremely helpful advice, guidance and ideas. I would also like to express my special gratitude to my family for all their support. Without their support, this work can not be accomplished. Next, I would like to take this opportunity to thank the proof-reading committee for their hard work, especially Upasika Nguyeãn thò Ngoïc Vaân for her extraordinary efforts to complete this extremely difficult assignment. Last but not least, I would respectfully like to dedicate all merits and virtues derived from this work to all sentient beings throughout the six paths in the Dharma Realms to rebirth in the Amitabha Pure Land. Anaheim, California November 2007 Thieän Phuùc

Caûm Taï Tröôùc nhaát, taùc giaû xin chaân thaønh caûm taï Hoøa Thöôïng Thích Giaùc Nhieân ñaõ khuyeán khích taùc giaû töø nhöõng ngaøy ñaàu khoù khaên cuûa coâng vieäc bieân soaïn. Hoøa Thöôïng ñaõ cung caáp Anh Taïng cuõng nhö nhöõng saùch giaùo lyù Phaät giaùo khaùc. Ngoaøi ra, Ngaøi coøn daønh nhieàu thì giôø quí baùu coi laïi baûn thaûo vaø giaûng nghóa nhöõng töø ngöõ khoù hieåu. Keá thöù, taùc giaû cuõng xin chaân thaønh caûm taï Hoøa Thöôïng Tieán Só Thích Quaûng Lieân, Hoøa Thöôïng Tieán Só Claude Ware, Hoøa Thöôïng Thích Chôn Thaønh, Hoøa Thöôïng Thích Giaùc Löôïng, Hoøa Thöôïng Thích Nguyeân Ñaït, Hoøa Thöôïng Thích Haïnh Ñaïo, Hoøa Thöôïng Thích Giaùc Ngoä, Hoøa Thöôïng Thích Giaùc Traøng, Hoøa Thöôïng Thích Giaùc Toaøn, Hoøa Thöôïng Thích Giaùc Tueä, Hoøa Thöôïng Thích Minh Thieän, vaø Thöôïng Toïa G.S. Thích Chôn Minh ñaõ khuyeán taán trong nhöõng luùc khoù khaên, Thöôïng Toïa Thích Minh Maãn, Thích Nguyeân Trí, Thích Quaûng Thanh, Thích Giaùc Só, Thích Minh Thaønh, Thích Minh Ñaït, Thích Minh Nhaân, Thích Minh Nghò, Thích Minh AÅn, Thích Minh Hieàn, Thích Voâ Ñaït, Thích Minh Ñònh, caùc Sö Coâ Thích Nöõ Dieäu Laïc, Thích Nöõ Dieäu Nguyeät, Thích Nöõ Dieäu Hoùa, Thích Nöõ Tònh Hieàn, Thích Nöõ Dieäu Ñaïo, Thích Nöõ Dieäu Minh, Thích Nöõ Lieân Dung, Thích Nöõ Tònh Lieân, Thích Nöõ Nhö Haïnh, vaø Thích Nöõ Nhaãn Lieân ñaõ khuyeán khích taùc giaû vöôït qua nhöõng khoù khaên trôû ngaïi. Moät soá ñaõ khoâng ngaïi thì giôø quí baùu duyeät ñoïc phaàn Vieät ngöõ nhö Giaùo Sö Löu Khoân, Giaùo Sö Nghieâm Phuù Phaùt, Giaùo Sö Andrew J. Williams, Sonia Brousseau, Sheila Tröông, Nguyeãn thò Kim Ngaân, Nguyeãn Minh Laân, Minh Haïnh, Hueä Ñöùc, Böûu Ñöùc, Vaïn Voõ, Hoaøng Khuyeân, Quaûng Taâm, Minh Chính, Minh Chaùnh, Taâm Nghóa, Thieän Vinh, vaø Dieäu Haûo ñaõ duyeät ñoïc töøng phaàn trong taùc phaåm

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Anaheim, California Thaùng 11, naêm 2007 Thieän Phuùc

Note To Our Readers This booklet is a collection of Buddhist, Buddhist-related terms, and terms that are often seen in Buddhist texts, written in both Vietnamese and English. Like I said in the Preface, this is not a Total and Complete Buddhist Dictionary; however, with a wish of share, I hope that all of you will find this a useful and helpful booklet for you to broaden knowledge on Buddhism.

Thieän Phuùc

Lôøi ghi chuù ñeán chö ñoäc giaû Quyeån saùch nhoû naày chæ laø moät taäp hôïp caùc töø ngöõ Phaät giaùo, caùc töø ngöõ coù lieân quan ñeán Phaät giaùo, vaø caùc töø ngöõ thöôøng ñöôïc tìm thaáy trong caùc saùch giaùo khoa Vieät Anh Phaät giaùo. Nhö treân ñaõ noùi, ñaây khoâng phaûi laø boä töø ñieån hoaøn haûo; tuy nhieân, vôùi taâm nguyeän seû chia, toâi mong raèng quí vò seõ tìm thaáy nôi boä saùch naày nhöõng ñieàu boå ích cho vieäc môû roäng kieán thöùc veà Phaät giaùo cuûa mình.

Thieän Phuùc

This work is respectfully dedicated to the Three Jewels, to my Original Master, Most Venerable Thích Giaùc Nhieân, to my deceased parents Mr. Leâ Vaên Thuaän and Mrs. Traàn Thò Söûu, to my mother and father-in-law Mr. Taân Ngoïc Phieâu and Mrs Traàn thò Phaøn. This work is also dedicated to my wife Töông Thuïc and children Thanh Phuù, Thanh Myõ and Thieän Phuù, my longlife best friends for their enormous supports. I am enormously grateful to my friend, Chieáu Taâm Benjamin Nguyeãn, who helped typed, and retyped the work.

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Note on Language and Abbreviations

(A) Languages: (B) Abbreviations

Ch : Chinese B.C. : Before Christ (tröôùc Taây Lòch)
Jap : Japanese A.D. : Anno Domini (sau Taây Lòch)
Kor: Korean e.g. : For example
P : Pali i.e. : For example
Tib : Tibetan a : Adjective
Viet: Vietnamese n : Noun
n.pl : Noun Plural
v : Verb
Words or Phrases that are used interchangeably. Nhaân = Nhôn (nghóa laø ngöôøi) Chöôûi=Chöûi Nhaát = Nhöùt (nghóa laø moät) Naày= Naøy Nhaät = Nhöït (nghóa laø ngaøy) Dharma (skt)=Dhamma (p) Yeát = Kieát Karma (skt)=Kamma (p) Xaûy = Xaåy Sutra (skt)=Sutta (p)

Other signs of reference.

** These two stars mean that the term has adequate meaning itself; however, if you wish to obtain further details, you can refer to the term or terms mentioned behind these two stars.

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1. Most Venerable Dr. Thích Quaûng Lieân, Ph.D.
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III. Sanskrit/Pali—Phaïn & Ba Li

1. Phaïm Kim Khaùnh 2. Leâ Thò Söông (who passed away before the print of this work. May she rest in peace in the Buddha Land and attain the Buddhahood there).

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About The Author Thieän Phuùc Tran Ngoc, AKA Ngoc-Em Tran, was born on August 3rd, 1949 to Mr. Le van Thuan and Mrs. Tran thi Suu in Vónh Long Province, a small town about 136 kilometers southwest of Saigon, South Vietnam. He grew up in Vinh Long town, South Vietnam and attended Tong Phuoc Hiep High School. He was born to a very poor family; however, his parents had tried their best to raise their all children with a minimum of high school education. He obtained his Bachelor in English in 1973, and Bachelor in Vietnamese-Chinese in 1974 at Cantho University. He was brought up in a Buddhist-tradition family. His grandparents and parents were devoted lay disciples of Honorable Venerable Master Minh Ñaêng Quang. He came to the United States in 1985 and became a disciple of Most Venerable Thích Giaùc Nhieân in the same year. He has been working for California State Department of Rehabilitation as a Rehabilitation Supervisor since 1988. His main responsibility is to supervise a unit of ten counselors who counsel people with problems, especially people with disabilities. He was very much impressed by the life and teachings of the Buddha. He realizes that

Buddhism has been an important part of the cultural heritage, not only of Vietnam, but also of Southeast Asian countries and most parts of Asia. While working as a volunteer teacher of Vietnamese language programs in Southern California, around 1985 and 1986, a lot of young Vietnamese students came to him to ask for the meanings of some Buddhist terms. Some terms he was able to provide the meaning, but a lot of them he could not. He talked to Most Venerable Thích Giaùc Nhieân and was encouraged by the Most Venerable Giac Nhieân to start his works on The Basic Buddhist Terms. With the encouragement from Most Venerable Thích Giaùc Nhieân, he started to compose his works titled "Vietnamese-English Buddhist Dictionary" and "English-Vietnamese Buddhist Dictionary" in 1986. He published the "Vietnamese- English Buddhist Dictionary" in 2005. He is also the author of a series of books written in Vietnamese titled "Buddhism in Life," ten volumes, "Buddhism, a religion of Peace, Joy, and Mindfulness," "Intimate Sharings with Parents and Children," "A Short Journey to India," and "A Glimpse on Cocochine." Books will be published in a near future: 1. The Buddha's Basic Teachings in Vietnamese and English, 2. Chinese Famous Zen Masters in Vietnamese and English.

Quick Search for Some Important Terms in This Volume

A

A Beä Baït Trí: Avaivartika

A Di Ñaø: Amitabha

A Duïc Vöông: Asoka

A Duïc Vöông Kinh: Asokaraja sutra

A Duïc Vöông Thaïch Truï: Asoka marble pillar

A Duïc Vöông Thaùp: Asoka's stupa

A Ñeà Phaät: Adi-Buddha

A Ñeå Sa: Atisa

A Haøm: Agama

A Haøm Thôøi: Agama period

A La Haùn: Arhat

A La Haùn Quaû: Arahantship, Arahattaphala

A Laïi Da Ngoaïi Ñaïo: Alaya Heresy

A Laïi Da Thöùc: Alaya-consciousness, Alaya-vijnana

A Lan Nhaõ: Aranya

A Nan Boà Ñeà Thuï: Ananda Bodhi Tree

A Na Luaät (A Naäu Laâu Ñaø): Anuruddha

A Nhaõ Kieàu Traàn Nhö: Ajnata-Kaundinya

A Tu La: Asura

A Tö Ñaø: Asita

A Tyø Ñaït Ma: Abhidharma

A Tyø Ñaït Ma Caâu Xaù: Abhidharma-Kosa

A Tyø Ñaït Ma Caâu Xaù Luaän: Abhidharma-Kosa Sastra
A Tyø Ñaït Ma Giaùo Nghóa Cöông Yeáu: Abhidharma-Sangaha
A Tyø Ñaït Ma Phaùt Trí Luaän: Abhidharma-jnana-prasthana-sastra
A Tyø Ñaït Ma Taïng: Abhidharma-Pitaka
A Tyø Ñaït Ma Taâm Luaän: Abhidharma-hrdaya-sastra
A Tyø Ñaït Ma Tyø Baø Sa Luaän: Abhidharma-vibhasa-sastra
A Tyø ñòa nguïc: Avici
A Xaø Theá: Ajatasatru
AÙc tri thöùc: Bad friend
AÙi kieán: Attachment growing from thinking of others
AÙi sanh: Arousals of craving
AÙi tröôùc: Attachment of love
An Hoøa: Ability to give comfort
An Theá Cao: An-Shi-Kao
AÙo giaùp: Armor
AÁn khaû: Approval of enlightenment
AÁn Maãu: Anjali
AÅn só: Arannavasi
B
Ba La Naïi: Baranasi
Baø La Moân: Brahman
Baùn giaø phu toïa: Bodhisattva's form of sitting
Baøn Khueâ (Sö): Bankei Eitaku
Baûo Quoác: Bao Quoc Temple in Hue
Baûo Thaùp: Bao Thap Pagoda
Baùt Böûu Phaät Ñaøi: Bat Buu Phat Dai Stupa
Baùt Khaát Thöïc: Alms bowl
Baát dieät: Anirodha
Baát Ñoäng Taâm Giaûi Thoaùt: Akuppa-ceto-vimutti
Baát Ñoäng Toân Nhö Lai: Aksobhya Buddha
Baát Giaùc: Anavabodha
Baát khaû ñaéc: Anupalabdhya
Baát Khaû Tö Nghì: Acintya-jnana
Baát khôûi phaùp nhaãn: Anutpattika-dharma-shanti
Baát Khoâng: Amoghavajra
Baát khoâng chaân nhö: Bhutatathata, like a mirror, reveals all objects
Baát Lai: Anagami, Anagamin
Baát Nhò: Advita
Baát sanh: Anutpatti

Baát Thieän: Akusala
Baát Thieän nghieäp: Bad karma
Baát Thoái Ñòa: Avaivartika-bhumi
Beänh hoaïn nôi thaân: Afflicted with illnesses
Bích Ñoäng: Bich Dong Pagoda
Bích Nham Luïc: Blue Rock Collection
Bieán hoùa sanh: Birth by transformation
Bình Sa Vöông: Bimbisara
Bình Sa Vöông vaø A Xaø Theá: Bimbisara and Ajatasatru
Bình Sa Vöông vaø Ñöùc Phaät Thích Ca Maâu Ni: Bimbisara and Sakyamuni Buddha
Boûn xeûn: Avarice
Boá Thí: Almsgiving
Boà Ñeà: Bodhi
Boà Ñeà Ñaïo Traøng: Bodh-Gaya
Boà Ñeà Ñaït Ma: Bodhidharma
Boà Ñeà Löu Chi: Bodhiruci
Boà Ñeà Phaàn: Bojjhanga
Boà Ñeà Taùt Ñoûa: Beings of enlightenment, Bodhisattva
Boà Ñeà Taâm: Bodhicitta, Bodhi Mind
Boà Ñeà Thoï: Bodhi tree
Boà Ñeà Thoï Thaàn: Bodhi-vrksa
Boà Taùt Ñòa: Bodhisattva-bhumi
Boà Taùt giôùi: Bodhisattva precepts
Boà Taùt haïnh: Bodhisattva-conduct
Boà Taùt vaø Nhò Thöøa: Bodhisattva and the Two Vehicles
Boà Taùt vaø Phaøm nhaân: Bodhisattvas and ordinary people
Boà Taùt sôï nhaân, chuùng sanh sôï quaû: Bodhisattva fears of causes, ordinary people fear of results
Boà Taùt Thöøa: Bodhisattva-yana
Boà Taùt voâ uùy: Bodhisattva-fearlessnesses
Boái Kheâ: Boi Khe Pagoda
Buoâng xaû: Abandoning
Buùt Thaùp: But Thap Temple
Böûu Höng: Buu Hung Temple
Böûu Laâm: Buu Lam Temple
Böûu Phong: Buu Phong Temple
Böûu Quang: Buu Quang Temple
Böûu Quang: Buu Quang Vihara
C

Caùi ñeïp trong ñaïo Phaät: Buddhism and Beauty
Cam loä: Amrta
Caän töû nghieäp: Asanna
Caáp Coâ Ñoäc: Anathapindika
Caâu Xaù Toâng: Abhidharma-Kosa School
Caàu baùo thí: Anticipating gifts in return
Coõi: Abode
Coõi A Tu La: Asura realm
Cöïc Quang AÂm Thieân: Abhasvara
Chaùnh baùo: Body and environment
Chaân Khoâng: Absolute void
Chaân Nhö: Absolute reality, Bhutatathata
Chaân nhö duyeân khôûi: Bhutatathata influenced by environment
Chaân Nhö Phaùp Thaân: Absolute Dharmakaya
Chaân Nhö tuøy duyeân: Bhutatathata in the relative conditions
Chaân taùnh: Bhutabhava
Chaáp thuû vaøo giaû danh: Attachment to the temporary name
Chaáp thuû vaøo khoâng taâm: Attachment to the Void itself
Chaáp Tröôùc: Abhinivesa
Chuû nghóa khoå haïnh: Asceticism
Chuû nghóa voâ thaàn: Atheism
Chuøa Boäc: Boc Pagoda
Chöùng caùc loaïi thaàn thoâng: Ability to wield various kinds of supernormal powers
Chöôùng ngaïi: Avarana
D
Danh hieäu: Appellation
Dó Ly Duïc: Abandoment of desire realm
Dó Tri Caên: Ajnendriya
Dieäu Hyû Quoác: Abhirati
Du Giaø Maät Toâng Toái Thöôïng: Anuttara-yoga-tantra
Duïc coå: Bathing drum
Duïng chaân nhö: Bhutatathata, like a mirror, serves all beings
Duy giaû thieát danh: Artificial name
Ña Baûo Nhö Lai: Abundant Treasure Buddha
Ña Vaên Boä: Bahusrutiya
Ñaïi Boà Taùt: Bodhisattva Mahasattva
Ñaïi nhaân giaùc: Awakening of Great People
Ñaïi Vieân Caûnh Trí: Adarsa-jnana
Ñaûnh leã Ñöùc Phaät: Bow and prostrate to the Buddha

Ñaéc ñaïo: Attain Nirvana
Ñaúng Giaùc vaø Dieäu Giaùc: Absolute Universal and Wonderful Enlightenment
Ñaúng quaùn: Beholding of all things as equal
Ñòa: Bhumi
Ñòa Cö Thieân: Bhumi-avacara-deva
Ñòa Taïng Boà Taùt: Bodhisattva Ksitigarbha
Ñieåm Ñaïo: Abhiseka
Ñieåu thöû Taêng: Bat-monk
Ñoaïn kieán: Annihilation, Attachment of Nihilism
Ñôøi soáng ngöôøi Phaät töû: Buddhist life
Ñoán Ngoä Nhaát Thôøi: Abrupt experience of enlightenment
G
Gia Trì: Adhisthana
Gia Trì Löïc: Adhisthanabala
Giaû ñònh: Assumption
Giaùc Ñaïo Ñaêng: Bodhipatha-pradipa
Giaùc Hieàn: Buddhabhadra
Giaùc ngoä: Awakening
Giaùng ñaûn: Anniversary of the descent
Giaùo duïc Phaät giaùo: Buddhist education
Giaùo Ñoaøn Tyø Kheo Ni: Bhikshuni order
Giaùo theå: Body of doctrine
Giaùo thoï: Acarya, Ajahn
H
Haï Laïp: Age of a Monk as Monk
Haøng phuïc: Abhicaraka
Haønh Chöùng: Action and Proof
Haønh ñoäng: Action
Haønh Nguyeän: Action of the body and vow of the mind
Haønh Nguyeän Boà Ñeà Taâm: Bodhi-mind that acts out one’s vows to save all living beings
Haïnh phuùc: Bliss
Haïnh phuùc ñöôïc coù taøi saûn: Bhogasukha
Haéc Baïch Nhò Thöû: Black and white rats
Haèng thuaän chuùng sanh: Accommodate and benefit all living beings
Heä quaû Du Giaø: Anuyoga
Hieàn Hoä: Bhadrapala
Hieàn kieáp: Bhadra-kalpa
Hieän chöùng: Abhisamaya

Hieän taïi: At this moment
Hieän tieàn ñòa: Abhimukhi
Hieáu kính cha meï: Be filial towards one’s parents
Hoa Nghieâm Kinh: Avatamsaka Sutra
Hoùa sanh: Aupapaduka
Hoøa hôïp chuùng: Assembly of four Monks
Hoûa luaân: Alatacakra
Hoäi AÙi Höõu Hoøa Bình Phaät Giaùo: Buddhist Peace Fellowship
Hoàn phaùch: Anima and animus
Hueä löïc: Ability to maintain clear wisdom
Huyeát Boàn Kinh: Blood basin for women in hades
Hö khoâng: Akasa
Hö voïng phaân bieät: Abhutaparikalpa
Höông taäp: Abode of Akasa Bodhisattva
Höõu: Bhava
Höõu keát: Bond of existence
Höõu laäu: Asrava
Höõu luaân: Bhava-cakra
Höõu vi phaùp: Active dharmas
Hyû Kieán Thaønh: Beautiful City
K
Keát: Bond
Keát sanh: Bond of rebirth
Keát taäp kinh ñieån: Buddhist Councils
Khaùch traàn: Agantu-klesa
Khai kinh keä: Begin a sutra
Khai toá: Abandon Vegetarianism
Khaùnh hyû: Ananda
Khaúng ñònh: Affirmation
Khaát thöïc: Beg for alms
Khaåu Nghieäp: Action of the mouth
Khoå haïnh: Ascetic
Khoå taäp: Accumulation of suffering
Khoâng chaân nhö: Bhutatathata, like a mirror, independent of all beings
Khoâng töôùng: Animitta
Khoâng voâ bieân xöù: Akasanantya-yatanam
Khoâng Vöông: Bhismagarjitasvara raja
Kieåm soaùt tri giaùc: Abhibhavayatana
Kieán keát: Bond of heterodox views

Kieán Phaät: Behold the Buddha
Kieán phöôïc: Bond of illusion
Kieán taùnh: Behold the Buddha-nature within oneself
Kieán thöùc tuyeät ñoái: Absolute knowledge
Kieáp: Aeon
Kieát giôùi: Bound by commandments
Kieát Maïn Ñaø La: Artcraft Circle
Kieâu maïn: Arrogance
Kinh A Di Ñaø: Amitabha sutra
Kinh Hieàn Kieáp: Bhadra-kalpika-sutra
Kinh Quaùn Voâ Löôïng Thoï: Amitayurdhyana sutra
Kî nhaät: Anniversary of the death of a person
L
Leã Baùi Trì Danh: Bowing to the Buddha Recitation
Loøng töø: Be kind
Lôïi haønh: Artha-carya
Lôïi hoøa ñoàng quaân: Beneficial concord
Lôïi laïc: Artha
Lôïi taùnh: Bharadvaja
Lôïi tha: Benefitting others
Luaän chöùng: Argument
Luaän sö: Abhidharmika
Löïc: Bala
Löïc Ba La Maät: Bala-paramita
Ly Boá UÙy Nhö Lai: Amoghasiddhi
Ly Caáu nhaõn: Abandon the eye of impurity
Ly Tinh Voâ Bieät Phaät: Apart from mind there is no Buddha
Lyù Thuù Kinh: Abhyardasatika-Prajna-Paramita-Sutra
Lyù tính: Absolute nature
Lyù töôûng Boà Taùt: Bodhisattva ideal
M
Ma nghieäp: Actions of demons
Maõ Minh: Asvaghosa
Maõ Nhó Sôn: Asvakarna
Maõ Thaéng: Asvajit
Maïn keát: Bondage of the pride
Manh quy: Blind turtle
Maãu Ñaø La Phaùp AÁn: Abhaya-mudra, Anjali-Mudra
Meänh caên: Basis for life

N
Naêng Sôû: Active and passive ideas
Naêng taùc nhaân: Active cause
Naêng tieåu: Animan
Naêng trì: Ability to keep precepts
Ngaøy Phaùp Baûo: Asalaha Puja
Ngheä thuaät: Art
Nghieäp baùo thaân: Body of karmic retribution
Nghieäp thöùc: Activity-consciousness
Ngoä nhaäp: Apprehend the idea of reality
Ngu phu sôû haønh thieàn: Balopacarikam
Ngöôøi moïi rôï töø xöù Laõnh Nam: Barbarian from Lin Nan
Nhaø löûa tam giôùi: Burning house
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Phaù trai: Break the monastic rule of the regulation food
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Phaïm theá giôùi: Brahma-lokas

Phaïm Thieân: Brahma, Brahma-heavens
Phaïm truù: Brahma vihara
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Phaät nhaät: Buddha-sun
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Phaät quaû: Buddhahood
Phaät quoác: Buddha-country, Buddha-ksetra
Phaät saéc: Buddha-sasana
Phaät söï: Buddha's affairs, Buddha's deeds
Phaät taùnh: Buddha-nature, Buddhata
Phaät taâm: Buddha-mind
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Quaùn ñaûnh: Baptism
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Quang AÂm Thieân: Abhasvara-vimana
Quaûng Quaû Thieân: Brhatphala
Quaûng tröôøng thieät töôùng: Broad long tongue
Quaûng tu cuùng döôøng: Broad cultivation and making abundant offerings
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S
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Sôû duyeân: Alambana
Sôû duyeân duyeân: Alambana-hetu
Sôû tri chöôùng: Barrier of old knowledge
Sôû y: Asraya
Soå töùc: Anapanasatti
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T
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Thieåu quyeàn: Anujna
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Truï ñòa: Abiding place
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Truï quaû: Abiding in the fruit
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U
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V
Vaïn phaùp nhaát nhö: Absolute in everything
Voâ duyeân tam muoäi: Anilambha
Voâ ñaúng ñaúng: Asamasama
Voâ giaùn nguïc: Avici
Voâ hoïc: Asaiksa
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Voâ kyù: Avyakrta
Voâ kyù phaùp chaân nhö: Bhutatathata, as neutral
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Voâ saéc haønh: Arupyacarin
Voâ sôû höõu xöù: Akincanyayatana
Voâ taùc: Asamskrta
Voâ thuûy: Beginninglessness
Voâ thöôøng: Anitya
Voâ traïch dieät: Apratisamkhyanirodha
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Vuõ truï luaän Phaät giaùo: Buddhist cosmology

X

Xaû thoï: Abandon both pain and pleasure

Xaû Voâ Löôïng Taâm: Absolute indifference

Xöù: Ayatana

Xöùng Phaùp Haïnh: Being in accord with the dharma

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Abandon the eye of impurity: To leave the

A eye of contamination, and attain the eye which beholds truth and reality—Ly caáu nhaõn (rôøi boû ueá nhieãm nhaõn ñeå ñaït ñöôïc thanh tònh nhaõn nhìn thaáu suoát ñöôïc chaân lyù cuûa vaïn höõu). Abandon ill-will: Ñoaïn tröø caùc taâm tö saân haän—See Ten Ariyan dispositions (7). A (skt): Voâ—Phi—Khoâng—Chaúng phaûi—The Abandon illusion and turn to prefix meaning “not,” the negative. Before enlightenment: Return to the source—Hoaøn another vowel it may be followed by a nguyeân. supplemental consonant for euphony, e.g., Abandon obscurers of hindrances to truth: a(n)atta, not atta. It is said that from it born all Ly Caùi (töø boû ñöôïc naêm thöù phieàn naõo che maát other letters, and it is the first sound uttered by chaân taâm). **See Five kinds of hindrance. the human mouth. It has therefore numerous Abandon negative karma: Töø boû aùc nghieäp. mystical indications—Tieáp ñaàu ngöõ trong Phaïn ngöõ coù nghóa laø “khoâng” hay phuû ñònh. Khi ñöùng Abandon the old and embrace the new: tröôùc moät nguyeân aâm khaùc, noù coù theå ñöôïc theo Caùch coá ñænh taân (Boû cuõ döïng môùi). sau bôûi moät phuï aâm cho thuaän tai, nhö a(n)atta, Abandon both pain and pleasure: Xaû Thoï— chöù khoâng phaûi atta. Ngöôøi ta noùi töø maãu töï naøy One of the five vedanas or sensations, the state in saûn sanh ra taát caû nhöõng chöõ khaùc, vaø noù cuõng laø which one has abandoned both pain and tieáng ñaàu tieân thoát ra töø cöûa mieäng cuûa nhaân loaïi. pleasure—The state of renunciation or Trong taát caû caùc neàn vaên hoùa treân theá giôùi, noù indifference to sensation—Moät trong naêm traïng bieåu thò raát nhieàu bí aån. thaùi caûm thoï, traïng thaùi trong ñoù con ngöôøi ñaõ xaû Ababa (skt): Habava (skt)—A Ba Ba—A Baø Baø boû söï ñôùn ñau cuõng nhö laïc thuù. Ñòa Nguïc—Hoaéc hoaéc baø—Hell of the only Abandon quests: Ñoaïn tröø caùc mong caàu—See sound

to possible to frozen tongues, the fourth of Ten Ariyan dispositions (6). the eight cold hells—Tieáng keâu rít leân vì laïnh, ñòa Abandon the quests for the holy life: Laøm an nguïc thöù tö trong baùt haøn ñòa nguïc—See Ñòa tònh caùc mong caàu veà phaïm haïnh—See Ten Nguïc (b) (4), and Eight cold hells. Ariyan dispositions (6). Abandon (v): Parityajati (skt)—Buoâng boû hay töø Abandon the quests for rebirth: Ñoaïn töø caùc boû—To desert—To drop—To foresake—To mong caàu veà hieän höõu—See Ten Ariyan leave—To part from. dispositions (6). Abandon cruelty: Ñoaïn töø caùc taâm tö naõo haïi— Abandon the quests for sense-desires: Ñoaïn See Ten Ariyan dispositions (7). töø caùc mong caàu veà duïc voïng—See Ten Ariyan Abandon demerit when it arises: Tinh taán döùt dispositions (6). töø nhöõng ñieàu aùc ñaõ phaùt sanh—Effort to Abandon thoughts: Ñoaïn töø caùc taâm tö duïc eliminate sins already arisen—Putting an end to voïng—See Ten Ariyan dispositions (7). existing evil—Endeavor to eliminate already- Abandon thoughts of sensuality: Ñoaïn töø formed evil—To remove any evil as soon as it caùc taâm tö duïc voïng—See Ten Ariyan starts. Here a monk rouses his will, makes an dispositions (7). effort, stirs up energy, exerts his mind and strives Abandon vegetarianism: Khai Toá—As is to overcome evil unwholesome mental states that permitted in case of sickness—Ngaõ maën, ñöôïc have arisen—Ñieàu döõ ñaõ sanh, phaûi tinh caàn döùt cho pheùp trong tröôøng hôïp beänh hoaïn (trong töø ñi. ÔÛ ñaây vò Tyø Kheo khôûi leân yù muoán, coá tröôøng hôïp treân, ngöôøi beänh ñöôïc pheùp duøng gia gaéng, tinh taán, saùch taâm, trì taâm vôùi muïc ñích vò vaø thòt, hoaëc röôïu ñeå chöõa beänh). khieán cho caùc aùc phaùp ñaõ sanh ñöôïc dieät töø— Abandoning: Upeksa (skt)— Upeksendriya See Four right efforts. (skt)—Buoâng xaû—Xaû caên—Abnegationt—

Equanimity—Indifference—To let go— baèng aùnh saùng—See Three excisions of beguiling Neglect—Neutral feeling—Relinquish— delusion (C). Renounce—Self-sacrifice—One of the chief Abandoning by suppressing: ÖÙc ñoaïn—This Buddhist virtues, that of renunciation, leading to a is like the pressing down of water-weed by state of indifference without pleasure or pain, or placing a porous pot on weed-filled water—Ñoaïn independence of both. It is defined as the mind in töø baèng caùch öùc cheá nhö ñeø caây lau baèng caùch equilibrium, i.e. above the distinction of things or ñaët treân ngoïn caây moät caùi bình ñaày nöôùc coù loã— persons, of self or others; indifferent, having See Three excisions of beguiling delusion (C). abandoned the world and all things, and having no Abandonment (n): Upeksa-bodhyanga (skt)— affections or desirs. Upeksa is one of the seven Söï buoâng boû hay söï xaû boû—Detachment— Bodhyangas. The Buddha taught: “If one wishes Abandonment is one of the most important to penetrate into the profound realm of liberation entrances to the great enlightenment; for with it, of the Maha-Bodhisattvas, Buddhists must first be we can turn away from the five desires. There are able to let go of all of the five desires of ordinary seven abandonments or riddances—Xaû giaùc phaàn people.” According to the Vimalakirti Sutra, coøn laø moät trong nhöõng cöûa ngoõ quan troïng ñi vaøo when Manjusri Bodhisattva called on to enquire ñaïi giaùc, vì nhôø ñoù maø chuùng ta coù theå töø boû nguõ after Upasaka Vimalakirti’s health,

Manjusri duïc. Coù baûy loaïi buoâng xaû. **See Seven asked Vimalakirti about “Upeksa”. Manjusri Bodhyanga and Seven riddances. asked Vimalakirit: “What should be relinquish Abandonment of desire-realm: Dó Ly Duïc— (upeksa) of a Bodhisattva?” Vimalakirti replied: Dó Ly Duïc Giaû—Those who have abandoned the “In his work of salvation, a Bodhisattva should desire-realm, divided into two classes—Ngöôøi ñaõ expect nothing (i.e. no gratitude or reward) in töø boû duïc giôùi, coù hai loaïi: return.”—Coøn goïi laø Moät Xa, noäi taâm bình ñaúng 1) Ordinary people—Dò Sanh: Ordinary people vaø khoâng coù chaáp tröôùc, moät trong nhöõng ñöùc tính who have left desire, but will be born into the chính cuûa Phaät giaùo, xaû boû seõ ñöa ñeán traïng thaùi six gati—Phaøm phu ñaõ lìa duïc voïng, nhöng höûng hôø tröôùc nhöõng vui khoå hay ñoäc laäp vôùi caû vaãn coøn luaân hoài trong luïc ñaïo. hai thöù naày. Xaû ñöôïc ñònh nghóa laø taâm bình 2) Saints or Sages—Thaùnh Giaû: The saints, who ñaúng, nhö khoâng phaân bieät tröôùc ngöôøi vaät, kyû bæ; will not be reborn into the desire-realm, for xaû boû theá giôùi vaïn höõu, khoâng coøn bò phieàn naõo both Non-Buddhists and Buddhists—Nhöõng vaø duïc voïng troùi buoäc. Xaû laø moät trong thaát giaùc vò Thaùnh khoâng coøn luaân hoài trong duïc giôùi, phaàn hay thaát boà ñeà phaàn. Ñöùc Phaät daïy: “Muoán cho caû Phaät töû vaø khoâng Phaät töû. ñöôïc vaøo trong caûnh giôùi giaûi thoaùt thaäm thaâm Abandonment of all materialistic desires cuûa caùc baäc Boà Taùt, Phaät töû tröôùc heát caàn phaûi xaû boû taát caû duïc laïc cuûa nguõ duïc cuûa phaøm phu. for palaces and pleasures: All Buddhas have Theo Kinh Duy Ma Caät, khi ngaøi Vaên Thuø Sö Lôïi already abandoned all materialistic desires for Boà Taùt ñeán thaêm beänh cö só Duy Ma Caät, oâng coù palaces and pleasures; they have no craving or hoûi veà loøng “xaû”. Vaên Thuø Sö Lôïi hoûi Duy Ma obsession—Chö Phaät nôi nhöõng saéc duïc cung Caät: “Sao goïi laø loøng xaû?” Duy Ma Caät ñaùp: ñieän hay kyõ nhaïc ñeàu ñaõ xa lìa khoâng tham “Nhöõng phöôùc baùo maø vò Boà Taùt ñaõ laøm, khoâng nhieãm—See Ten kinds of Buddha-work in all coù loøng hy voïng”—See Twenty two roots. worlds in all times of the Buddhas (B) (3). Abandoning by cutting off: Ñoaïn töø baèng Abbacy (n): Abbotship—Chöùc vò hay quyeàn haïn caùch caét ñöùt—See Three excisions of beguiling cuûa vò Tu Vieän Tröôûng. delusion. Abbess: Head of a nunnery—Nöõ vieän chuû. Abandoning by substitution of opposite: It is Abbot: Ñaïi laõo Hoøa thöôïng—Phöông Tröôïng— like the abandning of darkness at night through Truï Trì—Vieän chuû—Head of a monastery or an the means of a light—Ñoaïn baèng caùch thay vaøo abbey. A Chinese term for abbot is “fangzhang,” moät phaùp ngöôïc laïi, gioáng nhö thay theá boùng toái or ‘ten feet square,’ is a term used primarily in Zen monasteries and refers to the ideal size of the

abbot’s quarters. Also called master of a temple, (A) Light and sound or Light-sound heavens, also a chairman, president, the head of the monks, an styled the heaven of utmost light and purity, abbot. Abbot also has another meaning: a the third of the second dhyana heavens, in “dweller and upholder of Buddhadharma.” That which inhabitants converse by light instead of means a monk who is a resident superintendent of words; they recreate the universe from the the monastery and

maintains or holds firmly to hells up to and including the first dhyana faith in the Buddha—Töø ngöõ chöõ Haùn laø phöông heavens after it has been destroyed by fire tröôïng, möôøi maõ vuoâng, nguyeân thuûy ñöôïc duøng during the final series of cataclysms; but they trong caùc Thieàn vieän chæ kích côõ lyù töôûng cho khu gradually diminish in power and are reborn in vöïc toïa chuû. Coøn goïi laø Thuû Toïa, Thöôïng Toïa, lower states—Quang AÂm Thieân hay Cöïc hay Toïa Nguyeân, laø vò chuû moät nhoùm cöû toïa ñaïi Quang Tònh Thieân, laø coõi trôøi thöù ba trong ñeä chuùng hay vò Thöôïng Toïa truï trì töï vieän. Töø nhò thieàn thieân thuoäc saéc giôùi. Taïi coõi trôøi "Abbot" coøn coù nghóa laø "Truï Trì". Nghóa laø moät naày döùt moïi aâm thanh, luùc muoán noùi thì duøng vò giaùm sö trong töï vieän luoân giöõ vöõng nieàm tin tònh quang laøm ngoân ngöõ, neân goïi laø Quang nôi Ñöùc Phaät. AÂm. Thôøi ñaïi hoûa tai huûy dieät coõi sô thieàn Abbot's attendant: Thò giaû. thieân cuûa saéc giôùi thì chuùng sanh ôû haï giôùi Abbot's chamber: Phöông tröôïng (phoøng cuûa vò ñeàu taäp hôïp taát caû vaøo coõi trôøi naày. Chôø tôùi sö truï trì). sau khi theá giôùi taùi thaønh, buoåi ban ñaàu cuûa thaønh kieáp, töø coõi trôøi naày noåi leân nhöõng aùng Abbreviated version: Summarized version— maây vaøng, truùt möa luõ xuoáng ñeå taïo ra theá Tieåu Phaåm (phaåm kinh toùm taét). giôùi töø sô thieàn thieân xuoáng tôùi ñòa nguïc. Khi Abdhuta-dharma (skt): Wonderful theá giôùi ñaõ thaønh roài thì chuùng sanh ôû caûnh Dhammas—Kinh Vò Taèng Höõu Thuyeát Nhaân trôøi naày phuùc baïc, daàn daàn phaûi ñi xuoáng coõi Duyeân—Accounts on miracles performed by the döôùi, thaäm chí cho tôùi ñòa nguïc ñeàu thaáy Buddha. chuùng sanh. Abdicate: Renounce the throne—Resign from (B) The three heavens of the second dhyana the throne—Thoaùi vò (töø boû ngai vaøng). are—Ba coõi trôøi trong nhò thieàn thieân goàm Aberration: Hallucination—AÛo giaùc. coù: Abhabbagamana (skt): Abhibbagamana (p)— 1) Minor-Light Heaven: Thieåu Quang Thieân. Incapable of progressing—Those beings who are 2) Infinite-Light Heaven: Voâ Löôïng Quang obstructed by their evil actions, by their Thieân. defilements, by the result of their evil actions. 3) Light and Sound Heaven: Quang AÂm Thieân. Those who are devoid of faith, energy and ** See Four dhyana heavens and Four jhanas. knowledge, and unable to enter the right path and Abhasvara-vimana (skt): A Ba La—The sixth reach perfection—Khoâng coøn khaû naêng chuyeån of the Brahmalokas of light and sound hoùa. Nhöõng keû bò chöôùng ngaïi vì nhöõng aùc haønh (abhasvara) and its devas—Coõi trôøi Quang AÂm vaø nhieãm oâ cuûa hoï. Nhöõng keû khoâng coù tín Thieân—A heaven belonging to the world of form ngöôõng, nghò löïc vaø söï hieåu bieát, khoâng theå naøo or rupaloka, where no sounds are heard; when the böôùc vaøo con ñöôøng chaùnh ñaïo ñeå ñi ñeán toaøn inhabitants wish to talk, a ray of pure light comes giaùc ñöôïc. out of the mouth, which serves as speech—Quang Abhassara: Deva—The "Radiant Ones."—A AÂm Cung hay Cöïc Quang Tònh Thieân laø moät coõi class of heavenly beings of the fine-material trôøi thuoäc saéc giôùi, ôû ñaáy khoâng nghe thaáy aâm world (rupa-loka)—Coõi trôøi saéc giôùi—See thanh naøo; khi caùc cö daân ôû ñoù muoán noùi chuyeän, Radiant devas and Three dharmas (XXXVI). moät tia saùng thanh tònh thoaùt ra khoûi mieäng

ñöôïc Abhasvara (skt): Pure heaven of utmost light duøng laøm ngoân ngöõ. **See Devas. and sound—Cöïc quang aâm thieân—Ñaïi Quang Abhava (skt): Phi Höõu—Khoâng hieän höõu, khoâng AÂm Thieân—Quang AÂm Thieân. coù thaät—Non-existence—Not real—Non-reality.

Abhasvara (skt): Cöïc Quang Tònh Thieân— 2) A title of Kuan-Yin: Moät danh hieäu cuûa Ñöùc Quang AÂm Thieân—See Second Dhyana Heaven Quaùn Theá AÂm (vì ngaøi laø choã nöông töïa cuûa (II) (3). chuùng sanh, khieán hoï khoâng coøn sôï haõi nöõa). Abhava-sunyata (skt): Emptiness of non- 3) A Bodhisattva in the Garbhadhatu: Moät vò Boà being—Voâ Taùnh Khoâng—Khoâng cuûa voâ theå— Taùt trong Thai Taïng Giôùi. See Emptiness of non-being. Abhayagiri (skt & p): Abhavasvabhava (skt): Lack of self-substance 1) A Baït Da Chæ Ly: Mount Fearless in Ceylon or absence of the substance of existence—Khoâng at Anuradhapura—Nuùi Voâ UÙy ôû A Naâu La coù töï tính, khoâng coù moät thuoäc tính ñoäc laäp. Ñaø Boå La, coá ñoâ (kinh ñoâ coå) cuûa nöôùc Tích Lan. Abhava-svabhava-sunyata (skt): Emptiness of 2) Name of a famous monastery and surviving the non-being of self-nature—Voâ Taùnh Töï Taùnh Stupa at Anuradhapura, once the capital of Khoâng—Khoâng cuûa voâ theå cuûa töï taùnh—See Ceylon. This an important early monastery in Emptiness of the non-being of self-nature. Sri Lanka, founded by King Vattagamani in Abhaya (skt): Anuradhapura during the first century B.C. Its 1) Courage—Dauntless—Fearlessness—Voâ uùy. monks formed a separate Nikaya that 2) Giving of courage or fearlessness—Voâ UÙy remained intact until the 12th century, when it Thí—See Three kinds of dana. was ordered to amalgamate with the Abhaya-bhumi: Fearless bhumi—Voâ uùy sôû ñòa. Mahavihara nikaya by King Parakramabahu Abhayadana (skt): Abhayandada (skt)—I—Teân cuûa moät töï vieän vaø pheá thaùp taïi Bestower of fearlessness—Thí Voâ UÙy—Coøn goïi Anuradhapura, moät thôøi laø kinh ñoâ cuûa Tích laø Thí Voâ UÙy Giaû hay Thí Voâ UÙy Taùt Ñoûa. Lan. Ñaây laø ngoâi tònh xaù quan troïng vaøo buoåi 1) The bestower of fearlessness: When ñaàu ôû Tích Lan, ñöôïc vua Vattagamani xaây someone encounters disasters or calamities döïng taïi thaønh Anuradhapura vaøo theá kyû thöù which terrify him, at that moment the nhaát tröôùc Taây lòch. Nhöõng vò sö taïi ñaây ñaõ Bodhisattva removes his anxieties and thaønh hình moät boä kinh ñieån rieâng bieät toàn taïi sufferings through one's own efforts. cho ñeán theá kyû thöù 12, khi vua Dispelling fear means to give the gift of Parakramabahu I haï leänh phaûi hoøa nhaäp vôùi fearlessness. The giving of fearlessness is the phe beân Ñaïi Tònh Xaù (Mahavihara)—See best way that can give a genuine peaceful Anuradhapura. and happy environment for everyone, 3) Mount of Fearlessness: Voâ UÙy Sôn—Mount because a real state of fearlessness is fearless in Ceylon, with an ancient monastery considered as synonymous with the freedom where Fa-Hsien found 5,000 monks—Nuùi Voâ and bliss without war, dislike, fighting, UÙy ôû Tích Lan, vôùi moät töï vieän coå, nôi maø killing, etc...—Ngöôøi boá thí söï voâ uùy. Laøm ngaøi Phaùp Hieån ñaõ tìm thaáy 5.000 chö Taêng cho ngöôøi khaùc khoâng coøn lo aâu sôï haõi. Khi toøng tu trong ñoù. moät ngöôøi gaëp tai hoïa laøm khuûng hoaûng, Abhayagiri-vasin: Voâ uùy sôn truï boä. chính giaây phuùt aáy, Boà Taùt baèng phöông

tieän Abhaya-mudra (skt): Maãu Ñaø La Phaùp AÁn— lôøi noùi hay caùc phöông phaùp khaùc ñeå ngöôøi The gesture of Sakyamuni Buddha right after he ñoù deïp boû ñöôïc söï lo laéng. Deïp boû ñöôïc söï attained enlightenment (the right hand is raised to sôï haõi cho ai laø moùn quaø voâ uùy thí. Voâ uùy thí shoulder level with fingers extended and palm laø caùch toát nhaát mang laïi hoaø bình vaø an laïc turned outward)—Cöû chæ cuûa Phaät Sakyamuni cho moïi ngöôøi, bôûi vì traïng thaùi khoâng sôï haõi ngay sau khi Ngaøi ñaït Ñaïi giaùc (baøn tay phaûi ñöa ñoàng nghóa vôùi töï do, an laïc khoâng coù chieán ngang vai, caùc ngoùn tay duoãi thaúng, loøng baøn tay tranh, haän thuø, ñaùnh nhau hay cheùm gieát höôùng veà phía tröôùc). nhau, vaân vaân. Abhibhavayatana (skt): Abhibhayatana (p)— Fields (meditation exercises) of mastery the sphere of the senses of perception in relation to

various objects—Caùch kieåm soaùt tri giaùc veà Abhicaraka (skt): Subjugator of demons—Haøng nhöõng ñoái töôïng khaùc nhau trong thieàn ñònh: phuïc. 1) Perception of forms in relation to one's own 1) A Tyø Loã Ca: Exorcism—An exorciser— body and of limited forms in the external Controller of demons—Ngöôøi kieåm soaùt ma world such as beautiful or ugly, which helps quyû. the cultivator to conquer attachment to forms: 2) To subdue: Haøng Phuïc—One of the four Luoân bieát veà nhöõng hình thöùc cuûa thaân theå kinds of altar-worship of the Shingon sect, vôùi nhöõng hình thöùc giôùi haïn cuûa theá giôùi beân exorciser; magic; subjugator of demons—To ngoaøi nhö ñeïp xaáu giuùp cho ngöôøi tu taäp laøm tame—Subjugation—Tieáng Phaïn laø A Tyø chuû ñöôïc nhöõng ham thích veà hình töôùng cuûa Giaù Loã Ca, moät trong töù ñaøn phaùp cuûa toâng mình. Chaân Ngoân, nghóa laø haøng phuïc ma quaân söùc 2) Perception of forms in relation to the body trí tueä vaø loøng töø bi cuûa mình—See Four and of unlimited external forms which also kinds of altar-worship. helps the cultivator to conquer attachment to 3) A Tyø Giaø Loã Ca: Ñieàu phuïc hay haøng phuïc— forms: Luoân bieát veà nhöõng hình thöùc cuûa thaân For suppressing or exorcising. Moät trong naêm theå vôùi nhöõng hình thöùc khoâng giôùi haïn cuûa loaïi tu phaùp—One of the five kinds of theá giôùi beân ngoaøi, cuõng nhaèm giuùp cho esoteric ceremonial—See Five kinds of ngöôøi tu taäp laøm chuû ñöôïc söï ham thích hình esoteric ceremonies. töôùng cuûa mình. Abhidharma (skt)—Abhidhamma (p): A Tyø 3) Perception of no forms in relation to one's Ñaït Ma (Vi dieäu phaùp)—A tyø ñaït ma Luaän (Vi own body and limited external forms which Dieäu Phaùp; Thaéng Phaùp; nhöõng giaùo phaùp cao help increasing or strengthening the thöôïng cuûa Ñöùc Phaät; taïng thöù ba trong Tam cultivator's concentration ability: Luoân bieát Taïng Pali; trieát hoïc vaø taâm lyù hoïc Phaät giaùo; sieâu khoâng coù nhöõng hình thöùc cuûa thaân theå vôùi hình hoïc Phaät giaùo, giaûi thích söï vaät theo chaân nhöõng hình thöùc giôùi haïn cuûa theá giôùi beân ñeá). ngoaøi, ñieàu naày giuùp taêng cöôøng ñònh löïc cuûa (I) An overview of "Abhidharma: Toång quan veà ngöôøi tu taäp. "Vi Dieäu Phaùp"—Higher Dharma or the 4) Perception of no forms in relation to one's analytic doctrine of Buddhist Canon or own body and unlimited external forms, Basket of the Supreme Teaching. which also helps strengthening the Abhidharma is the third of the three divisions cultivator's

concentration ability: Luoân bieát of the Buddhist Canon. The study and khoâng coù nhöõng hình thöùc cuûa thaân theå vôùi investigation of the Buddha-dharma. nhöõng hình thöùc khoâng haïn cheá cuûa theá giôùi Abhidharma was translated into Chinese as beân ngoaøi, ñieàu naày cuõng giuùp taêng cöôøng Great Dharma, or Incomparable Dharma. ñònh löïc cuûa ngöôøi tu taäp. However, in many later Mahayana works, the 5) From the fifth stage to the eighth stage, the term “Abhidharma” is always referring to cultivator perceives no forms in relation to Hinayana teachings. As a matter of fact, one’s own body, but externally blue, yellow, Abhidharma consists of books of red, and white forms are still perceived. psychological analysis and synthesis. Earliest These practices will help the cultivator compilation of Buddhist philosophy and restraining attachment to beauty: Töø giai psychology, concerning psychological and ñoaïn naêm ñeán taùm, ngöôøi tu taäp khoâng khoâng spiritual phenomena contained in the coøn löu yù ñeán nhöõng hình thöùc cuûa thaân theå, discourses of the Buddha and his principal nhöng vaãn coøn bieát veà nhöõng hình thöùc mang disciples are presented in a systematic nhöõng maøu xanh, vaøng, ñoû, traéng. Nhöõng order—Vi dieäu Phaùp hay boä Luaän Taïng Phaät thöïc taäp naày giuùp ngöôøi tu taäp khoáng cheá giaùo hay laø caùi gioû cuûa hoïc thuyeát cao nhöõng ham muoán veà caùi ñeïp beân ngoaøi. thöôïng. Vi Dieäu Phaùp laø taïng thöù ba trong Tam taïng giaùo ñieån Phaät giaùo. Nghieân cöùu

veà Phaät phaùp. A Tyø Ñaït Ma ñöôïc dòch sang gaïn loïc) and elaboration (söï nghieân cöùu kyõ tieáng Trung Hoa nhö laø Ñaïi Phaùp hay Voâ Tyû löôõng) on the doctrines presented in the Sutra Phaùp (Voâ Ñoái Phaùp). Tuy nhieân, trong nhöõng literature. For the discourses reported in the taùc phaåm Phaät giaùo Ñaïi Thöøa veà sau naøy, sutras do not present a consistent ngöôøi ta thöôøng gaùn cho töø “A Tyø Ñaït Ma” laø philosophical system, and so the main aim of giaùo thuyeát Tieåu Thöøa. Kyø thaät, ñaây chính laø the “Abhidharma” writers was to codify and nhöõng lôøi giaûng vaø phaân tích veà caùc hieän systematize their doctrines. Abhidharma texts töôïng taâm thaàn vaø taâm linh chöùa ñöïng trong generally rearrange and classify the terms nhöõng thôøi thuyeát phaùp cuûa Phaät vaø caùc ñeä töû and concepts of the sutras, focusing cuûa Ngaøi. particularly epistemology (nhaän thöùc luaän) a) Abhidharma with the prefix “Abhi” gives the and psychology. Other important themes sense of either “further” or “about.” include cosmology and meditation theory. Therefore, Abhidharma would mean “The According to Erich Frauwallner, earliest Higher or Special Dharma” or “The scholars brought together concepts from a Discourse of Dharma.” While the Dharma is wide range of texts, but often without a clear the general teaching of the Buddha, the pattern of arrangement. Until several Abhidharma is a special is a special centuries A.D., the fully developed metaphysical discourse brought forward by Abhidharma consists of voluminous certain elders: Abhidharma vôùi tieáp ñaàu ngöõ scholastic texts in which doctrines and “Abhi” coù nghóa laø “hôn theá,” hay “noùi veà.” methods of practices are codified and Nhö vaäy Abhidharma coù nghóa laø “Toái thaéng systematized with great precision and in Phaùp” hay “traàn thuaät veà Dharma.” Trong elaborate detail. As various scholastic

khi Dharma laø giaùo lyù toång quaùt cuûa Phaät, thì traditions developed in Indian Buddhism at A Tyø Ñaït Ma laø moät traàn thuaät sieâu hình ñaëc that time, different schools created their own bieät do caùc baäc tröôûng laõo mang laïi. Abhidharmas. Nowadays, the only complete b) Abhidharma contains highly abstract, abhidharma that survives in an Indian philosophical elucidations of Buddhist language is found in the Pali Canon of the doctrine; the sastras which discuss Buddhist Theravada school, but other Indian philosophy or metaphysics; defined by Abhidharmas exist in Chinese and Tibetan Buddhaghosa as the law or truth (dharma) translations, as well as Sanskrit fragments. In which abhi goes beyond the law: A Tyø Ñaït addition to the Abhidharmas of the schools of Ma chöùa ñöïng nhöõng minh giaûi tröøu töôïng vaø Theravada Buddhism, there were also trieát hoïc sieâu hình veà Phaät giaùo; hai taïng kia abhidharma works in Mahayana schools, such laø Luaät Taïng, goàm nhöõng ñieàu luaät Phaät cheá as Asanga's Abhidharma-Samuccaya—Phaïn ra cho töù chuùng. ngöõ coù nghóa laø "giaùo thuyeát cao," chæ trieát (II) The meanings of "Abhidharma"—Nghóa cuûa thuyeát chöùa ñöïng trong A Tyø Ñaït Ma Luaän "Vi Dieäu Phaùp": Taïng cuûa caùc tröôøng phaùi Phaät giaùo AÁn Ñoä. 1) A Sanskrit term meaning "high doctrine," Nhöõng taøi lieäu veà A Tyø Ñaït Ma Luaän ñöôïc referring to the philosophical and scholastic bieân soaïn vaøo khoaûng 300 naêm tröôùc Taây literature contained in the Abhidharma- lòch. Theo truyeàn thuyeát, thì A Tyø Ñaït Ma Pitakas of Indian Buddhist schools. The laàn ñaàu tieân ñöôïc Ñöùc Phaät thuyeát giaûng cho earliest Abhidharma material was composed meï Ngaøi khi Ngaøi thaêm vieáng baø treân cung around 300 B.C. According to the Buddhist trôøi Ñaâu Suaát. Theo caùc nhaø trieát hoïc Ñoâng legends, Abhidharma was first preached by vaø Taây phöông, thì A Tyø Ñaït Ma Luaän laø the Buddha to his mother during a visit to her moät söï gaïn loïc vaø nghieân cöùu kyû löôõng veà in the "Tusita Heaven" after her death. giaùo thuyeát ñöôïc trình baøy trong vaên chöông According to most Eastern and Western kinh ñieån. Vì giaùo thuyeát trong kinh ñieån philosophers, This is both a distillation (söï khoâng trình baøy theo moät heä thoáng trieát hoïc

tröôùc sau nhö moät, neân muïc tieâu chính cuûa caùc ñeä töû tröïc tieáp cuûa Ngaøi thuyeát giaùo ñaàu ngöôøi vieát A Tyø Ñaït Ma laø saép xeáp caùc giaùo tieân, tuy nhieân veà sau naøy Luaän Taïng cuõng thuyeát naøy laïi cho coù heä thoáng. A Tyø Ñaït Ma bao goàm nhöõng baøi luaän cuûa nhöõng vò thaày Luaän saép xeáp laïi vaø phaân loaïi nhöõng töø ngöõ ñaõ giaùc ngoä. Luaän Taïng noåi tieáng cuûa phaùi vaø khaùi nieäm trong kinh ñieån, ñaëc bieät veà Tieåu Thöøa laø boä luaän A Tyø Ñaït Ma Caâu Xaù nhaän thöùc luaän vaø taâm lyù hoïc. Nhöõng chuû ñeà ñöôïc vieát bôûi ngaøi Theá Thaân. Trong soá nhöõng quan troïng khaùc bao goàm vuõ truï luaän vaø hoïc boä luaän phoå thoâng nhaát cuûa Ñaïi Thöøa laø boä thuyeát veà thieàn ñònh. Theo Erich Luaän Thaønh Duy Thöùc cuûa ngaøi Tam Taïng Frauwallner, nhöõng hoïc giaû sôùm nhaát ñaõ gom Phaùp Sö Huyeàn Trang. goùp nhöõng khaùi nieäm töø nhieàu kinh ñieån, 3) The methods by which Wisdom should be nhöng khoâng coù söï saép xeáp coù chuaån möïc roõ developed have been set out in the raøng naøo caû. Maõi cho ñeán vaøi theá kyû sau Taây Abhidharma books. These books are lòch thì A

Tyø Ñaït Ma môùi ñöôïc phaùt trieån obviously later than the other parts of the toaøn veïn thaønh nhieàu taäp trong ñoù giaùo Canon. Some schools, like the Sautrantikas, thuyeát vaø phöông phaùp thöïc haønh ñöôïc saép insisted that they were not the authentic xeáp vaø heä thoáng hoùa vôùi nhöõng chi tieát chính Buddha word, and should therefore be xaùc vaø giaûi thích roõ raøng. Vì coù nhieàu tröôøng rejected. The meaning of the word phaùi phaùt trieån trong Phaät giaùo AÁn Ñoä thôøi "Abhidharma" is not quite certain. ñoù, neân nhöõng tröôøng phaùi khaùc nhau töï taïo Abhidharma may mean "Further-Dharma," or A Tyø Ñaït Ma luaän cho rieâng mình. Hieän taïi "Supreme-Dharma." It is difficult to know at boä A Tyø Ñaït Ma Hoaøn chænh coøn soùt laïi trong what time the Abhidharma books were ngoân ngöõ AÁn Ñoä ñöôïc tìm thaáy trong kinh composed. One does not, perhaps, go far taïng Pali cuûa tröôøng phaùi Nguyeân Thuûy, wrong when assigning them to the first two nhöng caùc baûn dòch ra tieáng Trung Hoa vaø centuries after the death of the Buddha— Taây Taïng, vaø nhöõng phaàn khoâng ñaày ñuû baèng Nhöõng phöông phaùp phaùt trieån Trí Tueä ñöôïc tieáng Baéc Phaïn vaãn coøn. Beân caïnh boä A Tyø trình baøy trong Luaän Taïng. Nhöõng boä saùch Ñaït Ma cuûa caùc tröôøng phaùi Phaät giaùo naøy roõ raøng ñöôïc vieát sau nhöõng phaàn khaùc Nguyeân Thuûy, cuõng coøn coù caùc taùc phaåm veà cuûa Kinh Ñieån. Moät vaøi tröôøng phaùi nhö Kinh A Tyø Ñaït Ma cuûa caùc tröôøng phaùi Ñaïi Thöøa, Löôïng Boä, chuû tröông raèng nhöõng taùc phaåm nhö boä A Tyø Ñaït Ma Luaän cuûa ngaøi Voâ naøy khoâng phaûi ñích thöïc lôøi Phaät thuyeát, vaø Tröôùc. do ñoù phaûi gaït ra ngoaøi. YÙ nghóa cuûa chöõ A 2) Abhidharma means the dharma which is Tyø Ñaït Ma khoâng hoaøn toaøn roõ reät. A Tyø Ñaït organized logically or a systematic exposition Ma coù theå coù nghóa laø "Phaùp Toái Haäu" hay of Buddhist psychology of mind. The "Toái Thaéng Phaùp." Thaät khoù maø bieát A Tyø Abhidharma was first taught by the Buddha Ñaït Ma ñöôïc tröôùc taùc vaøo luùc naøo. Coù leõ and his immediate disciples; however, later, ngöôøi ta khoâng sai laàm laém khi cho raèng boä Abhidharma also includes systematic luaän naøy ñöôïc tröôùc taùc vaøo khoaûng hai theá treatises by enlightened masters. The most kyû sau khi Ñöùc Phaät nhaäp dieät. well-known of the Hinayana Abhidharma 4) Two recensions of the Abhidharma books treatises is the Abhidharmakosa by the have come down to us: a set of seven in Pali Venerable Vasubandhu. Among the most and another set of seven, preserved in popular Mahayana Abhidharma treatises is Chinese, but originally composed in Sanskrit. the Treatise on Consciousness Only by The Pali texts represent the tradition of the Tripitaka Master Hsuan-Tsang—A Tyø Ñaït Theravadins, the Sanskrit texts that of the Ma laø nhöõng phaùp ñöôïc xeáp ñaët coù lyù luaän. Sarvastivadins. About seven centuries after Ngöôøi ta coù theå coi A Tyø Ñaït Ma nhö trình the original composition of the Abhidharma baøy coù heä thoáng veà taâm lyù hoïc cuûa Taâm. A books, the teachings of both Abhidharma Tyø Ñaït Ma hay Luaän Taïng ñöôïc Ñöùc Phaät vaø traditions were finally codified, probably

between 400 and 450 A.D. This work was Tyø Ñaït Ma chæ daønh rieâng cho thaønh phaàn carried out for the Theravadins in Ceylon by tinh hoa nhaát cuûa Phaät giaùo,

vaø hình nhö trí Buddhaghosa, and for the Sarvastivadins by Tueä thuû ñaéc töø vieäc ñoïc nhöõng cuoán saùch ñoù Vasubandhu in the North of India. After 450 ñuû laø moät phaàn thöôûng vaø khích leä cuûa vieäc A.D. there has been little, if any, further hoïc hoûi. development in the Abhidharma doctrines— (III) Abhidharma is explained by—Söï giaûi thích Ngaøy nay chuùng ta coøn coù hai baûn sao vaø veà A Tyø Ñaït Ma: hieäu ñính cuûa luaän taïng A Tyø Ñaït Ma: moät 1) Surpassing law: Thaéng Phaùp—Compendium boä 7 cuoán baèng tieáng Pali , vaø moät boä 7 cuoán of Philosophy is one of the chief sastras or ñöôïc löu giöõ baèng tieáng Hoa, nhöng theo commentaries of the Abhidharma-kosa nguyeân baûn tieáng Phaïn. Kinh baûn tieáng Pali School, which is classified into two kinds: cuûa truyeàn thoáng Thöôïng Toïa Boä, kinh baûn conditioned and non-conditioned. These are Sanskrit cuûa Höõu Boä. Vaøo khoaûng 7 theá kyû all created things, 72 in number and with sau khi nguyeân baûn A Tyø Ñaït Ma ñöôïc tröôùc uncreated things, 3 in number, constitute the taùc, nhöõng giaùo lyù cuûa caû hai truyeàn thoáng A five categories and the seventy-five Tyø Ñaøm sau cuøng ñöôïc bieân taäp thaønh phaùp dharmas—Thaéng Phaùp Yeáu Luaän laø moät ñieån, coù leõ vaøo khoaûng 400 ñeán 450 sau Taây trong nhöõng boä luaän cuûa Caâu Xaù Toâng, trong lòch. Taùc phaåm naøy ñöôïc ngaøi Phaät AÂm thöïc ñoù taát caû caùc phaùp ñöôïc chia laøm höõu vi vaø hieän cho Thöôïng Toïa Boä ôû Tích Lan, vaø Theá voâ vi. Nhöõng phaùp naày ñeàu laø höõu vi, toång Thaân cho Höõu Boä ôû vuøng Baéc AÁn. Sau 450 coäng coù 72, cuøng vôùi 3 phaùp voâ vi taïo thaønh 5 sau Taây lòch, coù raát ít, neáu khoâng phaûi laø boä loaïi vôùi 75 phaùp—See Seventy-five khoâng coù, moät söï phaùt trieån noái tieáp nhöõng lyù dharmas of the Abhidharma Kosa. thuyeát cuûa A Tyø Ñaït Ma. a) The created or unconditioned: Höõu Vi 5) It must be admitted that the style of the Phaùp—See Samskrita. Abhidharma books is extremely dry and b) Asamskrta (skt): Voâ Vi Phaùp—See unattractive. The treatment of the various Asamskrta. topics resembles that which one would 2) Incomparable law: Voâ Tyû Phaùp— expect in a treatise on accountancy, or a Incomparable truth—Phaùp cao toät khoâng gì manual of engineering, or a handbook of coù theå so saùnh ñöôïc. physics. Allurements of style are not 3) Comparing the law: Ñoái Phaùp—Trí ñoái altogether absent from Buddhist literature caûnh—The corresponding law, the when it was destined for propaganda and philosophy in the Buddha’s teaching, the attempted to win the consent of the abhidharma; comparison of cause and unconverted, or to edify the sentiments of the effect—Phaùp ñoái quaùn hay ñoái höôùng, nghóa faithful. The Abhidharma books, however, laø duøng trí hueä cuûa baäc Thaùnh ñaïo voâ laäu ñeå were meant for the very core of the Buddhist ñoái quaùn caùi lyù cuûa töù ñeá Nieát Baøn. elite, and it was assumed that the Wisdom 4) Directional law, showing the cause and acquired from their perusal would be a effect: Höôùng Phaùp—Nhaân höôùng quaû. sufficient reward and incentive of study— (IV) The Abhidharma Literature: Vaên hoïc A Tyø Phaûi nhaän raèng vaên phaùp cuûa A Tyø Ñaït Ma Ñaøm—According to Prof. Junjiro Takakusu raát khoâ khan vaø khoâng haáp daãn. Caùch luaän in the Essentials of Buddhist Philosophy, giaûi nhöõng chuû ñeà khaùc nhau trong ñoù gioáng Abhidharma literature consists of the nhö taøi lieäu

maø ngöôøi ta mong thaáy trong moät following works—Theo Giaùo Sö Junjiro baøi khaùi luaän veà keá toaùn, hay moät cuoán saùch Takakusu trong Cöông Yeáu Trieát Hoïc Phaät giaùo khoa veà cô hoïc hay vaät lyù. Vaên phaùp Giaùo, vaên hoïc A Tyø Ñaøm goàm nhöõng taùc boùng baåy loâi cuoán khoâng thieáu trong vaên phaåm sau ñaây. chöông Phaät giaùo khi noù ñöôïc duøng ñeå hoaèng 1) Katyayaniputra's Source of Knowledge hoùa ñaïo phaùp, hay caûm hoùa tín ñoà. Nhöng A (Jnana-prasthana) or Eight Books (Astha-

grantha): Phaùt Trí Luaän hay Baùt Kieàn Ñoä naêm 563-567 sau Taây Lòch. Keå töø ñoù hoïc Luaän cuûa Ca Ña Dieãn Ni Töû. phaùi Caâu Xaù ñöôïc thaønh laäp ôû Trung Hoa. 2) The Six Legs (wrote about the Jnana- b) Hsuan-Tsang's (Hsuan-Tsang 596-664 A.D.) prasthana): Luïc Tuùc Luaän (vieát veà Baùt Kieàn Chinese Translation (around 651 to 654 Ñoä Luaän)—See Six Legs in the commentary A.D.). After this translation the Kosa School on the Source of Knowledge. was completed as a philosophical system 3) Parsva's Great Commentary (Mahavibhasa), chiefly by K'uei-Chi (632-682 A.D.), a pupil translated into Chinese with 200 volumes: of Hsuan-Tsang: Haùn dòch cuûa Huyeàn Trang Ñaïi Tyø Baø Sa Luaän, ñöôïc vieát bôûi Parsva, (596-664 sau Taây Lòch) vaøo khoaûng nhöõng ñöôïc dòch ra Haùn vaên thaønh 200 quyeån. naêm 651 ñeán 654 sau Taây Lòch. Sau baûn Haùn 4) Abridged Commentary (Vibhasa), translated dòch naày, hoïc phaùi Caâu Xaù ñöôïc kieän toaøn into Chinese with 14 volumes: Beä Baø Sa nhö moät heä thoáng trieát hoïc, chính yeáu laø do Luaän, ñöôïc dòch ra Haùn vaên thaønh 14 quyeån. Khuy Cô (632-682), moät ñeä töû cuûa Huyeàn ** In Chinese we have thus two transmissions of Trang. the Vibhasa, Large (200 parts) and Small (14 Abhidhamma-dharmasangani (p): Book of parts). Whether one was an abridgement of the Elements of existence—A Tyø Ñaït Ma Phaùp the other we cannot tell for certain. But from Tuï Luaän. several points of view we can imagine that Abhidharma Dharma Skandha Pada (skt): the larger one belongs to the Kashmir School A Tyø Ñaït Ma Phaùp Uaån Tuùc Luaän—Composed and the smaller to the Gandhara School: ÔÛ by Mahamaudgalyayana—Do Ngaøi Ñaïi Muïc Trung Hoa coù hai baûn löu truyeàn cuûa Tyø Baø Kieàn Lieân bieân soaïn. Sa. Ñaïi boä 200 quyeån vaø tieåu boä 14 quyeån. Abhidhamma-dhatu-katha (p): Book of the Tuy nhieân, chuùng ta khoâng theå ñoan chaéc Origin of things —A Tyø Ñaït Ma Giôùi Thuyeát raèng boä naøo laø baûn toùm taéc cuûa boä kia. Luaän. Nhöng theo nhieàu quan ñieåm chuùng ta coù theå Abhidhamma-dhatu-kaya-pada-sastra (p): tin raèng boä lôùn thuoäc phaùi Kashmir vaø boä nhoû Book of Elements—A Tyø Ñaït Ma Giôùi Thaân Tuùc thuoäc phaùi Kieän Ñaø La. Luaän, do Ngaøi Theá Höõu bieân soaïn. 5) Abhidharma-hrdaya, written by Dharmottara, translated into Chinese in 391 A.D.: A Tyø Abhidharma-hrdaya-sastra (skt): Heart of the Ñaøm Taâm Luaän, ñöôïc vieát bôûi Phaùp Thöôïng, Higher Dharmas—A Tyø Ñaït Ma Taâm Luaän—The dòch ra Haùn vaên vaøo naêm 391 sau Taây Lòch— Heart of the Higher Dharma was written by See Abhidharma-hrdaya-sastra. Dharmamottara, either before or after the 6) Samyukta-abhidharma-hrdaya, written by Buddhist Council of King Kaniska's reign, by Dharmatrata, translated into Chinese in 426 Dharmamottara, a noted monk,

belonged to the A.D. From this time, the Chinese Gandhara branch. It was translated into Chinese Abhidharma School called P'i-T'an was in 391 A.D. A commentary on it called Samyukta- founded: Taïp A Tyø Ñaøm Taâm Luaän, ñöôïc abhidharma-hrdaya was written by Dharmatrata, vieát bôûi ngaøi Phaùp Cöùu, Haùn dòch vaøo naêm a pupil of Dharmamottara. This work became the 426 sau Taây Lòch. Keå töø ñoù, hoïc phaùi A Tyø fundamental text of the Gandhara branch and Ñaøm ñöôïc thaønh laäp ôû Trung Quoác. subsequently of the Chinese Abhidharma 7) Vasubandhu's Abhidharma-kosa—A Tyø Ñaït School—A Tyø Ñaït Ma Taâm Luaän ñöôïc vieát tröôùc Ma Caâu Xaù Luaän, vieát bôûi Theá Thaân—See hay sau cuoäc keát taäp kinh ñieån cuûa vua Ca Saéc Nò Abhidharma-kosa-sastra. Ca, bôûi Phaùp Thöôïng (Dharmamottara), moät cao a) Paramartha's Chinese Translation (about Taêng thuoäc chi phaùi ôû Kieän Ñaø La. Taùc phaåm naày 563-567 A.D.). From this time, the Chinese ñöôïc dòch sang Haùn vaên vaøo naêm 391 sau Taây Kosa School called Chu-Sheâ was founded: Lòch. Moät baûn chuù giaûi veà taùc phaåm naày laø Taïp A Haùn dòch cuûa Chaân Ñeá vaøo khoaûng nhöõng Tyø Ñaøm Taâm Luaän, do Phaùp Cöùu, moät ñoà ñeä cuûa Phaùp Thöôïng soaïn thaûo. Taùc phaåm naày trôû thaønh

baûn vaên caên baûn cuûa chi phaùi Kieän Ñaø La vaø sau occur in the process of meditation practice. cuøng laø cuûa phaùi A Tyø Ñaøm Trung Hoa. Its doctrines would later contribute to the Abhidharma Jnana Prasthana (skt): A Tyø development of the theories of the Yogacara Ñaït Ma Phaùt Trí Luaän—Composed in about 300 School. The Treatise of Abhidharmakusa was years after the Buddha passed away by translated into Chinese between 651 and 654 Katyayanitra, an Indian monk—Do Tyø kheo AÁn by Hsuan-Tsang—Töø Phaïn ngöõ coù nghóa laø Ñoä Caø Ña Dieãn Ni Töû soaïn vaøo khoaûng naêm 300 "Taïng Vi Dieäu Phaùp," moät trong nhöõng taùc sau khi Phaät nhaäp dieät. phaåm Phaät giaùo quan troïng, ñöôïc Ngaøi Theá Abhidharma-jnana-prasthana-sastra (p): Thaân vieát tröôùc khi Ngaøi chuyeån qua Ñaïi Book of the Beginning of knowledge, written by Thöøa. Kho baùu A Tyø Ñaït Ma, phaûn aûnh vieäc Bhiksu Kattyayaniputra in the first century A.D., chuyeån töø Tieåu Thöøa (Hinayana) sang Ñaïi (other sources said about 300 years after the Thöøa (Mahayana). Ngaøi Theá Thaân soaïn boä Buddha passed away) and was translated into luaän naøy taïi Kashmir vaøo khoaûng theá kyû thöù Chinese by Hsuan-Tsang around 656 and 659—A 5 sau Taây lòch. Baûn goác thöôøng ñöôïc tin raèng Tyø Ñaït Ma Phaùt Trí Luaän, ñöôïc ngaøi Caø Ña Dieãn ñaõ ñöôïc vieát theo heä thoáng trieát lyù cuûa tröôøng Ni Töû bieân soaïn vaøo khoaûng theá kyû thöù nhaát sau phaùi Tyø Baø Sa, nhöng luaän luaän taïng cuûa Taây Lòch (coù thuyeát noùi vaoø khoaûng naêm 300 sau Ngaøi Theá Thaân, nhöõng baøi pheâ bình nhöõng khi Phaät nhaäp dieät) vaø ñöôïc ngaøi Huyeàn Trang yeáu toá chính cuûa baûn goác thì töø boái caûnh cuûa dòch sang Hoa ngöõ vaøo khoaûng nhöõng naêm 656 vaø tröôøng phaùi ñoái nghòch laø Kinh Löôïng Boä. 659. Ñaây laø moät boä luaän haøm suùc baøn luaän veà giaùo thuyeát Tieåu Thöøa. Boä luaän bao goàm Abhidhamma-katha-vatthu (p): Book of nhöõng phaân tích chi tieát veà nghieäp thöùc cuûa Controversies—A Tyø Ñaït Ma Thuyeát Söï Luaän. con ngöôøi lieân heä vôùi moâi tröôøng chung Abhidharma-Kosa

(skt): A-Pi-Ta-Mo-Ku-She- quanh, cuõng nhö söï chuyeån hoùa xaûy ra trong Lun—A Tyø Ñaït Ma Caâu Xaù (Toång Minh Luaän)— tieán trình thieàn taäp. Hoïc thuyeát A Tyø Ñaït Ma Abhidharma Storehouse Treatise. Caâu Xaù goùp phaàn phaùt trieån giaùo thuyeát cuûa (I) An overview of “Abhidharma-Kosa”—Toång tröôøng phaùi Du Giaø veà sau naøy. A Tyø Ñaït Ma quan veà A Tyø Ñaït Ma Caâu Xaù: A Sanskrit Caâu Xaù Luaän ñaõ ñöôïc ngaøi Huyeàn Trang term for “Treasury of Higher Doctrine,” one dòch sang tieáng Hoa vaøo khoaûng nhöõng naêm of the most important works of Buddhist 651 vaø 654. scholasticism prior to his conversion to (II) Author and translator: Taùc giaû vaø dòch giaû— Mahayana. Treasure chamber of the The Abhidharma-kosa-sastra is a Abhidharma which reflects the transition philosophical work by Vasubandhu refuting from the Hinayana to the Mahayana, doctrines of the Vibhasa school, translated composed by Vasubandhu in Kashmir in the into Chinese by Hsuan-Tsang during the fifth century A.D. The root text is commonly T’ang dynasty—Boä A Tyø Ñaït Ma caâu Xaù believed to have been written in accordance Luaän ñöôïc ngaøi Theá Thaân soaïn ra ñeå phaûn with the philosophical system of the baùc laïi tröôøng phaùi Tyø Baø Sa, ñöôïc ngaøi Vaibhasika school (based on the Huyeàn Trang dòch ra Hoa ngöõ döôùi thôøi nhaø philosophical system of the scholastic treatise Ñöôøng—See Vasubandhu. Mahavibhasa), but his commentary on the (III) The contents of the Abhidharma-kosa, text, the Abhidharma-Kosa-Bhasya, critiques according to Prof. Junjiro Takakusu in the some key elements of the root text from the Essentials of Buddhist Philosophy—Noäi dung perspective of the rival Sautrantika school. boä luaän, theo Giaùo Sö Junjiro Takakusu trong This comprehensive treatise discusses the Cöông Yeáu Trieát Hoïc Phaät Giaùo: doctrine of Hinayana. This texts includes (A) According to the published text and the detailed analysis of the action of human Chinese vesion, the contents of the consciousness in its relationship to the Abhidharma-kosa are as follows—Theo aán environment as well as transformations that

baûn naày vaø dòch baûn cuûa Trung Hoa, noäi dung vaø toång quaùt, töùc Voâ Ngaõ, moät nguyeân lyù maø cuûa Caâu Xaù Luaän nhö sau: heát thaûy caùc hoïc phaùi Phaät giaùo khaùc ñeàu 1) On Elements: Phaân bieät giôùi veà caùc phaùp. phaûi noi theo. Ñaëc bieät chöông chín hình nhö 2) On Organs: Phaân bieät caên veà caùc quan naêng. xuaát phaùt töø quan ñieåm rieâng cuûa Theá Thaân, 3) On Worlds: Phaân bieät theá gian veà theá giôùi. vì khoâng coù daáu veát gì veà chuû ñeà naày trong 4) On Actions: Phaân bieät nghieäp veà caùc nghieäp. nhöõng saùch khaùc. 5) On Drowsiness or Passion: Phaân bieät tuøy (C) Though the Kosa thus resembles the Hrdaya mieân veà caùc phieàn naõo. in subject matter, there is no indication that 6) On the Noble Personality and the Path: Phaân the former is indebted to the latter in forming bieät Hieàn Thaùnh veà Thaùnh giaû vaø ñaïo. opinions, for Vasubandhu was very free and 7) On Knowledge: Phaân bieät trí veà trí thöùc. thorough in his thinking, and he did not 8) On Meditation: Phaân bieät ñònh veà tö duy. hesitate to take the tenets of any school other 9) The Chinese text has a ninth chapter on than his own when he found excellent Refutation of the Idea of the Self: Haùn dòch reasoning in

them: Maëc duø Caâu Xaù Luaän coù moät phaåm thöù chín (Phaù Ngaõ Phaåm). gioáng vôùi Taâm Luaän veà chuû ñeà, nhöng khoâng (B) In writing the Abhidharma-kosa, Vasubandhu coù chöùng côù naøo noùi raèng noù vay möôn Taâm seems to have followed the work of his Luaän khi thaønh laäp caùc quan ñieåm, bôûi vì Theá predecessor, Dharmatrata, called Samyukta- Thaân raát töï do vaø quaùn trieät trong tö töôûng abhidharma-hrdaya, and this, again, is a cuûa mình, vaø oâng khoâng ngaàn ngaïi laáy nhöõng commentary on Dharmottara's Abhidhama- chuû tröông cuûa baát cöù boä phaùi naøo ngoaøi chuû hrdaya. A careful comparison of the three tröông rieâng cuûa mình khi tìm thaáy ôû chuùng works will indicate that Vasubandhu had loái lyù luaän tuyeät haûo. before him his predecessor's works, or else (IV) Translations and development of the such questions as discussed in these works Abhidharma-kosa in China—Dòch thuaät vaø söï must have been common topics of the school. phaùt trieån cuûa A Tyø Ñaït Ma Caâu Xaù Luaän taïi The first eight chapters of the work explain Trung Quoác: special facts or element of matter and mind, 1) When Vasubandhu's Abhidharma-kosa was while the ninth and last chapter elucidates the made public in Gandhara, it met with general basic principle of selflessness that rigorous opposition from inside and from should be followed by all Buddhist schools. outside of his school. Yet the final victory Especially the ninth chapter seems to seems to have been on his side, for his work originate from Vasubandhu's own idea, for enjoyed popularity in India; it was taught there is no trace of this subject in the other widely and several annotations of it were books: Khi vieát Caâu Xaù Luaän, Theá Thaân hình made in Nalanda, Valabhi and elsewhere. It nhö ñaõ noi theo taùc phaåm cuûa vò tieàn boái laø was translated into Tbetan by Jinamitra and ngaøi Phaùp Cöùu, goïi laø Taïp A Tyø Ñaït Ma into Chinese first by Paramartha of Valabhi Taâm Luaän (Samyukta-abhidharma-hrdaya); during 563-567 A.D. and later by Hsuan- vaø taùc phaåm naày laïi laø sôù giaûi veà A Tyø Ñaøm Tsang who studied at Nalanda University Taâm Luaän cuûa ngaøi Phaùp Thöôïng. So saùnh during 561-564 A.D. In China especially kyõ caû ba taùc phaåm naày chuùng ta seõ thaáy raèng serious studies were made, and at least seven Theá Thaân ñaõ coù tröôùc maët nhöõng taùc phaåm elaborate commentaries, each amounting to cuûa caùc vò tieàn boái, neáu khoâng thì nhöõng vaán more than twenty or thirty Chinese volumes, ñeà ñöôïc thaûo luaän trong caùc taùc phaåm naày were written on it: Khi Caâu Xaù Luaän cuûa Theá chaéc chaén cuõng laø chuû tröông chung cuûa hoïc Thaân ñöôïc truyeàn baù ôû Kieän Ñaø La, lieàn gaëp phaùi naày. Taùm chöông ñaàu cuûa taùc phaåm caét phaûi söï choáng ñoái nghieâm khaéc töø beân trong nghóa nhöõng söï kieän hay nhöõng yeáu toá ñaëc vaø beân ngoaøi boä phaùi cuûa oâng (töùc Höõu Boä). thaéng laø saéc vaø taâm, trong khi chöông chín laø Duø vaäy, hình nhö thaéng lôïi cuoái cuøng ñaõ veà chöông cuoái cuøng minh giaûi nguyeân lyù cô baûn phía oâng, bôûi vì taùc phaåm cuûa oâng phoå bieán

khaép xöù AÁn Ñoä, noù ñöôïc giaûng daïy roäng raõi 563-567 sau Taây Lòch, vaø Huyeàn Trang dòch vaø coù nhieàu chuù giaûi veà noù ñöôïc vieát ôû Na vaøo khoaûng nhöõng naêm 651-654 sau Taây Lan Ñaø, Valabhi vaø nhöõng nôi khaùc. Noù

ñöôïc Lòch, töø ñoù Caâu Xaù Toâng (Kosa) xuaát hieän, dòch sang Taïng ngöõ do Jinamittra vaø dòch ñöôïc nghieân cöùu töôøng taän vaø trôû thaønh moät sang Hoa ngöõ laàn ñaàu do Chaân Ñeá töø naêm neàn taûng thieát yeáu cho taát caû nhöõng khaûo cöùu 563 ñeán naêm 567 sau Taây Lòch, vaø laàn sau do Phaät hoïc. Tyø Ñaøm toâng hoaøn toaøn ñöôïc thay Huyeàn Trang, ngöôøi ñaõ töøng du hoïc taïi Na theá bôûi toâng phaùi môùi mang teân laø Caâu Xaù Lan Ñaø vaøo khoaûng nhöõng naêm 651-564 sau Toâng. Taây Lòch. Ñaëc bieät ôû Trung Hoa coù nhieàu Abhidharma-Kosa-samaya-pradipika- khaûo cöùu vaø ít ra coù baûy boä sôù giaûi ñöôïc vieát sastra (skt): A Tyø Ñaït Ma Caâu Xaù Hieån Toâng caên keû veà noù, moãi boä coù treân hai hay ba möôi Luaän—Do Ngaøi Chuùng Hieàn bieân soaïn—See quyeån. Abhidharma-Kosa. 2) Before the translation of the Abhidharma-Abhidharma-Kosa-sastra (skt): Kusha-ron kosa there was in China a school called P'i-(jap)—A Tyø Ñaït Ma Caâu Xaù Luaän (Toång Minh T'an Tsung which is the first one in the list of Luaän)—Treasure chamber of of the Abhidharma Chinese sects given above. P'i T'an being the which reflects the transition from the Hinayana to Chinese abbreviation of Abhidharma. This the Mahayana, composed by Vasubandhu in Chinese school represents the Gandhara Kashmir in the fifth century AD—A Tyø Ñaït Ma branch of Sarvastivadins. The principal texts Caâu Xaù Luaän, kho baùu Vi Dieäu Phaùp, phaûn aûnh of this school with Vibhasa commentary were vieäc chuyeån töø Tieåu Thöøa (Hinayana) sang Ñaïi translated into Chinese as early as 383-434 Thöøa (Mahayana) ñöôïc Ngaøi Theá Thaân soaïn taïi A.D. The larger Vibhasa commentary Kashmir vaøo khoaûng theá kyû thöù 5 sau coâng belonging to the Kashmir branch was also nguyeân. **See Abhidharma-Kosa. translated, but there appeared no Chinese Abhidharma-Kosa-School: Abhidharma-kosa school or sect representing it. When the Kosa or Pitaka school of Vasubandhu—Caâu Xaù Toâng— text of Vasubandhu was translated by Name of the school is an abbreviation of Paramartha during 563-567 A.D. and again Abhidharma-kosa, which is the title of by Hsuan-Tsang during 651-654 A.D., the Vasubandhu's work on realism and may be Kosa School, or Chu-Sheâ Tsung, came into translated "The Story of the Higher Dharma." The existence, was seriously studied, and was great philosopher Vasubandhu was born in made into an indispensable basis of all Purusapura (Peshawar) in Gandhara and received Buddhist studies. The P'i T'an School came his ordination in the Sarvastivada School. He to be entirely replaced by the new Kosa went to Kashmir incognito to learn the School: Tröôùc khi Caâu Xaù Luaän ñöôïc dòch, ôû Abhidharma philosophy. On his return home he Trung Hoa ñaõ coù moät hoïc phaùi meänh danh laø wrote the Abhidharma-kosa-sastra which is Tì Ñaøm Toâng, döùng ñaàu trong baûn danh saùch preserved in sixty volumes of Chinese translation. veà caùc toâng phaùi Trung Hoa ôû treân. Tyø Ñaøm The Sanskrit text is lost, but fortunately we have laø teân goïi taét cuûa tieáng Trung Hoa veà A Tyø a commentary written by Yasomitra called the Ñaït Ma (Abhidharma). Toâng phaùi naày ñaïi Abhidharma-kosa-vyakhya which has facilitated dieän cho chi phaùi Höõu Boä ôû Kieän Ñaø La. the restoration of the lost text undertaken by the Nhöõng taùc phaåm chính cuûa phaùi naày, cuøng late Professor Louis De La Valleùe Poussin of

vôùi baûn sôù giaûi Tyø Baø Sa ñöôïc dòch sang Haùn belgium and completed by Rahula Sankrityayana vaên raát sôùm, vaøo khoaûng nhöõng naêm 383-434 of Ceylon. All elements of the universe were sau Taây Lòch. Baûn ñaïi sôù Ñaïi Tyø Baø Sa thuoäc minutely explained by Vasubandhu in his chi phaùi Kashmir cuõng ñöôïc phieân dòch, Abhidharma-kosa. The significant name of the nhöng khoâng coù toâng phaùi Trung Hoa naøo ñaïi School 'all-things-exist-doctrine' (sarva-asti- dieän caû. Khi Caâu Xaù Luaän cuûa Theá Thaân vada) affirms all existences, both material and ñöôïc Chaân Ñeá dòch vaøo khoaûng nhöõng naêm mental, as well as that which is neither matter nor

mind. This, however, does not mean to admit the hay nguyeân lyù phoå quaùt hay nguyeân nhaân ñaàu existence of Self (atman), an individual ego or tieân. Chuùng ta khoâng bieát Theá Thaân coù tieân ñoaùn soul or the universal principle or First Cause. moïi nguy hieåm do söï thöøa nhaän coù 'Ngaõ,' seõ xaõy Whether or not he anticipated the danger of being ra hay khoâng maø oâng ñaõ boû ra toaøn chöông chín involved in the admission of Self, Vasubandhu ñeå baùc boû thuyeát Höõu Ngaõ. Caâu Xaù toâng duø chuû devoted the whole ninth chapter of his tröông raèng taát caû caùc phaùp ñeàu thöïc höõu, hoaøn Abhidharma-kosa sastra to the refutation of the toaøn khaùc vôùi duy thöïc luaän ngaây thô thöôøng tình, atman theory (see Baûy Möôi Laêm Phaùp Caâu Xaù bôûi vì theo lyù thuyeát cuûa toâng naày, vaïn höõu laø Toâng). The Kosa School, though it states that all nhöõng phaùp bao goàm caû taâm vaø vaät, taát caû cuøng ôû things exist, is quite different from general naïve treân cöôùc ñòa nhö nhau. Toâng naøy thöøa nhaän thöïc materialism, because, according to its theory, all taïi tính cuûa moïi phaùp nhöng laïi chaáp nhaän thuyeát things are elements (dharmas) which include khoâng coù toàn theå, khoâng coù thöôøng haèng, khoâng mind as well as matter, all on an equal footing. It coù phuùc laïc ngoaïi tröø Nieát Baøn. Haàu heát nhöõng asserts the reality of all dharmas and yet it admits tröôøng phaùi A Tyø Ñaøm coù leõ ñaõ phaùt khôûi sau the theory of no substance, no duration and no cuoäc keát taäp cuûa Vua A Duïc (khoaûng naêm 240 bliss except Nirvana. Most of the Abhidharma tröôùc Taây Lòch), bôûi vì vaên hoïc A Tyø Ñaøm goàm schools probably arose after the Council of Asoka taát caû 7 boä luaän, laàn ñaàu tieân ñöôïc chaáp nhaän laø (240 B.C.), because the Abhidharma literature, moät trong Tam taïng Kinh Ñieån (Tripitaka) trong seven texts in all, was for the first time cuoäc keát taäp naøy. Trong cuoäc keát taäp laàn ñaàu vaø recognized as one of the Tripitaka (three baskets laàn thöù hai chæ coù hai taïng (Kinh vaø Luaät). or collections) in this council. At the time of the Abhidharma-Kosa Sect: Caâu Xaù Toâng— first and the second councils there were only two Abhidharma-Kosa Sect, based on the Pitakas (Sutras and Vinaya)—Toâng Caâu Xaù cuûa Abhidharma-Kosa Sastra—Giaùo thuyeát Caâu Xaù Ngaøi Theá Thaân—Teân goïi cuûa toâng phaùi laø moät Toâng döïa treân boä Caâu Xaù Luaän—See Six schools danh töø giaûn löôïc cuûa Phaïn ngöõ A Tyø Ñaït Ma in China, Abhidharma-Kosa Sastra, and Caâu Xaù, laø nhan ñeà cuûa moät taùc phaåm cuûa Theá Abhidharma-Kosa school. Thaân vieát veà chuû thuyeát duy thöïc vaø coù theå dòch Abhidharma Mahavibhasa-sastra (skt): A- laø "Caâu chuyeän cuûa Phaùp

Toái Thöôïng.” Ñaïi trieát Pi-Ta-Mo-Ta-Pi-Po-Sha-Lun—A Tyø Ñaït Ma Ñaïi gia Theá Thaân sanh taïi Baïch Sa Ngoõa, thuoäc xöù Tyø Baø Sa Luaän—Parsva’s Great Commentary Kieän Ñaø La, xuaát gia theo Höõu Boä. OÂng aâm thaàm (Mahavibhasa), translated into Chinese with 200 ñeán Ca Thaáp Di La ñeå hoïc trieát hoïc A Tyø Ñaøm. volumes—Ñaïi Tyø Baø Sa Luaän, ñöôïc vieát bôûi Khi trôû veà coá höông, oâng vieát A Tyø Ñaït Ma Caâu Parsva, ñöôïc dòch ra Haùn vaên thaønh 200 quyeån. Xaù Luaän (Abhidharma-kosa-sastra) hieän vaãn coøn **See Vibhasa-sastra. 60 quyeån Haùn dòch. Baûn vaên Phaïn ngöõ ñaõ thaát Abhidharma of the Mahayana: Ñaïi Thöøa laïc, nhöng may maén chuùng ta vaãn coøn moät baûn Luaän. chuù giaûi do Yasomitra vieát vôùi nhan ñeà laø A Tyø Abhidharma-nyanyanusara-sastra (skt): A Ñaït Ma Caâu Xaù Thích Luaän. Nhôø baûn chuù giaûi Tyø Ñaït Ma Thuaän Chaùnh Lyù Luaän—Do Ngaøi naøy maø coá Giaùo Sö Louis De La Valleùe-Poussin Chuùng Hieàn bieân soaïn. ôû Bæ ñaõ deã daøng trong vieäc taùi laäp baûn vaên thaát laïc vaø ñöôïc kieän toaøn bôûi Rahula Sankrityayana Abhidharma-Pitaka (skt): Abhidhamma-Pitaka ngöôøi Tích Lan. Moãi yeáu toá trong vuõ truï ñöôïc (p)—Basket of philosophical treatises—Higher Theá Thaân giaûi nghóa chi li trong Luaän Caâu Xaù cuûa Dharma—Thesaurus of discussions of oâng. Danh töø quan troïng cuûa toâng naøy laø ‘hoïc discourses—A Tyø Ñaït Ma Taïng—A tyø ñaït ma thuyeát veà taát caû ñeàu hieän höõu,’ khaúng ñònh moïi Luaän taïng—Öu Baø Ñeà Xaù Taïng (Upadesa)— hieän höõu, caû taâm vaø vaät, cuõng nhö khoâng phaûi Taïng Luaän, do ngaøi Ca Chieân Dieân (Katyayana) taâm vaø khoâng phaûi vaät. Tuy nhieân, ñieàu naày truøng tuïng—A Sanskrit term for “Basket of khoâng phaûi ñeå thöøa nhaän hieän höõu cuûa ngaõ Higher Doctrine,” or “Basket of Philosophical (atman), moät baûn ngaõ caù bieät hay moät linh hoàn treatises of the Doctrine.” This is the third of the

three baskets (tripitaka) of the Buddhist canon, hai boä coøn ñeán ngaøy nay: 1) Thuyeát Nhaát Thieát which contains scholastic treatises that discuss the Höõu Boä A Tyø Ñaït Ma, coøn baûn Hoa ngöõ vaø Taây central doctrines of Buddhism. It comprises the Taïng; vaø 2) A Tyø Ñaït Ma Phaät Giaùo Nguyeân philosophical works. The first compilation is Thuûy, baûn chöõ Pali—See Five parts of correct accredited to Maha-Kasyapa, disciple of Buddha, doctrines. but the work is of a later period. The primary Abhidharma-prajnaptipada-sastra (skt): focus of Abhidharma Pitaka is on philosophy and Book of Descriptions—A Tyø Ñaït Ma Thi Thieát psychology, usually known or called by the short Tuùc Luaän. name Abhidharma. Books of psychological Abhidharma Prikarana Pada (skt): A Tyø Ñaït analysis and synthesis. Earliest compilation of Ma Phaåm Loaïi Tuùc Luaän—Book of Literature— Buddhist philosophy and psychology, concerning Do Ngaøi Theá Höõu bieân soaïn. psychological and spiritual phenomena contained Abhidhamma-puggala-pannati (p): Book of in the discourses of the Buddha and his principal Person—A Tyø Ñaït Ma Nhaân Thi Thieát Luaän. disciples are presented in a systematic order. The Abhidharma-samgiti-Sastra: A tyø ñaït ma taïp Chinese version is in three sections: the taäp luaän—Composed by Sariputra—Do Ngaøi Xaù Mahayana Philosophy, the Hinayana Philosophy, Lôïi Phaát bieân soaïn. and the Sung and Yuan Addenda

(960-1368 AD). The Abhidharma also reflects the views of Abhidharma-samuccaya (skt): A Sanskrit term Hinayana. The Abhidharma is the third division of for “Compendium of Higher Doctrine.” This is an the Buddhist Canon of the Theravadan School. important Sanskrit scholastic treatise written by Although most of the early Buddhist schools Asanga, which attemps to construct a Mahayana probably developed their own Abhidharmas, only Abhidharma. It focuses particularly on the two complete versions are extant today: 1) the characteristics of Dharmas, the basic constituents Sarvastivada Abhidharma, which exists in of reality, at the same time also emphasizing their Chinese and Tibetan; and 2) the Theravada emptiness (sunyata) of inherent existence Abhidharma, which is preserved in Pali—Phaïn (svabhava)—Phaïn ngöõ coù nghóa laø “Baûn trích yeáu ngöõ coù nghóa laø “Caùi gioû Vi Dieäu Phaùp.” Ñaây laø Vi Dieäu Phaùp.” Ñaây laø baûn luaän baèng Phaïn ngöõ taïng thöù ba trong tam taïng kinh ñieån Phaät giaùo, quan troïng ñöôïc vieát bôûi Ngaøi Voâ Tröôùc, coá gaéng chöùa ñöïng nhöõng baøi luaän baøn thaûo veà nhöõng döïng boä Vi Dieäu Phaùp cho Phaät giaùo Ñaïi Thöøa. giaùo lyù chính yeáu cuûa ñaïo Phaät. Luaän Taïng bao Baûn trích yeáu naøy taäp trung vaøo nhöõng ñaëc tính goàm phaàn giaûi thích vaø bieän luaän kinh ñieån hay cuûa chö Phaùp, ñoàng thôøi cuõng nhaán maïnh ñeán nhöõng lôøi Phaät daïy. Luaän Taïng ñaàu tieân ñöôïc moïi taùnh khoâng vaø töï taùnh. ngöôøi coâng nhaän laø cuûa ngaøi Ñaïi Ca Dieáp, moät ñeä Abhidhamma-sangaha (p): Collection of the töû cuûa Phaät bieân soaïn, nhöng maõi veà sau naày môùi Significations of Abhidharma—A Tyø Ñaït Ma hoaøn thaønh. Luaän Taïng taäp trung chính yeáu vaøo Giaùo nghóa Cöông Yeáu. trieát hoïc vaø taâm lyù hoïc, thöôøng ñöôïc goïi taét laø Abhidharma-sangiti-paryaya-pada-sastra Luaän. Nhöõng lôøi giaûng vaø phaân tích veà caùc hieän (skt): Book of Recitations—A Tyø Ñaït Ma Thaäp töôïng taâm thaàn vaø taâm linh chöùa ñöïng trong Nhò Moân Tuùc Luaän. nhöõng thôøi thuyeát phaùp cuûa Phaät vaø caùc ñeä töû cuûa Abhidharma school: Luaän Toâng—Toâng phaùi Ngaøi. Boä Luaän Taïng ñaõ ñöôïc dòch sang Hoa ngöõ Tam Luaän—The Sastra school—The goàm ba phaàn: Ñaïi Thöøa Luaän, Tieåu Thöøa Luaän, Madhyamaka school of the San-Lun (Sanron). vaø Toáng Nguyeân Tuïc Nhaäp Taïng Chö Luaän (960- Abhidhamma-skandha-pada-sastra (p): 1368 sau Taây Lòch). Ñaây cuõng laø cô sôû giaùo lyù Book of things—A Tyø Ñaït Ma Phaùp Uaån Tuùc chuû yeáu cuûa phaùi Nam Toâng. Vi Dieäu Phaùp laø Luaän. taïng thöù ba trong Tam Taïng Kinh Ñieån Phaät Giaùo Abhidhammattha-sangaha (p): A Tyø Ñaït Ma cuûa tröôøng phaùi Phaät giaùo Nguyeân Thuûy. Maëc duø Giaùo Nghóa Cöông Yeáu—Composed by haàu heát caùc tröôøng phaùi Phaät giaùo nguyeân thuûy Anuruddha, a native of Ceylon, in about 1100 ñeàu coù boä luaän taïng rieâng cuûa hoï, nhöng chæ coù AD, introduced an overview of Abhidhamma—

Do moät luaän sö ngöôøi Tích Lan teân Anuruddha Abhijjha (p): Tham lam—Covetousness— soaïn vaøo khoaûng naêm 1100 sau Taây Lòch, giôùi Greed—Miserly—Lust—Synonym of Lobha and thieäu toång quaùt giaùo nghóa cuûa phaùi A Tyø Ñaøm. Tanha—According to Most Venerable in The Abhidhamma-vibhanga (p): Book of Buddha and His Teachings, there are two

Classifications—A Tyø Ñaït Ma Phaân Bieät Luaän. conditions that are necessary to complete the evil Abhidharma vibhasa sastra (skt): A-Pi-Ta- of covetousness and its inevitable Mo-Ta-Pi-Po-Sha-Lun—A Tyø Ñaït Ma Tyø Ba Sa consequences—Theo Hoøa Thöôïng Narada trong Luaän—Explained the Abhidharma Jnana Ñöùc Phaät vaø Phaät Phaùp, nhöõng ñieàu kieän caàn thieát Prasthana of Bhikkhu Katyayanitra (a ñeå thaønh laäp nghieäp tham lam vaø haäu quaû taát yeáu commentary on the Fa-Chih-Lun) and was cuûa noù: translated into Chinese by Hsuan-Tsang between 1) Another's possession: Vaät sôû höõu cuûa ngöôøi 656 and 659. It is believed that this treatise was khaùc. probably composed in Kashmir around the first 2) Adverting to it, thinking "would this be century A.D. It is a philosophical treatise of the mine!": Taâm theøm muoán, öôùc mong ñöôïc Kashmir Sarvastivada School which argues laøm chuû vaät aáy. against the theories of various other schools at the 3) The inevitable consequence of covetousness time—Giaûi thích cuoán Phaùt Trí Luaän cuûa Caø Ña is non-fulfillment of one's wishes: Haäu quaû Dieãn Ni Töû vaø ñöôïc ngaøi Huyeàn Trang dòch sang taát yeáu cuûa tham lam laø khoâng bao giôø ñöôïc Hoa ngöõ vaøo khoaûng nhöõng naêm 656 vaø 659. maõn nguyeän. Ngöôøi ta tin raèng coù leõ boä luaän naøy ñöôïc bieân Abhijit (skt): Ngöu—Name of one of the twenty soaïn taïi Kashmir vaøo khoaûng theá kyû thöù nhaát sau eight constellations—See Twenty eight Taây Lòch. Ñaây laø moät boä luaän veà trieát hoïc cuûa constellations. tröôøng phaùi Thuyeát Nhöùt Thieát Höõu Boä bieän luaän Abhijna (skt): Abhinna (p)—Thaàn thoâng-A choáng laïi caùc tröôøng phaùi ñöông thôøi khaùc. Sanskrit term for higher knowledge. Super- Abhidharma Vijnana Kayapada-sastra knowledge are modes of insight attained by the (skt): A Tyø Ñaït Ma Thöùc Thaân Tuùc Luaän—Book practice of Dhyana. Super knowledge or of knowledge, composed by an Indian Bhikkhu supernatural powers, a high state of named Devasarman, which denied the ego—Do consciousness when six spiritual powers have Tyø Kheo AÁn Ñoä teân Ñeà Baø Thieát Ma bieân soaïn, been developped, abilities possesses by a phuû nhaän caùi "ngaõ". Buddha, bodhisattva or arhat. These are six Abhidhamma-yamaka (p): Book of Pairs—A supernatural abilities that are believed in Tyø Ñaït Ma Song Ñoái Luaän (Kinh Song Ñoái). traditional Buddhist meditation theory to result Abhidharmika (skt) Abhidhammika (p)—Luaän from the practice of meditation: 1) magical Sö—Phaät Thích Ca Maâu Ni laø vò Luaän sö ñaàu tieân powers (rddhi), such as levitation, or divine ability cuûa ñaïo Phaät—Sakyamuni Buddha is known as to be at anywhere at anytime; 2) the "devine ear" the first Abhidharmika in Buddhism, even though (divya-srotra), or clairaudience, which can the Abhidharmika was compiled long after his perceive all human and divine voices; 3) the death. A Buddhist monk who specializes in the ability to know others' minds (paracitta-jnana); 4) study of Abhidharma, but also good in Sutra- the "devine eye" (divya-caksus), or clairvoyance, pitaka and Vinaya-pitaka—Luaän sö Phaät giaùo which can see all things in the universe including nhöng cuõng gioûi veà Kinh vaø Luaät. the cycles of births and deaths of all beings; 5) the ability to recall the details of former lives Abhidheya (skt): YÙ nghóa—Meaning. (purvanivasamusmrti), or divine perception of the

Abhidheyavikalpa (skt): Sôû thuyeát baát phaân— thoughts of other beings, recollection of previous Wrong discrimination regarding what is existences; 6) knowledge of the extinction of described—Söï phaân bieät sai laàm veà nhöõng gì ñaõ defilements (asrava-ksaya-vijnana), or ñöôïc thuyeát giaûng hay mieâu taû. knowledge concerning the extinction of one's own imputrity and passions. The first five are

classified as mundane abilities, while the sixth is 3) When the Buddha preached about the Lotus a supramundane ability that results from Sutra, there were 5,000 disciples who, in completion of training in insight meditation—Töø their Hinayana superiority, thought they had Phaïn ngöõ coù nghóa laø "Thaàn Thoâng." Thaàn thoâng gained all wisdom and refused to hear the laø nhöõng loaïi tueä giaùc ñaït ñöôïc baèng tu taäp thieàn Lotus sutra: Trong Phaùp Hoäi Phaùp Hoa, trong ñònh. Nhöõng quyeàn naêng sieâu nhieân, traïng thaùi khi Ñöùc Phaät ñang giaûng Kinh Phaùp Hoa, thì taâm thöùc cao khi nhöõng naêng löïc taâm linh ñöôïc naêm ngaøn vò Tyø Kheo Tieåu Thöøa, töôûng raèng phaùt trieån, nhöõng naêng löïc phi phaøm coù ñöôïc ôû mình ñaõ chöùng ñaéc, neân boû ra veà, töø choái moät vò Phaät, Boà Taùt hay A la haùn. Coù saùu loaïi khoâng nghe Phaät giaûng kinh. thaàn thoâng: 1) Thaàn tuùc thoâng laø coù khaû naêng Abhimukhi (skt): Hieän Tieàn ñòa—Deliverance bieán hieän khaép moïi nôi trong moïi luùc; tha taâm from the cycle of birth and death, which continues thoâng laø ñoaùn bieát ñöôïc taâm hay yù töôûng cuûa only as long as desires are present. The is the ngöôøi khaùc; 2) Thieân nhó thoâng laø nghe ñöôïc moïi stage of the land in view of wisdom, or the ground tieáng cuûa trôøi ngöôøi; 3) Tha taâm thoâng; 4) Thieân of manifestation, the sixth of the ten stages of nhaõn thoâng laø thaáy moïi vaät trong vuõ truï ngay caû Bodhisattvas—Tín giaûi (tin vaø hieåu) veà söï giaûi nhöõng sinh töû cuûa theá gian; 5) Tuùc maïng thoâng laø thoaùt khoûi chu kyø luaân hoài, chu kyø aáy chæ tieáp bieát chuyeän ñôøi tröôùc, ñôøi naày vaø ñôøi sau cuûa dieãn khi naøo con ngöôøi vaãn coøn nhöõng duïc voïng. mình vaø ngöôøi; 6) Laäu taän thoâng laäu taän thoâng laø Ñaây laø Hieän Tieàn ñòa, giai ñoaïn thöù saùu trong döùt taän moïi oâ nhieãm chaáp tröôùc—See Abhinna. möôøi giai ñoaïn cuûa Boà Taùt. **See Ten grounds Abhilakshana (skt): Earnestly desiring. By (6). earnestly seeking for the realization of the Abhinibbatti (p) Punabhava (skt): Taùi sanh— supreme wisdom which is in one's inmost Rebirth. consciousness—Chuyeân caàu hay mong öôùc maõnh Abhinivesa (skt): Graha (skt)—Attachment— lieät. Tha thieát mong caàu söï theå chöùng trí tueä toái Tendency for settling down in the mind—Chaáp thöôïng voán ôû trong taâm thöùc saâu kín nhaát cuûa Tröôùc (söï raøng buoäc). mình. 1) Clinging or adhering very closely: Coá chaáp Abhilapavikalpa (skt): Wrong discrimination chaët. concerning sounds and expressions, i.e., getting 2) Cling to things as real. To grasp, hold, or attached to various pleasant sounds and songs, cling to anything. A tendency for settling etc.—Ngoân thuyeát phaân bieät hay söï phaân bieät sai down in the mind—Dính maéc vaøo tö töôûng laàm veà caùc bieåu theå, nhö chaáp vaøo aâm thanh, baøi cho raèng vaïn höõu laø thöïc (dính chaéc vaøo söï haùt, vaân vaân. vaät maø khoâng rôøi lìa. Moãi phaùp ñeàu coù nhieàu Abhimana (skt): Taêng Thöôïng Maïn. nghóa töông ñoái, neáu chaáp chaët vaøo moät 1) One of the seven arrogances.

pride (of nghóa, chaúng bieát dung hoøa, chaúng bieát tuøy superior knowledge), haughtiness, self- nghi, chaáp tröôùc nhö vaäy chæ laø töï haïn heïp conceit, high opinion of one's self: Moät trong laáy mình maø thoâi). thaát maïn, nghó raèng yù kieán cuûa mình laø treân 3) In the Lankavatara Sutra, the Buddha heát. **See Seven arrogances. reminded Mahamati: "Oh Mahamati, there 2) A monk who thinks to have attained more are innumerable signs of close attachments to than is the fact. A Supremely (lofty— the world by taking letters as exactly haughty) arrogant monk who has high opinion corresponding to meaning.": Trong Kinh of one's self (self-conceit—self pride— Laêng Giaø, Ñöùc Phaät daïy Mahamati: "Naøy haughtiness) and refuses to hear the Mahamati, coù voâ soá löôïng caùc hình thöùc chaáp Buddha's Teachings—Moät vò Taêng nghó raèng chaët vaøo theá giôùi baèng caùch coi töøng chöõ mình ñaõ chöùng ñaéc, hoaëc moät vò Taêng cao trong kinh vaên töông öùng ñuùng ñaén vôùi yù ngaïo, töï cho mình laø hay gioûi, khoâng chòu tu nghóa." trì Phaät phaùp. Abhinivesamdhi (skt): Close attachment—Solid attachment—Chaáp Chaët—See Abhinivesa.

Abhinna (p): Abhijna (skt)—Thaàn Löïc—Thaàn nhieãm, taâm phaùt trieån, taâm taäp trung taâm giaûi Thoâng (thaéng trí hay naêng löïc sieâu nhieân)— thoaùt cuûa ngöôøi khaùc, hay ngöôïc laïi. Supernatural power(s)—Spiritual power(s)— 4) Iddhi-vidha—Thaàn tuùc thoâng: Magical Awesome spiritual power(s)—Supernatural powers—Taking any form at will—Ability to science or faculty of a Buddha—Miracle powers pass through walls and mountains, just as if include knowing, skillful, clever, understanding, through the air. Ability to walk on the water conversant with, remembrance, recollection. without sinking, just as if on the earth—Khaû Miracles mean ubiquitous supernatural power, naêng ñi xuyeân qua töôøng vaùch, nuùi non, cuõng psychic power, high powers, supernormal nhö ñi treân khoâng, treân nöôùc maø khoâng chìm knowledges, or superknowledge. Miraculous nhö ñi treân ñaát. Powers are what the Western religious 5) Asavakhaya—Laäu taän thoâng: Ability to imagination would regard as miraculous or extinct all cankers (afflictions) in this very supernatural, attainable only through penetrating life, extinction of cankers through wisdom— insight, as seen in the two Amitabha Sutras as Khaû naêng huûy dieät phieàn naõo ngay trong ñôøi inconceivable—Söùc maïnh kyø dieäu bao goàm söï naày kieáp naày baèng trí tueä. hieåu bieát, kyõ xaûo, thoâng minh, trí nhôù, vaân vaân. 6) Pubbe-nivasanus-sati (skt)—Tuùc maïng thoâng: Thaàn thoâng laø nhöõng thöù maø söï töôûng töôïng cuûa Knowing their state and antecedents—Ability xaõ hoäi vaên minh traàn tuïc hieän nay cho laø phi to remember former existences, may be from thöôøng, hay nhöõng thöù maø söï töôûng töôïng trong one to five or even to hundred or thousand caùc toân giaùo phöông taây cho laø sieâu nhieân; thaàn births—Khaû naêng nhôù laïi tieàn kieáp, coù theå töø löïc ñaït ñöôïc baèng trí tueä saùng suoát, ñöôïc thaáy qua moät ñeán naêm hay moät traêm, moät ngaøn ñôøi. Kinh A Di Ñaø, vaø khoâng theå nghó baøn: Abhinnalakshana (skt): Dò töôùng hay nhöõng 1) Dibba-cakkhu—Thieân nhaõn thoâng: Seeing to traïng thaùi sai bieät—Differentiating marks. any distance—Ability to see without Abhinnavosita (p): One who has attained

hindrances. Ability to see beings vanishing supernatural knowledge—Ngöôøi ñaõ ñaït ñöôïc sieâu and reappearing, low and noble ones, vieät trí—See Abhijna. beautiful and ugly ones, seeing beings are Abhinnaya (p): Trí tueä cao sieâu—Supernormal reappearing according to their deeds knowledge—See Abhijna. (karma)—Khaû naêng thaáy khoâng ngaên ngaïi, Abhirati (skt): A Duy La Ñeà—A Tyø La Ñeà— thaáy chuùng sanh bieán maát roài xuaát hieän, ti Dieäu Hyû Quoác—Hoan Hyû Quoác—The eastern tieän vaø cao quyù, ñeïp xaáu, tuøy theo nghieäp löïc Pure Land of Aksobhya. The happy land, or cuûa hoï. paradise of Aksobhya located in the east of our 2) Thieân nhó thoâng: Dibba-sota—Ability to hear universe. Abhirati is a “Realm of Joy”; the sound both heavenly and human, far and paradise of the Buddha Akshobhya. In Buddhism, near—Khaû naêng nghe ñöôïc aâm thanh cuûa realms (paradises, hells, etc) are considered not trôøi vaø ngöôøi, xa hay gaàn—Hearing to any geographical locations but rather states of distance. consciousness—Coõi Tònh Ñoä phöông Ñoâng (Ñoâng 3) Ceto-pariya-nana—Tha taâm thoâng: ñoä Thieân Ñöôøng) cuûa Tu Maät La Thieân hay Ñöùc Penetrating men’s thoughts—Ability to know Phaät A Suùc (Voâ Noä hay Dieäu Laïc Phaät). Hoan Hyû the minds of other beings, by penetrating Quoác naèm veà phöông ñoâng cuûa vuõ truï (Kinh them with one’s own mind. This person Phaùp Hoa, phaåm Hoùa Thaønh Duï). Ñoâng ñoä Thieân knows the greedy mind, hate mind and Ñöôøng cuûa Tu Maät La Thieân hay A Suùc Beä Phaät. deluded mind, shrunken and distracted mind, Trong ñaïo Phaät, nhöõng caûnh giôùi tieâu bieåu cho developed mind and free mind of others or nhöõng hieän töôïng taâm lyù hay taâm thöùc, chöù khoâng vice sersa—Khaû naêng xuyeân suoát taâm trí cuûa phaûi laø nhöõng ñòa danh. ngöôøi khaùc. Ngöôøi naày nhìn bieát taâm tham, Abhisamacarika-sila (p): Morality consisting in taâm saân, taâm meâ môø, cuõng nhö taâm ñaém good behavior relates to the external duties of a

monk, such as toward his superior. The Buddha trieån töø vieäc tích tuï coâng ñöùc ñeán chöùng ngoä tröïc taught: “If certain monks and nuns have had no giaùc theo coát loõi cuûa giaùo thuyeát nhaø Phaät. good behavior, in no way they can fulfill the law Abhisamayakara (skt): A Sanskrit term for of genuine pure conduct.”—Giôùi haïnh oai nghi. “Ornament for Clear Realizations.” A scholastic Phaät daïy: “Chö Taêng Ni naøo khoâng coù giôùi haïnh treatise attributed to Maitreya, which focuses on uy nghi thì khoâng theå naøo tu haønh thanh tònh key doctrines in the “Perfection of Wisdom” ñöôïc.” (Prajna-paramita) literature. It consists of eight Abhisamacarika-sila (p): Morality consisting in chapters, each of which is referred to as an good behavior relates to the external duties of a “Abhisamaya,” which according to Haribhadra’s monk, such as toward his superior. The Buddha commentary indicates a non-conceptual taught: “If certain monks and nuns have had no (nirvikalpa) state of intuitive gnosis—Töø Phaïn good behavior, in no way they can fulfill the law ngöõ chæ “Luaän Hoa Nghieâm Minh Chöùng” ngöôøi of genuine pure conduct.”—Giôùi haïnh oai nghi. ta noùi cuûa ngaøi Di Laëc, taäp trung vaøo giaùo thuyeát Phaät daïy: “Chö Taêng Ni naøo khoâng coù giôùi haïnh vaên chöông Baùt Nhaõ. Boä luaän goàm taùm chöông, uy nghi thì khoâng theå naøo tu haønh thanh tònh moãi chöông, theo lôøi bình

cuûa Haribhadra, noùi veà ñöôïc.” traïng thaùi ‘voâ khaùi nieäm’ veà thuyeát tröïc quang Abhisamaya (skt): Pratyaksa (skt)—Hieän hay thaàn bí hoïc. chöùng—Immediate perception, evidence of the Abhisambodha (skt): Chöùng hay söï giaùc ngoä eye or other organ—Immediate realization of hoaøn toaøn—Being fully awake. enlightenment—Inner realization—Nirvana—A Abhisambuddha (skt): Abhisambodha (skt)—A Sanskrit term for “Clear realization” direct of key Tyø Tam Phaät Ñaø—Fully awake—Complete Buddhist doctrines. In the Theravada tradition, it realization—Realizing or manifesting universal refers to intuitive understanding of the four noble enlightenment—Hieän Ñaúng Giaùc Phaät. truths (arya-satya). Inner realization or truth- Abhisankhara (skt): Abhisamkhara (p)—Karma realization, or full and direct grasp of the four formations, identical with the second link of the Noble Truths by the Stream-Winner (döï löu). This paticcasamuppada—Haønh Nghieäp Ma vöông, is more than an intellectual understanding of the gioáng nhö maéc xích thöù nhì trong 12 nhaân duyeân. truth, it is spiritual. In Mahayana meditation Abhiseka (skt & p): Murdhabhisikta (skt)—Ñieåm theory, it is extended to include a range of non-ñaïo—Quaùn Ñaûnh—Baptism or anointment— conceptual (nirvikalpa) states of gnosis. In texts Consecration or Initiation—Initiation of that use the term, it implies not only correct transmission of power—Initiation—Head— understanding of particular concept, but also a Superintendent—Empowerment. progression from accumulation of merit to (I) An overview of Abhiseka—Toång quan veà intuitive gnosis with respect to core Buddhist Quaùn ñaûnh: doctrines—Töø Phaïn ngöõ coù nghóa laø “Hieån 1) Initiation of Baptism or anointment, or Chöùng” tröïc tieáp veà nhöõng giaùo phaùp chính yeáu sprinkling, or initiation of transmission of cuûa Phaät giaùo. Trong truyeàn thoáng Phaät giaùo power, the process used by Vajrayana (Maät Nguyeân Thuûy, noù laø söï hieåu bieát baèng tröïc giaùc Toâng), in which the disciple is empowered by veà töù dieäu ñeá. Hieän chöùng hay söï theå chöùng noäi the master to carry out specific meditation taïi, hay thöïc chöùng ñaày ñuû vaø tröïc tieáp veà Töù practices: Phaùp Quaùn ñaûnh hay leã xöùc daàu Dieäu Ñeá cuûa haøng Döï löu. Söï theå chöùng naày cao nhaäp moân cuûa phaùi Kim Cöông Thöøa; trong hôn söï hieåu bieát baèng tri thöùc veà chaân lyù, noù ñoù caùc moân sinh nhaän töø thaày mình quyeàn thuoäc taâm linh. Trong truyeàn thoáng Ñaïi Thöøa, noù ñöôïc hieán mình cho nhöõng luyeän taäp thieàn traûi roäng ñeå bao goàm phaïm vi voâ phaân bieät veà ñònh ñaëc bieät. nhöõng traïng thaùi chöùng ngoä. Trong giaùo ñieån töø 2) Abhiseka means “Initiation.” A ceremony hieån chöùng aùm chæ chaúng nhöõng söï hieåu bieát ñuùng that marks a person’s entry into a Buddhist ñaén veà moät khaùi nieäm ñaëc bieät, maø coøn laø söï tieán group. In esoteric Buddhism, initiation is

generally considered to be essential for cho caùc vò ñaïi quan, cuõng nhö leã thoï cuï tuùc anyone wishing to engage in ritual or giôùi cho chö Taêng Ni. Caùc thaày Maät Giaùo meditation practice. In tantric practice, duøng nghi thöùc quaùn ñaûnh ñeå ñieåm ñaïo cho initiation often symbolically creates a direct ñeä töû cuûa mình, cho caùc caáp laõnh ñaïo, cuõng karmic link between the practitioner and the nhö trong caùc buoåi ñaøn traøng sieâu ñoä (caàu focal deity (vò thaàn tieâu ñieåm). This is the

nguyeän sau khi xaõy ra tai öông hay chuaån bò process used by Vajrayana, in which the cho söï taùi sanh). disciple is empowered by the master to carry (II) There are four different sucessive stages of out specific meditation practices—Abhiseka, initiation in Vajrayana—Goàm coù boán giai theo caû Nam Phaïn laãn Baéc Phaïn coù nghóa laø ñoaïn nhaäp moân keá tieáp nhau trong Kim Cang “Leã Quaùn Ñaûnh.” Quaùn ñaûnh laø moät nghi leã Thöøa: ñaùnh daáu söï gia nhaäp cuûa moät ngöôøi vaøo moät 1) Vase initiation: Nhaäp moân bình cuùng. nhoùm Phaät töû. Trong Maät toâng Phaät giaùo, leã 2) Secret initiation: Nhaäp moân bí maät. quaùn ñaûnh thöôøng ñöôïc coi nhö thieát yeáu cho 3) Wisdom initiation: Nhaäp moân trí naêng. baát cöù ai muoán tham döï vaøo nghi leã hay thieàn 4) Fourth initiation: Nhaäp moân thöù tö—When a taäp. Trong tu taäp Maät giaùo, quaùn ñaûnh thöôøng Bodhisattva reaches his last stage of self- taïo ra söï noái keát veà nghieäp löïc moät caùch tieâu discipline, he is anointed by the Buddhas with bieåu giöõa haønh giaû vaø vò thaàn tieâu ñieåm their own hands and formally inaugurated as (thöôøng haønh giaû naøo trong Maät toâng cuõng one of them—Khi moät vò Boà Taùt ñaït ñeán ñòa ñeàu coù moät vò thaàn tieâu ñieåm). Ñaây cuõng laø cuoái cuøng hay Phaùp Vaân Ñòa leã xöùc daàu nhaäp moân cuûa phaùi Kim Cöông (Dharmamegha) cuûa söï tu taäp, ngaøi ñöôïc chö Thöøa; trong ñoù caùc moân sinh nhaän töø thaày Phaät quaùn ñaûnh baèng nhöõng baøn tay cuûa caùc mình quyeàn ñöôïc hieán mình cho nhöõng luyeän Ngaøi, vaø vò Boà Taùt aáy ñöôïc chính thöùc khai taäp thieàn ñònh ñaëc bieät. nhaän nhö laø moät vò trong chö Phaät. 3) Inauguration or consecration by placing the (III) The ritual of anointment of the Shingon hand on or sprinkling or pouring water on the School—Quaùn Ñaûnh Chaân Ngoân: Theo Giaùo head. Every Buddha baptizes a disciple by Sö Junjiro Takakusu trong Cöông Yeáu Trieát laying a hand on his head. An Indian custom Hoïc Phaät Giaùo—According to Prof. Junjiro on the investiture of a king, whose head was Takakusu in The Essentials of Buddhist baptized with water from the four seas and Philosophy: from the rivers in his domain. In China, it is 1) The Shingon School has the ritual of administered as a Buddhist rite chiefly to anointment (Abhikesa) as well as the high personages and for ordination purpose. ordination ceremony. The area of anointment Among the esoterics it is a rite especially must be decided with the Circles of the two administered to their disciples; and they have realms; all ritual requirements must be several categories of baptism, e.g. that of fulfilled. Sometimes the Circles are spread ordinary disciples, of teacher or preacher, of out and thereby the ritual area is formed. So leader, of office-bearer; also for special the area is called “Circle.” Only the adequate causes such as relief from calamity, performance of the ritual can make the preparation for the next life, etc.: Quaùn ñaûnh evoking of any enfolding power of Buddha ñeä töû baèng caùch ñaët tay hay röôùi nöôùc leân effective. According to tradition, ñaàu ñeä töû. Chö Phaät quaùn ñaûnh ñeä töû baèng Subhakarasimha and his pupil, I-Hsing, caùch ñaët tay leân ñænh ñaàu cuûa ñeä töû. Tuïc leä transmitted the Matrix doctrine, while AÁn Ñoä naày thöôøng thaáy trong leã phong Vajrabodhi and his pupil, Amoghavajra, vöông, baèng caùch röôùi leân ñaàu taân vöông taught the Diamond doctrine. Thus we must nöôùc töø boán beå, vaø nöôùc

töø nhöõng con soâng presume that there were two traditions of trong laõnh ñòa cuûa oâng ta. Beân Trung Quoác, transmission, both being only partial or one- ngöôøi ta thöôøng duøng nghi thöùc Phaät Giaùo sided: Chaân Ngoân toâng coù nghi quyõ quaùn

ñaûnh (Abhiseka) cuõng nhö nghi quyõ ñaøn raøng laø ngay töø ñaàu chuùng ta ñaõ coù baûn kinh traøng. Nôi söûa soaïn leã quaùn ñaûnh phaûi ñöôïc veà Kim Cöông giaùo thuyeát do Thieän Voâ UÙy trang hoaøng baèng maïn ñaø la cuûa caû hai giôùi; mang ñeán. Thöïc söï chuùng laø doøng truyeàn vaø taát caû nhöõng nhu caàu leã tieát phaûi ñöôïc thöøa cuûa Thieän Voâ UÙy. Töø ñoù, chuùng ta nhaän thöïc hieän ñaày ñuû. Ñoâi khi caùc maïn ñaø la ñöôïc thaáy raèng vaøo thôøi cuûa Thieän Voâ UÙy, caû hai nôùi roäng ra ñeå thaønh laäp moâi tröôøng haønh leã. giaùo thuyeát veà Kim Cöông vaø Thai Taïng ñaõ Do ñoù maø nôi ñaây ñöôïc goïi laø maïn ñaø la. Chæ coù maët ôû Trung Quoác. Baûn cuûa Tucci baèng khi naøo nghi thöùc ñöôïc trieät ñeå tuaân haønh Phaïn ngöõ vaø cuûa Ono laø baûn giaûi thích baèng môùi coù theå ñaït ñöôïc linh nghieäm töø naêng löïc tranh aûnh, neáu khoâng coù noù thì khoù maø theo gia trì cuûa Phaät. Theo truyeàn thuyeát, Thieän doõi nguyeân baûn Sanskrit. Nhöõng ngöôøi Voâ UÙy vaø ñoà ñeä laø Nhaát Haønh, truyeàn thöøa nghieân cöùu Maät giaùo coù theå hy voïng ñöôïc hoã Thai Taïng giôùi, trong luùc Kim Cöông Trí vaø trôï thöïc teá nhôø khaûo cöùu caùc baûn vaên naày. ñeä töû laø Baát Khoâng giaûng thuyeát veà Kim Abhutaparikalpa (skt): A Sanskrit term means Cang giôùi. Theá neân ta phaûi nhaän ñònh raèng coù “False judgment.” In the Lankavatara Sutra, the ñeán hai doøng truyeàn thöøa, maø moãi doøng chæ Buddha taught: “As a variety of false judgements laø moät phaàn hay phieán dieän. is given to objects conceived in their multiplicity, 2) However, the recent discovery of the Tattva- there takes place a strong clinging to the external sangraha in Tibet by Professor Tucci and the world."—Moät thuaät ngöõ Baéc Phaïn coù nghóa laø “hö Vajra-sekhara in Japan by Professor Ono voïng phaân bieät hay söï phaùn ñoaùn sai laàm.” Trong make the old traditions entirely untenable, Kinh Laêng Giaø, Ñöùc Phaät daïy: “Vì söï phaùn ñoaùn because the Vajra-sekhara represented in the sai laàm ñöôïc neâu ra veà caùc söï vaät ñöôïc quan Five Assemblies was kept in secret in the Mii nieäm trong phöùc tính cuûa chuùng neân xaõy ra söï Monastery in OÂmi and Shorenin in Kyoto. chaáp thuû maïnh meõ vaøo theá giôùi beân ngoaøi.” The Five Assemblies are Buddha, Padma, Abhyasa (p & skt); Tu. Ratna, Vajra and Karma. These being 1) To mend: Tu Söûa. originally the divisions of the Diamond 2) To enter into religion—To become a Realm, it is clear that we had from the Buddhist monk: Gia nhaäp vaøo giaùo ñoaøn ñeå beginning the text of the ‘Diamond’ doctrine trôû thaønh Taêng só Phaät giaùo. brought by Subhakarasimha. They were 3) To cultivate: Tu Haønh—To observe or keep actually the transmission by Subhakarasimha. commandments—To practice—“Tu” means From this it will be seen that at the time of correct our characters and obey the Buddha’s Subhakarasimha both the ‘Diamond’ and teachings. “Tu” means to study the law by ‘Matrix’ doctrines were existing in China. reciting sutras in the morning and evening, Tucci’s text is Sanskrit and Ono’s is pictorial being on strict vegetarian diet and studying explanation without

which a perusal of all the scriptures of the Buddha, keep all the Sanskrit original often becomes impossible. precepts; however, the most important Students of mysticism may expect a real factors in real “Tu” are to correct your contribution from the study of these texts: character, to eliminate bad habits, to be Tuy nhieân, söï khaùm phaù môùi ñaây cuûa giaùo sö joyful and compassionate, to build virtue. In Tucci veà Tattvasamgraha ôû Taây Taïng, vaø cuûa reciting sutras, one must thoroughly giaùo sö Ono veà cuoán Vajra-Sekhara ôû Nhaät understand the meaning. Furthermore, one ñaõ khieán cho nhöõng truyeàn thuyeát cuõ khoâng should also practise meditation on a coøn ñöùng vöõng nöõa, bôûi vì quyeån Vajra- daily basis to get insight. For laypeople, “Tu” sekhara trình baøy trong Nguõ Boä Taâm Quaùn means to mend your ways, from evil to ñöôïc giöõ bí maät taïi töï vieän Mii ôû OÂmi vaø wholesome (ceasing transgressions and Shorenin, Kyoto. Nguõ Boä laø Phaät, Lieân Hoa, performing good deeds)—Tu coù nghóa laø tu Ña Baûo, Kim Cöông, vaø Kieát Ma. Ñaây taäp hay thöïc taäp nhöõng lôøi giaùo huaán cuûa nguyeân laø caùc boä phaän cuûa Kim Cang giôùi; roõ Ñöùc Phaät, baèng caùch tuïng kinh saùng chieàu,

baèng aên chay hoïc kinh vaø giöõ giôùi; tuy nhieân Abide in conformity to contentment: An truï nhöõng yeáu toá quan troïng nhaát trong “thöïc tu” tuøy thuaän tri tuùc—See Ten kinds of abiding of laø söûa taùnh, laø loaïi tröø nhöõng thoùi hö taät xaáu, Great Enlightening Beings. laø töø bi hyû xaû, laø xaây döïng ñaïo haïnh. Trong Abide in conformity to few desires mean khi tuïng kinh ta phaûi hieåu lyù kinh. Hôn theá few concerns: An truï tuøy thuaän thieåu duïc thieåu nöõa, chuùng ta neân thöïc taäp thieàn quaùn moãi söï—See Ten kinds of abiding of Great ngaøy ñeå coù ñöôïc tueä giaùc Phaät. Vôùi Phaät töû Enlightening Beings. taïi gia, tu laø söûa ñoåi taâm taùnh, laøm laønh laønh Abide in conformity to getting rid of evil: döõ. An truï tuøy thuaän dieät boû nhöõng ñieàu aùc—See Ten Abide (v): Sthiti (skt). kinds of abiding of Great Enlightening Beings. 1) To tolerate: Chòu ñöïng—To abide one’s fits Abide in conformity to moderation in food, of temper—Chòu ñöïng söï noùng giaän cuûa ai. 2) Live in a place: Cö truù nôi naøo. clothing, and dwelling: An truï tuøy thuaän ñieàu tieát trong aên, maëc, vaø ôû—See Ten kinds of Abide alone in a grove: ÔÛ moät mình nôi vöôøn abiding of Great Enlightening Beings. röøng maø laøm Phaät söï—See Ten kinds of Buddha- work in all worlds in all times of the Buddhas (B) Abide in conformity to universal (8). knowledge: An truï tuøy thuaän nhöùt thieát trí—See Abide in attainment of acceptance, fulfilling Ten kinds of abiding of Great Enlightening Beings. the forcast of enlightenment: An truï ñaéc nhaãn, vì vieân maõn thoï kyù—See Ten kinds of abiding of Abide in the cosmos of reality, able to Great Enlightening Beings. observe everywhere: An truï phaùp giôùi, hay Abide (v) by: Tuaân theo—Toân troïng. khaép quaùn saùt—See Ten kinds of Budha-work in 1) To abide by one’s promise: Giöõ lôøi höùa. all worlds in all times of the Buddhas (A). 2) To abide by a contract: Toân troïng hôïp ñoàng. Abide in deep faith, bearing the true 3) To abude by the terms of an agreement: Toân Teaching: An truï thaâm tín, vì gaùnh vaùc chaùnh troïng nhöõng ñieàu khoaûn trong moät thoûa öôùc. phaùp—See Ten kinds of abiding of Great Abide in the company of the enlightened, to Enlightening Beings. learn the conduct of

Buddhas: An truï thaân Abide in dispassion: An truï nôi bình thaûn voâ caän caùc Ñöùc Nhö Lai, vì hoïc Phaät oai nghi—See tö—See Ten kinds of abiding of Great Ten kinds of abiding of Great Enlightening Enlightening Beings. Beings. Abide in generation of spiritual powers, to Abide in concentration in which all fulfill great knowledge: An truï xuaát sanh thaàn perceptions are extinguished: Bodhisattvas thoâng, vì vieân maõn ñaïi trí—See Ten kinds of do not stop the activity of enlightening beings— abiding of Great Enlightening Beings. Daàu truï trong dieät töôûng ñònh, maø cuõng chaúng döùt Abide in the heaven of contentment in all Boà Taùt haïnh—See Ten kinds of path of Great worlds, remaining unhindered: Nôi taát caû theá Enlightening Beings (9). giôùi truï ôû cung trôøi Ñaâu Suaát voâ chöôùng ngaïi Abide in concentration in which all truï—See Ten ways in which Buddhas remain sensations are extinguished: Bodhisattvas do unhindered. not stop the activity of enlightening beings—Daàu Abide (v) in the nondualistic awareness: Truï truï trong dieät thoï ñònh, maø cuõng chaúng döùt Boà Taùt trong caùi bieát baát nhò (khoâng hai). haïnh—See Ten kinds of path of Great Abide in nonduality: Ñoàng chö Nhö Lai truï Enlightening Beings (9). phaùp baát nhò—See Ten kinds of truth seal. Abide in conformity to austerity: An truï tuøy Abide in the principle of absence of thuaän ñaàu ñaø—See Ten kinds of abiding of Great selfhood: Truï nôi phaùp khoâng töï taùnh—See Ten Enlightening Beings. kinds of abode.

Abide by right livelihood: Bodhisattvas abide Enlightening Beings cause the Buddhas to rejoice by right livelihood, being frugal and content, (B). careful and correct in behavior, eating, dressing, Abide in the site of enlightenment, fulfilling sleeping, eliminating evil, and practicing good, all powers, fearlessness, and all aspects of in accord with enlightenment, forever getting rid Buddhahood: An truï ñaïo traøng, vì ñaày ñuû thaäp of all faults—An truï chaùnh maïng, ñaàu ñaø tri tuùc, löïc, voâ uùy vaø taát caû Phaät phaùp—See Ten kinds of oai nghi thaåm chaùnh, tuøy thuaän Boà Ñeà, thöïc haønh abiding of Great Enlightening Beings. Thaùnh chuûng, taát caû loãi laàm ñeàu rôøi haún—See Abide in the teaching of truth: An truï thuyeát Ten kinds of path of Great Enlightening Beings phaùp—See Ten kinds of abiding of Great (8). Enlightening Beings. Abide securely in acceptance of Abide in the transcendent ways: An truï Ba nonorigination: An truï voâ sanh nhaãn—See Ten La Maät—See Ten kinds of abiding of Great things which Enlightening Beings cause the Enlightening Beings. Buddhas to rejoice (B). Abide unsoiled: Live undefiled (unstained)— Abide securely in dauntless power: An truï Soáng khoâng bò oâ nhieãm. duõng maõnh—See Ten things which Enlightening Abide where the Buddha-merit is stored: Ñaõ Beings cause the Buddhas to rejoice (B). an truï trong kho taøng phöôùc ñöùc cuûa Phaät—See Abide securely in the enlightening Ten Characteristics of Sravakas in the practices: An truï ñaïi haïnh—See Ten things Gandavyuha Assembly. which Enlightening Beings cause the Buddhas to Abide in the will for enlightenment: An truï rejoice (B). taâm Boà Ñeà—See Ten kinds of abiding of Great Abide securely in the fulfillment of the Enlightening Beings. transcendent ways: An truï ñaày ñuû caùc moân Ba Abide (v) with: Cö nguï vôùi ai. La Maät—See Ten things which Enlightening Abide in all worlds,

remaining unhindered: Beings cause the Buddhas to rejoice (B). Truï ôû taát caû theá giôùi, voâ chöôùng ngaïi truï—See Abide securely in great compassion: An truï Ten ways in which Buddhas remain unhindered. ñaïi bi—See Ten things which Enlightening Abidings: Truù xöù—Abiding, one of the four Beings cause the Buddhas to rejoice (B). forms of activity. There are three abidings—Truï, Abide securely in great kindness: An truï ñaïi moät trong boán loaïi höõu vi töôùng. Coù ba loaïi truï—töø—See Ten things which Enlightening Beings See Three dharmas (LII) and Four forms of cause the Buddhas to rejoice (B). activity. Abide securely in great vows: An truï ñaïi Abiding in Certainty Bodhisattva: Truï Ñònh nguyeän—See Ten things which Enlightening Boà Taùt—A Bodhisattva firmly fixed, or abiding in Beings cause the Buddhas to rejoice (B). certainty. After a Bodhisattva has completed Abide securely in knowledge and wisdom: three great asamkhyeya kalpas he has still one Observing all things have no abode, like empty hundred great kalpas to complete. This period is space—An truï trí hueä, quaùn saùt chö phaùp voâ truï, called abiding in fixity or firmness, divided into nhö hö khoâng—See Ten things which sixth kinds—Boà Taùt sau khi tu luïc ñoä haønh trong Enlightening Beings cause the Buddhas to rejoice ba a taêng kyø kieáp, thì coøn phaûi tu trong 100 ñaïi (B). kieáp nöõa môùi coù theå thaønh töïu vieân maõn. Caùc giai Abide securely in nonindulgence: An truï baát ñoaïn tu haønh trong 100 ñaïi kieáp naày ñöôïc goïi laø phoùng daät—See Ten things which Enlightening “Truï Ñònh.” Truï ñònh laø an truï ôû saùu loaïi quyeát Beings cause the Buddhas to rejoice (B). ñònh: Abide securely in skillful means: An truï 1) Certainty of being born in a good gati such as phöông tieän thieän xaûo—See Ten things which in the deva realms or in the realms of human

beings: Thieän Thuù Ñònh—Quyeát ñònh sanh ôû vò Duyeân Giaùc sau khi chöùng quaû thì an truï thieän ñaïo trôøi, ngöôøi. chöù khoâng caàu tieán leân quaû vò Phaät. 2) Certainty of being born in a noble family: 2) Sravakas who rest satisfied in their Quyeát ñònh sanh vaøo nôi quyù toäc. attainments and do not strive for 3) Certainty of being born with a good body: Buddhahood: Truï Quaû Thanh Vaên—Nhöõng Quyeát ñònh sanh ra coù ñaày ñuû luïc caên khoâng vò Thanh Vaên sau khi chöùng quaû thì an truï taøn khuyeát. chöù khoâng caàu tieán leân quaû vò Phaät. 4) Certainty of being born as a man: Quyeát ñònh 3) Arahants who rest satisfied in their sanh laøm ngöôøi nam. arahanthood and do not strive for 5) Certainty of being born knowing the abiding Buddhahood: Truï Quaû La Haùn—Nhöõng vò A places of his transmigrations: Quyeát ñònh coù La Haùn sau khi chöùng quaû thì an truï chöù ñöôïc tuùc meänh thoâng. khoâng caàu tieán leân quaû vò Phaät. 6) Certainty of being born knowing the abiding Abiding kalpa: Vivarta siddha kalpa (skt)—Truï character of his good work: Quyeát ñònh taïo Kieáp—The existing kalpa; the kalpa of human taùc thieän nghieäp beàn vöõng khoâng thoaùi existence—Thôøi kyø maø caùc loaøi höõu tình yeân oån chuyeån. toàn truï (moät trong boán trung kieáp, thaønh, truï, hoaïi, ** See Six kinds of certainty. khoâng). ** See Four kalpas. Abiding in the dharma: Truï Phaùp Vò—To Abiding in knowledge of the ultimate abide in place in the Dharma. profundity: Truï nôi trí thaäm thaâm maø laøm Phaät Abiding in goodness: Upavasatha, or Posadha

söï—See Ten kinds of Buddha-work in all worlds (skt)—Thieän Tuùc. in all times of the Buddhas (B) (8). 1) Abiding in goodness: Chæ truù nguï nôi ñieàu Abiding of non-backsliding: The stage where thieän. cultivator does not backslide from the experience 2) A disciple who keeps eight commandments: of emptiness, no desires. This is the seventh of Moät vò Phaät töû (taïi gia) giöõ ñöôïc taùm giôùi the ten stages of never receding or continuous (baùt quan trai giôùi). progress—Baát thoái truï, laø nôi maø haønh giaû khoâng Abiding of Great Enlightening Beings: Truï coøn ñi luøi veà kinh nghieäm taùnh khoâng, vaø cuõng Xöù cuûa chö Ñaïi Boà Taùt—According to The khoâng coøn tham duïc. Ñaây laø truï thöù baûy trong Flower Adornement Sutra, Chapter 38, there are thaäp truï laø "Baát Thoái Chuyeån." ten kinds of abiding of Great Enlightening Beings. Abiding place: Dwelling place—Truï ñòa— Enlightening Beings who abide by these can Dwelling place; abiding place in the Truth, i.e. reach the Buddhas' supreme abiding in the acquirement by faith of a self believing in the omniscience—Theo Kinh Hoa Nghieâm, Phaåm 38, dharma and producing its fruits, one of the ten coù möôøi choã an truï cuûa chö Ñaïi Boà Taùt. Chö Boà stages, resting and developing places or abodes of Taùt an truï trong phaùp naày thôøi ñöôïc an truï nhöùt the Bodhisattva, which is entered after the stage thieát trí voâ thöôïng—See Ten kinds of abiding of of belief has been passed—Nôi truï vaøo chaân lyù, Great Enlightening Beings. thí duï nhö baèng nieàm tin töï tin nôi giaùo phaùp vaø Abiding in the fruit: Truï Quaû—Abiding in the nhöõng quaû vò, moät trong thaäp truï Boà Taùt, sau khi fruit, i.e. sravakas and pratyeka-buddhas who rest qua "tín vò" thì truï laïi ñeå phaùt trieån tu taäp. satisfied in their attainments and do not strive for Abiding in a place: Truï Vò—Abiding place, one Buddhahood—Truï nôi quaû vò ñaït ñöôïc, nhö vieäc of the ten stages, resting and developing places or Thaùnh giaû Thanh Vaên vaø Duyeân Giaùc an truï quaû abodes of the Bodhisattva, which is entered after ñaõ chöùng ñöôïc maø khoâng caàu tieán leân quaû vò the stage of belief has been passed—Nôi truï, moät Phaät. trong thaäp truï Boà Taùt, sau khi qua "tín vò" thì truï 1) Pratyeka-buddhas who rest satisfied in their laïi ñeå phaùt trieån tu taäp. attainments and do not strive for Abiding in space: Akasa-pratisthita (skt)—Hö Buddhahood: Truï Quaû Duyeân Giaùc—Nhöõng khoâng cö (hö khoâng truù).

Abiding state of existence: Sthiti (skt)—Smrty- Ability (power) to be anywhere and to do upasthana (skt)—Truï Töôùng—Abiding, being the anything at will: Rddhi-saksatkriya-jnana state of existence, one of the four characteristics (skt)—Thaàn Tuùc Thoâng—Khaû naêng ñi baát cöù ñaâu of all beings and things, i.e. birth, existence, vaø laøm baát cöù thöù gì tuøy yù—See Six miraculous change or decay, and death or cessation—Moät or transcendental powers. trong boán töôùng sanh, truï, hoaïi, dieät. Ability to be enlightened: Ngoä tính. Abiding Three Treasures: Thoï Trì Tam Baûo— Ability to bear: To undertake—Kham naêng. See Triratna (IV)(C). Ability to bear bodily feelings that are Ability (n): Khaû naêng (coâng naêng)— painful: One bears cold and heat, hunger and Capability—Competence—Power. thirst, and contact with gadflies, mosquitoes, Ability to acquire insight: Khaû naêng noäi quaùn. wind, the sun, and creeping things; one endures Ability to emanate networks of pure light,

ill-spoken, unwelcome words and arisen bodily the same as all Buddhas: Phoùng ñaïi quang feelings that are painful, racking, sharp, piercing, minh thanh tònh ñoàng vôùi chö Phaät—See Ten disagreeable, distressing, and menacing to life— things that Enlightening Beings attain when they Vò aáy coù khaû naêng chòu ñöïng ñöôïc nhöõng caûm thoï abide in the Unimpeded wheel concentration. veà thaân khôûi leân, khoå ñau, nhoùi ñau, thoâ baïo, choùi Ability to analyze and explain all truths: ñau, baát khaû yù, baát khaû aùi, ñöa ñeán cheát ñieáng— Khaû naêng phaân tích vaø giaûi thích chaân lyù—There See Ten merits of the cultivation of the is a spiritual friend who enables cultivators to mindfulness of the body. analyze and explain all truths. This is one of the Ability to bear endurance during ten kinds of spiritual friends who help them along practicing: Tu Nhaãn—See Patience in the path to enlightenment in the Flower cultivation and Six kinds of enduance. Adornment Sutra—Coù moät loaïi thieän tri thöùc coù Ability to bear external hardships: Phaùp khaû naêng phaân tích vaø giaûi thích taát caû caùc phaùp. Nhaãn—See Dharmakshanti and Six kinds of Ñaây laø moät trong möôøi loaïi thieän höõu tri thöùc maø enduance. Ñöùc Phaät ñaõ daïy trong Kinh Hoa Nghieâm—See Ability to bring immediate benefits and Ten kinds of spiritual friends. happines: The Buddha has the ability to bring Ability to annihilate causality karma for immediate benefits and happiness in the world sentient beings: Khaû naêng loaïi tröø nhaân quaû through practice of His teaching. This is one of nghieäp baùo cho chuùng sanh. Ñaây laø moät trong ba the eight virtues that enable Buddha to bestow ñieàu maø Ñöùc Phaät khoâng theå laøm ñöôïc—He blessings and happiness upon the people—Ñöùc cannot annihilate causality karma. This is one of Phaät coù khaû naêng laøm lôïi ích vaø haïnh phuùc cho the three things impossible to a Buddha—See chuùng sanh qua thöïc haønh giaùo phaùp cuûa Ngaøi. Three things impossible to a Buddha. Ñaây laø moät trong taùm coâng ñöùc laøm cho Phaät coù Ability to appear before all sentient beings: khaû naêng ban phöôùc haïnh cho con ngöôøi. **See Thaân nghieäp ôû tröôùc taát caû chuùng sanh ñeàu coù theå Eight virtues. thò hieän—See Ten kinds of physical action of Ability to conceive: Khaû naêng naåy maàm. Great Enlightening Beings (I). Ability to concentrate one's mind: Ñònh Ability to avoid pride and boasting: This is löïc—The power of meditation (dhyana) or the one of the eight virtues that enable Buddha to force of concentration which leads to eliminate all bestow blessings and happiness upon the passions and desires—Söùc maïnh cuûa Tam Ma ñòa people—Ñöùc Phaät coù khaû naêng traùnh taâm kieâu nhaèm loaïi boû ñam meâ duïc voïng—See Five maïn. Ñaây laø moät trong taùm coâng ñöùc laøm cho powers. Phaät coù khaû naêng ban phöôùc haïnh cho con ngöôøi. Ability to conquer all demons: Coù theå haøng **See Eight virtues. phuïc chuùng ma—Should be able to conquer all demons. This is one of the ten kinds of rules of

behavior of great enlightening beings. Ability to distinguish spheres of knowledge: Enlightening beings who abide by these can attain Hay kheùo phaân bieät caûnh giôùi trí hueä—See Ten the supreme discipline of great knowledge—Ñaây kinds of path of Great Enlightening Beings (5). laø moät trong möôøi luaät nghi cuûa chö Ñaïi Boà Taùt. Ability to do what He has spoken: This is one Chö Boà Taùt an truï trong phaùp naày

thôøi ñöôïc luaät of the eight virtues that enable Buddha to bestow nghi ñaïi trí voâ thöôïng—See Ten kinds of rules of blessings and happiness upon the people—Ñöùc behavior of great enlightening beings. Phaät coù khaû naêng y ngoân thöïc haønh (Noùi laøm nhö Ability to control all natural laws: Isitva nhöùt). Ñaây laø moät trong taùm coâng ñöùc laøm cho (skt)—To make everywhere and everthing to be Phaät coù khaû naêng ban phöôùc haïnh cho con ngöôøi. omnipotent or to be able to control all natural **See Eight virtues. laws. This is one of the eight supernatural powers Ability to do work: Khaû naêng laøm vieäc. of transformation, characteristics of every Ability to end contamination: Asravaksaya- Buddha—Naêng höõu chuû Coù khaû naêng laøm cho coù jnana (skt)—Laäu Taän Thoâng—See Six quyeàn voâ haïn ôû khaép moïi nôi vaø treân moïi vaät. miraculous or transcendental powers. Ñaây laø moät trong taùm loaïi bieán hoùa hay taùm thaàn Ability to end the realm of the living: He thoâng bieán hoùa cuûa chö Phaät. **See Eight cannot end the realm of the living. This is one of supernatural powers of transformation. the three things impossible to a Buddha—Khaû Ability to convert the heterodox or naêng chaám döùt caùc ñöôøng döõ cho chuùng sanh. opponents: Nghòch Hoùa—The ability of the Ñaây laø moät trong ba ñieàu maø Ñöùc Phaät khoâng theå Buddhas and bodhisattvas to convert the laøm ñöôïc—See Three things impossible to a heterodox or opponents—Khaû naêng cuûa chö Phaät Buddha. vaø chö Boà Taùt, giaùo hoùa nhöõng keû theo taø giaùo Ability to expound the characteristics of the hay nhöõng ngöôøi ñoái ñòch vôùi mình. four truths: Kheùo coù theå khai trieån töôùng cuûa Ability to cover all worlds with one hand: boán chaân ñeá—See Ten aspects of the turning of Thaân nghieäp duøng moät tay coù theå che khaép taát caû the great wheel of teaching. theá giôùi—See Ten kinds of physical action of Ability to fulfill the vows of his Great Enlightening Beings (I). compassionate heart: This is one of the eight Ability to develop the roots of goodness of virtues that enable Buddha to bestow blessings enlightening beings as appropriate: Tuøy and happiness upon the people—Ñöùc Phaät coù khaû thuaän phaùt khôûi nhöõng thieän caên cuûa Boà Taùt— naêng hoaøn thaønh maõn tuùc chö nguyeän. Ñaây laø See Ten ways of receiving the prediction of moät trong taùm coâng ñöùc laøm cho Phaät coù khaû Budhahood (B). naêng ban phöôùc haïnh cho con ngöôøi. **See Eight Ability to develop all sentient beings: Khaû virtues. naêng khieán thaønh thuïc ñöôïc taát caû chuùng sanh— Ability to give comfort: This is one of the eight There is a spiritual friend who enables cultivators waters of merit and virtue or eight kinds of water to develop all sentient beings. This is one of the of virtues, or eight virtues. It is said that these are ten kinds of spiritual friends who help them along characteristics of water in the lakes and ponds in the path to enlightenment in the Flower the Pure Land of Amitabha Buddha—An Hoøa hay Adornment Sutra—Coù moät loaïi thieän tri thöùc coù khaû naêng laøm an laïc vaø eâm dòu moïi tình khieán thaønh thuïc ñöôïc taát caû chuùng sanh. Ñaây laø huoáng. Ñaây laø moät trong taùm coâng ñöùc ñöôïc ví moät trong möôøi loaïi thieän höõu tri thöùc maø Ñöùc vôùi taùm taùnh cuûa nöôùc. Ngöôøi ta noùi ñaây laø taùnh Phaät ñaõ daïy trong Kinh Hoa Nghieâm—See Ten ñaëc thuø cuûa nöôùc trong nhöõng ao hoà nôi coõi Tònh kinds of spiritual friends. Ñoä cuûa

Ñöùc Phaät A Di Ñaø—Eight kinds of water Ability to direct and guide all living beings: of virtues, or eight virtues, and Eight virtues of Giaùo hoùa taát caû chuùng sanh—See Ten kinds of water. Buddha-work in all worlds in all times of the Buddhas (B) (5).

Ability to go to the assemblies of all thaäp giôùi troïng caám roài hoûi: “OÂng coù theå giöõ ñöôïc Buddhas: Thaân nghieäp qua ñeán chuùng hoäi cuûa giôùi ñoù khoâng?” Ngöôøi thoï giôùi traû lôøi: “Naêng Trì chö Phaät—See Ten kinds of physical action of hay coù theå giöõ ñöôïc.” Sau lôøi ñaùp “naêng trì” laø Great Enlightening Beings (I). coi nhö ñaõ thoï giôùi ñoù). Ability to grind the iron surrounding Ability (power) to know the thoughts of all mountains of all worlds to dust with one other minds which enlightened beings have hand: Thaân nghieäp coù theå duøng moät tay chaø taát to a greater or lesser extent depending on caû kim cang vi thieát sôn naùt nhö vi traàn—See Ten their spiritual achievements: Paracitta-jnana kinds of physical action of Great Enlightening (skt)—Tha Taâm Thoâng hay Tha Taâm Trí Beings (I). Thoâng—Khaû naêng ñoïc ñöôïc tö töôûng cuûa ngöôøi Ability to hear all sounds (ability to hear khaùc maø caùc baäc giaùc ngoä ñaït ñöôïc cao hay thaáp tuøy theo söï thaønh ñaït cuûa baäc aáy—See Six any sound anywhere): Divyasrotra (skt)—miraculous or transcendental powers. Thieân Nhó Thoâng— Khaû naêng nghe moïi aâm thanh. Khaû naêng nghe vaø hieåu moïi ngoân ngöõ— Ability to know the thoughts of others or See Six miraculous or transcendental powers. power to read thoughts, or knowledge of Ability to improve health and nourishing the minds of all living beings: Paracitta-jnana all roots:This is one of the eight waters of merit (skt)—Tha Taâm Thoâng hay Tha Taâm Trí and virtue or eight kinds of water of virtues, or Thoâng—See Six miraculous or transcendental eight virtues. It is said that these are powers. characteristics of water in the lakes and ponds in Ability to lead all people by an equal way: the Pure Land of Amitabha Buddha—Coù khaû This is one of the eight virtues that enable naêng caûi tieán söï khang kieän vaø boå khoûe caùc caên. Buddha to bestow blessings and happiness upon Ñaây laø moät trong taùm coâng ñöùc ñöôïc ví vôùi taùm the people—Ñöùc Phaät coù khaû naêng höôùng daãn taùnh cuûa nöôùc. Ngöôøi ta noùi ñaây laø taùnh ñaëc thuø chuùng sanh moät caùch bình ñaúng. Ñaây laø moät trong cuûa nöôùc trong nhöõng ao hoà nôi coõi Tònh Ñoä cuûa taùm coâng ñöùc laøm cho Phaät coù khaû naêng ban Ñöùc Phaät A Di Ñaø—See Eight kinds of water of phöôùc haïnh cho con ngöôøi. **See Eight virtues. virtues, or eight virtues, and Eight virtues of Ability to lead and guide people to convert water. to the right way: This is one of the eight virtues Ability to judge of an average person: Prajna that enable Buddha to bestow blessings and (skt)—Khaû naêng phaùn ñoaùn maø moät ngöôøi bình happiness upon the people—Ñöùc Phaät coù khaû thöôøng cuõng coù—See Fifty-one Dharmas naêng daãn ñaïo khieán chuùng sanh nhaäp chaùnh ñaïo. interactive with the Mind. Ñaây laø moät trong taùm coâng ñöùc laøm cho Phaät coù Ability to judge correctly between right and khaû naêng ban phöôùc haïnh cho con ngöôøi. **See wrong: Ability to judge correctly between good Eight virtues. and bad. This is one of the eight virtues that Ability to lead people to enlightenment by enable Buddha to bestow blessings and happiness teaching his right

way: This is one of the eight upon the people—Ñöùc Phaät coù khaû naêng phaùn virtues that enable Buddha to bestow blessings ñoaùn moät caùch chính xaùc thieän aùc chaùnh taø. Ñaây and happiness upon the people—Ñöùc Phaät coù khaû laø moät trong taùm coâng ñöùc laøm cho Phaät coù khaû naêng giaùo ñaïo chính ñaïo khieán chuùng sanh giaùc naêng ban phöôùc haïnh cho con ngöôøi. **See Eight ngoä. Ñaây laø moät trong taùm coâng ñöùc laøm cho Phaät virtues. coù khaû naêng ban phöôùc haïnh cho con ngöôøi. Ability to keep precepts: Naêng Trì—Ability to **See Eight virtues. keep or maintain the commandments—Coù khaû Ability to maintain clear wisdom: Hueä löïc— naêng trì giöõ giôùi luaät (theo phaùp thoï giôùi trong The power of wisdom (awareness) or the force of Kinh Phaïm Voõng, Giôùi Hoøa Thöôïng höôùng veà wisdom which rests on insight into the four noble ngöôøi thoï giôùi maø noùi roõ töøng giôùi töôùng trong truths and leads to the knowledge that liberates—

Söùc maïnh cuûa trí naêng, döïa vaøo chaân lyù Töù Dieäu A Di Ñaø—See Eight kinds of water of virtues, or Ñeá daãn ñeán nhaän thöùc ñuùng vaø giaûi thoaùt—See eight virtues, and Eight virtues of water. Five powers. Ability to regulate physical actions: Thaân Ability to obtain the four jhanas at will: One Tieân Nhaõn—The eye that precedes the body, or obtains at will, without trouble or difficulty, the the ability to regulate our physical actions even four jhanas that constitute the higher mind and before we are conscious of them. provide a pleasant abiding here and now—Tuøy Ability to retain all the teaching one hears: theo yù muoán, khoâng coù khoù khaên, khoâng coù meät The power to retain all the teaching one hears— nhoïc, khoâng coù phí söùc, vò aáy chöùng ñöôïc Töù Thính trì Ñaø La Ni—See Three kinds of dharani. Thieàn, thuaàn tuùy taâm tö, hieän taïi laïc truù—See Ability to save countless beings: The Buddha Ten merits of the cultivation of the mindfulness of can save countless beings. This is one of the three the body. things possible to a Buddha—Khaû naêng cöùu ñoä voâ Ability to overcome all disturbing thoughts: löôïng chuùng sanh. Ñaây laø moät trong ba ñieàu maø Samadhibala (skt)—Power of abstract or ecstatic Ñöùc Phaät coù theå laøm ñöôïc. **See Three things meditation—Ñònh löïc. possible to a Buddha. Ability to pass through the solid or through Ability to save all sentient beings they think space, or through fire or water, or tranform of: Roát raùo tuøy nghó nhôù ñeán chuùng sanh naøo coù the four elements at will: Prakamya (skt)— To theå cöùu hoä—See Ten ultimate great tasks of be one or many and at will pass through the solid Great Enlightening Beings. or through space, or through fire or water, or Ability to save sentient beings tranform the four elements at will, i.e. turn earth unconditionally: The Buddha cannot save into water or to be able to assume any shape. This sentient beings unconditionally. This is one of the is one of the eight supernatural powers of three things impossible to a Buddha—Khaû naêng transformation, characteristics of every Buddha— cöùu roãi chuùng sanh moät caùch voâ ñieàu kieän. Ñaây laø Tuøy yù hay coù khaû naêng laøm tuøy theo yù mình. Ñaây moät trong ba ñieàu maø Ñöùc Phaät khoâng theå laøm laø moät trong taùm loaïi bieán hoùa hay taùm thaàn ñöôïc. **See Three things impossible to a Buddha. thoâng bieán hoùa cuûa chö Phaät—See Eight Ability to see beings passing away and supernatural powers of transformation.

reappearing: One sees beings passing away and Ability to perceive phenomena: Perceptive reappearing, inferior and superior, fair and ugly, faculties, associated with function—The fortunate and unfortunate, and one understands subjective mind—Naêng kieán töôùng—Coù theå thaáy how beings pass on according to their actions—Vò ñöôïc moïi hieän töôïng—See Three subtle aáy bieát roõ raèng chuùng sanh ngöôøi haï lieät, keû cao conceptions. sang, nguôøi ñeïp ñeõ keû thoâ xaáu, ngöôøi may maén, Ability to provoke pure faith in the minds keû baát haïnh ñeàu do haïnh nghieäp cuûa hoï—See of all sentient beings: Coù theå laøm cho chuùng Ten merits of the cultivation of the mindfulness of sanh phaùt taâm tin thanh tònh—See Ten aspects of the body. the turning of the great wheel of teaching. Ability to see all forms: Divyacaksus (skt)— Ablity to quench thirst: Coù khaû naêng laøm dòu Thieân Nhaõn Thoâng—See Six miraculous or nhöõng khao khaùt—This is one of the eight waters transcendental powers. of merit and virtue or eight kinds of water of Ability to shake all things: Naêng ñoäng hay coù virtues, or eight virtues. It is said that these are khaû naêng laøm cho ñoäng ñöôïc. Ñaây laø moät trong characteristics of water in the lakes and ponds in taùm loaïi bieán hoùa hay taùm thaàn thoâng bieán hoùa the Pure Land of Amitabha Buddha—Ñaây laø moät cuûa chö Phaät—The be able to shake all things. trong taùm coâng ñöùc ñöôïc ví vôùi taùm taùnh cuûa This is one of the eight supernatural powers of nöôùc. Ngöôøi ta noùi ñaây laø taùnh ñaëc thuø cuûa nöôùc transformation, characteristics of every Buddha. trong nhöõng ao hoà nôi coõi Tònh Ñoä cuûa Ñöùc Phaät ** See Eight supernatural powers of transformation.

Ability to transfer the body at will: Thaân Tuùc trong nöôùc; ñi treân nöôùc khoâng chìm nhö ñi treân Thoâng—The power to transfer oneself to various ñaát lieàn; ngoài kieát giaø ñi treân hö khoâng nhö con regions at will, also to change the body at will, or chim; vôùi baøn tay chaïm vaø rôø maët traêng vaø maët the power to transfer the body through space at trôøi, nhöõng vaät coù ñaïi oai löïc, ñaïi oai thaàn nhö will—Thaân nhö yù thoâng—Khaû naêng töï chuyeån vaäy; coù theå thaân coù thaàn thoâng bay cho ñeán Phaïm mình ñeán nhieàu vuøng khaùc nhau tuøy yù, cuõng laø Thieân; vôùi thieân nhó thanh tònh sieâu nhaân, coù theå khaû naêng chuyeån ñoåi thaân hình, hay khaû naêng di nghe hai loaïi tieáng, chö Thieân vaø loaøi ngöôøi, ôû xa chuyeån trong khoâng gian tuøy yù. hay ôû gaàn—See Ten merits of the cultivation of Ability to travel in all worlds: Thaân nghieäp du the mindfulness of the body. haønh taát caû theá giôùi—See Ten kinds of physical Abject (a): Ñeâ heøn—Mean—Base—Vile. action of Great Enlightening Beings (I). Abjuration (n): Ability to traverse the solid as space: This is 1) Söï tuyeân boá choái boû—Söï theà boû—Söï boäi one of the eight great powers of personality or ñaïo—Renunciation upon oath. sovereign independence—Thaân khaép moïi choán 2) Töø boû ngoaïi ñaïo taø giaùo tröôùc khi quy-y Tam gioáng nhö coõi hö khoâng. Ñaây laø moät trong taùm caùi Baûo: Renunciation of heterodoxy (paganism) ngaõ töï taïi lôùn. **See Eight great powers of before taking refuge with the Triple Jewel. personality. Able to accomplish things that are difficult Ability to undertake birth in all states of to accomplish: Vieäc khoù laøm maø laøm ñöôïc, moät being: Thaân nghieäp nôi taát caû caùc loaøi ñeàu

coù theå trong 12 loaïi ngöôøi chaân thaät haûo taâm boá thí— thoï sanh—See Ten kinds of physical action of See Twelve kinds of people who have truly good Great Enlightening Beings (I). heart and genuine giving. Ability to use of one physical organ in place Able to be lord: Naêng Thieân Chuû. of another: This is one of the eight great powers Able man: Naêng Nhaân—Ngöôøi coù khaû naêng. of personality or sovereign independence—Naêng 1) Mighty in loving-kindness: Coù loøng nhaân— duøng caùc caên thay cho nhau. Ñaây laø moät trong Able in generosity, indicating Sakyamuni's taùm caùi ngaõ töï taïi lôùn—See Eight great powers of character. personality. 2) An ancient king, probably imaginary, of the Ability to use the sense organs to discern "sixteen countries" of India, for whom the Buddha is said to have dictated the Mighty in the truth: Chính caên—See Two roots (B). Loving-kindness Sutra: Moät vò vua thôøi coå, coù Ability to wield various kinds of leõ do töôûng töôïng, trò vì 16 xöù ôû AÁn Ñoä, supernormal powers: One wields the various ngöôøi maø Ñöùc Phaät ñaõ ñoïc laïi cho nghe Kinh kinds of supernormal power: having been one, he Nhaân Vöông. becomes many; having been many, he becomes 3) Sakyamuni Buddha: Phaät Thích Ca. one; he appears and vanishes; he goes Able-minded (a): Saùng suoát—Clear-sighted—unhindered through a wall, through an enclosure, Clear-headed—Conscious. through a mountain as though through space; he Able to rescue when it is difficult to rescue: dives in and out of the earth as though it were Vieäc khoù cöùu maø cöùu ñöôïc, moät trong 12 loaïi water; he walks on water without sinking as ngöôøi chaân thaät haûo taâm boá thí—See Twelve though it were earth; seated cross-legged, he kinds of people who have truly good heart and travels in space like a bird; with his hand he genuine giving. touches and strokes the moon and sun so powerful and mighty; he wields bodily mastery even as far Able speak: Naêng thuyeát. as the Brahma-world—Vò aáy chöùng ñöôïc caùc loaïi Abnegation (n): thaàn thoâng, moät thaân hieän ra nhieàu thaân, nhieàu 1) Self-denial or renunciation: Söï phuû ñònh—Söï thaân hieän ra moät thaân; hieän hình bieán ñi ngang töø boû. qua vaùch, qua töôøng, qua nuùi nhö ñi ngang hö 2) Abandonment: Xaû—See Seven riches. khoâng; ñoän thoå troài leân ngang qua ñaát lieàn nhö ôû

Abnormal (a): Baát thöôøng—Extraordinary— Töø Bi Thaát laø teân khaùc cuûa nôi truù nguï cuûa Ñöùc Irregular. Phaät. Abode (n): Coõi—Sôû truï—Home—Land—Abode of consciousness: Alaya-vijnana (skt)— Residence—A living place—According to The Chuûng töû thöùc—The store-house of consciousness Flower Adornment Sutra, Chapter 38, there are from which all phenomena spring, producing and ten kinds of abode of Great Enlightening Beings. reproducing momentarily—Taïng thöùc nôi moïi Enlightening Beings who abide by these can hieän töôïng phaùt khôûi, nhaát thôøi saûn sinh vaø taùi saûn reach the supreme abode of Buddhas where there sinh. is no obstruction—Theo Kinh Hoa Nghieâm, Phaåm Abodes of demons: All abodes of demons are a 38, coù möôøi choã sôû truï cuûa chö Ñaïi Boà Taùt. Chö grove for Enlightening Beings because they Boà Taùt an truï trong phaùp naày thôøi ñöôïc choã sôû truï conquer them all. This is one of the ten kinds of voâ ngaïi voâ thöôïng cuûa Nhö Lai. **See Ten kinds grove of Great Enlightening Beings. Enlightening of abode of

Great Enlightening Beings. Beings who abide by these can achieve the (Pure) abode: Coõi Tònh. Buddhas' unexcelled peaceful, happy action, free Abode of Akasa-Bodhisattva: Höông Taäp— from sorrow and affliction—Taát caû cung ñieän cuûa According to the Akasagarbha-Bodhisattva Sutra, ma laø vieân laâm cuûa Boà Taùt, vì haøng phuïc ñöôïc this is the name of the western Buddha land in chuùng ma. Ñaây laø moät trong möôøi loaïi vieân laâm which Akasa Bodhisatva lives, described in the cuûa chö ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp Akasagarbha-sutra—Theo Kinh Hö Khoâng Taïng naày thôøi ñöôïc ñaïi haïnh an laïc lìa öu naõo voâ Boà Taùt: "Taây phöông ñi qua 80 haèng haø sa soá theá thöôïng cuûa Nhö Lai—See Ten kinds of grove of giôùi, coù moät coõi Phaät teân laø Nhaát Thieát Höông Great Enlightening Beings. Taäp, coõi nöôùc ñoù coù Ñöùc Phaät teân laø Thaéng Hoa Abode of the dharmakaya: Phaùp Thaân Phu Taïng Nhö Lai. Ñöùc Phaät ñoù ñang chuyeån Thaùp—The pagoda where abides a spiritual relic dieäu phaùp cho ñaïi chuùng. ÔÛ ñoù coù vò Boà Taùt teân of Buddha; the esoteric sect uses the letter laø Hö Khoâng Taïng." "Tsung" as such an abode of the dharmakaya— Abodes of beings: Choã an truù cuûa loaøi höõu Thaùp coù ñaët xaù lôïi Phaät. Maät giaùo laáy chöõ "Toâng" tình—According to the Sangiti Sutta, there are trong tieáng Phaïn laø Phaùp Thaân (vì chöõ "Toâng" laø nine abodes of beings—Theo Kinh Phuùng Tuïng haït gioáng phaùp giôùi, hình daùng nhö thaùp troøn). trong Tröôøng Boä Kinh, coù chín choã an truù cho loaøi Abode of equality of all things: By virtue of höõu tình. **See Nine abodes of beings. having gained the prediction of Budhahood— Abode of the Bodhisattva of Fragrance and Duøng taát caû phaùp bình ñaúng laøm choã sôû truï, vì ñöôïc thoï kyù—See Ten kinds of abode of Great Light: Höông Phong Sôn—Truï xöù cuûa Boà Taùt Enlightening Beings. Höông Quang. Abode for the celibate: Place for pure Abode of formlessness: Animittapatha or Animittadishthana (skt)—Voâ Töôùng Ñaïo (voâ cultivation—Place for spiritual cultivation—Pure töôùng xöù, nghóa laø con ñöôøng hay choã ôû cuûa voâ dwelling—The abode of the celibate, or house töôùng). chastity, i.e. a monastery, nunnery, or convent— Tinh thaát—Nôi an truï thanh tònh, nhö ñaïo traøng tu Abode of the gods: Devapura (skt)—Palace of phaùp, ñaøn traøng tinh dieäu, hay töï vieän (tu vieän) devas—Thieân Cung. cuûa Taêng vaø Ni—See Pure abode. 1) The deva bow: The rainbow—Cung cuûa coõi trôøi. Abode of the common or unelightened 2) Devapura: Devaloka—The palace of people: Dim city—Hoân thaønh (thaønh luõy toái taêm, devas—The abode of the gods—Heavenly choã maø keû phaøm phu hoân aùm nöông naùu). palace. Abode of compassion: Töø Bi Thaát—According 3) The six celestial world situated above the to the Lotus Sutra, this is the abode or the Meru, between the earth and the dwelling of Buddha—Theo Kinh Phaùp Hoa, thì

Brahmalokas: Cung trôøi thöù saùu naèm treân nuùi Abode of Sravakas, Pratyeka-Buddhas and Tu Di, giöõa theá giôùi vaø Phaïm Thieân giôùi. Bodhisattvas: The abode of Sravakas, Pratyeka- Abode of great compassion: Not slighting the Buddhas and Bodhisattvas, equivalent of samadhi uncultivated—Duøng ñaïi bi laøm choã sôû truï, vì of the immaterial realm, formless and still— chaúng khinh ngöôøi chöa hoïc—See Ten kinds of Thaùnh truï (truï xöù cuûa baäc Thaùnh giaû Tam thöøa,

abode of Great Enlightening Beings. töùc laø tam tam muoäi, khoâng, voâ töôùng vaø voâ taùc). Abode of great equanimity: Regarding the Truï xöù cuûa Thanh Vaên, Duyeân Giaùc, Boà Taùt, created and uncreated equally—Duøng ñaïi xaû laøm töông ñöông vôùi tam ma ñòa cuûa caûnh giôùi khoâng, choã sôû truï, vì nôi höõu vi voâ vi ñeàu bình ñaúng— voâ töôùng vaø voâ taùc—See Four states of conditions See Ten kinds of abode of Great Enlightening found in mortality. Beings. Abode of Tathagata: Nhö Lai thaát (nhaø Nhö Abode of great goodwill: Being impartial Lai). toward all sentient beings—Duøng ñaïi töø laøm choã Abode of all things: Phaùp taùnh. **See Twelve sôû truï, vì taâm bình ñaúng vôùi taát caû chuùng sanh— aspects of the Bhutatathata. See Ten kinds of abode of Great Enlightening Abode of transcendent ways: Being led by the Beings. aspiration for enlightenment—Duøng taát caû Ba La Abode of great joy: Aloof from all vexations— Maät laøm choã sôû truï, vì laáy Boà Ñeà taâm laøm ñaàu— Duøng choã ñaïi hyû laøm choã sôû truï, vì rôøi taát caû öu See Ten kinds of abode of Great Enlightening naõo—See Ten kinds of abode of Great Beings. Enlightening Beings. Abode of the Triratna: Precious place—A Abode of infinite space: Akasanantyayatana monastery—Baûo phöôøng. (skt)—Khoâng voâ bieân xöù. **See Four immaterial Abode of universal emptiness: By virtue of heavens. skillful analysis—Duøng nhöùt thieát khoâng laøm choã Abode of the living: Quoác ñoä theá gian. sôû truï, vì thieän xaûo quaùn saùt—See Ten kinds of Abode of mindfulness: Smrty-upasthana abode of Great Enlightening Beings. (skt)—There are four abodes of mindfulness, or Abode of wishlessness: Examining the four foundations of mindfulness (in Theravada). experience of taking on life—Duøng voâ nguyeän **See Four Foundations of Mindfulness. laøm choã sôû truï, vì quaùn saùt thoï sanh—See Ten Abode of Nirvana: Nirvana-dhatu (skt)— kinds of abode of Great Enlightening Beings. Realm of nirvana—The realm of nirvana (the Abolish (v): abode of Nirvana), or bliss, where all virtues are 1) Baõi boû—To annul. stored and whence all good comes, one of the 2) Tieâu töø: Eradicate—Suppress. three dharmas of inaction—Nieát Baøn coù theå taøng Abolition (n): Söï thuû tieâu. giöõ muoân ñöùc voâ vi, nôi sanh ra caùc vieäc lôïi laïc Abortion (n): Söï phaù thai—Terminating life of a theá gian vaø xuaát theá gian, moät trong tam phaùp voâ fetus—According to Buddhist scriptures, abortion vi—See Three non-created dharmas. is a grave offence. Any monk or nun who gives Abode of peace: Tónh thaát. advice or supplies abortive medicine will be Abode of recollection and awareness: By expelled from the monkhood—Theo kinh ñieån virtue of full development of recognition of Phaät giaùo thì phaù thai laø moät troïng toäi. Baát cöù truth—Duøng nieäm hueä laøm choã sôû truï, vì nhaãn Taêng Ni naøo khuyeân hay cung caáp thuoác phaù thai phaùp thaønh töïu vieân maõn—See Ten kinds of ñeàu seõ bò loaïi ra khoûi Giaùo ñoaøn. abode of Great Enlightening Beings. Abortionist (n): Ngöôøi phaù thai—A person who Abode of signlessness: Not leaving the absolute performs or induces abortions. state—Duøng voâ töôùng laøm choã sôû truï, vì chaúng ra About right (a): Gaàn ñuùng. hoûi chaùnh vò—See Ten kinds of abode of Great Above: Uttara (skt)—Superior—Treân. Enlightening Beings.

Above all (a): Tröôùc tieân—Tröôùc heát— cuûa taâm thöùc. Nhö vaäy caùc ñoà ñeä cuûa Hueä Naêng Exceeding all other factors in importance. hieån nhieân laø nhöõng ngöôøi tích cöïc chuû tröông Above the ground: On the ground—Ñòa giaùo lyù ñoán ngoä. Kinh nghieäm ñoán ngoä naày môû ra thöôïng. (treân maët ñaát). moät nhaõn giôùi hoaøn toaøn môùi meû ngay trong moät khoaûnh khaéc (ekamuhurtena) vaø toaøn theå ñôøi Above the limit of creation: Voâ sinh—Without soáng baáy giôø ñöôïc ñaùnh giaù töø moät quan ñieåm creation—See Bhutatathata and Three aspects of môùi meû haún. Bhutatathata. Above the limit of a soul: Voâ taùnh—Without Absence (n): Söï vaéng maët—The state of being away or not being present. nature—See Bhutatathata and Three aspects of Bhutatathata. Absence of anger: Advesha (skt)—Voâ saân (khoâng saân)—See Fifty-one Dharmas interactive Above the limitation of form: Voâ töôùng— with the Mind. Without form—See Bhutatathata and Three aspects of Bhutatathata. Absence of cause: Voâ nhaân—There are two theories on the absence of cause—Coù hai thuyeát Above to seek Bodhi: Thöôïng caàu Boà Ñeà— veà voâ nhaân. **See Two theories on the absence Thöôïng caàu Phaät ñaïo—This is one of the great of cause. vows of a Bodhisattva. One other great vow is “Below to transform all beings.”—Ñaây laø moät Absence of cruelty: Ahimsa (skt)—Avihimsa trong nhöõng ñaïi nguyeän cuûa moät vò Boà Taùt. Moät (p)—Humanity—Non-violence—Baát baïo ñoäng— ñaïi nguyeän khaùc laø “Haï hoùa chuùng sanh.” Nhaân ñaïo—Nhaân tính (hieàn löông). Abrahmacarya (skt): Sexual immorality or Absence of desire: Viraga (skt)—Voâ tham. bestiality—Daâm Duïc—Phaïm toäi thoâng daâm— Absence of doubt: Absence of doubt and Adultery—See Parajika (A1). suspicion when hearing (the expounding of) sutras Abrupt Doctrine of the Great Vehicle: Ñaïi which he has not heard before—Nhöõng kinh chöa Thöøa Ñoán Giaùo—See Five divisions of Buddhism nghe, nghe khoâng nghi—See Eight perfections. (I). Absence of greed: Alobha (skt)—Voâ tham Abrupt experience of enlightenment: Ñoán (khoâng tham)—See Fifty-one Dharmas Ngoä Nhaát Thôøi—Enlightenment comes upon one interactive with the Mind. abruptly and is a momentary experience. In fact, Absence of ignorance: Amoha (skt)—Voâ si if it is not abrupt and momentary, it is not (khoâng si)—See Fifty-one Dharmas interactive enlightenment. This abruptness is what with the Mind. characterizes the Hui-Neng school of Zen ever Absence of illness: Arogyra (skt)—Healthy— since its proclamation late in the seventh century. An laønh (khoâng beänh hoaïn). His opponent Shen-Hsiu was insistent on a Absence of intention: Voâ YÙ—Absence of gradual unfoldment of Zen consciousness. Hui- idea—Absence of objective thought, of will or Neng’s followers were thus distinguished as intention, the highest stage of dhyana—YÙ töù strong upholders of the doctrine of abruptness. khoâng hö voïng, ñaây laø choã cao toät cuûa thieàn ñònh. This abrupt experience of enlightenment, then, Absence of objective thought: Voâ YÙ— opens up in one moment (ekamuhurtena) an Without objective, will, or intention—Absence of altogehter new vista, and the whole existence idea—Absence of objective thought, of will or appraised from quite a new angle of intention, the highest stage of dhyana—YÙ töù observation—Söï Chöùng ngoä dieãn ra moät caùch khoâng hö voïng, ñaây laø choã

cao toät cuûa thieàn ñònh. ñöôøng ñoät; vaø ñoù laø moät kinh nghieäm trong nhaát Absence of passion: Khoâng coù duïc voïng. thôøi. Thöïc söï, khoâng phaûi laø ñöôøng ñoät vaø nhaát Absence of perception: Voâ tri. thôøi, thì khoâng phaûi laø ngoä. Ñoán laø ñaëc ñieåm cuûa doøng Thieàn Hueä Naêng, keå töø khôûi nguyeân cuûa noù Absence of the substance of existence: Voâ töï vaøo cuoái theá kyû thöù baûy. Ñoái thuû cuûa Ngaøi laø tính (khoâng coù moät thuoäc tính ñoäc laäp, baát bieán Thaàn Tuù, nhaán maïnh treân söï khai trieån tuaàn töï hay baát töû).

Absence of thinking: Voâ töôûng—See Asamjni- Absolute dharmakaya: All-embracing body— sattvah and Nine heavens of the fourth dhyana Spiritual body—Chaân Nhö Phaùp Thaân—Not-void, heaven. or phenomenal bhutatathata has limitless virtue. Absence of thinking heaven: Asamjni-sattvah The absolute as dharmakaya or spiritual body, all (skt)—Heaven above Thought—Voâ Töôûng—See embracing—Baát Khoâng Chaân Nhö coù ñaày ñuû Nine heavens of the fourth dhyana heaven and phaùp coâng ñöùc voâ löôïng. Caùi theå cuûa phaùp thaân, Four dhyana heavens. chaân thöïc nhö thöôøng. Absent-minded (a): Inattentive—Taâm baát taïi Absolute enlightenment: Bieán Giaùc—The (voâ taâm voâ hoàn hay lô ñaõng). omniscient enlightenment, or universal awareness Absolute (a): of a Buddha—Toaøn giaùc cuûa Ñöùc Phaät. 1) Chaân nhö—See Five laws or categories (III). Absolute eternal wisdom: Boån giaùc—Bodhi 2) Tuyeät ñoái: Voâ haïn ñònh—Complete— which possessed by everyone—Trí hueä hay söï Perfect. hieåu bieát tuyeät ñoái beân trong hay Boà Ñeà voán saún Absolute annihilation: Absolute extinction— coù trong moãi ngöôøi—See Five stages of bodhi. Completed extinction of individual existence— Absolute in everything: Vaïn Phaùp Nhaát Nhö— Extinguished from existence—Liberated from Ultimate reality behind everything; the ultimate existence—Tòch dieät. **See Nirvana. reality behind everything—Vaïn phaùp ñeàu coù Absolute apart from phenomena: Truth— chung moät taùnh laø “khoâng taùnh” (vaïn phaùp ñeàu do True principle—Principle of truth—Chaân lyù. nhaân duyeân sanh dieät, chöù khoâng coù töï taùnh, vì khoâng coù töï taùnh neân ta goïi “taùnh khoâng” laø taùnh Absolute Bodhicitta: Taâm Boà Ñeà tuyeät ñoái hay chung cuûa vaïn höõu). söï thaáy bieát chôn lyù cao tuyeät. Absolute Buddha-truth: Real way—True Absolute extinction: Absolute annihilation— Completed extinction of individual existence— religion—True way—Thöïc ñaïo. Extinguished from existence—Liberated from Absolute in its causative or relative existence—Tòch dieät—See Nirvana. condition: Absolute causative or relative Absolute freedom of space: Hö khoâng—See condition of all things—The Bhutatathata Eight savours (pleasures) of the Buddha’s influenced by environment, or pure and impure nirvana. conditions, produces all things—Chaân Nhö Duyeân Absolute and Functional bodies: Thöïc töôùng Khôûi (chaân nhö bò aûnh höôûng bôûi ngoaïi caûnh, vaø Vi vaät thaân—See Two forms of body (D). ñieàu kieän thanh tònh hay baát tònh, taïo ra chö phaùp). **See Theory of causation and Four Absolute fundamental reality: Dharmata or principal uses of conditional causation (3). Bhutatathata (skt)—Reality, in contrast with unreal or false; absolute fundamental reality, the Absolute confidence of cease of ultimate, the absolute; the Dharmakaya, or

the transmigration: Laäu Vónh Taân Voâ Sôû UÙy— Bhutatathata—Thöïc Töôùng—Chaân nhö (tính chaát Absolute confidence of Buddha that chaân thöïc thöôøng truï)—Phaùp taùnh (theå tính vaïn transmigration would cease forever—Tin töôûng phaùp)—Baûn theå—Thöïc theå—Nhaát thöïc—Nhaát tuyeät ñoái nôi Phaät laø doøng luaân hoài seõ vónh vieãn nhö—Nhaát töôùng—Voâ töôùng—Phaùp chöùng—chaám döùt. Phaùp vò—Nieát baøn—Voâ vi—Chaân ñeá—Chaân Absolute dharma: Chaân phaùp—Real dharma, taùnh—Chaân khoâng—Thöïc taùnh—Thöïc ñeá—Thöïc in contrast to phenomena which are regarded as teá—Chaân töôùng, baûn taùnh, laø baûn theå cuûa vaïn momentary constructs—Chaân phaùp, ñoái laïi vôùi höõu (töôùng laø voâ töôùng), ñoái laïi vôùi hö voïng. caùc hieän töôïng, nhöõng thöù ñöôïc xem laø nhöõng caáu Absolute indifference: Upeksa (skt)—Xaû Voâ truùc taïm thôøi. Löôïng Taâm—Limitless indifference—Giving up Absolute dharma without attributes: Real all things—Complete abandonment, or absolute dharma—Chaân phaùp. indifference (renunciation of the mental faculties), one of the four forms of unlimited, or

unsparing mind of all Buddhas—Hoaøn toaøn xaû Parinishpanna, perfected knowledge, and boû, moät trong töù voâ löôïng taâm cuûa chö Phaät—See corresponds to the Right Knowledge Four immeasureable minds. (Samyagjnana) and Suchness (Tathata) of the five Absolute intuition above the laws of Dharmas. It is the knowledge that is available differentiation (of a Buddha): Universal and when we reach the state of self-realization by impartial perception (of a Buddha)—Bình ñaúng going beyond Names and Appearances and all Giaùc. forms of Discrimination or judgment. It is the highest truth the Yogacara School’s Absolute knowledge: epistemological ultimate, because it is the way 1) Parinispanna (skt): Kieán thöùc tuyeät ñoái—The things really are as understood by the absolute knowledge is the highest truth or unenlightened mind. It is the truth that ultimately tathata, the absolute. The illusory knowledge all things are completely lacking in duality, even and empirical knowledge correspond to though they appear to the unenlightened mind relative truth (samvrti-satya), and the under the guise of dualism. It is suchness itself, it absolute knowledge to the highest truth is the Tathagata-garbha-hridaya, it is something (paramartha-satya) of the Madhyamika indestructible. The rope is now perceived in its system—Tuyeät ñoái laø chaân lyù cao nhaát hay true perspective. It is not an object constructed chaân nhö, chaân lyù tuyeät ñoái. Huyeàn aûo vaø out of causes and conditions and now lying before thöôøng nghieäm töông öùng vôùi chaân lyù töông us as something external. From the absolutist’s ñoái, coøn tuyeät ñoái thì töông öùng vôùi chaân lyù point of view which is assumed by the cao nhaát cuûa Trung Luaän toâng—See Three Lankavatara, the rope is a reflection of our own degrees of knowledge. mind, it has no objectivity apart from the latter, it 2) Pravicayabuddhi (skt): Quaùn Saùt Trí—This is is in this respect non-existent. But the mind out of one of the two kinds of knowledge mentioned which the whole world evolves is the object of in the Lankavatara Sutra. Absolute the Parinishpanna, perfectly-attained knowledge corresponds to the Parinishpanna. knowledge—Vieân thaønh thöïc trí töùc laø caùi bieát Pravicaya

means “to search through,” “to toaøn haûo vaø töông ñöông vôùi Chaùnh Trí examine thoroughly,” and the Buddhi so (samyagjnana) vaø Nhö Nhö (Tathata) cuûa naêm qualified penetrates into the fundamental phaùp. Ñaáy laø caùi trí coù ñöôïc khi ta ñaït tôùi traïng nature of all things, which is above logical thaùi töï chöùng baèng caùch vöôït qua Danh, Töôùng, analysis and cannot be described with any of vaø taát caû caùc hình thöùc phaân bieät hay phaùn ñoaùn the four propositions—Ñaây laø moät trong hai (vikalpa). Ñaây laø chaân lyù cao nhaát, chaân lyù toái loaïi trí ñöôïc noùi ñeán trong Kinh Laêng Giaø. thöôïng cuûa khoa nhaän thöùc luaän Du Giaø, vì noù laø Quaùn saùt trí laø trí tuyeät ñoái, töông ñöông vôùi caùch thöùc söï vaät thaät söï hieän höõu ñöôïc hieåu bôûi Vieân Thaønh Thöïc Trí. Chöõ Phaïn Pravicaya taâm giaùc ngoä. Chaân lyù naøy noùi raèng moïi söï moïi nghóa laø tìm toøi xuyeân suoát hay khaûo saùt vaät ñeàu hoaøn toaøn khoâng coù tính nhò nguyeân, maëc töôøng taän, vaø caùi trí ñöôïc ñònh tính nhö theá duø ngöôì coù taâm khoâng giaùc ngoä, nhìn söï vaät theo thaâm nhaäp vaøo baûn chaát caên baûn cuûa taát caû caùch nhò nguyeân. Ñaáy cuõng laø Nhö Nhö, Nhö Lai caùc söï vaät, laø caùi vöôït khoûi phaân tích lyù luaän, Taïng Taâm, ñaáy laø moät caùi gì khoâng theå bò huûy vaø khoâng theå ñöôïc dieãn taû baèng meänh ñeà naøo hoaïi. Sôïi daây thöøng giôø ñaây ñöôïc nhaän bieát theo trong töù cuù—See Two kinds of wisdom (B). theå dieän chaân thöïc cuûa noù. Noù khoâng phaûi laø moät Absolute in manifestation: Baát khoâng chaân söï vaät ñöôïc caáu thaønh do caùc nguyeân nhaân vaø nhö—See Two Truths (C). ñieàu kieän hay nhaân duyeân vaø giôø ñaây ñang naèm Absolute nature: Lyù tính—The fundamental tröôùc maët chuùng ta nhö laø moät caùi gì ôû beân ngoaøi. principle or character—Nguyeân lyù hay taùnh chaát Töø quan ñieåm cuûa nhaø Duy Thöùc Tuyeät Ñoái theo caên baûn—Parinishpanna (skt)—Vieân Thaønh Thöïc nhö Laêng Giaø chuû tröông, sôïi daây thöøng laø phaûn Trí—One of the three forms of aùnh cuûa chính caùi taâm cuûa chuùng ta, taùch ra khoûi “Svabhavalakshana-sunyata” or knowledge is the caùi taâm thì noù khoâng coù khaùch quan tính, veà maët

naày thì noù laø phi hieän höõu. Nhöng caùi taâm voán do Absolute sunya: Absolute Void—Thöïc khoâng— töø ñoù maø theá giôùi phaùt sinh, laø moät ñoái töôïng cuûa Absolute vacuity; all things being produced by Vieân Thaønh Thöïc hay trí toaøn ñaéc—See cause and environment are unreal—Nhaát thieát Svabhavalakshana-traya. chö phaùp ñeàu do nhaân duyeân sinh ra, khoâng coù töï Absolute Necessity (n): Baát khaû khaùng. tính—See Emptiness. Absolute oneness of perfect knowledge: Absolute true appearance of all things: Chaân Parinishpanna (skt)—Söï nhaát tính tuyeät ñoái cuûa thaät töôùng. trí tueä toaøn haûo hay trí vieân thaønh—See Eight Absolute truth: Paramattha-saccam (p)— ways of no-birth. Paramartha-satya (skt)—Chaân ñeá (chaân lyù hay söï Absolute oneness of perfect knowledge thaät tuyeät ñoái)—Tuyeät ñaõi chaân nhö—See excludes the idea of otherness: The Ultimate truth, and Two Truths (H). parinishpanna excludes the idea of otherness—Söï Absolute truth or light of the Buddha: nhaát tính tuyeät ñoái cuûa trí tueä toaøn haûo hay trí Dharmakaya (skt)—Thöïc töôùng thaân hay Phaùp vieân thaønh (parinishpanna) loaïi tröø caùi yù nieäm veà thaân—See Two forms of body (D). dò bieät. Absolute unconditioned aspect

of the Absolute perfection: Inclusive to the bhutatathata: Dieät töôùng—Extinction as when uttermost—Vieân Cöïc (vieân maõn tuyeät ñoái). the present passes into the past. Absolute in phenomena: Baát khoâng chaân Absolute universal enlightenment: Samyak- nhö—See Two Truths (C). sambodhi (skt)—Ñaúng giaùc. Absolute power: Quyeàn tuyeät ñoái. Absolute universal and wonderful Absolute reality: Bhutatathata (skt)— enlightenments: Samyak-sambodhi (skt)—Ñaúng Parinispanna (skt). giaùc vaø Dieäu giaùc—Absolute universal 1) Incomprehensible entity: Supernatural enlightenment, omniscience, a quality of a term existence, as contrast with superficial reality for a Buddha. The balanced state of truth, the of phenomena—Dieäu höõu hay thöïc taïi chaân fifty-first of the fifty-two stages through which a thöïc (taâm Phaät hay Phaät taùnh). bodhisattva is supposed to pass on the road to 2) Perfect true nature: Vieân Thaønh Thöïc Tính— Buddhahood. The attainment of the Buddha- Chaân Nhö—Thöïc Töôùng—Phaùp Giôùi—Phaùp enlightenment which precedes the final stage of Tính—Nieát Baøn. truth—Söï giaùc ngoä cuûa chö Phaät bình ñaúng nhaát 3) The pure ideation can purify the tainted nhö. Quaû vò thöù 51 trong 52 quaû vò maø Boà Taùt portion of the ideation-store (Alaya-vijnana) phaûi traûi qua treân ñöôøng ñi ñeán quaû vò Phaät. Ñaúng and further develop its power of Giaùc ñi tröôùc Dieäu Giaùc hay Phaät Quaû Giaùc Ngoä. understanding. The world of imagination and Absolute Void: Sunyata (skt)—Absolute the world of interdependence will be brought sunya—Emptiness—Nothingness—Chaân Khoâng. to the real truth (Parinispanna): Tính chaân 1) Emptiness: Wonderful existence—True thöïc cuûa chö phaùp hay chaân lyù tuyeät ñoái. emptiness is not empty; it gives rise to Tònh thöùc coù theå taåy saïch phaàn oâ nhieãm cuûa wonderful existence. Wonderful existence taïng thöùc vaø coøn khai trieån theá löïc trí tueä cuûa does not exists; it does not obstruct True noù. Theá giôùi cuûa töôûng töôïng vaø theá giôùi hoã Emptiness. From the void which seemingly töông lieân heä ñöôïc ñöa ñeán chaân lyù chaân contains nothing, absolutely everything thöïc, töùc laø vieân thaønh thöïc taùnh. descends—Chaân khoâng khoâng coù nghóa laø Absolute source and character: Ultimate troáng roãng, maø coù nghóa laø caùi khoâng maø source and character of all phenomena—Chaân khoâng phaûi laø khoâng; chaân khoâng laøm khôûi nhö baûn tính. leân dieäu höõu. Absolute State (n): Nirvana—Tòch tònh tuyeät 2) The absolute void, completely vacuity, said ñoái. to be the nirvana of the Hinayana: Ngöôøi ta noùi chaân khoâng laø Nieát Baøn cuûa Tieåu Thöøa

(chaân khoâng töùc nieát baøn dieät ñeá, chaúng phaûi cho raèng vôùi caùc baäc Thaùnh giaû thì Tuyeät Ñoái chæ giaû neân goïi laø chaân, lìa boû haønh töôùng neân laø söï im laëng, vì noù laø caùi gì baát khaû thuyeát hay goïi laø khoâng). baát khaû dieãn ñaït baèng lôøi. Coù raát nhieàu chöõ ñeå 3) According to the Awakening of Faith, Only- moâ taû veà Tuyeät Ñoái. Consciousness, and The Flower Adornment Absolutely free or unhindered: Illimitable— Sutra, emptiness means the essence of the Universal—Nhaát Thieát Voâ Chöôùng Ngaïi—Hoaøn bhutatathata: Khoâng Chaân Nhö—Theo Khôûi toaøn thoaùt khoûi moïi chöôùng ngaïi. Tín Luaän, Duy Thöùc Hoïc, vaø Kinh Hoa Absolutely perfect and complete wisdom: nghieâm, chaân khoâng laø

lyù tính chaân nhö. Xa Thöïc trí hay Nhö Thöïc Trí—Chaân Thöïc Trí—Trí lìa caùc töôùng do meâ tình nhìn thaáy trong Khôûi chieáu toû saùng ñaïo lyù chaân thöïc, bình ñaúng, khoâng Tín Luaän—See Bhutatathata. sai bieät—See Two kinds of Tathagata-wisdom. 4) Nhò Khoâng trong Duy Thöùc—See Absoluteness: The bhutatathata in its purity— Dvayanairatmya. Khoâng nhö lai taïng. 5) Chaân Khoâng tam quaùn trong Hoa Nghieâm— Absolution: Leã sieâu ñoä. See Three contemplations. 6) The void or immaterial as reality, as essential Absolutism (n): Chuyeân chính—Thuyeát Tuyeät or substantial, the not-void void, the ultimate Ñoái—Thuyeát tieàn ñònh—Predestinarianism. reality, the highest Mahayana concept of true Absorb (v): Haáp thuï—To receive. voidness, or of ultimate reality: Phi Khoâng Absorbing: Chan chöùa—Extremely interesting Chi Khoâng—Ñoái vôùi höõu trong phi höõu laø or involving dieäu höõu, noùi khoâng trong phi khoâng laø chaân Absorption (n): Söï thaåm thaáu. khoâng. Absorbtion by drops: Thaám töøng gioït. 7) For more information, please see Emptiness Abstain (v): Kieâng cöû—Tieát cheá—To refrain. and Wonderful existence. Abstain from being angry, but being gentle: Absolute as the void: Khoâng chaân nhö—See Khoâng saân haän, maø oân nhu—See Ten meritorious Two Truths (C). deeds (I). Absolute wisdom: Bhutatathata (skt)—Tathata Abstain from being attached (devoted) to (skt)—Chaân nhö—Bhutatathata wisdom—See wrong views, but understand correctly: Five laws or categories (I). Khoâng meâ muoäi taø kieán, maø hieåu theo chaùnh Absolute wisdom of Buddhas and kieán—See Ten meritorious deeds (I). Bodhisattvas: Thöïc trí—Trí hueä tuyeät ñoái cuûa Abstain from being greedy and covetous: chö Phaät vaø chö Boà Taùt—See Two kinds of Khoâng tham lam ganh gheùt ngöôùi—See Ten wisdom (C). meritorious deeds (I). Absolutely: Tuyeät Ñoái—Vöôït ra ngoaøi söï so Abstain from eating meat: Kieâng thòt. saùnh—Absolute—Absolutely—Beyond Abstain from all sexual excess: compare—Outstanding—Special—Supreme— Kamamithyacaradviratih (skt)—Kamesu- The Absolute is the Reality of the appearances. micchacara (p)—Khoâng taø daâm—Against lust— The Absolute is always of uniform nature. Not to commit adultery—Not to engage in Nirvana or the Absolute Reality is not something improper sexual conduct—See Five precepts. produced or achieved. According to the Madhyamaka philosophy, Candrakirti, to the Abstain from useless gossiping, but saints, the Absolute is just silence, for it is speaking useful words: Khoâng noùi lôøi voâ ích, inexpressible by speech—Tuyeät ñoái laø thöïc taïi maø noùi lôøi höõu ích—See Ten meritorious deeds cuûa nhöõng hieän töôïng. Tuyeät ñoái luoân luoân coù (I). baûn chaát ñoàng nhaát. Nieát baøn hoaëc thöïc taïi tuyeät Abstaining from Committing adultery: ñoái khoâng phaûi laø thöù gì ñöôïc taïo sanh hoaëc thaønh Abstain from wrong sexual behavior—Khoâng taø töïu. Theo trieát hoïc Trung Quaùn, Nguyeät Xöùng daâm—Khoâng taø haïnh—According to the

Anguttara Nikaya, the Buddha taught: “Monk, I Abstention from discrimination in regard know not of any other single form by which a to donations and offerings: Donations and man’s heart is attracted as it is by that of a offerings received with no thought of woman. Monks, a woman’s form fills a man’s discrimination in order to

subdue his mind—Thaáy mind. Monks, I know not of any other single ngöôøi ñöôïc cuùng döôøng cuõng khoâng phaân bieät, sound by which a man's heart is attracted as it is khoâng khoe nhöõng lôïi loäc cuûa mình, ôû nôi ñoù maø by that of a woman. Monks, a woman's sound fills ñieàu phuïc taâm mình—See Eight perfections. a man's mind. (the same thing happens with Abstention from getting jealousy: Abstention smell, flavor, touch..." Sex is described by the from discrimination in regard to donations and Buddha as the strongest impulse in man, If one offerings received with no thought of self-profit in becomes a slave to this impulse, even the most order to subdue his mind—Thaáy ngöôøi ñöôïc cuùng powerful man turn into a weakling; even the sage döôøng cuõng khoâng taät ñoá, khoâng khoe nhöõng lôïi may fall from the higher to a lower level—Theo loäc cuûa mình, ôû nôi ñoù maø ñieàu phuïc taâm mình— Taêng Chi Boä Kinh, Ñöùc Phaät daïy: "Naøy caùc Tyø See Eight perfections. Kheo, Nhö Lai khoâng thaáy moät saéc naøo khaùc, do Abstention from opposition to the Sravaka saéc ñoù taâm cuûa moät ngöôøi ñaøn oâng bò haáp daãn, xaâm chieám vaø ngöï trò nhö saéc cuûa moät ngöôøi ñaøn Dharma: Khoâng choáng traùi vôùi giaùo phaùp cuûa baø. Naøy caùc Tyø Kheo, saéc cuûa moät ngöôøi ñaøn baø haøng Thanh Vaên—See Eight perfections. xaâm chieám vaø ngöï trò taâm cuûa ngöôøi ñaøn oâng. Abstinence (n): Virati (skt)—Söï kieâng giöõ—Söï Naøy caùc Tyø Kheo, Nhö Lai khoâng thaáy moät aâm kieâng thòt, kieâng röôïu, vaø tieát duïc—Taâm Sôû Tieát thanh naøo khaùc, do aâm thanh ñoù taâm cuûa moät Cheá—See Fifty-two mental states. ngöôøi ñaøn oâng bò haáp daãn, xaâm chieám vaø ngöï trò Abstinence from lying: Khoâng noùi doái (chaúng nhö aâm thanh cuûa moät ngöôøi ñaøn baø. Naøy caùc Tyø noùi laùo)—Not to lie—See Ten precepts. Kheo, aâm thanh cuûa moät ngöôøi ñaøn baø xaâm Abstinence from taking fermented liquor: chieám vaø ngöï trò taâm cuûa ngöôøi ñaøn oâng. Laïi Khoâng uoáng röôïu—Not to drink liquor, beer or cuõng nhö vaäy ñoái vôùi höông, vò, xuùc..." Söï haáp wine—See Ten precepts. daãn veà giôùi tính ñöôïc Ñöùc Phaät moâ taû nhö laø moät Abstinence from taking food in xung löïc maïnh meõ nhaát trong con ngöôøi. Neáu trôû unprescribed time: Not to eat food out of thaønh moät keû noâ leä cho xung löïc naày thì duø coù laø regulated hours—Khoâng aên traùi thôøi—See Ten ngöôøi maïnh nhaát cuõng bieán thaønh yeáu ôùt, duø laø precepts. baäc hieàn nhaân cuõng coù theå töø baäc cao rôùt xuoáng Abstinence from taking life: Not to kill living baäc thaáp nhö thöôøng. beings—Khoâng saùt sanh (chaúng gieát maïng Abstaining from doing something: Vivajjitta soáng)—See Ten precepts (I). (p)—Vivarjana (skt)—Vieãn ly (xa rôøi caùc haønh Abstinence from taking what is not given: ñoäng taïo taùc cuûa taâm thöùc). Khoâng troäm caép (chaúng laáy cuûa khoâng cho)—Not Abstaining from Drinking (intoxicant to steal—Not to take what is not been given. substance): Khoâng uoáng nhöõng chaát cay ñoäc. **See Ten precepts. Abstaining from Killing: Khoâng gieát haïi Abstinence from unchasity: Khoâng daâm duïc. Abstaining from Lying: Khoâng voïng ngöõ. **See Ten precepts. Abstaining from Stealing: Khoâng troäm cöôùp. Abstinential rules: Trai Giôùi—Rules for Abstaining from wrong sexual behavior: purification, e.g. the eight prohibitions—Thanh Khoâng taø daâm—Khoâng taø haïnh—See Abstaining tònh

thaân taâm hay ñeà phoøng thaân taâm löôøi bieáng from Committing adultery. giaûi ñaõi, thí duï nhö baùt quan trai giôùi. Abstemious (a): Coù tieát ñoä—Tieát cheá—Abstract (a): Tröøu töôïng. Abstemious meal—Böõa aên ñaïm baïc. Abstract contemplation: Dhyana (skt)—See Abstemiousness (n): Söï kieâng cöû hay tieát cheá. Meditation. Abstention (n) Söï kieâng cöû. Abstract (v) from: Ruùt ra (töø).

Abstract meditation: Thieàn Ñònh—Meditation is eternal, even though it may sometimes be in the realms of form and beyond form—Thieàn concealed or forgotten, sometimes revealed or ñònh trong coõi Saéc giôùi hay Voâ Saéc giôùi—See rediscovered—Moät vò coå Phaät (ôû theá giôùi Ñoâng Two kinds of samadhi. Phöông Baûo Tònh) ñaõ nhaäp Nieát baøn, ñaõ xuaát hieän Abstract numbers: Nhöõng con soá tröøu töôïng. nghe Phaät Thích Ca thuyeát kinh Phaùp Hoa (phaåm 11), do söï hieän dieän cuûa Phaät Ña Baûo, chuùng ta Abstract objects: Immaterial objects—Tröøu thaáy Nieát baøn khoâng phaûi laø söï huûy dieät. Phaät Ña töôïng saéc—See Three kinds of rupa (A). Baûo laø moät hình aûnh quan troïng trong Kinh Phaùp Abstract postulates: Chöùng ñaéc theá tuïc ñeá hay Hoa: moät toøa baûo thaùp coå noåi leân töø döôùi ñaát phöông tieän an laäp ñeá—Abstract postulates (the (toøng ñòa doõng xuaát), moät vò coå Phaät töø ñoù böôùc four Noble Truths). Ñaây laø moät trong taùm söï ra. Bieåu töôïng naày töôïng tröng cho chaân lyù tröôøng thaät—This is one of the eight truths (postulates or toàn, duø ñoâi khi chaân lyù aáy bò lu môø hay choân vuøi; judgments)—See Eight truths. cuõng coù luùc noù seõ ñöôïc phaùt hieän saùng ngôøi. Abstraction (n): Abuse (v): Laïm duïng—Lôïi duïng—See Seven 1) Söï tröøu töôïng—Quan nieäm tröøu töôïng. sins. 2) Dhyana samadhi-paramita (skt)— Abuse animals: Laïm duïng thuù vaät—A Bhiksu Concentration—Contemplation— or Bhiksuni who abuses animals or takes their Meditation—Thieàn Ñònh Ba La Maät—See bones, horns, or skin to make art work or Six paramitas and Ten paramitas. decorations, commits an Expression of Regret Abstractness (n): Tính tröøu töôïng. Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo laïm Abstruse manner: Buùt phaùp thaâm thuùy. duïng thuù vaät hay laáy xöông, söøng hoaëc da cuûa Abstruse response: Deep response—Huyeàn chuùng ñeå laøm nhöõng taùc phaåm ngheä thuaät, hoaëc öùng. ñeå trang trí phoøng oác, laø phaïm giôùi Ba Daät Ñeà, Absurd (a): Voâ lyù—Phi lyù—Loá bòch—Ngu phaûi phaùt loà saùm hoái. xuaån. Abuse with foul language: Noùi lôøi tuïc tóu Absurdity (n): Söï loá bòch—Söï phi lyù, söï voâ lyù. (Phuùn phaån). Abundant (a): Coù nhieàu. Abuse or rude words: AÙc khaåu—See Four un- Abundant Fruit Heaven: Coõi Trôøi Quaûng Quaû. Ariyan modes of speech (A). Abundant merits: Great fruit—Quaûng Quaû— Abused (a): Bò laïm duïng. Broad Phala, the 12th Brahmaloka—See Nine Abyss (n): Vöïc thaúm—Vöïc saâu. heavens of the fourth dhyana heaven. Abyss of the mortal life: Sanh töû vieän. Abundant Treasure: Prabhutaratna (skt)— Academic (a): Thuoäc veà hoïc thuaät. Taho (jap)—Many jewels—Ña Baûo—See Academic Study: Hoïc lyù thuyeát. Abundant treasures Buddha. Academic Theories (n): Lyù thuyeát—Nhöõng hoïc Abundant treasures Buddha: Prabhutaratna- thuyeát coù tính caùch hoïc suoâng. Buddha (skt)—Many Jewels Buddha—Ña Baûo Academy (n): Haøn laâm. Nhö Lai—Abundant-treasures (Many

Jewels) Acala (skt): Niscala (skt)—Dhruva (skt)—A Xa Buddha—The Ancient Buddha, who entered La—Unmoved—Immobile—Motionless— Nirvana a long long time ago, who appeared in Immovable—Baát ñoäng.. his stupa to hear the Buddha preach the Lotus 1) Immovable land—Baát Ñoäng ñòa—Ñòa thöù Sutra (chapter 11), by his presence revealing that taùm trong Thaäp Ñòa tieán veà Phaät Quaû toaøn nirvana is not annihilation. Prabhutaratna Buddha, thieän—The eighth of the ten stages in a an important image in the Lotus Sutra: an ancient Buddha's advance to perfection. **See Ten monument emerges from the ground, opens up, grounds (B). and reveals an extinct Buddha, named 2) Immovable Raja: Baát Ñoäng Minh Vöông. Prabhutaratna, who although extinct is still alive **See Ten grounds (B). and teaching. This symbolizes the idea that truth

a) Subduer of demons: Voâ Ñoäng Toân, vò toân cheá conduct) and spiritual knowledge so he is ngöï ma quyû. able to teach others—Thaày giaùo thoï cuûa caùc b) The one who executes the orders of Tyø Kheo vöøa môùi ñöôïc thoï giôùi ñeå daïy doã vaø Vairocana: Vò Toân thöøa haønh meänh leänh cuûa nhaéc nhôû trong vieäc tu haønh. Baát cöù vò Taêng Ñöùc Tyø Loâ Giaù Na. hay Ni naøo cuõng ñeàu phaûi coù moät vò Y chæ sö. 3) Who is associated with Manjusri (Vaên Vò Thaày naøy cöïc kyø quan troïng trong tieán Thuø)—Voâ-Yeåm-tuùc. **See Ten raksasi trình tu taäp cuûa chuùng ta vì moät ngöôøi hieàn mentioned in the Lotus sutra. laønh coù theå deã daøng bò aûnh höôûng bôûi moät vò Acalabhumi (skt): Immovable ground, the 8th thaày xaáu vaø ñi theo con ñöôøng khoâng coù ñaïo ground of Bodhisattva—Baát ñoäng ñòa—See Ten ñöùc moät caùch deã daøng. Vò Y chæ sö naøy laø vò grounds. thaày tinh thaàn trong ñôøi tu taäp cuûa chuùng ta. Acalanatha (p): Baát Ñoäng Toân. Thaät laø quan troïng cho chuùng ta laø baäc A Xaø Leâ phaûi coù chính haïnh hay phaåm haïnh toát Acalagra-vidyaraja (skt): Immovable ñeïp, phaûi coù nhöõng hieåu bieát saâu saéc veà giaùo Vidyaraja—Baát ñoäng toân, Baát ñoäng Minh vöông. phaùp ñeå coù khaû naêng daïy ngöôøi khaùc. Tröôùc Acala-vidya-raja (skt): Immovable vidyaraja— khi choïn moät vò thaày chuùng ta phaûi bieát vò Baát ñoäng Minh vöông. thaày naøy coù ñaïo ñöùc vaø nhöõng kieán thöùc taâm Acara (skt): A Chieát La. linh. 1) An arhat of the kingdom of Andhra: Vò A La (B) Teacher—A spiritual guide or teacher—One Haùn trong Vöông Quoác Andhra. who knows or teaches the acara or rules of 2) Founder of the Acara monastery: Ngöôøi saùng good conduct—Master or Teacher of the laäp töï vieän A Chieát La. dharma. One of the two kinds of spiritual Acarika (skt): Taäp quaùn—Habit—Custom. masters (known in Buddhism) who not only Acarin (skt): has mastered the dharmas also has realized 1) Practitioner: Haønh giaû. the truths they contain—Moät trong hai loaïi 2) An abbot's attendant: Ngöôøi thò giaû ôû phöông thaày tinh thaàn ñöôïc bieát ñeán trong Phaät giaùo; tröôïng. ngöôøi chaúng nhöõng thoâng hieåu giaùo lyù maø 3) Zen Practitioner: Ngöôøi haønh thieàn. coøn thöïc chöùng nhöõng chaân lyù chöùa ñöïng 4) One who practices and performs the duties of trong ñoù. a disciple: Vò ñeä töû tu haønh theo Phaät. (C) There are five categories of acarya: Coù naêm Acariya-mutthi (p): Maät giaùo—Esoteric loaïi giaùo thoï (a xaø leâ)—See Five categories doctrine—Secret teaching. of acarya. Acarya (skt):

A Giaø Lôïi Da—A xaø leâ—Xaø Leâ— Acavanadhamma (p): Baát Chung Phaùp—Not A Xaø Leâ—Giaùo Thoï—Master—Preceptor— subject to death. Spiritual teacher (instructor, master, preceptor)— Accadhaya (p): Having placed one leg upon the Giaùo thoï sö—Y chæ sö. **See Five categories of other in a slightly changed position—Ñeå chaân naøy acarya. treùo leân chaân kia trong tö theá hôi thay ñoåi. (A) Master of a new or junior monk. Any monks Accana (p): Honor—Danh döï. or nuns must have an Acarya. This master is Accanta (p): Perpetual—Absolute (a)—Tuyeät extremely important in our cultivation ñoái. process for a gentle person can easily Accasanna (p): Very near (a)—Raát gaàn. become influenced by a duious master and to Accaya (p): Fault—Laàm loãi. follow a less moral path. Acarya is a spiritual teacher for our cultivation life. It is crucial Accayika (p): Urgent (a)—Khaån caáp. that the person we learn from be qualified Accede to (v): Ñoàng yù—Taùn thaønh. and deeply learned in the dharmas. Before Accept commandments: Receive (v) the choosing a master, we should know that that precepts—Naïp Giôùi—Thoï Giôùi—Thuï giôùi—To master possesses excelent virtues (correct receive or accept the commandments. According

to Professor Soothill in The Dictionary of khoâng hoan hyû, Baø la moân Akkosaka Chinese-English Buddhist Terms—Thuï giôùi hay Bharadvaja ñi ñeán Theá Toân, sau khi ñeán y laø thuï nhaän giôùi theå nôi thaân mình. Theo Giaùo Sö noùi nhöõng lôøi khoâng toát ñeïp, aùc ngöõ, phæ baùng Soothill trong Trung Anh Phaät Hoïc Töø Ñieån: vaø nhieác maéng Theá Toân. 1) To embrace Buddhism: Receiving the 2) Being thus spoken the Enlightened One said precepts—To receive or accept the to the brahmana: “What do you think commandments—Thoï giôùi laø thoï nhaän giôùi Brahmana? Do your friends and luaät do Phaät cheá ra. acquaintances, do your blood relatives and 2) A novice disciple, or the beginner receives guests pay a visit to you?”—Ñöôïc nghe noùi the first five commandments: Ñeä töû sô cô thoï nhö vaäy, Theá Toân noùi vôùi Baø la moân laõnh nguõ giôùi. Akkosaka Bharadvaja: “Naøy Baø la moân, oâng 3) The monks, nuns, and the earnest laity nghó theá naøo? Caùc thaân höõu baø con huyeát proceed to the reception of eight thoáng, caùc khaùch coù ñeán vieáng thaêm oâng commandments: Chö Taêng Ni vaø Phaät töû khoâng? thuaàn thaønh tieán haønh thoï laõnh baùt giôùi. 3) Akkosaka replied: “Yes, sometimes, friends 4) Fully ordained monks and nuns can receive and acquaintances, blood relatives and guests or accept ten or more commandments: Chö pay me a visit.”—Baø la moân Akkosaka Taêng Ni Thoï giôùi ñaày ñuû coù theå thoï trì töø Bharadvaja traû lôøi: “Thænh thoaûng caùc thaân thaäp giôùi trôû leân. **See Complete moral höõu baø con huyeát thoáng, caùc khaùch coù ñeán precepts for monks. vieáng. 5) The term is also applied by the esoteric sects 4) The Buddha said: “What do you think, o to the reception of their rules on admission: brahmana? Do you offer them food to chew, Töø thoï giôùi coøn duøng ñeå chæ ngöôøi thoï giôùi to eat and to taste?”—Ñöùc Phaät baûo: “Naøy Tam Muoäi Da Chaân Ngoân. Baø la moân, oâng nghó theá naøo? OÂng coù söûa Accept (v) the Criticisms of Others: Chaáp soaïn cho hoï caùc moùn aên loaïi cöùng, loaïi meàm nhaän söï chæ trích cuûa ngöôøi khaùc. vaø caùc ñoà neám khoâng?” Accept disciples with the purpose to serve 5) Akkosaka replied: “Sometimes, I

offer them food to chew, to eat and to taste.”—Baø la one’s reputation: Nhaän hoïc troø vì danh lôïi cho moân Akkasoka traû lôøi: “Thænh thoaûng coù söûa rieâng mình—A Bhiksu or a Bhiksuni who accepts soaïn cho hoï caùc moùn aên loaïi cöùng, loaïi meàm disciples not with the purpose to teach and nurture vaø caùc loaïi ñoà neám.” them on the path of cultivation, but only to serve 6) The Buddha continued to ask: “O brahmana, his or her own reputation or personal benefits, if they do not accept them, to whom these commits an Expression of Regret Offence—Vò Tyø foods come back?—Ñöùc Phaät hoûi tieáp: Kheo hay Tyø Kheo Ni naøo thaâu nhaän ñeä töû khoâng “Nhöng naøy Baø la moân, neáu hoï khoâng nhaän, vôùi muïc ñích giaùo döôõng hoï tu hoïc, maø vì danh thôøi caùc moùn aên aáy seõ veà ai?” tieáng hay lôïi ích cho caù nhaân mình, vò ñoù phaïm 7) Brahmana replied: “If they do not accept giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. them, these foods come back to us.”—Baø la Accept One’s Fate: Cam chòu—To be content moân Akkasoka ñaùp: “Neáu hoï khoâng nhaän, with one’s lot. thôøi caùc moùn aên aáy seõ veà laïi chuùng toâi.” Accept or not to accept angry and 8) The Buddha continued to say: “In the same displeased: Chaáp nhaän hay khoâng chaáp nhaän way, o brahmana! You have abused us who phaãn noä vaø khoâng hoan hyû—In the Middle do not abuse. You have reviled us who do not Length Discrouses—Trong Kinh Trung Boä. revile. You have scolded us who do not scold. 1) Angry and displeased, brahmana Akkosaka- We do not accept them from you, so they are bharadvaja went to the Enlightened One, and all for you. O brahmana, they are all for you. there abused and reviled the Enlightened O brahmana, he who abuses back when One in harsh and rude words—“Phaãn noä vaø abused at, who reviles back when reviled,

who scolds back when scolded, o brahmana, Accept offering from the stable-keeper: this is called eating them together and Nhaän söï cuùng döôøng thöïc phaåm töø ngöôøi giöõ sharing them together. We do not eat them ngöïa—See Nine distresses. with you. We do not share them with you. So Accept poverty in one’s search for the Way: they are all for you, o brahmana! They are all An baàn laïc ñaïo—To accept to live in poverty so for you, o brahmana!—Ñöùc Phaät noùi tieáp: as to nurture one’s virtues. “Cuõng vaäy, naøy Baø la moân, neáu oâng phæ baùng Accept rules: Naïp Cuï—To accept all the chuùng toâi laø ngöôøi khoâng phæ baùng laïi, maéng monastic commandments, or rules—Thoï nhaän cuï nhieác chuùng toâi laø ngöôøi khoâng maéng nhieác tuùc giôùi nôi thaân mình. laïi, xæ vaû chuùng toâi laø ngöôøi khoâng xæ vaû laïi, Accept something as a fact: Recognize chuùng toâi khoâng thaâu nhaän söï vieäc aáy töø oâng, something—Thöøa nhaän ñieàu gì. thôøi naøy Baø la moân, söï vieäc aáy laïi veà oâng. Naøy Baø la moân, ai phæ baùng laïi khi bò phæ Accept things to do Buddha-work for baùng, nhieác maéng laïi khi bò nhieác maéng, xæ sentient beings: Vì chuùng sanh maø laáy söï “coù vaû laïi khi bò xæ vaû, thôøi nhö vaäy, naøy Baø la choã thoï” ñeå laøm Phaät söï—See Ten kinds of moân, ngöôøi aáy ñöôïc xem laø höôûng thoï, ñaõ performance of Buddha-work. san seû vôùi oâng. Coøn chuùng toâi khoâng cuøng Acceptable to (a): Coù theå chaáp nhaän ñöôïc. höôûng thoï söï vieäc aáy vôùi oâng, khoâng cuøng Acceptance (n): Söï chaáp nhaän. san seû söï vieäc

aáy vôùi oâng, thôøi naøy Baø la Acceptance of being dreamlike: Nhö moäng moân, taát caû söï vieäc aáy laïi veà vôùi oâng vaø taát nhaãn. **See Ten kinds of acceptance. caû söï vieäc aáy chæ veà laïi vôùi oâng maø thoâi." Acceptance of being echolike: Nhö höôûng Accept gifts from laypeople whose mind is nhaãn. **See Ten kinds of acceptance. not pure: Nhaän quaø cuûa ngöôøi theá tuïc coù taâm Acceptance of being fanthomlike: Nhö hoùa môø aùm—A Bhiksu or Bhiksuni who accepts gifts nhaãn. **See Ten kinds of acceptance. from laypeople, or even from a nun or a monk Acceptance of being like a reflection: Nhö whose mind is not pure and who has a special huyeãn nhaãn. **See Ten kinds of acceptance. affection toward him or her, commits an Acceptance of being miragelike: Nhö dieäm Expression of Regret Offence—Vò Tyø Kheo hay nhaãn. **See Ten kinds of acceptance. Tyø Kheo Ni naøo nhaän quaø cuûa ngöôøi theá tuïc, ngay caû töø moät vò Ni hay moät vò Taêng maø taâm Acceptance of illusoriness: Nhö huyeãn nhaãn. khoâng thanh tònh (coù yù môø aùm), laø phaïm giôùi Ba **See Ten kinds of acceptance. Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái ngay). Acceptance of the nonorigination of all Accept nothing to do Buddha-work for things: Voâ sanh phaùp nhaãn. **See Ten kinds of sentient beings: Vì chuùng sanh maø laáy söï acceptance. "khoâng coù choã thoï" ñeå laøm Phaät söï—See Ten Acceptance of being spacelike: Nhö hö khoâng kinds of performance of Buddha-work. nhaãn. **See Ten kinds of acceptance. Accept offerings but do not cultivate: Nhaän Acceptance of the voice of the Teaching: AÂm cuûa cuùng döôøng maø khoâng chòu tu taäp—A Bhiksu thanh nhaãn. **See Ten kinds of acceptance. or a Bhiksuni who accepts offerings from Access (v): Ñeán vôùi—Tieáp caän. laypeople but does not truly try to cultivate, and Access-Concentration: Khaû naêng vaøo ñònh— says that it is the duty of laypeople to bring Ability to enter concentration. offerings to nurture the Sangha, commits an Accessory conditions: Noäi duyeân—Sôû duyeân. Expression of Regret Offence—Vò Tyø Kheo hay 1) Alambana (skt): Sôû duyeân—Upon which Tyø Kheo Ni naøo nhaän cuûa cuùng döôøng maø khoâng something rests or depends, hence objects of chòu coá gaéng tu taäp, maø coøn noùi boån phaän cuûa ñaøn perception; that which is the environmental na tín thí laø phaûi cuùng döôøng nuoâi Taêng chuùng, laø or contributory cause; attendant phaïm giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. circumstances—Caûnh ñoái ñaõi vôùi taâm thöùc

(phaùp taâm vaø sôû taâm laø naêng duyeân, caûnh laø Accommodate and benefit all living beings: sôû duyeân). Haèng Thuaän Chuùng Sanh—This is the ninth of the 2) Hetupratyaya (skt): Noäi Duyeân— ten conducts and vows of Samantabhadra Environmental cause—Secondary cause— Bodhisattva. To accommodate and benefit all The condition of perception arising from the living beings means we will accord with and take five senses—Immediate, conditional or care of all living beings, making offerings to all environmental causes, in contrast with the living beings as if we made offerings to all more remote—YÙ thöùc trong taâm phaân bieät Buddhas, honors and serves them as if we caùc phaùp khôûi leân töø naêm thöùc. honored and served all Buddhas and Acceti (p): To pass time—Cho qua thôøi gian. Bodhisattvas. We should be

a good doctor for the Accha (p): Clear—Pure—Trong treûo. sick and suffering, lead those who have lost their Acchadana (p): Clothing—Quaàn aùo—Y phuïc. way to the right road, be a bright light for those in the dark night, give food to the hungry, give drink Acchadeti (p): To cover with—To clothe—Maëc to the thirsty, and so on. If we accord with living quaàn aùo. beings, then we accord with and make offerings Acchambhi (p): Fearless—Not frightened—Voâ to all Buddhas. If honor and serve living beings, uùy. we then honor and serve the Thus Come Ones. If Acchara (p): Short moment—Khoaûng thôøi gian we make living beings happy, we are making all ngaén. Thus Come Ones happy—Ñaây laø haïnh nguyeän Acchara-sanghata (p): In a snapping of thöù chín trong Phoå Hieàn Thaäp Haïnh Nguyeän. fingers—Trong moät khaûy moùng tay (trong khoaûng Haèng thuaän chuùng sanh laø tuøy thuaän chuùng sanh thôøi gian thaät ngaén). moïi loaøi maø thaät haønh cuùng döôøng vaø cung kính Acchariya (p): Wonder—Kyø dieäu. nhö cha meï, hoaëc nhö caùc baäc Boà Taùt hay Phaät. Acchariyabbhutadhamma (p): Vò Taèng Höõu Neáu chuùng sanh bònh thì chuùng ta laøm löông y; Phaùp—Marvellous quality. neáu chuùng sanh laïc ñöôøng thì chuùng ta vì hoï maø Acchariya manussa (p): Ngöôøi phi thöôøng—An chæ cho con ñöôøng chaùnh; nôi ñeâm toái chuùng ta vì extraordinary man—A Marvellous man. hoï maø laøm ñuoác saùng, ngöôøi caàn aên chuùng ta cho Acchecchi (p): Cut out—Destroyed—Phaù huûy. aên; ngöôøi caàn uoáng chuùng ta cho uoáng, vaân vaân. Tuøy thuaän chuùng sanh laø tuøy thuaän chö Phaät, cuùng Acchejja (p): Unbreakable—Indestructible—Baát döôøng chuùng sanh laø cuùng döôøng chö Phaät, laøm hoaïi. cho chuùng sanh haïnh phuùc laø laøm cho chö Phaät Acchijja (p): Of the following—Theo sau ñaây. hoan hyû. Acchindati (p): To rob—To take by force—Accommodate and benefit all sentient Cöôùp. beings: Haèng thuaän chuùng sanh—See Five Acci (p): Flame (n)—Ngoïn löûa. stages in a penitential service (II) (5), and Ten Accident (a): Ngaãu nhieân. vows of respects of Samantabhadra Bodhisattva. Accident Theory (a): Thuyeát ngaãu nhieân. Accommodate (v) a quarrel: Hoøa giaûi moät Accidental (a): Baát ngôø—Unexpected. cuoäc tranh caõi. Accidentalism (n): Thuyeát ngaãu nhieân—Ngöôøi Accommodate (v) oneself to: Töï thích öùng vôùi. theo dò thuyeát chuû tröông söï kieän phaùt sanh khoâng Accommodate (adapt) oneself to coù nguyeân nhaân—Heretic people believe that circumstances: Tuøy cô öùng bieán. things happen without any causes. Accompanied by (p.p): Cuøng ñi vôùi ai. Accita (p): Esteemed—Honored (a)—Ñöôïc vinh Accompany (v): Ñi theo (ñoàng haønh)—To go döï—Ñöôïc kính troïng. with. Accodaka (p): Too much water—Quaù nhieàu Accompany someone: Ñi cuøng ai. nöôùc. Accomplish (v): Hoaøn thaønh—To finish. Accomodation (n): Söï thích öùng—Söï hôïp giaûi.

Accomplish the acts and vows of Ten kinds of measureless, inconceivable ways of Universally Good Bodhisattva: To accomplish fulfillment of Buddhahood of all Buddhas. or undertake the acts and vows of Universally Accomplishment of seven good qualities: Good Enlightened Beings—Thaønh Töïu Haïnh See Attain seven good qualities. Nguyeän Phoå Hieàn. **See Ten vows of respects of Accomplishment of three stages in one life Samantabhadra Bodhisattva. for final entry: Nhaát Sanh Boå Xöù Boà

Taùt—One Accomplish all enlightening practices: Roát who, in this one life, accomplishes the three raùo thaønh töïu taát caû haïnh Boà Taùt—See Ten stages for final entry. The stage of having only ultimate great tasks of Great Enlightening Beings. one lifetime to go before enlightenment, Accomplish all the far-reaching meditations generally attributed to Bodhisattvas (associated of enlightening beings: Ñaày ñuû taát caû Boà Taùt with 20th vow of Amitabha). Everyone in the Pure quaûng ñaïi thieàn ñònh—See Ten kinds of Land is sure to experience the stage of having attainment of powers of the enlightened of only one lifetime to go before enlightenment, and enlightening beings. among them are countless numbers of such superlative Bodhisattvas—Vò chæ coøn sanh vaøo Accomplish one's labour by prolonged coõi Tònh Ñoä moät laàn nöõa laø ñöôïc leân ngoâi Phaät, sitting: Toïa Cöûu Thaønh Lao—As did thöôøng chæ aùp duïng cho Boà Taùt. Taát caû caùc vò Bodhidharma—Ngoài laâu maø thaønh töïu nhö Ngaøi vaõng sanh Tònh Ñoä, ngöôøi naøo cuõng quyeát thöïc laø Boà Ñeà Ñaït Ma. nhaát sanh boå xöù, trong soá ñoù coù voâ soá "Thöôïng Accomplished all manner of freedom of Thieän Nhaân". enlightening beings: Taát caû phaùp töï taïi cuûa Boà Accomplishment of true awakening: Tu Taùt ñeàu ñaõ thaønh töïu—See Ten kinds of way of thaønh chaùnh ñaúng chaùnh giaùc—Accomplishment adornment of Great Enlightening Beings (10). of true awakening, one of the ten kinds of Accomplish (v) a merit: Taïo laäp coâng ñöùc. cultivation of Great Enlightening Beings—See Accomplish the Paths of Enlightening Ten kinds of cultivation of Great Enlightening Beings: Enlightening beings accomplish the Beings. Paths of Enlightening Beings win the ten Accord with one's calling: Thuaän Phaän—To appellations—Chö Boà Taùt thaønh töïu Boà Taùt Ñaïo follow out one's duty; to carry out the line of thôøi ñöôïc möôøi danh hieäu naày—See Ten Bodhisattva progress according to plan—Laøm appellations of greatness of Great Enlightening theo nhieäm vuï cuûa moät vò Boà Taùt. Beings. Accord with the Dharma: Xöùng Phaùp Haïnh— Accomplished: Vieân Maõn—Accomplished, To be in accord with the Dharma—See Four perfection, completion, completely full, wholly disciplinary processes (B). complete; the fulfilling of the whole, i.e. that the Accord with and preserve the teaching of part contains the whole, the absolute in the the Buddhas: Vì tuøy thuaän thuû hoä Phaät phaùp maø relative—Hoaøn toaøn thaønh töïu. thò hieän ôû vöông cung—See Ten reasons Accomplished Wisdom Buddha: Trí Thaønh Enlightening Beings appear to live in a royal Töïu Phaät. palace. Accomplishing tolerance: Thaønh töïu nhaãn— Accord with the unobstructed liberation of See Ten ways of receiving the prediction of all Buddhas: Tuøy thuaän chö Phaät voâ ngaïi giaûi Budhahood (B). thoaùt—See Ten aspects of the turning of the great Accomplishing the Way: After six years wheel of teaching. suffering, subduing mara and attaining Accord with the world: Thuaän theá (tuøy thuaän enlightenment—Thaønh ñaïo sau 6 naêm khoå theo doøng ñôøi). haïnh—See Eight aspects of Buddha's life. Accordant action: Tu haønh phoå—See Ten Accomplishment of all Buddha teachings: universals of a Bodhisattva. Chö Phaät thaûy ñeàu thaønh töïu Phaät phaùp—See

Accordant cause: In contrast with the resisting 1) According to order or rank, one after the accessory cause (nghòch duyeân)—Thuaän Duyeân. other: Theo thöù töï caáp traät hay tuoåi haï trong According as: Tuøy theo—Tu hay khoâng laø hoaøn giaùo ñoaøn. toaøn tuøy ôû baïn—You may either cultivate or not 2) The next life in Paradise to follow completely according as you decide. immediately after this without intervening stages: Vaõng sanh veà coõi Cöïc Laïc ngay ñôøi According to (pr.p): Tuøy theo keá tieáp khoâng giaùn ñoaïn. According to the capacity: Tuøy Caên Cô— According to prayer: Tuøy Caàu—Tuøy theo söï According to the capability—The teaching of the caàu nguyeän cuûa chuùng sanh. Buddha according with the capacity of everyone—Phaùp Phaät thuyeát giaûng tuøy caên cô According-to-prayer Bodhisattva: Tuøy Caàu trình ñoä cuûa töøng ngöôøi. Boà Taùt—Bodhisattva (Kuan-Yin) who sees that all prayers are answered—Boà taùt Quaùn AÂm Taàm According to one's capability: Tuøy khaû naêng Thanh Cöùu Khoå. cuûa chính mình. According to classes: Tuøy Loaïi—According to According to the sutras and vinaya: Tuøy Kinh Luaät—According to the discipline as type. Buddhas and Bodhisattvas reveal described in the sutras, i.e. the various regulations themselves in varying forms according to the for conduct in the Sutra-pitaka; according to the need or nature of the beings whom they desire to wisdom and insight as described in the Vinaya- save—Tuøy theo chuûng loaïi. Ñöùc Phaät vaø Boà Taùt pitaka—Haønh ñoäng ñuùng theo luaät ñöôïc dieãn taû tuøy theo chuûng loaïi chuùng sanh maø thò hieän trong Luaät Taïng. thuyeát giaùo khaùc nhau. According with enlightenment: Tuøy thuaän Boà According to types: Tuøy loaïi—See According to class. Ñeà—See Ten kinds of actions of knowledge (6). According to lot: Tuøy Phaàn—According to the According with: Theo nhö. part assigned or expected; according to duty— According with Conditioning Cause: Tuøy theo haïn phaän cuûa söùc löïc maø hoaøn thaønh Resulting from conditioning cause, or coâng vieäc ñaõ ñöôïc giao phoù. circumstances as waves result from wind—Tuøy Duyeân—Chòu theo caùi duyeân maø söï vaät beân According to meaning: Tuøy Nghóa—Tuøy theo ngoaøi keùo tôùi gaây ra caûm xuùc cho töï theå, nhö soùng yù nghóa—According to intention, or to the right. laø heä quaû cuûa gioù (nöôùc nhôø duyeân gioù thoåi maø According to its place: Ñöông Vò Töùc Dieäu— sinh ra soùng). According to its application, wonderful or Account (n): Chuyeän keå hay baøi töôøng thuaät— effective; e.g. poison as poison, medicine as Narration—The account of the Buddha's life— medicine—Vieäc gì maø ôû ñuùng choã cuûa noù cuõng Chuyeän keå veà cuoäc ñôøi Ñöùc Phaät. ñeàu vi dieäu caû, nhö ñoäc döôïc cuõng coù coâng duïng cuûa ñoäc döôïc, löông döôïc cuõng coù coâng duïng cuûa Account (v) for: Giaûi thích veà—No one can löông döôïc. account for other people's behavior—Khoâng ai coù theå giaûi thích ñöôïc veà caùch cö xöû cuûa ngöôøi According to the Law: According to rule—Nhö khaùc. phaùp. According to opportunity: Tuøy Cô— Accrue (v): Ñoå doàn veà. According to capacity, or capability, i.e. the Accrue (v) from: Sanh ra töø—Nhöõng khoù khaên teaching of the Buddha according with the ñeàu do ngu si maø ra—All difficulties accruing capacity of everyone—Tuøy theo cô hoäi hay caên from ignorance. cô, nhö giaùo thuyeát cuûa Ñöùc Phaät thích hôïp vôùi Accuggata (p): Very

high (a)—Raát cao. caên cô cuûa moïi ngöôøi. Accumulate (v): Choàng chaát—Tích luõy—To According to the order or rank: Thuaän Thöù. pile up. Accumulate evils: Tích aùc.

Accumulate a great amount of wealth: Tich accumulation in Buddhism (skandhas) refer only luõy soá löôïng taøi saûn lôùn. to the phenomenal, not to the non-phenomenal— Accummulate merits: Tích luõy coâng ñöùc. Tích taäp hay chöùa nhoùm (yù noùi caùc saéc phaùp taâm lôùn nhoû tröôùc sau tích taäp maø taïo ra tính vaø saéc). Accumulate money and possessions: Tích luõy Chæ laø nhöõng hieän töôïng höõu vi chöù khoâng phaûi tieàn baïc vaø cuûa caûi—A Bhiksu or Bhiksuni who voâ vi. thinks that money and possessions can guarantee his or her security of cultivation and seeks ways Accumulation of illusion: Taäp khí—The to accumulate them so that they become an remainder or remaining influence of illusion—Dö obstacle to his or her path of cultivation, commits khí cuûa phieàn naõo goïi laø “Taäp Khí” hay laø “Taäp”. a Release and Expression of Regret—Vò Tyø Accumulation of knowledge: Jnanakara Kheo hay Tyø Kheo Ni naøo nghó raèng tieàn baïc vaø (skt)—Trí Tích—Söï tích tuï trí hueä—Name of a cuûa caûi coù theå baûo ñaûm cuoäc soáng tu haønh cuûa Bodhisattva mentioned in the Wonder Lotus Sutra mình roài tìm caùch tích luõy chuùng laøm trôû ngaïi cho (Aksobhya Prajnakuta). The eldest son of böôùc ñöôøng tu taäp, laø phaïm giôùi xaû ñoïa (buoâng Mahabhijna. He is in the retinue of boû vaø phaùt loä). Prabhutratna—Teân cuûa moät vò Boà Taùt ñöôïc noùi Accumulate all roots of goodness: Roát raùo ñeán trong Kinh Dieäu Phaùp Lieân Hoa. Laø con chöùa nhoùm taát caû thieän caên—See Ten ultimate tröôûng cuûa Ñaïi Thoâng Trí Thaéng Nhö Lai. Trí great tasks of Great Enlightening Beings. Tích laø quyeán thuoäc cuûa Ñöùc Ña Baûo Nhö Lai. Accumulate virtues: Tích ñöùc. Accumulation of merit: Suï tích luõy coâng ñöùc— According to the Buddha, the practice of Accumulated fire: Hoûa Tuï. generosity, morality, patience, and energy will 1) Accumulated one’s own hell-fires: Söï keát tuï result in the accumulation of merit, manifested in hoûa ñòa nguïc. the form dimension; while the practice of energy, 2) The body as a heap of fire to be feared, the meditation and wisdom will result in the fire of angry-passions: Thaân nhö moät cuïm löûa accumulation of knowledge, manifested in the ñaùng sôï, löûa giaän hôøn vaø duïc voïng. truth dimension (formless)—Theo Ñöùc Phaät thì Accumulated fires of hell: Accumulating one's vieäc haønh trì boá thí, trì giôùi, nhaãn nhuïc, vaø tinh own hell-fires—Body as a heap of fire—Fire of taán seõ daãn ñeán vieäc tích luõy coâng ñöùc, ñöôïc bieåu angry passions—Nguïc Hoûa tuï. töôïng trong coõi saéc giôùi; trong khi haønh trì tinh “Accumulated fire” rsi: Hoûa Tuï Tieân—This taán, thieàn ñònh vaø trí hueä seõ daãn ñeán vieäc tích luõy genius and his wife are shown above Vaisramana kieán thöùc, ñöôïc bieåu töôïng trong caûnh giôùi chaân in the Garbhadhatu—Vò Thaàn boån meänh vaø vôï lyù (voâ saéc). cuûa oâng ta beân treân Thai Taïng Phaùp Giôùi. Accumulation of misery produced by false Accumulated hindrances: Tích luõy chöôùng. views: Taø Tuï—The accumulation of misery Accumulated treasures: Ratna-rasi (skt)— produced by false views, one of the three Collection of gems—Gem-heap—Baûo tích. accumulations—Khoå ñau choàng chaát vì

taø kieán, Accumulating one's own hell-fires: moät trong tam tuï. Accumulated fires of hell—Body as a heap of Accumulations of purity precepts: Three fire—Fire of angry passions—Hoûa tuï. collections of pure precepts, or three Accumulating all roots of goodness: Y chæ accumulations of pure precepts of the chöùa nhoùm taát caû thieän caên thöïc haønh haïnh Boà Bodhisattvas. Those cultivating Hinayana's Taùt—See Ten kinds of reliance of Great Sravaka Way do not have these three Enlightening Beings. accumulations of purity precepts. Only Mahayana Accumulation (n): SöïÏ tích luõy—An Bodhisattvas practice them. These three accumulation or heap, implying the five physical accumulations of pure precepts encompass the and mental constituents, which combine to form "Four Propagation Vows."—Ba tuï giôùi cuûa chö the intelligence or nature, and rupa. The Boà Taùt. Ba tuï tònh giôùi naày haøng Thanh Vaên

Duyeân Giaùc Tieåu Thöøa khoâng coù, maø chæ coù nôi Achieve holiness: Ñaït thaønh Thaùnh quaû (chaùnh caùc baäc Boà Taùt Ñaïi Thöøa. Ba tuï tònh giôùi naày quaû)—Tu thaønh chaùnh quaû. nhieáp heát thaûy Töù Hoaèng Theä Nguyeän—See Achieve an impartial mind and cultivate Three collections of pure precepts. the path of universal knowledge: Great Accumulation of sufferings: Samudaya-arya- enlightening beings cause all sentient beings to satya (skt)—Collection of suffering—Khoå Taäp—achieve an impartial mind and induce them to Arising, coming together, collection, multitude. cultivate the path of universal knowledge—Boà The second of the four axioms that of Taùt laøm cho taát caû chuùng sanh ñöôïc taâm bình "accumulation," that misery is intensified by ñaúng, khuyeân hoï sieâng tu ñaïo nhöùt thieát trí—See craving or desire and the passions, which are the Ten kinds of definitive mark of Great cause of reincarnation—Huaân taäp khoå ñau, ñeá thöù Enlightening Beings (9). nhì trong Töù Dieäu Ñeá. Khoå ñeá caøng taêng khi ham Achieve knowledge: Thaønh töïu trí hueä. muoán duïc voïng taêng, ñaây laù nguyeân nhaân cuûa Achieve omniscient knowledge: Chö Phaät ñeàu luaân hoài sanh töû—See Four Noble Truths. thaønh töïu nhöùt thieát chuûng trí—See Ten kinds of Accunha (p): Very hot (a)—Raát noùng. measureless, inconceivable ways of fulfillment of Accurate (a): Chính xaùc—Exact. Buddhahood of all Buddhas. Accursed (p.p): Ñaùng nguyeàn ruûa. Achieve one's goal: Thaønh ñaït muïc ñích. Accusation: Taùc cöû—Accusation of sin made Achieve the ten powers of being unhindered against particular monks by the virtuous monk in function: Ñoàng chö Nhö Lai thaønh töïu thaäp who presides at the pravarana gathering on the löïc thöïc haønh voâ ngaïi—See Ten kinds of truth last day of the summer's rest—Trong ngaøy leã ra seal. haï, vò Taêng coù ñöùc haïnh chuû trì buoåi leã, neâu moät Achieve (attain) threefold knowledge: Ñaéc soá toäi loãi cuûa caùc vò Taêng cho ñaïi chuùng bieát. tam minh. Accuse falsely: Ñoå thöøa oan. Achievement: Attainment—Söï thaønh töïu—Söï Accuse (v) someone of something: Caùo buoäc chöùng ñaéc. ai veà toäi gì. Achievement of Merit: Thaønh töïu coâng ñöùc. Accusation (n): Söï keát toäi—Baûn caùo traïng. Achievement of Perfection: Ñaït ñeán toaøn haûo. (False) Accusation (n): Caùo gian. Achieve (v) Self-liberation: Ñaït ñöôïc giaûi Accussanna (p): Much abundant (a)—Raát nhieàu. thoaùt cho rieâng mình. Accuta (p):

Everlasting (a)—Not passing away— Achieve success in life: Thaønh coâng trong ñôøi. Tröôøng toàn. Achievement (n): Söï thaønh töïu—Worldly Acela (p): Void of cloth—Naked (a)—Traàn Achievement (n): Thaønh töïu theá gian. truoàng. Achievements of merits: Coâng nghieäp. Acelaka (p): Naked ascetic—Khoå haïnh traàn truoàng. Achievement of morality dear to the Noble Acetana (p): Senseless—Voâ giaùc. Ones: Thaønh Töïu Giôùi Ñöùc Ñöôïc Caùc Vò Thaùnh AÙi Moä—He is possessed of morality dear to the Achieve: Gain—Thaønh töïu. Noble Ones, unbroken, without defect, unspotted, Achieve Awakening: Ñaéc quaû giaùc ngoä. without inconsistency, liberating, praised by the Achieve (v) Enlightenment: Achieve wise, uncorrupted, and conducive to Awakening—Become a Buddha—Become an concentration—Vò naày thaønh töïu giôùi ñöùc ñöôïc Enlightened One—Thaønh töïu giaùc ngoä—If we caùc baäc Thaùnh aùi moä, khoâng bò hö hoaïi, khoâng bò practice the Noble Path diligently, we will finally tì veát, ñöôïc thöïc haønh lieân tuïc, khoâng bò khieám achieve Enlightenment—Neáu chuùng ta chuyeân khuyeát, khieán con ngöôøi töï taïi, ñöôïc baäc Thaùnh caàn tu taäp Thaùnh ñaïo, thì cuoái cuøng chuùng ta seõ taùn thaùn, khoâng bò nhieãm oâ, höôùng ñeán thieàn ñònh. thaønh töïu giaùc ngoä. **See Four characteristics of a stream-winner.

Achievement of the unwavering confidence Achieving Power: Coâng naêng. in the Buddha: Thaønh Töïu Loøng Tin Tuyeät Ñoái Achieving rebirth through Mind-power: Vôùi Phaät—Here, the Ariyan disciple is possessed Taâm Löïc Vaõng Sanh—Moreover, in the of unwavering confidence in the Buddha, this: Maharatnakuta Sutra, Sakyamuni Buddha told “This Blessed Lord is an Arahant, a fully- Maitreya Bodhisattva: “These Ten Minds cannot enlightened Buddha, endowed with wisdom and be developed by ordinary people, nor those who conduct, the Well-Farer, Knower of the worlds, lack virtue and beset by afflictions (See Ten incomparable Trainer of men to be tamed, Minds developed by the Pure Land practitioners). Teachers of gods and humans, enlightened and For someone to attain one of these ten frames of blessed—ÔÛ ñaây Thaùnh ñeä töû thaønh töïu loøng tin Mind while seeking rebirth in the Pure Land and tuyeät ñoái vôùi Phaät, ñaây laø Theá Toân, baäc A La yet fail to be reborn is simply impossible.”—Laïi Haùn, Chaùnh Ñaúng Giaùc, Minh Haïnh Tuùc, Thieän nhö trong Kinh Ñaïi Baûo Tích, Ñöùc Theá Toân baûo Theä, Theá Gian Giaûi, Voâ Thöôïng Só, Ñieàu Ngöï Ngaøi Di Laëc veà möôøi taâm nhö sau: “Möôøi thöù taâm Tröôïng Phu, Thieân Nhôn Sö, Phaät. **See Four naày khoâng phaûi haïng phaøm phu, baát thieän hay keû characteristics of a stream-winner. coù nhieàu phieàn naõo coù theå phaùt ñöôïc. Neáu coù keû Achievement of unwavering confidence in naøo thaønh töïu moät trong möôøi taâm treân, muoán the Dharma: Thaønh Töïu Loøng Tin Tuyeät Ñoái sanh veà theá giôùi Cöïc Laïc maø khoâng ñöôïc nhö Vôùi Phaùp—He is possessed of unwavering nguyeän, ñoù laø ñieàu khoâng khi naøo coù.” confidence in the Dharma, thus: “Well- Achieving rebirth through the power of proclaimed by the Lord is the Dharma, visible accumulated merits: Phöôùc Löïc Vaõng Sanh— here and now, timeless, inviting inspection, Moreover, the Meditation Sutra states: “Those leading onward, to be comprehended by the wise who wish to be reborn in the land of

Ultimate each one for himself.”—Vò naày thaønh töïu loøng tin Bliss, must cultivate the three-fold goodness. tuyeät ñoái ñoái vôùi Phaùp, ñaây laø Phaùp ñöôïc Ñöùc These are the efficient causes for the pure actions Theá Toân kheùo leùo thuyeát giaûng, Phaùp aáy laø thieát of all the Buddhas of the three worlds, past, thöïc hieän taïi, vöôït ngoaøi thôøi gian, ñeán ñeå maø present and future—Laïi nöõa, Kinh Quaùn Voâ thaáy, coù hieäu naêng höôùng thöôïng, chæ ngöôøi coù trí Löôïng Thoï coù noùi: “Muoán sanh veà Cöïc Laïc, phaûi môùi töï mình giaùc hieåu. **See Four characteristics tu ba thöù phöôùc. Ba thöù phöôùc naày laø chaùnh nhaân of a stream-winner. tònh nghieäp cuûa chö Phaät quaù khöù, hieän taïi vaø vò Achievement of unwavering confidence in lai”. the Sangha: Thaønh Töïu Loøng Tin Tuyeät Ñoái Nôi Achieving rebirth through spiritual power: Giaùo Ñoaøn—He is possessed of unwavering Thaàn Löïc Vaõng Sanh—Moreover, in the Sutra of confidence in the Sangha, thus: “Well-directed is the Heart of Great Compassion Mantra, the Sangha of the Lord’s disciples, of upright Avalokitesvara Bodhisattva (Kuan-Yin) said to conduct, on the right path, on the perfect path; the Buddha: “Great Honored Teacher! If any that is to say the four pairs of persons, the eight sentient being should assiduously recite the Great kinds of men. The Sangha of the Lord’s disciples Compassion Mantra and still descend upon the is worthy of veneration, an unsurpassed field of Three Evil Paths, I vow not to attain Buddhahood. merit in the world.”—Vò aáy thaønh töïu loøng tin If any practitioner should assiduously recite the tuyeät ñoái nôi chuùng Taêng. Chuùng Taêng ñeä töû cuûa Great Compassion Mantra and fail to be reborn in Theá Toân laø ñaày ñuû dieäu haïnh, ñaày ñuû tröïc haïnh, the lands of the Buddhas, I vow not to attain ñaày ñuû nhö lyù haïnh, ñaày ñuû chaùnh haïnh; ñaây laø Buddhahood. If any practitioner should boán ñoâi taùm vò. Chuùng Taêng ñeä töû cuûa Theá Toân assiduously recite the Great Compassion Mantra naøy ñaùng cung kính, ñaùng toân troïng, ñaùng ñöôïc and not to achieve innumerable samadhis and cuùng döôøng, ñaùng ñöôïc chaáp tay, laø phöôùc ñieàn great eloquence, I vow not to attain Buddhahood. voâ thöôïng ôû ñôøi. **See Four characteristics of a If anyone should assiduously recite the Great stream-winner. Compassion Mantra and not have all wishes and

hopes of his present life fulfilled, this dharani tö nghì cuûa chö Nhö Lai (baát tö nghì chö Nhö Lai cannot be called the Great Compassion Mantra! trí tueä caûnh giôùi). The only exceptions are wishes which are Acintyamati (p): Baát Khaû Tö Nghò Hueä. unwholesome and those made when the Mind is Acintyaparinama (skt): Mysterious not utterly sincere.""Moreover, practitioners who transformations—Baát tö nghì huaân bieán. assiduously recite such dharani as the Thousand- Acintyaparinamacyuti (skt): Inconceivable Armed Avalokitesvara Mantra, the Rebirth transformation of the death—Baát tö nghì bieán Mantra, etc. with utmost sincerity, can all be dòch töû. reborn in the Western Pure Land or other pure Acira (p): Recent—New (a)—Vöøa môùi. lands—Trong Kinh Ñaïi Bi Taâm Ñaø La Ni, Ñöùc Quaùn Theá AÂm Boà Taùt baïch Phaät: “Baïch Theá Aciravata (p): A-Di-Na-Hoøa-Ñeà—Name of a Toân! Neáu chuùng sanh naøo trì tuïng thaàn chuù Ñaïi novice. Bi, maø coøn bò ñoïa vaøo ba

ñöôøng aùc, toâi theà khoâng Aciravati (p): A-Di-La-Baø-Ñeà—Teân cuûa moät thaønh Chaùnh Giaùc. Tuïng trì thaàn chuù Ñaïi Bi, maø trong naêm con soâng lôùn taïi AÁn Ñoä—Name of one khoâng ñöôïc sanh veà coõi Phaät, toâi theà khoâng thaønh of the five big rivers in India. Chaùnh Giaùc. Tuïng trì thaàn chuù Ñaïi Bi neáu khoâng Acitta (skt): Phi Taâm—Apart form mind— ñöôïc voâ löôïng tam muoäi bieän taøi, toâi theà khoâng Without mind—No-mind or beyond mentation. thaønh Chaùnh Giaùc. Tuïng trì thaàn chuù Ñaïi Bi, taát Such abstract terms as these are frequently met caû söï mong caàu trong ñôøi hieän taïi, neáu khoâng with in the sutras belonging to the Prajnaparamita ñöôïc nhö nguyeän, thì chuù naày khoâng ñöôïc goïi laø class of Mahayana literature—Phi taâm hay vöôït chuù Ñaïi Bi Taâm Ñaø La Ni; duy tröø caàu nhöõng khoûi ngoaøi taâm thöùc. Caùc thuaät ngöõ tröøu töôïng vieäc baát thieän, tröø keû taâm khoâng chí thaønh." nhö theá naày thöôøng ñöôïc gaëp trong caùc kinh thuoäc Ngoaøi ra, nhöõng keû chí taâm trì tuïng caùc chuù nhö loaïi Baùt Nhaõ Ba La Maät trong vaên hoïc Ñaïi Thöøa. Baïch Taùn Caùi, Chuaån Ñeà, Vaõng Sanh, ñeàu coù theå Acclaim (v): Hoan hoâ—Taùn thöôûng. sanh veà Cöïc Laïc hoaëc caùc Tònh Ñoä khaùc. Acinta (skt): Voâ nieäm—Thoughtlessness—No Acinta (skt): Thoughtlessness—Voâ Nieäm. thought—Without a thought—Without Acintya (skt): Acinteyya (p)—Baát Khaû Tö recollection—Absence of false ideas or thoughts; Nghì—Beyond conception—Beyond apart from thought—Khoâng coù voïng nieäm. comprehension—Beyond the power of Acknowledge (v): Baùo aân—To pay a debt of mentation—Beyond thought or discussion— gratitude—To requite favors—To return good for Beyond thought or description—Beyond good. conception—Beyond thought and words—Cannot Acquaint (v) oneself with: laøm quen vôùi caùi gì. or could not be thought—Incomprehensible— Acquaintance (n): Bieát—See Knowing. Impenetrable—Inconceivable—Inexpressible— Acquired Buddha-nature: Tu Taäp Phaät taùnh— Unthinkable—Baát khaû tö nghì hay khoâng theå nghó See Five surnames of Buddha before he became baøn, khoâng theå naøo suy nghó ñöôïc. Khoâng theå naøo enlightened (B). hieåu ñöôïc, vöôït ra ngoaøi tö töôûng vaø bieän luaän hay tö töôûng vaø vaên töï. **See Five inconceivable Acquire a habit: Nhieãm thoùi quen. things. Acquire a great depth of vision: Tích luõy tri Acintya-dhatu (skt): Realm beyond thought and kieán thaâm haäu. words—Baát tö nghì giôùi. Acquire knowledge: Gain knowledge—Thaâu Acintya-jnana (skt): Baát Khaû Tö Nghì Trí—thaäp kieán thöùc. Inconceivable wisdom—Indescribable Buddha's Acquired (a): wisdom—Intuitive knowledge—The knowledge 1) Tích luõy: Hoard of acquired wealth—Cuûa caûi or wisdom that is beyond the ordinary tích luõy. understanding—Caùi bieát hay caùi trí vöôït ngoaøi söï 2) Thuû ñaéc: Do luyeän taäp maø coù ñöôïc, ñoái laïi hieåu bieát bình thöôøng hay laø caûnh giôùi trí tueä baát vôùi baåm sinh—Acquired special characteristics through cultivation.

Acquired: Tích luõy—Hoard of acquired wealth: Acquit (v) someone of something: Tha thöù cho Cuûa caûi tích luõy. ai veà caùi gì. Acquired Habit: Thoùi quen do nhöõng haønh Across way of the Pure Land sect: Hoaønh ñoäng moãi ngaøy tích luõy. xuaát—See Short way of the Pure Land sect, and Acquire by ourselves:

Verification—Thöïc Two modes of escape from mortality (B). chöùng. Act (n): Asevati (p)—Asev (skt)—Haønh ñoäng— Acquired purity through avoiding Söï thöïc hieän—To perform—To practice. pollution: Ly caáu thanh tònh—Ñaït ñöôïc taâm theå Act according to circumstances: To thanh tònh baèng caùch xa lìa moïi oâ nhieãm—See improvise—Cô bieán—Tuøy cô öùng bieán. Two kinds of purity. Act against the monastic rules: Haønh ñoäng Acquire the same variegated arrays of ngöôïc laïi vôùi giôùi luaät cuûa tònh xaù. marks and refinements as all Buddhas: Act against righteousness: Haønh ñoäng ngöôïc Ñöôïc töôùng haûo trang nghieâm ñoàng vôùi chö laïi leõ phaûi. Phaät—See Ten things that Enlightening Beings Act against worthy conduct: Haønh ñoäng attain when they abide in the Unimpeded wheel ngöôïc laïi vôùi phaïm haïnh. concentration. Act (v) from fear rather than from a sense Acquired wisdom: Theá trí. of duty: Haønh ñoäng vì sôï haõi hôn laø vì yù thöùc Acquiring the Tathagata nature or seed: traùch nhieäm. Dwelling of noble birth—Sinh quí truï—See Ten Act (v) in concert with: Haønh ñoäng phoái hôïp grounds and Ten stages in Bodhisattva-wisdom. (vôùi). Acquisition (n): Patilabha (p)—Prapti (skt)—Söï Act in an ill-manered way: Haønh söû thoâ baïo— ñaéc—Attainment—Gaining—Obtaining—Söï A Bhiksu or Bhiksuni who, relying on the chieám ñoaït. **See Twenty-four non-interactive authority he or she holds in the congregation, acts activity dharmas, and Seventy-five dharmas of in an ill-mannered way insulting other monks or the Abhidharma Kosa. nuns so that they suffer to a point that they can no Acquisition of personality by another’s longer cultivate, commits a Sangha Restoration volition, not one’s own: Töï theå coù ñöôïc do yù Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo yû chí cuûa ngöôøi khaùc, chöù khoâng do yù chí cuûa mình coù quyeàn trong giaùo hoäi roài haønh xöû thoâ baïo mình—See Four ways of getting new personality. ñeå maéng nhieác Taêng Ni khieán cho maáy vò aáy Acquisition of personality by both one’s khoâng theå tu taäp ñöôïc nöõa laø phaïm toäi Taêng Taøn. own volition, and another’s: Töï theå coù ñöôïc Acts of intellectuation: Awareness and do caû yù chí cuûa mình laãn yù chí cuûa ngöôøi khaùc— pondering—Giaùc quaùn. See Four ways of getting new personality. Act (v) kindly: Haønh ñoäng moät caùch töø bi. Acquisition of personality by neither one’s Act (n) of bodhi-mind: Haønh Nguyeän Boà Ñeà— own volition, nor another’s: Töï theå coù ñöôïc To start out for bodhi-mind to act out one’s vows khoâng do yù chí cuûa mình, cuõng khoâng do yù chí to save all living beings (all beings possess cuûa ngöôøi—See Four ways of getting new Tathagata-garbha nature and can become a personality. Buddha; therefore, vow to save them all)—Tu haønh nhöõng gì mình phaùt nguyeän (nguyeän laø taát Acquisition of personality by one’s own caû chuùng sanh ñeàu haøm chöùa Nhö Lai taïng tính, volition, not another’s: Töï theå coù ñöôïc do yù ñeàu coù theå an truï ôû voâ thöôïng Boà Ñeà, neân nguyeän chí cuûa mình, khoâng do yù chí cuûa ngöôøi khaùc— ñem phaùp Ñaïi Thöøa Vi Dieäu maø ñoä taän). See Four ways of getting new personality. Act out one’s bodhi-vow: Haønh Nguyeän Boà Acquisition and possession: Söï chieám ñoaït vaø Ñeà—See Act of bodhi-mind. sôû höõu. Act (n) of Compassion (n): Haønh ñoäng töø bi.

Act of faith: Haønh vi cuûa ñöùc tin—Externalists Act (v) for the Truth: Haønh ñoäng theo chaân lyù believe that the act of faith is the most important (leõ phaûi). and beyond the comprehensive level of human Act (v) upon: Laøm theo. knowledge, intelligence and wisdom—Ngoaïi ñaïo Act and vow: Haønh Nguyeän—Action of the cho raèng haønh vi cuûa ñöùc tin laø toái quan troïng vaø body and vow of the mind, resolve or intention; to khoâng theå nghó baøn, noù vöôït ra ngoaøi söï hieåu bieát act out one's vows; to vow—Haønh ñoäng cuûa thaân vaø trí khoâng cuûa con ngöôøi. vaø yù nguyeän cuûa taâm (nöông töïa haønh nguyeän maø Act (n) of grace (n): Haønh ñoäng vì bieát ôn. tu haønh). Act (v) in Line with the (Moral) Way: Haønh Act of walking seven steps: Thò hieän baûy ñoäng theo ñuùng ñaïo ñöùc. böôùc—According to the Flower Adornment Sutra, Act (v) from: Haønh ñoäng vì. there are ten reasons Great Enlightening Beings Act as a match-maker: Laøm mai laøm moái—If show the act of walking seven steps. For these a Bhiksu or a Bhiksuni acts as a match-maker or ten reasons they show the act of walking seven as a go-between, or makes arrangements for a steps after birth; they manifest this to pacify wedding between a man and a woman, or sentient beings—Theo Kinh Hoa Nghieâm, Phaåm between two people of the same sex, that Bhiksu 38, coù möôøi lyù do khieán chö ñaïi Boà Taùt thò hieän ñi or Bhiksuni commits a Sangha Restoration baûy böôùc. Chö Ñaïi Boà Taùt vì muoán ñieàu phuïc cho Offence—Neáu vò Tyø Kheo hay Tyø Kheo Ni naøo chuùng sanh ñöôïc an laïc neân thò hieän ñi baûy böôùc laøm mai moái, hay ñöùng chuû hoân cho hai ngöôøi nhö vaäy—See Ten reasons Great Enlightening hoaëc khaùc phaùi, hoaëc cuøng phaùi, vò aáy phaïm giôùi Beings show the act of walking seven steps. Taêng taøn. Act (v) with: Haønh ñoäng (vôùi). Act as models in order to teach and Act (v) with Kindness and Love: Haønh ñoäng transform living beings: Haønh ñoäng göông vôùi taâm roäng löôïng vaø loøng töø bi. maãu nhaèm chuyeån hoùa chuùng sanh. **See Act without attachments: Öng Voâ Sôû Truï Nhi Fourteen fearlessnesses. Sanh Kyø Taâm (Kinh Kim Cang)—According to Act (v) out of curiosity: Haønh ñoäng vì toø moø. the Diamond Sutra, a Bodhisattva should produce Act out one's vows to save all living beings: a thought which is nowhere supported, or a Haønh nguyeän Boà Ñeà Taâm—See Three kinds of thought awakened without abiding in anything bodhi (B). whatever. The complete sentence which the Act out a role: Play a part—Ñoùng hay dieãn moät Buddha taught Subhuti as follows: "Do not act on vai troø. sight. Do not act on sound, smell, taste, touch or Dharma. One should act without attachments."— Act out the role of someone: Ñoùng vai troø cuûa Theo Kinh Kim Cang, moät vò Boà taùt neân coù caùc tö ngöôøi naøo. töôûng ñöôïc thöùc tænh maø khoâng truï vaøo baát cöù thöù Act performed by speech: Khaåu Nghieäp—See gì caû. Toaøn caâu Ñöùc Phaät daïy trong Kinh Kim Vaca-karma. Cang nhö sau: "Baát öng truï saéc sanh taâm, baát öng Act of punishment: Dandakamma (p)—Haønh truï thinh, höông, vò, xuùc, phaùp sanh taâm, öng voâ phaït. sôû truï nhi sanh kyø taâm (khoâng neân sinh taâm truï Act as a spy: Laøm giaùn ñieäp—A Bhiksu or vaøo saéc, khoâng neân sinh taâm truï vaøo thanh, Bhiksuni who acts as a spy, taking information höông, vò, xuùc, Phaùp. Neân sinh taâm Voâ Sôû Truï, from the Sangha and giving it to a political party töùc laø

khoâng truï vaøo choã naøo). or a political organization, commits a Sangha Acting in accord with the ten kinds of Restoration Offence—Vò Tyø Kheo hay Tyø Kheo dedication: Tuøy thuaän tu haønh nôi möôøi moân hoài Ni naøo cung caáp tin töùc cuûa giaùo hoäi cho moät höôùng, moät trong möôøi Trí Nghieäp. **See Ten ñaûng phaùi hay moät toå chöùc chính trò, laø phaïm giôùi kinds of actions of knowledge (8). Taêng Taøn. Action: Haønh ñoäng—Nghieäp—Karma—All doings that are conditioned by past habits and also

condition future habits and state of Action at will in anything in anywhere: development—See Karma. Mind that resides in vows—Nguyeän taâm truï—See (A) Two kinds of action—Hai loaïi nghieäp: Ten grades of Bodhisattva's faith. • (Skillful) Action (n): Thieän nghieäp—Kusala Action with the body: Phaûn Tænh Thaân karma Nghieäp—The Buddha taught Venerable Rahula • Unskillful Action (n): Baát thieän nghieäp— about 'Action With the Body' in the Akusala karma Ambalatthikarahulovada Sutta in the Middle (B) Ba loaïi nghieäp—There are three conditions, Length Dicourses of the Buddha—Trong Kinh inheritances, or three kinds of karma. **See Giaùo Giôùi La Haàu La ÔÛ Röøng Am Baø La trong Three karmas. Trung Boä Kinh, Ñöùc Phaät ñaõ daïy La Haàu La veà (C) Action: Haïnh löïc. **See Sixteen great 'Phaûn Tænh Thaân Nghieäp': powers obtainable by a Bodhisattva. 1) Rahula, when you wish to do an action with (D) Samskara (skt)—Activity—Conception— the body, you should reflect upon that same Disposition—Volitional actions—Karma bodily action thus: "Would this action that I formation—Impulse—Moral conduct—Haønh. wish to do with the body lead to my own ** See Twelve conditions of cause and effect affliction, or to the affliction of others, or to and Four functions of cognition. the affliction of both? Is it an unwholesome Action Bodhisattva: Visista-caritra (skt)— bodily action with painful consequences, with Thöôïng Haønh Boà Taùt. painful results?"—"Naøy La Haàu La, khi oâng 1) Bodhisattva, who suddenly rose out of the muoán laøm moät thaân nghieäp gì, haõy phaûn tænh earth as Buddha was concluding one of his thaân nghieäp aáy nhö sau: "Thaân nghieäp naày Lotus sermons. He is supposed to have been cuûa ta coù theå ñöa ñeán töï haïi, coù theå ñöa ñeán a convert of the Buddha in long past ages and haïi ngöôøi, coù theå ñöa ñeán haïi caû hai; thôøi to come to the world in its days of evil: Tuøng thaân nghieäp naày laø baát thieän, ñöa ñeán ñau Ñòa Doõng Xuaát Boà Taùt. khoå, ñem ñeán quaû baùo ñau khoå." 2) After undergoing so many hardships and a) When you reflect, if you know: "This action troubles, Nichiren wrote several works. In the that I wish to do with the body would lead to Eye-opener, his famous vows are found: "I my own affliction, or to the affliction of will be the pillar of Japan; I will be the eyes others, or to the affliction of both; it is an of Japan; I will be the vessel of Japan." Here unwholesome bodily action with painful he became conscious of himself being the consequences, with painful results," then you Distinguished Action Bodhisattva definitely should not do such an action with (Visistacaritra) with whom the Buddha the body—Naøy La Haàu La, neáu trong khi entrusted the work of protecting the Truth: phaûn tænh oâng bieát: "Thaân nghieäp naày ta Sau khi traûi

qua nhieàu gian khoå vaø khoù khaên muoán laøm. Thaân nghieäp naày cuûa ta coù theå trong vieäc truyeàn baù Nhaät Lieân Toâng, Nhaät ñöa töï haïi, coù theå ñöa ñeán haïi ngöôøi, coù theå Lieân cuõng vieát ñöôïc nhieàu taùc phaåm. Trong ñöa ñeán haïi caû hai; thôøi thaân nghieäp naày laø "Khai Muïc Sao," oâng coù lôøi nguyeän tröù danh baát thieän, ñöa ñeán ñau khoå, ñem ñeán quaû baùo cuûa oâng laø "Ta seõ laø coät truï cuûa Nhaät Baûn, ta ñau khoå." Moät thaân nghieäp nhö vaäy, naøy La seõ laø con maét cuûa Nhaät Baûn, ta seõ laø huyeát Haàu La, oâng nhaát ñònh chôù coù laøm. maïch cuûa Nhaät Baûn." Qua ñaây, oâng töï nhaän b) When you reflect, if you know: "This action oâng laø Boà Taùt Thöôïng Haønh laø vò maø Ñöùc that I wish to do with the body would not lead Phaät phoù thaùc cho coâng vieäc baûo veä chaùnh to my own affliction, or to the affliction of phaùp. others, or to the affliction of both; it is a Action of Body: Kaya Karma (skt)—Thaân wholesome bodily action with pleasant Nghieäp. consequences, with pleasant results," then you may do such an action with the body— Naøy La Haàu La, khi oâng muoán laøm moät thaân

nghieäp, neáu sau khi phaûn tænh oâng bieát: ñöa ñeán haïi caû hai; thôøi thaân nghieäp naày laø "Thaân nghieäp naày ta muoán laøm. Thaân nghieäp thieän, ñöa ñeán an laïc, ñem ñeán quaû baùo an naày cuûa ta khoâng coù theå ñöa ñeán töï haïi, laïc." Thaân nghieäp nhö vaäy, naøy La Haàu La, khoâng coù theå ñöa ñeán haïi ngöôøi, khoâng theå oâng caàn phaûi tieáp tuïc laøm. ñöa ñeán haïi caû hai; thôøi thaân nghieäp naày laø 3) Rahula, after you have done an action with thieän, ñöa ñeán an laïc, ñöa ñeán quaû baùo an the body, you should reflect upon that same laïc." Moät thaân nghieäp nhö vaäy, naøy La Haàu bodily action thus: "Does this action that I La, oâng neân laøm. have done with the body lead to my own 2) Rahula, while you are doing an action with affliction, or to the affliction of others, or to the body, you should reflect upon that same the affliction of both? Was it an bodily action thus: "Does this action that I am unwholesome bodily action with painful doing with the body lead to my own consequences, with painful results?"—Naøy affliction, or to the affliction of others, or to La Haàu La, sau khi laøm xong moät thaân the affliction of both? Is it an unwholesome nghieäp, oâng caàn phaûi phaûn tænh thaân nghieäp bodily action with painful consequences, with aáy nhö sau: "Thaân nghieäp naày ta ñaõ laøm, painful results?"—Naøy La Haàu La, khi oâng thaân nghieäp naày cuûa ta ñöa ñeán töï haïi, ñöa ñang laøm moät thaân nghieäp, oâng caàn phaûi ñeán haïi ngöôøi, ñöa ñeán haïi caû hai; thôøi thaân phaûn tænh thaân nghieäp aáy nhö sau: "Thaân nghieäp naày laø baát thieän, ñöa ñeán ñau khoå, nghieäp naày ta ñang laøm. Thaân nghieäp naày ñem ñeán quaû baùo ñau khoå." cuûa ta ñöa ñeán töï haïi, ñöa ñeán haïi ngöôøi, ñöa a) When you reflect, if you know: "This action ñeán haïi caû hai; thôøi thaân nghieäp naày laø baát that I have done with the body leads to my thieän, ñöa ñeán ñau khoå, ñem ñeán quaû baùo own affliction, or to the affliction of others, or ñau khoå." to the affliction of both; it was an a) Rahula, when you reflect, if you know: "This unwholesome bodily action with painful action that I am doing with the body leads to consequences, with painful results," then you my own affliction, or to the affliction of should confess such a bodily action, reveal it, others, or to the affliction of both; it is an

and lay it open to the Teacher or to your wise unwholesome bodily action with painful companions in the holy life. Having consequences, with painful results," then you confessed it, revealed it, and laid it open, you should suspend such a bodily action—Naøy La should undertake restraint for the future: Neáu Haàu La, neáu trong khi phaûn tænh, oâng bieát: trong khi phaûn tænh, naøy La Haàu La, oâng bieát "Thaân nghieäp naày ta ñang laøm. Thaân nghieäp nhö sau: "Thaân nghieäp naày ta ñaõ laøm. Thaân naày cuûa ta ñöa ñeán töï haïi, ñöa ñeán haïi ngöôøi, nghieäp naày ñöa ñeán töï haïi, ñöa ñeán haïi ñöa ñeán haïi caû hai; thôøi thaân nghieäp naày laø ngöôøi, ñöa ñeán haïi caû hai; thôøi thaân nghieäp baát thieän, ñöa ñeán ñau khoå, ñem ñeán quaû baùo naày laø baát thieän ñöa ñeán ñau khoå, ñem ñeán ñau khoå." Naøy La Haàu La, oâng haõy töø boû moät quaû baùo ñau khoå." Moät thaân nghieäp nhö vaäy, thaân nghieäp nhö vaäy. naøy La Haàu La, oâng caàn phaûi thöa leân, caàn b) But when you reflect, if you know: "This phaûi toû loä, caàn phaûi trình baøy tröôùc caùc vò action that I am doing with the body does not Ñaïo Sö, hay tröôùc caùc vò ñoàng phaïm haïnh coù lead to my own affliction, or to the affliction trí. Sau khi ñaõ thöa leân, toû loä, trình baøy, caàn of others, or to the affliction of both; it is a phaûi phoøng hoä trong töông lai. wholesome bodily action with pleasant b) Rahula, but when you reflect, if you know: consequences, with pleasant results," then "This action that I have done with the body you may continue in such a bodily action— does not lead to my own affliction, or to the Nhöng neáu, naøy La Haàu La, trong khi phaûn affliction of others, or to the affliction of tænh, oâng bieát nhö sau: "Thaân nghieäp naày ta both; it was a wholesome bodily action with ñang laøm. Thaân nghieäp naày cuûa ta khoâng ñöa pleasant consequences, with pleasant ñeán töï haïi, khoâng ñöa ñeán haïi ngöôøi, khoâng results," you"can abide happy and glad,

training day and night in wholesome states: 1) Rahula, when you wish to do an action by Naøy La Haàu La, neáu trong khi phaûn tænh, oâng mind (See Action with the body 1, just bieát nhö sau: "Thaân nghieäp naày ta ñaõ laøm. substituting "speech" for "body"): Naøy La Thaân nghieäp naày khoâng ñöa ñeán töï haïi, Haàu La, nhö oâng muoán laøm moät yù nghieäp gì, khoâng ñöa ñeán haïi ngöôøi, khoâng ñöa ñeán haïi haõy phaûn tænh yù nghieäp aáy nhö sau: "YÙ caû hai; thôøi thaân nghieäp naày thieän, ñöa ñeán nghieäp naày cuûa ta coù theå ñöa ñeán töï haïi, coù an laïc, ñem ñeán quaû baùo an laïc." Do vaäy, theå ñöa ñeán haïi ngöôøi, coù theå ñöa ñeán haïi caû naøy La Haàu La, oâng phaûi an truù trong nieàm hai; thôøi yù nghieäp naày laø baát thieän, ñöa ñeán hoan hyû töï mình tieáp tuïc tu hoïc ngaøy ñeâm ñau khoå, ñem ñeán quaû baùo ñau khoå.". trong caùc thieän phaùp. a) See Action with the body 1a, just substituting Action of the body and vow of the mind: "speech" for "body": Naøy La Haàu La, neáu Haønh Nguyeän—Acts mean the activities of trong khi phaûn tænh, oâng bieát: "YÙ nghieäp naày thought, word, deed, moral action; karma. Act and ta muoán laøm. YÙ nghieäp naày cuûa ta coù theå ñöa vow mean resolve or intention; or to act out one's ñeán töï haïi, coù theå ñöa ñeán haïi ngöôøi, coù theå vows; to vow—Haønh ñoäng coù nghóa laø vieäc laøm ñöa ñeán haïi caû hai; thôøi yù nghieäp naày laø baát cuûa thaân, khaåu, yù (vieäc laøm thieän aùc seõ gaùnh chòu thieän, ñöa

ñeán ñau khoå, ñem ñeán quaû baùo quaû baùo khoå vui). Haønh nguyeän coù nghóa laø haønh ñau khoå." Moät yù nghieäp nhö vaäy, naøy La Haàu ñoäng cuûa thaân vaø yù nguyeän cuûa taâm (nöông töïa La, oâng nhaát ñònh chôù coù laøm. haønh nguyeän maø tu haønh). b) See Action with the body 1b, just substituting Actions of demons: Ma nghieäp—According to "speech" for "body": Naøy La Haàu La, neáu The Flower Adornment Sutra, Chapter 38, there trong khi phaûn tænh, oâng bieát: "YÙ nghieäp naày are ten kinds of demons' actions of Great ta muoán laøm. YÙ nghieäp naày cuûa ta khoâng coù Enlightening Beings. Enlightening Beings should theå ñöa ñeán töï haïi, khoâng coù theå ñöa ñeán haïi quickly get away from to seek enlightened ngöôøi, khoâng coù theå ñöa ñeán haïi caû hai; thôøi action—Theo Kinh Hoa Nghieâm, Phaåm 38, coù yù nghieäp naày laø thieän, ñöa ñeán an laïc, ñem möôøi thöù ma nghieäp cuûa chö Ñaïi Boà Taùt. Chö Boà ñeán quaû baùo an laïc." YÙ nghieäp nhö vaäy, naøy Taùt neân mau xa lìa möôøi ma nghieäp naày maø sieâng La Haàu La, oâng neân laøm. caàu Phaät nghieäp. **See Ten kinds of demons' 2) See Action with the body 2, just substituting actions of Great Enlightening Beings. "speech" for "body": Naøy La Haàu La, khi oâng ñang laøm moät yù nghieäp, oâng caàn phaûi Actions of knowledge: Trí nghieäp—According phaûn tænh yù nghieäp aáy nhö sau: "YÙ nghieäp to The Flower Adornment Sutra, there are ten naày ta ñang laøm. YÙ nghieäp naày cuûa ta ñöa kinds of actions of knowledge. Enlightening ñeán töï haïi, ñöa ñeán haïi ngöôøi, ñöa ñeán haïi caû Beings who abide by these ten actions of hai; thôøi yù nghieäp naày laø baát thieän, ñöa ñeán knowledge can attain the supreme action of great ñau khoå, ñem ñeán quaû baùo ñau khoå." Rahula, knowledge of Buddhas, including all skillful while you are doing an action by mind. means of liberation—Theo Kinh Hoa Nghieâm, coù a) See Action with the body 2a, just substituting möôøi trí nghieäp. Chö Boà Taùt an truï trong möôøi trí "speech" for "body": Naøy La Haàu La, neáu nghieäp naày thôøi ñöôïc taát caû thieän xaûo phöông tieän trong khi phaûn tænh, oâng bieát: "YÙ nghieäp naày ñaïi trí nghieäp voâ thöôïng cuûa caùc Ñöùc Nhö Lai. ta ñang laøm. YÙ nghieäp naày cuûa ta ñöa ñeán töï **See Ten kinds of actions of knowledge. haïi, ñöa ñeán haïi ngöôøi, ñöa ñeán haïi caû hai; Action with the mind: Phaûn Tænh YÙ Nghieäp— thôøi yù nghieäp naày laø baát thieän, ñöa ñeán ñau The Buddha taught Venerable about 'Action With khoå, ñem ñeán quaû baùo ñau khoå." Naøy La the Mind' in the Ambalatthikarahulovada Sutta in Haàu La, oâng haõy töø boû moät yù nghieäp nhö the Middle Length Discourses of the Buddha— vaäy. Ñöùc Phaät ñaõ daïy Ñaïi Ñöùc La Haàu La veà 'Phaûn b) See Action with the body 2b, just substituting Tænh YÙ Nghieäp' trong Kinh Giaùo Giôùi La Haàu La "speech" for "body": Nhöng neáu, naøy La Haàu ÔÛ Röøng Am Baø La: La, khi phaûn tænh oâng bieát nhö sau: "YÙ nghieäp

naày ta ñang laøm. YÙ nghieäp naày cuûa ta khoâng laïi löûa giaän aùc khaåu chaúng nhöõng ñoát maát caû Thaát ñöa ñeán töï haïi, khoâng ñöa ñeán haïi ngöôøi, Thaùnh Taøi (see Thaát Thaùnh Taøi) vaø taát caû coâng khoâng ñöa ñeán haïi caû hai; thôøi yù nghieäp naày ñöùc xuaát theá, maø coøn theâm chieâu caûm aùc baùo veà laø thieän, ñöa ñeán an laïc, ñem ñeán quaû baùo an sau naày. **See Ten evil deeds (acts)

(B). laïc.” YÙ nghieäp nhö vaäy, naøy La Haàu La, oâng Action non-interrelated: Baát töông öng haønh. phaûi tieáp tuïc laøm. Action non-interrelated with mind: 3) Rahula, after you have done an action by Cittaviprayuktasamskara (skt)—Baát Töông ÖÙng mind (See Action with the body 3, just Haønh (haønh ñoäng vaø taâm khoâng töông öùng vôùi substituting “speech” for “body”): Sau khi nhau). laøm xong moät yù nghieäp, naøy La Haàu La, oâng Action and proof: Haønh chöùng—Tu haønh vaø caàn phaûi phaûn tænh yù nghieäp aáy nhö sau: “YÙ chöùng ngoä. nghieäp naày ta ñaõ laøm. YÙ nghieäp naày cuûa ta 1) Action and proof; knowledge or assurance ñöa ñeán töï haïi, ñöa ñeán haïi ngöôøi, ñöa ñeán derived from doing; practice of religious haïi caû hai; thôøi yù nghieäp naày laø baát thieän, ñöa discipline and the resulting enlightenment: ñeán ñau khoå, ñem ñeán quaû baùo ñau khoå.” Döïa vaøo haønh ñaïo maø chöùng lyù. Haønh laø a) See Action with the body 3a, just substituting nhaân vaø chöùng lyù laø quaû. “speech” for “body”: Naøy La Haàu La, neáu 2) Knowledge derived from doing, or practice of trong khi phaûn tænh, oâng bieát nhö sau: “YÙ religious dicipline and the resulting nghieäp naày ta ñaõ laøm. YÙ nghieäp naày ñöa ñeán enlightenment: Chöùng ngoä töø thöïc haønh, hay töï haïi, ñöa ñeán haïi ngöôøi, ñöa ñeán haïi caû hai; söï tu taäp toân giaùo vaø keát quaû giaùc ngoä. thôøi yù nghieäp naày laø baát thieän, ñöa ñeán ñau Action to receive retribution immediately: khoå, ñem ñeán quaû baùo ñau khoå.” Moät yù Thuaän Hieän Nghieäp Ñònh Quaû—Haønh ñoäng gaây nghieäp nhö vaäy, naøy La Haàu La, oâng caàn ra baùo öùng töùc khaéc—See Four kinds of phaûi lo aâu, caàn phaûi taøm quyù, caàn phaûi nhaøm retribution. chaùn. Sau khi lo aâu, taøm quyù, nhaøm chaùn, caàn phaûi phoøng hoä trong töông lai. Action to receive retribution in the life to b) See Action with the body 3b, just substituting come: Thuaän Sinh Nghieäp—Haønh ñoäng gaây baùo “speech” for “body”: Coøn neáu trong khi phaûn öùng trong ñôøi soáng keá tieáp—See Four kinds of tænh, naøy La Haàu La, oâng bieát: “YÙ nghieäp naøy retribution. ta ñaõ laøm. YÙ nghieäp naày khoâng ñöa ñeán töï Action to receive retribution in one of the haïi, khoâng ñöa ñeán haïi ngöôøi, khoâng ñöa ñeán lives following the next: Thuaän Haäu Nghieäp— haïi caû hai; thôøi yù nghieäp naày laø thieän, ñöa Haønh ñoäng gaây baùo öùng trong caùc ñôøi sau, khoâng ñeán an laïc, ñem ñeán quaû baùo an laïc.” Do nhöùt ñònh thôøi gian—See Four kinds of vaäy, naøy La Haàu La, oâng phaûi an truù trong retribution. nieàm hoan hyû, töï mình tieáp tuïc tu hoïc ngaøy Action to receive retribution in the present ñeâm trong caùc thieän phaùp. life: Thuaän Hieän Nghieäp Baát Ñònh Quaû—Haønh Action of Mouth: Vac Karma (skt)—Khaåu ñoäng gaây baùo öùng trong ñôøi hieän taïi (khoâng nhöùt Nghieäp—The evil karma of speech is the ñònh thôøi gian)—See Four kinds of retribution. mightiest. We must know that evil speech is even Action with the speech: Phaûn Tænh Khaåu more dangerous than fire because fire can only Nghieäp—The Buddha taught Venerable Rahula destroy all material possessions and treasures of about ‘Action With the Speech’ in the this world, but the firece fire of evil speech not Ambalatthikarahulovada Sutta in the Middle only burns all the Seven Treasures of Enlightened Length Discourses of the Buddha—Trong Kinh beings and all virtues of

liberation, but it will also Giaùo Giôùi La Haàu La ôû Röøng Am Baø La trong reflect on the evil karma vipaka in the future— Trung Boä Kinh, Ñöùc Phaät ñaõ daïy La Haàu La veà Khaåu nghieäp raát ö laø maõnh lieät. Chuùng ta neân bieát 'Phaûn Tænh Khaåu Nghieäp': raèng lôøi aùc coøn quaù hôn löûa döõ bôûi vì löûa döõ chæ 1) Rahula, when you wish to do an ction by ñoát thieâu taát caû taøi saûn vaø cuûa baùu ôû theá gian, traùi speech. See Action with the body 1, just

substituting "speech" for "body": Naøy La nghieäp naày ta ñang laøm. Khaåu nghieäp naày Haàu La, khi oâng muoán laøm moät khaåu nghieäp cuûa ta khoâng ñöa ñeán töi haïi, khoâng ñöa ñeán gì, haõy phaûn tænh khaåu nghieäp aáy nhö sau: haïi ngöôøi, khoâng ñöa ñeán haïi caû hai; thôøi "Khaåu nghieäp naày cuûa ta coù theå ñöa ñeán töi khaåu nghieäp naày laø thieän, ñöa ñeán an laïc, haïi, coù theå ñöa ñeán haïi ngöôøi, coù theå ñöa ñeán ñem ñeán quaû baùo an laïc." Khaåu nghieäp nhö haïi caû hai; thôøi khaåu nghieäp naày laø baát thieän, vaäy, naày La Haàu La, oâng caàn phaûi tieáp tuïc ñöa ñeán ñau khoå, ñem ñeán quaû baùo ñau khoå." laøm . a) See Action with the body 1a, just substituting 3) Rahula, after you have done an action by "speech" for "body": Naøy La Haàu La, neáu speech. See Action with the body 3, just trong khi phaûn tænh, oâng bieát:"Khaåu nghieäp substituting "speech" for "body": Sau khi oâng naày ta muoán laøm. Khaåu nghieäp naày cuûa ta coù laøm xong moät khaåu nghieäp, naøy La Haàu La, theå ñöa ñeán töi haïi, coù theå ñöa ñeán haïi nguôøi, oâng caàn phaûi phaûn tænh khaåu nghieäp aáy nhö coù theå ñöa ñeán haïi caû hai; thôøi khaåu nghieäp sau: "Khaåu nghieäp naày ta ñaõ laøm. Khaåu naày laø baát thieän, ñöa ñeán ñau khoå, ñem ñeán nghieäp naày cuûa ta ñöa ñeán töi haïi, ñöa ñeán quaû baùo ñau khoå." Moät khaåu nghieäp nhö vaäy, haïi ngöôøi, ñöa ñeán haïi caû hai; thôøi khaåu naøy La Haàu La, nhaát ñònh chôù coù laøm. nghieäp naày laø baát thieän, ñöa ñeán ñau khoå, b) See Action with the body 1b, just substituting ñem ñeán quaû baùo khoå." "speech" for "body": Naøy La Haàu La, neáu a) See Action with the body 3a, just substituting trong khi phaûn tænh, oâng bieát: "Khaåu nghieäp "speech" for "body": Neáu trong khi phaûn naày ta muoán laøm. Khaåu nghieäp naày cuûa ta tænh, naøy La Haàu La, oâng bieát nhö sau: "Khaåu khoâng coù theå ñöa ñeán töi haïi, khoâng coù theå nghieäp naày ta ñaõ laøm. Khaåu nghieäp naày ñöa ñöa ñeán haïi ngöôøi; khoâng coù theå ñöa ñeán haïi ñeán töi haïi, ñöa ñeán haïi ngöôøi, ñöa ñeán haïi caû caû hai; thôøi khaåu nghieäp naày laø thieän, ñöa hai; thôøi khaåu nghieäp naày laø baát thieän, ñöa ñeán an laïc, ñem ñeán quaû baùo an laïc." Moät ñeán ñau khoå, ñem ñeán quaû baùo ñau khoå." khaåu nghieäp nhö vaäy, naøy La Haàu La, oâng Moät khaåu nghieäp nhö vaäy, naøy La Haàu La, neân laøm. oâng caàn phaûi thöa leân, caàn phaûi toû loä, caàn 2) Rahula, when you are doing an action by phaûi trình baøy tröôùc vò Ñaïo Sö, hay tröôùc caùc speech. See Action with the body 2, just vò ñoàng phaïm haïnh coù trí. Sau khi ñaõ thöa substituting "speech" for "body": Naøy La leân, toû loä, trình baøy, caàn phaûi phoøng hoä trong Haàu La, khi oâng ñang laøm moät khaåu nghieäp, töông lai. oâng caàn phaûi phaûn tænh khaåu nghieäp aáy nhö b) See Action with the body 3b, just substituting sau: "Khaåu nghieäp naày ta ñang laøm. Khaåu "speech" for "body": Neáu trong khi phaûn nghieäp naày

cuûa ta ñöa ñeán töï haïi, ñöa ñeán tænh, naøy La Haàu La, oâng bieát nhö sau: “Khaåu haïi ngöôøi, ñöa ñeán haïi caû hai; thôøi khaåu nghieäp naày ta ñaõ laøm. Khaåu nghieäp naày nghieäp naày laø baát thieän, ñöa ñeán ñau khoå, khoâng ñöa ñeán töï haïi, khoâng ñöa ñeán haïi ñem ñeán quaû baùo ñau khoå.” ngöôøi, khoâng ñöa ñeán haïi caû hai; thôøi khaåu a) See Action with the body 2a, just substituting nghieäp naày laø thieän, ñöa ñeán an laïc, ñem ñeán “speech” for “body”: Naøy La Haàu La, neáu quaû baùo an laïc.” Do vaäy, naøy La Haàu La, oâng trong khi phaûn tænh, oâng bieát: “Khaåu nghieäp phaûi an truù trong nieàm hoan hyû, töï mình tieáp naày ta ñang laøm. Khaåu nghieäp naày cuûa ta ñöa tuïc tu hoïc ngaøy ñeâm trong caùc thieän phaùp . ñeán töï haïi, ñöa ñeán haïi ngöôøi, ñöa ñeán haïi caû Action and vow: Haïnh nguyeän—To act out of hai; thôøi khaåu nghieäp naày laø baát thieän, ñöa one’s vow—Resolve or intention—Laøm vì lôøi ñeán ñau khoå, ñem ñeán quaû baùo ñau khoå.” nguyeän. Naøy La Haàu La, oâng haõy töø boû moät khaåu Active cause: Karana-hetu (skt)—Naêng Taùc nghieäp nhö vaäy . Nhaân—According to the Abhidharma of the Kosa b) See Action with the body 2b, just substituting School, this is one of the six chief causes in the “speech” for “body”: Nhöng neáu naøy La Haàu Theory of Causal Relation. The active cause as La, khi phaûn tænh, oâng bieát nhö sau: “Khaåu the leading factor in the production of an effect—

Theo A Tyø Ñaøm cuûa toâng Caâu Xaù, ñaây laø moä coù lieân quan ñeán caùc phaùp khaùc. Caùc phaùp trong trong saùu caên nhaân trong thuyeát nhaân quaû. Naêng cuoäc soáng haèng ngaøy cuûa chuùng ta laø höõu vi theo taùc nhaân laø yeáu toá daãn ñaïo trong söï phaùt sinh moät hai caùch: moät laø moãi phaùp tuøy thuoäc vaøo voâ soá haäu quaû—See Six chief causes in the Theory of caùc phaùp khaùc xung quanh noù, vaø hai laø taát caû caùc Causal Relation. phaùp bò raøng buoäc vôùi nhau, roài daãn ñeán khoå ñau Active deliverance to Arahatship: Earthly vaø voâ minh ngang qua möôøi hai maéc xích nhaân deliverance to Arahatship—Höõu vi giaûi thoaùt— duyeân noái vôùi nhau. Ñöùc Phaät ñaõ keát luaän vôùi See Two kinds of deliverance (A). moät baøi keä noåi tieáng trong kinh Kim Cang Baùt Active dharmas: Functioning dharmas—Höõu vi Nhaõ Ba La Maät Ña nhö sau: “Nhaát thieát höõu vi phaùp—Functioning dharmas are things that are phaùp, nhö moäng huyeãn baøo aûnh, nhö loä dieäc nhö related to something else. All things of our ñieån, phaûi quaùn saùt nhö vaäy.” Caùc phaùp trong everyday world are functioning dharmas in two cuoäc ñôøi naøy ngaén nguûi vaø choùng phai taøn nhö ways: each one is dependent on a multiplicity of gioït nöôùc vaø aùnh chôùp. Moãi söï hieän höõu cuûa other events which surround it, and all of them chuùng chôït noåi leân, roài nhanh choùng bieán maát are linked to suffering and ignorance through the gioáng nhö boït boùng vaø chuùng coù theå chæ ñöôïc twelve links of the chain of causation. The thích thuù hieän höõu trong choác laùt. Söï voâ thöôøng Buddha concludes with the famous verse in the thay ñoåi caûnh töôïng xung quanh chuùng ta. Noù Vajrachedika-Prajna-Paramita Sutra: “All choùng thay ñoåi gioáng nhö nhöõng daùng hình cuûa phenomena are like a dream, an illusion, abubble ñaùm maây bay luoân thay ñoåi hình thuø maø chuùng ta and a shadow, like dew and lightning. Thus ngaém trong nhöõng ngaøy heø oi böùc.

Söï xuaát hieän should you meditate upon them." Like dew drops cuûa theá giôùi naøy gioáng nhö aûo giaùc, nhö ngöôøi bò and a lightening flash the things of this world are nhaëm maét thaáy hoa ñoám maø ngöôøi bình thöôøng evanescent and short-lived. Each experience khoâng thaáy vaäy. Gioáng nhö nhaø aûo thuaät bieåu bursts soon, like a bubble, and it can be enjoyed dieãn troø aûo thuaät ñaùnh löøa chuùng ta vaø noù laø only for a moment. The transformation of the khoâng thaät. Gioáng nhö ngoïn ñeøn tieáp tuïc chaùy earthly scene concerns us, and our true welfare, saùng chæ khi daàu coøn, cuõng vaäy theá giôùi naøy cuûa no more do the changing shapes of the clouds we chuùng ta chæ tieáp tuïc khi khaùt aùi coøn toàn taïi. may watch on a hot summer day. The appearance Ngöôøi giaùc ngoä thaáy roõ baûn chaát thöïc taïi nhö noù of this world is like a hallucination which springs ñang laø, khi so saùnh vôùi vieäc quaùn saùt söï hieän höõu from a disease in the organ of vision about as real thoâng thöôøng cuûa chuùng ta thì caùi nhìn cuûa chuùng as the spots which livery people see before their ta laø giaû taïo, laø giaác mô, khoâng coù thaät nhö noù eyes. Like a magical shows it deceives, deludes ñang laø. Cuoái cuøng, nhöõng gì chuùng ta thaáy xung and defrauds us, and it is false, when measured quanh chuùng ta coù theå gioáng nhö caùc vì sao. Caùc by what we slowly learn about ultimate reality. vì sao khoâng coù theå thaáy ñöôïc nöõa khi maët trôøi As a lamp goes on burning only as long as fuel is moïc leân saùng choùi; cuõng vaäy caùc phaùp cuûa theá fed into it, so also this world of ours continues gian naøy coù theå ñöôïc thaáy chæ trong maøn ñeâm toái only while craving supplies the drive. The cuûa voâ minh vaø trong söï vaéng maët cuûa caùc thöïc enlightened awake to reality as it is; compared nghieäm tröïc giaùc. Nhöng chuùng seõ khoâng coøn with their vision of true reality our normal hieän höõu nöõa khi chuùng ta chöùng nghieäm lyù baát experience is that of a dream, unreal and not to nhò tuyeät ñoái—See Three active dharmas. be taken seriously. Finally, what we see around Active (swift) and enlightened nature and us can be likened to the stars. As stars are no roots: Nature and roots should be active (swift) longer seen when the sun has risen, so also the and enlightened. This is one of the five basic things of this world are visible only in the characteristics of any Zen cultivators—Caên taùnh darkness of ignorance, and, in the absence of nhanh nheïn saùng suoát. Ñaây laø moät trong naêm ñöùc reactions to them, they are no longer noticed taùnh caên baûn cuûa ngöôøi tu thieàn—See Five basic when the true non-dual knowledge of the characteristics of any Zen cultivators. Absolute has taken place—Phaùp höõu vi laø phaùp

Active expression: Bieåu Saéc—Active Great Enlightening Beings. Enlightening expression, as walking, sitting, standing, bending, Beings who abide by these can achieve the stretching, taking, refusing, etc; one of the three supremely great activity of Buddhas—Haønh forms, the other two being the colours, red, blue, ñoäng Theo Kinh Hoa Nghieâm, Phaåm 38, coù etc., and shape, long, short, etc—Moät trong ba möôøi nghieäp cuûa chö Ñaïi Boà Taùt. Chö Boà loaïi hình saéc. Bieåu saéc laø bieåu thò tích cöïc qua Taùt an truï trong phaùp naày thôøi ñöôïc nghieäp caùch ñi, ñöùng, naèm, ngoài, vaân vaân; hai thöù saéc quaûng ñaïi voâ thöôïng cuûa Nhö Lai—See Ten khaùc

laø maøu saéc ñoû, xanh, vaø hình theå daøi, ngaén. kinds of activity of Great Enlightening Active forces: Höõu löïc—Positive or dominant Beings. forces—See Dual powers (III). Activities of the body, mouth and mind: Active law: Taùc Trì Giôùi—Active keeping of Two kinds of activities of the body, mouth and the commandments, in contrast with passive, such mind—Hai loaïi bieåu nghieäp cuûa thaân khaåu yù. as not killing, not stealing, etc.—Tích cöïc trì giôùi **See Two kinds of activities of the body, mouth (vieäc thieän vaâng laøm), ñoái laïi vôùi thuï ñoäng hay and mind. tieâu cöïc trì giôùi (chæ trì giôùi hay vieäc aùc khoâng Activities in the Dharma hall, the main hall laøm) nhö khoâng saùt sanh, khoâng troäm caép, vaân and the meditation hall: Sinh hoaït trong Phaùp vaân ñöôøng, chaùnh ñieän vaø thieàn ñöôøng. Active observance of commandments: Taùc 1) A Bhiksu or Bhiksuni should not arrive in the trì giôùi—See Active law. Dharma hall after the teacher and should Active and passive ideas: Naêng Sôû—Ability to leave before or in the middle of the Dharma transform or transformable and the object that is talk—Tyø Kheo hay Tyø Kheo Ni khoâng neân transformed—Phaùp töï ñoäng laø naêng, phaùp bò ñoäng ñeán Phaùp thoaïi ñöôøng sau Thaày, vaø khoâng laø sôû, nhö khaû naêng chuyeån hoùa laø “naêng hoùa,” neân ra veà tröôùc thaày hay ra veà giöõa chöøng. vaø vaät ñöôïc chuyeån hoùa laø “sôû hoùa” (naêng duyeân, 2) A Bhiksu or Bhiksuni should set an example sôû duyeân; naêng kieán, sôû kieán; luïc thöùc vaø luïc caên for laypeople by leaving their shoes or coù khaû naêng phaùt khôûi moái caûm goïi laø naêng, luïc slippers neatly outside of the halls in the traàn coù söùc thu laáy moái caûm goïi laø sôû). temple—Vò Tyø Kheo hay Tyø Kheo Ni neân laøm göông cho Phaät töû taïi gia baèng caùch ñeå Active sin: Taùc Phaïm—Transgression sin by giaøy deùp goïn gaøng beân ngaøi caùc saûnh ñöôøng action, active sin, or positive in doing evil such as trong töï vieän. killing, stealing, etc.—Phaïm toäi baèng haønh ñoäng 3) Except the Dharma master who must sit up (hay phaïm nhöõng giôùi maø mình ñaõ thuï) nhö saùt front and in the middle of the hall (the best sanh, troäm caép, vaân vaân thì goïi laø “taùc phaïm.” seat should be reserved for him or her), other Active space: Höõu Vi Hö Khoâng—Phenomenal monks and nuns should not reserve the best space which is differentiated and limited, and seat for himself or herself in the Dharma hall, apprehended by sight—Hö khoâng coù phaân haïn, coù the main hall, or the meditation hall—Ngoaïi sinh dieät, thuoäc veà thöù maø maét coù theå nhìn thaáy tröø vò Phaùp Sö phaûi ngoài phía tröôùc vaø chính ñöôïc—See Two kinds of space. giöõa (nghóa laø phaûi chöøa choã toát cho Phaùp Active teaching: Chuyeån tònh phaùp luaân—See Sö), coøn thì taát caû Taêng Ni khaùc khoâng neân Ten kinds of unimpeded liberation of the daønh choã toát cho mình. Buddhas. 4) A Bhiksu or Bhiksuni should always respect Activities (n): the schedule of the activities of the Sangha 1) Samskara (skt)—Action—Conception— by being present and arriving on time for all Disposition—Volitional actions—Karma activities so that he or she may be a model formation—Impulse—Moral conduct—Haønh. for not only other monks and nuns, but also **See Twelve links of cause and effect. for laypeople—Vò Tyø Kheo hay Tyø Kheo Ni 2) According to the Flower Adornment Sutra, neân toân troïng giôø giaác sinh hoaït trong töï Chapter 38,

there are ten kinds of activity of vieän, ñeå chaúng nhöõng laøm göông toát cho caùc baïn ñoàng tu, maø coøn laøm göông toát cho cö só 15) The mind creates greed, anger and nöõa. ignorance; however, that very mind is also 5) After sitting meditation in the meditation hall, able to create giving, patience and wisdom: a Bhiksu or Bhiksuni should arrange his or Taâm sanh khôûi tham, saân, si; tuy nhieân, cuõng her cushion and mat tidily—Sau khi toïa chính taâm aáy sanh khôûi boá thí, nhaãn nhuïc vaø thieàn, Tyø Kheo vaø Tyø Kheo Ni neân saép xeáp trí hueä. goái thieàn cho thaúng thoùm. 16) A mind that is bewildered by its own world of Activities of karma: Haønh nghieäp—The delusion will lead beings to an unenlightened activities of thought, word and deed—Vieäc laøm life: Moät caùi taâm bò vaây haõm trong theá giôùi cuûa thaân, khaåu, yù (vieäc laøm thieän aùc seõ gaùnh chòu aûo töôûng seõ daãn daét chuùng sanh ñeán caûnh quaû baùo khoå vui). soáng si meâ u toái. Activities of the Mind (n): Mind and actions— 17) If we learn that there is no world of delusion Söï hoaït ñoäng cuûa Taâm. outside of the mind, the bewildered mind 1) The activities of the mind have no limit: Taâm becomes clear, we cease to create impure bieán hoùa voâ cuøng (noù hoaït ñoäng khoâng giôùi surroundings and we attain enlightenment: haïn). Neáu chuùng ta thaáy raèng khoâng coù theá giôùi aûo 2) The mind originate delusion: Taâm phaùt khôûi töôûng ngoaøi taâm naày, thì taâm u toái trôû thaønh meâ laàm. trong saùng, khoâng coøn taïo caûnh baát tònh, neân 3) The mind originate Enlightenment: Taâm ngoä. Boà Ñeà hieån loä. 4) Everything existence or phenomenon arises 18) The mind is the master of every situation (it from the functions of the mind: Taát caû söï vaät rules and controls everything). The world of ñeàu do taâm taïo. suffering is brought about by the deluded 5) The mind creates Nirvana: Taâm taïo Nieát baøn. mortal mind. The world of eternal joy is also 6) The mind creates Hells: Taâm taïo ñòa nguïc. brought about by the mind, but a clear mind: 7) An impure mind surrounds itself with impure Taâm laøm chuû taát caû. Do taâm meâ môø maø theá things: Moät caùi taâm oâ nhieãm bò vaây haõm bôûi giôùi ñaày phieàn naõo xuaát hieän. Theá giôùi theá giôùi oâ nhieãm. thöôøng laïc laïi cuõng do taâm taïo, nhöng laø caùi 8) A pure mind surrounds itself with pure things: taâm trong saùng. Taâm thanh tònh xuaát hieän trong moät theá giôùi 19) The mind is as the wheels follow the ox that thanh tònh. draws the cart, so does suffering follow the 9) Surroundings have no more limits than the person who speaks and acts with an impure activities of the mind: Taâm laøm ngoaïi giôùi mind: Taâm nhö baùnh xe theo boø keùo, vì vaäy bieán hoùa voâ haïn. maø khoå ñau phieàn naõo ñi lieàn vôùi ngöôøi naøo 10) The mind creates Buddhas (Buddha is like duøng taâm baát tònh ñeå noùi naêng haønh ñoäng. our mind): Taâm laøm Phaät. 20) If the mind is impure, it will cause the feet to 11) The mind creates ordinary men (sentient stumble along a rogh and difficult road; but if beings are is just like our mind): Taâm laøm a mind is pure, the path will be smooth and chuùng sanh. the journey peaceful: Neáu taâm baát tònh thì 12) The mind is a skilful painter who creates con ñöôøng tröôùc maët laø goà gheà khoù ñi, nhöng pictures of various worlds: Taâm laø moät hoïa só neáu taâm thanh tònh thì con ñöôøng tröôùc maët kyø taøi coù khaû naêng veû vôøi moïi thöù theá

giôùi. seõ trôû neân baèng phaúng an laønh. 13) There is nothing in the world that is not mind- Activities of thought, word, or deed: created: Khoâng coù thöù gì treân theá gian naày Activities of karma—Haønh nghieäp. maø khoâng do taâm taïo. Activity ceasing: Duïng Dieät—Function or 14) Both life and death arise from the mind and activity ceasing; however, matter or the body exist within the mind: Sanh töû ñeàu khôûi leân does not cease to exist, but only its varying vaø toàn taïi töø taâm naày. functions or activities cease—Taùc duïng cuûa caùc

phaùp dieät (nhöng theå cuûa chuùng chaúng dieät, theå purest type of Zen, is no different from that luoân thöôøng truï haèng höõu). practiced by all Buddhas—Moät trong ba muïc tieâu Actual (a): Hieän coù—Thaät söï—Genuine— cuûa toïa thieàn. Theå hieän ñaïo voâ thöôïng trong cuoäc Real—True—Nhö Thöïc. soáng haèng ngaøy. Luùc naày chuùng ta khoâng coøn Actual manifestation here in this life: Chaân phaân bieät cöùu caùnh vaø phöông tieän nöõa. Giai ñoaïn tu (tröôùc nhôø duyeân tu, sau khi sanh trong ñôøi roài naày töông öùng vôùi toái thöôïng thöøa thieàn. Khi caùc thì chaân tu)—See Two kinds of devotions. baïn ngoài moät caùch haêng say vaø khoâng vò kyû, cuõng nhö hôïp vôùi söï daãn ñaïo cuûa moät baäc chaân sö, Actual occurrence (n): Söï vieäc thaät söï xaõy ra. nghóa laø hôïp vôùi taâm mình, maëc duø coù yù thöùc ñaày Actual states or categories as conceived: Saéc ñuû, vaãn hoaøn toaøn voâ nieäm nhö moät tôø giaáy traéng phaùp—Caùc phaùp do taâm phaùp vaø taâm sôû phaùp tinh khoâng moät veát baån, baây giôø duø caùc baïn ñaõ bieán ra—See Five laws or categories (II). ngoä hay chöa, Phaät taùnh thanh tònh voán coù cuûa Actualism (n): Hieän thöïc luaän—Thöïc teá luaän. mình vaãn khai môû. Nhöng ñaây phaûi nhaán maïnh Actuality (n): Tính thöïc teá. chæ vôùi chaân ngoä caùc baïn môùi coù theå tröïc nhaän Actualization of the Supreme Way in our ñöôïc chaân theå taùnh Phaät cuûa mình, vaø toái thöôïng daily lives: Voâ Thöôïng Ñaïo Chi Theå Hieän (theå thöøa thieàn laø loaïi thuaàn khieát nhaát, khoâng khaùc gì hieän ñaïo voâ thöôïng trong cuoäc soáng haèng loaïi thieàn ñaõ ñöôïc chö Phaät thöïc haønh—See ngaøy)—See Three aims of meditation. Three aims of meditation. Activity-consciousness: Karma-vijnana (skt)— Acumen (n): Söï nhaïy beùn. Karmic consciousness—Nghieäp Thöùc—Adamantine Determination (n): Söï quyeát taâm According to The Awakening of Faith, karmic saét ñaù—Taâm kim cang—According to the Flower consciousness; activity-consciousness in the sense Adornment Sutra, Chapter 38, there are ten kinds that through the agency of ignorance an of adamantine mind of commitment to universal enlightened mind begins to be disturbed; enlightenment. Enlightening Beings who abide by consciousness as the result of past behavior, that these can attain the indestructible supreme is concrete consciousness in the present—Theo spiritual knowledge of Buddhas—Theo Kinh Hoa Khôûi Tín Luaän, nghieäp thöùc laø caùi thöùc caên baûn Nghieâm, Phaåm 38, coù möôøi thöù taâm theä nguyeän löu chuyeån trong caùc loaøi höõu tình, laø yù nieäm döïa Ñaïi thöøa nhö Kim Cang. Chö Boà Taùt an truï trong vaøo caên baûn voâ minh khieán chaân taâm nhaát nhö phaùp naày thôøi ñöôïc trí ñaïi thaàn thoâng voâ thöôïng baét ñaàu chuyeån ñoäng hay voâ minh löïc laøm cho kim cang taùnh cuûa Nhö Lai—See Ten kinds of taâm baát giaùc chuyeån ñoäng,

laø keát quaû cuï theå hieän adamantine mind of commitment to universal taïi cuûa nhöõng haønh ñoäng trong quaù khöù. enlightenment. Actual: True—Real—Genuine—Chaân. Adamantine faculties: Nhö Kim Cang caên—Actualization of the Supreme Way: Voâ See Ten kinds of faculties of Great Enlightening Thöôïng Ñaïo Chi Theå Hieän—One of the three Beings. aims of meditation. At this point we do not Adamantine sitting: Choã ngoài kim cang, vì distinguish the end from the means. The highest haøng phuïc ma quaân vaø ngoaïi ñaïo—Conquering type of Zen corresponds to this stage. When you demons and false teachers—See Ten kinds of sit earnestly and egolessly in accordance with the sitting of Great Enlightening Beings. instructions of a competent teacher, with your Adana (skt): mind fully conscious yet as free of thought as a 1) Hold firmly—Receptacle—Chaáp trì. pure white sheet of paper is unmarred by a 2) Another name for Alaya consciousness—Teân blemish, there is an unfoldment of your khaùc cuûa A Laïi Da Thöùc. **See Alaya intrinsically pure Buddha-nature whether you Vijnana. have had awakening or not. But what must be Adana-vijnana (skt): Another name for Alaya- mephasized here is that only with true awakening vijnana—According to the Mahayana do you directly apprehend the truth of your Dharmalaksana School, Adana-vijnana is another Buddha-nature and perceive that awakening, the

name for Alaya-vijnana—Chaáp trì thöùc, teân khaùc Adarsa-jnana (skt): Adarsana-jnana (skt)—Ñaïi cuûa A Laïi Da Thöùc. Tieáng Phaïn laø A Ñaø Na Vieân Caûnh Trí—Great perfect mirror wisdom— Thöùc, theo nghóa lyù Ñaïi Thöøa cuûa Phaùp Töôùng Perfect all-reflecting Buddha-wisdom. One of the toâng, A Laïi Da Thöùc coøn coù teân laø A Ñaø Na five wisdoms mentioned in the Shingon texts. The Thöùc—See Alaya. great ground mirror wisdom, derived from alaya- Adapt (v) to the minds of sentient beings in vijnana (alaya consciousness), reflecting all the polluted world: Vì muoán tuøy thuaän taâm things; corresponds to the earth, and is associated chuùng sanh ñôøi nguõ tröôïc maø thò hieän ôû vöông with Aksobhya and the east—Trí to lôùn vieân maõn cung—See Ten reasons Enlightening Beings hay trí hieån hieän caùc saéc töôùng trong caûnh trí cuûa appear to live in a royal palace. Nhö Lai. Moät trong naêm trí ñöôïc noùi ñeán trong Adapt (v) oneself to: To adjust oneself to—kinh ñieån cuûa toâng Chaân Ngoân. Laø trí chuyeån töø Quyeàn bieán—Thích nghi vôùi. A-Laïi-Da thöùc maø ñöôïc, laø trí hieån hieän vaïn töôïng cuûa phaùp giôùi nhö taám göông troøn lôùn, Adapt (v) oneself to the new situations: Töï töông öùng vôùi theá giôùi vaø lieân heä vôùi A Suùc Beä thích nghi vôùi hoaøn caûnh môùi. Phaät cuõng nhö Ñoâng Ñoä—See Five wisdoms. Adaptability (n): Adarsavimba (skt): AÛnh trong kính—Mirror- 1) Söï thích öùng—The adaptability of body, image. mental factors and consciousness. 2) Upaya (skt)—Expedients—Skill-in-means— Adattadana (skt): Baát Döõ Thuû—Theft—Taking Use of expedient or proper means—Phöông that which is not given. This is against the second tieän Ba La Maät. **See Ten paramitas. commandment—Chaúng cho maø cöù laáy, ñoù laø troäm 3) Power of borrowing: Taù Thöùc löïc— caép. Ñieàu naày ñi ngöôïc laïi vôùi giôùi caám thöù hai— Revolving any required organ of sense or See Parajika (A1). knowledge, by being above the second

Adattadanaviratih (skt): Adinnadana (p)—Not dhyana—See Five powers. to steal—Khoâng troäm caép—Against theft—Not to Adaptation (n): Söï thích öùng. take anything which does not belong to you or what is not given to you—See Five precepts. Adaptation to external conditions: Thích nghi vôùi ngoaïi caûnh. Adbhuta (skt): Haït Boä Ña. 1) Remarkable: Thaàn thoâng huyeàn dieäu— Adapting to conditions fundamtentally Miraculous—Supernatural. unchanging: Tuøy Duyeân Baát Bieán—Ever 2) Never yet been: Rare—Marvelous—Non- changing in conditions yet immutable in such—Vò Taèng Höõu (hy höõu). essence—Baát bieán trong nhöõng haønh ñoäng tuøy Adbhuta-dharma (skt): A phuø ñaø ñaït ma— duyeân, nhö theå cuûa chaân nhö laø baát bieán, nhöng Rare, marvel (wonder) and unprecedented khi tieáp xuùc vôùi caùi duyeân thì naåy sinh ra voâ soá söï occurences. A system or series of marvels or vaät khaùc nhau. prodigies. Supernatural things, prodigies, or Adapting to sentient beings' mentalities, miracles, which are beyond thought or predilections, and understandings to teach discussion—Kinh Vò Taèng Höõu Thuyeát Nhaân them as is expedient: Tuøy taâm sôû thích sôû Duyeân. Nhöõng vieäc sieâu nhieân hieám coù, khoâng nguyeän cuûa chuùng sanh phöông tieän giaùo hoùa theå nghó baøn. **See Twelve divisions of khoâng thoâi nghæ maø laøm Phaät söï—See Ten kinds Mahayana Sutras (canon). of Buddha-work in all worlds in all times of the Adbhutadharma-paryaya (skt): Vò Taèng Höõu Buddhas (B) (8). Kinh—Accounts on miracles performed by the Adaptive cause: Phöông tieän nhaân—The Buddha, one of the twelve divisions of the sutras environmental cause (water and soil help the A Phuø Ñaït Ma—Vò Taèng Höõu Thuyeát Nhaân seed growing)—See Two causes (B). Duyeân, moät trong möôøi hai boä kinh Ñaïi thöøa (ghi Adara (skt): A Ñaø La—To salute with folded laïi Phaät vaø Boà Taùt thò hieän voâ soá thaàn löïc baát khaû hands, palms together—Chaáp tay chaøo. tö nghì).

Addeyabadde (skt): Con trai vua A Xaø Theá— Adhering or clinging to: Abhinivesa (p & Ngöôøi ñaõ gieát vaø ñoaït ngoâi vua A Xaø Theá—Son skt)—Baùm chaët vaøo hay vöôùng maéc vaøo—Gaén of King Ajatasatru—Who killed and dethroned boù. King Ajatasatru. Adhering or clinging very closely: Chaáp Addhamasa (p): A fortnight—Möôøi laêm ngaøy. Chaët—See Close attachment. Adhamma (p): Wrong—Unjust—Evil— Adhicitta (p): Taêng thöôïng taâm—Lofty mind. Immoral—Xaáu aùc. Adhicitta-sikkha (p): Training in higher Addharatta (p): Midnight—Nöûa ñeâm. thought—Taêng thöôïng taâm hoïc—See Three Addict (v) to: Say meâ—Ham thích—Ghieàn. dharmas (XLI). Addicted to gambling: Ñam meâ côø baïc. **See Adhigamavabodha (skt): Chöùng Trí— Six ways of wasting one's property. Experiential knowledge—Realization or Addiction of alcohol and drugs: Nghieän röôïu attainment of truth by the Bodhisattva in the first vaø ma tuùy—According to the Sigalaka Sutra, stage—Chöùng trí voâ laäu cuûa Boà Taùt ôû ngoâi sô ñòa there are six dangers when one attaches to ngoä lyù trung ñaïo chaân thöïc. addiction of alcoholic drinks and drugs—Theo Adhimana (skt): Kinh Thi Ca La Vieät, coù saùu nguy hieåm khi ñam 1) Vaunting assertion of possessing the truth: meâ caùc loaïi röôïu vaø thuoác. **See Six dangers Taêng thöôïng maïn—Khôûi taâm kieâu maïn khi when one attaches

to addiction of alcoholic drinks chöa chöùng ñaéc Thaùnh ñaïo maø cho laø chöùng and drugs. ñaéc—See Seven arrogances. Addiction to concentration: Say ñaém tam 2) The pride of thinking onself superior to muoäi—Addiction to concentration, one of the ten equals, one of the nine kinds of pride: Ngaõ things that Bodhisattvas should avoid—See Ten Thaéng Maïn—Ngaõ maïn cho raèng ta hôn things that cause enlightening beings to regress nhöõng keû ngang haøng vôùi ta—Nine forms of from the Buddha teachings. pride. Addiction to strong drinks: Ñam meâ caùc loaïi Adhimokkha (p): Determination—Söï quyeát röôïu—Addiction to strong drinks and sloth- ñònh—See Adhimoksa. producing drugs is one way of wasting one's Adhimokkho (p): Decision—Xaùc Ñònh—See substance—See Six ways of wasting one's Fifty-two mental states. property. Adhimoksa (skt): Decision—Thaéng giaûi (söï Addle (v) one's brain with: Ñaàu oùc roái buø vôùi. quyeát ñònh)—See Seventy-five dharmas of the Adesana-patihariyam (p): The miracle of Abhidharma Kosa. telepathy—Tha taâm thaàn thoâng—See Three Adhimukti (skt): Atimukti or Abhimukham (skt). dharmas (LIII). (A) A Ñeà Muïc Giaø: Adhere (v) to: To cling to—Dính chaët vaøo— 1) Entire freedom of mind, confidence, Baùm chaët vaøo. interpreted as "pious thoughtfulness," good propensity: Taâm giaûi thoaùt, ñöôïc dieãn dòch laø Adhere to one Buddha and one sutra: Nhaát "Thieän Tö Duy". Trì. 2) The word Adhimukti or Atimukti occurs in Adhered to: Baùm chaët vaøo—Attached to— the sense of inclination, zeal or fondness. In Clung to. Encyclopedia of Buddhism, the term derived Adherence (n): Gaén lieàn vôùi—Söï coá chaáp khoâng from the intesifying directive 'adhi' and the rôøi—Adherent (a) root 'muc' (muncati), means to release, Adherence to commandments or abandoning of the present position with a specifications: Söï tuaân thuû giôùi luaät. going forth in a new position. Such resolve, Adherent (n): Ngöôøi uûng hoä. therefore, has in it a liberating force, which leads to emancipation, although with this specific connotation, it would rather be

considered as a perfection of determination. others—Sôû duyeân duyeân—See Alambana-hetu According to the Dasa-bhumika Sutra, the and Four causations. future Bodhisattva prepares himself to Adhiprajna-siksa (skt): Formation of the undertake a long and strenuous journey for wisdom—Tueä hoïc. the realization of Bodhisattvahood. He Adhisila-sikkha (p): Training in higher concentrates on his spiritual edification. On morality—Taêng thöôïng giôùi hoïc—See Three the eve of his departure, the thought of dharmas (XLI). Enlightenment is awakened in his mind due Adhisthana (skt): Assist and protect—Gia Trì. to his immaculate dispositions and 1) Determination—Resolution—Quyeát ñònh— transparency of his inward resolution—Thuaät Quyeát taâm. ngöõ "Atimukti" nghóa laø nhieät tình, hay khaùt 2) To depend upon: Gia Trì—Ñòa Saét Vó ngöôõng maïnh meõ. Trong Baùch Khoa Toaøn Naêng—Dependence on the Buddha, who Thö Phaät Hoïc, töø naày xuaát phaùt töø 'adhi' vaø confers his strength on all who seek it and coù goác 'muc' (muncati), nghóa laø giaûi thoaùt, upholds them; it implies prayer, because of laø töø boû vò trí hieän taïi ñeå tieán ñeán moät obtaining the Buddha's power and khuynh höôùng môùi. Vì vaäy, thaéng giaûi coù moät transferring it to others. In general it means löïc höôùng

thieän ñöa ñeán giaûi thoaùt, vôùi söï keát to aid or to support—Gia trì coù nghóa laø nhôø hôïp cuûa nguyeän Ba La Maät. Theo Kinh Thaäp vaøo Ñöùc Phaät, ngöôøi ñaõ duøng söùc cuûa chính Ñòa, Boà Taùt töông lai phaûi chuaån bò moät mình ñeå gia hoä vaø trì giöõ cho chuùng sanh yeáu chaëng ñöôøng daøi tu taäp ñeå ñaït Boà Taùt quaû. meàm ñang tu haønh; gia trì coøn coù nghóa laø Tröôùc khi baét ñaàu tieán trình naày, Boà Taùt phaûi caàu ñaûo, vì mong caàu Phaät löïc hoä trì cho tín phaùt khôûi taâm Boà Ñeà ñeå laøm ñoäng löïc höôùng giaû. Noùi chung gia trì coù nghóa laø “hoä trì’. thieän vaø chuyeån thaønh nguyeän Boà Ñeà maïnh 3) The spiritual power of the Buddha which is meõ. added to a Bodhisattva and sustains him 3) Atimuktaka, a plant like the “dragon-lick,” through his course of discipline. This is one suggestive of hemp, with red flowers and of the conceptions peculiar to Mahayana bluish-green leaves; its seeds produce Buddhism: Gia trì löïc hay uy thaàn löïc—Naêng fragrant oil, sesame: Teân cuûa moät loaïi caây coù löïc taâm linh cuûa Ñöùc Phaät gia trì cho moät vò hoa ñoû, laù maøu xanh ñaäm, haït eùp ra daàu Boà Taùt vaø hoä trì vò aáy xuyeân qua quaù trình tu thôm. taäp cuûa vò aáy. Ñaây laø moät trong nhöõng quan (B) A Tyø Muïc Khö: nieäm ñaëc bieät cuûa Phaät giaùo Ñaïi Thöøa. 1) In presence of: Hieän Tieàn. Adhisthanabala (skt): Gia trì löïc hay uy thaàn 2) Towards: Tieán ñeán gaàn—Approaching. löïc—Magical power of determination—The 3) The sixth in the ten grounds or stages: Hieän Buddha confers his strength on all who cultivate Tieàn Ñòa—Truï thöù saùu trong Thaäp Truï. to liberate themselves. This is the spiritual power **See Ten grounds. of the Buddha which is added to a Bodhisattva 4) Abhimukham Bodhisattva: A Muïc Khö Da and sustains him through his course of discipline. Boà Taùt. This is one of the conceptions peculiar to Adhipanna-sikkha (p): Training in higher Mahayana Buddhism—Ñöùc Phaät ban söùc maïnh wisdom—Taêng thöôïng tueä hoïc—See Three cuûa Ngaøi cho taát caû nhöõng ai tu taäp giaûi thoaùt. dharmas (XLI). Ñaây laø naêng löïc taâm linh cuûa Ñöùc Phaät gia trì cho Adhipatiphala (skt): Taêng Thöôïng Quaû—One moät vò Boà Taùt vaø hoä trì vò aáy xuyeân qua quaù trình of the five kinds of fruit, aggregate effect tu taäp cuûa vò aáy. Ñaây laø moät trong nhöõng quan produced by the karma hetu—Moät trong nguõ quaû, nieäm ñaëc bieät cuûa Phaät giaùo Ñaïi Thöøa. quaû taäp hôïp taïo bôûi nghieäp nhaân. **See Five Adhyardhasatika-Prajnaparamita-Sutra: fruits or effects. Kinh Ñaïi Laïc Kim Cang Baát Khoâng Chaân Thaät Adhipati-pratyaya (skt): Conditioned Tam Ma Ñaø—Also called “The Interesting Sutra” condition—The influence of one factor in causing

or “The Interesting Prajna Sutra.” It stressed on Manjusri. The white elephant represents the the essence of the Tantric schools that taught how power of wisdom to overcome obstructions. to practice and become a Buddha in this very life. The six tusks represent overcoming The sutra was translated into Chinese by attachment to the six senses: Laø baäc Toaøn Amoghavajra—Coøn ñöôïc goïi laø “Lyù Thuù Kinh” thieän hay Toaøn phuùc, moät trong nhöõng vò Boà hoaëc “Baùt Nhaõ Lyù Thuù Kinh.” Ñaây laø tinh yeáu Taùt quan troïng trong Ñaïi thöøa Phaät giaùo, laø giaùo lyù cuûa Maät Toâng, daïy caùch tu haønh thaønh ngöôøi baûo hoä cho nhöõng ai truyeàn baù vaø

Phaät ngay trong ñôøi naày. Kinh ñöôïc Ngaøi Baát hoaèng trì chaùnh phaùp. Coøn ñöôïc goïi laø Phoå Khoâng dòch sang Haùn töï. Hieàn Boà Taùt, côõi voi traéng saùu ngaø, xuaát hieän Adhyatma-bahirdha-sunyata (skt): Emptiness beân caïnh Phaät Thích Ca vaø Vaên Thuø. Voi of inner-and-outer things—Noäi Ngoaïi Khoâng: traéng töôïng tröng cho söùc maïnh cuûa trí naêng Khoâng cuûa caùc phaùp noäi ngoaïi taïi—See löôùt thaéng trôû ngaïi, coøn saùu ngaø töôïng tröng Emptiness of inner-and-outer things. cho söï chieán thaéng saùu giaùc quan. Adhyatma-sunyata (skt): Emptiness of the Adinava (p): Unsatisfactoriness—Danger—Evil inner things—Noäi Khoâng—Khoâng cuûa caùc phaùp consequence—Haäu quaû xaáu aùc. noäi taïi—See Emptiness of the inner things. Adinnadana (p): Adattadanaviratih (skt)—Baát Adhyatma-vidya (skt): Noäi minh—A treatise döõ Thuû—Not to steal—Khoâng troäm caép—Against on the inner meaning of Buddhism—Moät trong theft—Not to take anything which does not nguõ minh, noùi veà noäi giaùo cuûa Phaät phaùp. belong to you or what is not given to you—See Adi-Buddha (skt): A Ñeà Phaät Ñaø—The primal Five precepts. Buddha of ancient Lamaism—Ñaây laø vò Phaät baûn Adinnadanam (p): Troäm ñaïo. sô cuûa Laït Ma giaùo. Adinnadana-veramani (skt): Baát Thaâu Ñaïo— The self-existence, unoriginated source of Khoâng troäm ñaïo, giôùi thöù nhì trong thaäp giôùi— Universal Mind—A Ñeà Phaät. Not to steal, the second of the ten 1) A Sanskrit term for “Original Buddha.” The commandments—See Khoâng Troäm Caép. primordial Buddha, who has always been Adhitthana (p): Nhaãn nhuïc—Forbearance— awakened. In some Buddhist schools, this Endurance—Patience. buddha is associated with Samantabhadra, Aditya (p): Nhöït Thaàn—The sun god or spirit— and in Tibetan tantric Buddhism he is See Seven brilliant ones, and Nine luminaries. commonly said to be Vajradhara. In Japanese Adityasambhava-Buddha: Nhöït sanh Phaät. esoteric traditions, the adi-buddha is Adjacent Hells (n): Ñòa nguïc caän bieân. identified with Mahavairocana. One who is All-pervadingly Good, and Whose Adjacent to: Gaàn keà. Beneficence Is Everywhere: Töø Baéc Phaïn coù Adjudge (v): Xeùt xöû. nghóa laø “Boån Phaät.” Vò Phaät luoân giaùc ngoä. Adjudicate (v): Xeùt xöû. Trong moät vaøi tröôøng phaùi Phaät giaùo, vò Phaät Adjust (v): Ñieàu chænh. naøy lieân heä vôùi Phoå Hieàn Boà Taùt, vaø trong Adjust to a new condition: Thích öùng vaøo Maät giaùo Taây Taïng Ngaøi laø Chaáp Kim Cang. hoaøn caûnh môùi. Trong caùc truyeàn thoáng Maät giaùo Nhaät Baûn, Adjust oneself to something: Töï thích nghi Boån Phaät ñöôïc ñoàng nhaát vôùi Ñöùc Ñaïi Nhaät vaøo vieäc gì. Nhö Lai, vò maø thieän phuùc lan roäng khaép nôi Adjust oneself to changes of life: Töï thích vaø tính töø thieän cuõng ôû khaép moïi nôi. nghi vaøo nhöõng thay ñoåi cuûa cuoäc soáng. 2) One of the most important bodhisattvas of Mahayana Buddhism. He is venerated as the Adjustment (n): Söï ñieàu chænh. protector of all those who teach and practice Adjustment of oneself: Töï ñieàu chænh. the dharma. Also called Fu-H’sien who rides Administrate (v): To administer—Cai quaûn. a white elephant with six tusks appears Administration (n): Söï cai quaûn. alongside with Sakyamuni Buddha and

Admirable sound: Myõ AÂm. Adorn an image of the Buddha: Haønh 1) Beautiful, sweet, or admirable sound: Dieäu Töôïng—To take an image of Buddha in AÂm—Tieáng noùi toát. procession; it was a custom observed on Buddha's 2) A king of Gandharvas, or Indra's musicians: birthday acording to the Records of the Western Myõ AÂm Caøn Thaùt Baø—Vua cuûa loaøi Caøn Lands (records of the Land of the Buddha)— Thaùt Baø. Phong tuïc ôû Taây Vöïc moãi naêm vaøo ngaøy Phaät ñaûn 3) Name of the son of Sudhira and Sumitra, sanh, ngöôøi ta toâ ñieåm trang hoaøng töôïng Phaät converted by Ananda: Teân cuûa con trai cuûa cho buoåi leã dieãn haønh trong kinh thaønh. Sudhira vaø Sumitra, ngöôøi quy-y ñaàu Phaät Adorned with: Ñöôïc trang hoaøng (baèng). theo A Nan Ñaø. Adornment (n): Alamkaraka (skt)—Trang Admiration for someone: Admire someone—nghieâm—Adornment—Ornament—Glory— Ngöôõng moä ai. Honour—The action and effect of creating the Admire: Thaùn phuïc. beauties of a purified field—All manifestation— Admire the scenery: Ngaém caûnh. All phenomena—Adornments of space: The Admire someone: Ngöôõng moä ai. features of the world. 1) To ornate, or to adorn, e.g. the adornments of Admirer: Ngöôøi ngöôõng moä. morality, meditation, wisdom, and the control Admit (v) to: Chaáp nhaän. of good and evil forces. In Amitabha's Admonish (v): paradise twenty-nine forms of adornment are 1) Khieån traùch. described: Duøng nhöõng thöù hay ñeïp ñeå laøm 2) Khuyeán duï. ñeïp cho ñaát nöôùc hay quoác ñoä, hoaëc duøng Admonisher (n): Ngöôøi khuyeân baûo. coâng ñöùc laøm ñeïp cho baûn thaân. Trong coõi Admonition (n): Lôøi caûnh caùo—Lôøi khuyeân Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø coù 29 loaïi baûo. trang nghieâm khaùc nhau. Adodhya: A du ñaø quoác—An important city in 2) Theo Kinh Ñaïi Baùt Nieát Baøn, coù hai loaïi the Kingdom of the Kosalas in north-east of India trang nghieâm—According to Parinirvana in the time of the Buddha—Moät thaønh phoá quan Sutra, there are two adornments—See Two troïng trong vöông quoác Kosala, naèm veà phía ñoâng kinds of adornment. baéc AÁn Ñoä trong thôøi Ñöùc Phaät coøn taïi theá. 3) Ten kinds of adornment of Great Enlightening Adopt (v): Nhaän. Beings (The Flower Adornment Sutra— Adopt a new faith: Accept a new faith—Chaáp Chapter 38—Detachment from the World)— Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc nhaän moät tín ngöôõng môùi. taát caû phaùp trang nghieâm voâ thöôïng cuûa Nhö Adoption (n): Söï nhaän nuoâi. Lai—Enlightening Beings who abide by Adorability (n): Söï ñaùng suøng kính. these can attain the adornment of all supreme Adorable (a): Ñaùng toân thôø. attributes of Buddhas—See Ten kinds of Adoration (n): Söï toân kính. adornment of Great Enlightening Beings. Adore (v): Look up to—To revere—Put trust in Adornment atmosphere: Trang Nghieâm phong Chieâm ngöôõng—Toân thôø—Quy ngöôõng. luaân—See Ten types of characteristics of Adorn (v): Alamkaraka (skt)—Decorate— manifestation of a Buddha (8). Ornament—Trang hoaøng—Trang Nghieâm—See Adornment of the Blessedness: Punya (skt)— Adornment. Blessings and virtues—Merit—Blessed virtues— Adorn an altar or shrine: Decorate an altar—Phöôùc Ñöùc Trang Nghieâm—All good deeds, or Trang trí baøn thôø. the blessing arising from good deeds. The karmic Adorned Flower Bodhisatva: Hoa Nghieâm result

of unselfish action either mental or Vöông—See Twenty five Bodhisattvas who physical. The blessing wealth, intelligence of protect all who call Amitabha. human beings and celestial realms; therefore,

they are temporary and subject to birth and Adoso (p): Non-hatred—Khoâng Saân—See Fifty- death—Phöôùc ñöùc do quaû baùo thieän nghieäp maø two mental states. coù. Phöôùc ñöùc bao goàm taøi saûn vaø haïnh phöôùc Adoso kusala (p): Wholesome root of non- cuûa coõi nhaân thieân, neân chæ laø taïm bôï vaø vaãn chòu hatred—Voâ saân thieän caên—See Three dharmas luaân hoài sanh töû—See Two kinds of adornment. (III). Adornment of blessedness and virtue: Phuùc Adukkha asukha (p): Baát khoå baát laïc—Without ñöùc trang nghieâm. suffering, without happiness. Adornments emit marvelous sounds that Adukkham-asukha vedana (p): Neither delight all hearers: Taát caû nhöõng ñoà trang söùc pleasant nor painful feeling—Phi khoå phi laïc ñeàu töï phaùt dieäu aâm, ai nghe cuõng ñeàu vui möøng thoï—See Three dharmas (XXII). caû—See Ten kinds of Buddha-work in all worlds Adult (n): Tröôûng thaønh in all times of the Buddhas (B) (7). Adulterer (n): Keû gian daâm Adornment of Good deeds: Phuùc ñöùc trang Adulteress (n): Ngöôøi nöõ phaïm toäi ngoaïi tình. nghieâm—See Two adornments. Adulterous (a): Thoâng gian. Adornment of the wisdom: Prajna (skt)—Trí Adulterous conduct: Duïc Taø Haïnh—Taø Haïnh. Hueä Trang Nghieâm—The prajna-paramita is a 1) Adultery: Taø Daâm. gate of Dharma-illumination; for with it, we 2) The ninety-six heretical ways: Chín möôi saùu eradicate the darkness of ignorance. Among the caùch taø haïnh. basic desires and passions, ignorance has the 3) The diciplines of non-Buddhist sects: Giôùi deepest roots. When these roots are loosened, all haïnh ngoaïi ñaïo. other desires and passions, greed, anger, 4) According to The Path of Purification, “Bad attachment, arrogance, doubt, and wrong views Ways” is a term for doing what ought not to are also uprooted. In order to obtain wisdom- be done and not doing what ought to be done, paramita, practitioner must make a great effort to out of desire, hate, delusion, and fear. They meditate on the truths of impermanence, no-self, are called “bad ways” because they are ways and the dependent origination of all things. Once not to be travel by Noble Ones: Theo Thanh the roots of ignorance are severed, we can not Tònh Ñaïo, taø haïnh laø laøm nhöõng ñieàu ñaùng lyù only liberate ourselves, but also teach and guide khoâng neân laøm, vaø khoâng laøm caùi neân laøm, fooloish beings to break through the do tham saân si vaø sôï. Chuùng ñöôïc goïi laø imprisonment of birth and death—Trí hueä Ba la ñöôøng xaáu vì ñoù laø nhöõng con ñöôøng maø baäc maät laø cöûa ngoõ ñi vaøo haøo quang chö phaùp, vì nhôø Thaùnh khoâng ñi. ñoù maø chuùng ta ñoaïn tröø taän goác reã boùng toái cuûa 5) Adultrous conduct, which is prohibited in the si meâ. Trong caùc phieàn naõo caên baûn thì si meâ laø five basic commandments: Taø daâm hay taø thöù phieân naõo coù goác reã maïnh nhaát. Moät khi goác haïnh laø giôùi caám trong nguõ giôùi. reã cuûa si meâ bò baät tung thì caùc loaïi phieàn naõo 6) Adultery is mentioned in Buddhist texts as khaùc nhö tham, saân, chaáp tröôùc, maïn, nghi, taø one of a number of forms of similar sexual kieán, ñeàu deã bò baät goác. Nhôø coù trí hueä Ba La misconduct. For monks or nuns who only

Maät maø chuùng ta coù khaû naêng daïy doã vaø höôùng think about or wish to commit sexual daãn nhöõng chuùng sanh si meâ. Ñeå ñaït ñöôïc trí hueä intercourse with any people (not wait until Ba La Maät, haønh giaû phaûi noã löïc quaùn chieáu veà physically commiting sexual intercourse) are caùc söï thöïc voâ thöôøng, voâ ngaõ, vaø nhaân duyeân guilty and violate the Vinaya commandments cuûa vaïn höõu. Moät phen ñaøo ñöôïc goác voâ minh, and must be excommunicated from the khoâng nhöõng haønh giaû töï giaûi thoaùt töï thaân, maø Order. For laypeople, thinking or wishing to coøn coù theå giaùo hoùa vaø höôùng daãn cho nhöõng make love or physically making love with chuùng sanh si meâ khieán hoï thoaùt ra khoûi voøng those who are not their husband or wife is keàm toûa cuûa sanh töû—See Two adornments, and forbidden—Taø daâm ñöôïc noùi trong giaùo lyù Two kinds of adornment. nhaø Phaät nhö laø moät trong nhöõng hình thöùc

töông töï vôùi söï Gian Daâm. Vôùi Taêng Ni duø Advaya-jnatritva (skt): Tri Kieán Baát Nhò— chæ suy nghó hay ao öôùc ñeán chuyeän laøm tình Knowledge of non-duality—Nondualistic vôùi moät ngöôøi khaùc, chöù ñöøng noùi ñeán knowledge (the knowledge without thinking of chuyeän laøm tình, laø ñaõ coù toäi vaø phaïm giôùi extremes)—Tri kieán khoâng nghó ñeán nhò bieân. luaät nhaø Phaät, phaûi bò khai tröø khoûi Giaùo Advayta or Advaita (skt)—Töø ngöõ cuûa AÁn Ñoä ñoaøn. Rieâng vôùi Phaät töû taïi gia, neáu suy nghó giaùo coù nghóa laø “baát nhò”—Hindu term meaning hay ao öôùc, hoaëc laøm tình vôùi ngöôøi khoâng non-dual or not two. phaûi laø vôï choàng cuûa mình ñeàu bò caám 1) Non-dual: Not two—Baát nhò hay voâ nhò. ñoaùn—See Sexual misconduct, Five 2) Non-duality: Voâ nhò bieân. precepts, and Seven sins. Adversary (n): Keû thuø—Enemy. 7) This is also one of the eight teachers in our Adverse (a): Baát lôïi—Disadvantages— daily life: Daâm—Keû taø daâm—Ñaây cuõng laø Unfavorable. moät trong taùm vò thaày trong cuoäc soáng haèng ngaøy cuûa chuùng ta—See Eight teachers. Adverse circumstances: Adversity—Nghòch Caûnh—Nghòch Khaûo—See Two kinds of Adultery (n): Ngoaïi tình—Taø daâm—See challenges. Adulterous conduct. Advertise one’s own power or virtue: Töï Advance beyond terminology to meditation, thuyeát coâng naêng hay noùi ra caùi hay gioûi cuûa or study and accordant action: Quaùn haïnh mình hay töï khoe taøi gioûi ñeå caàu lôïi döôõng—See Töùc Phaät—Chaúng nhöõng lyù giaûi maø coøn thieàn Five kinds of deviant livelihood. quaùn vaø y giaùo phuïng haønh—See Six stages of Advesa (skt): Advesha (skt)—Absence of Bodhisattva developments. anger—Non-malevolence—Voâ saân (khoâng saân Advance (v) in one’s cultivation: Tieán boä haän)—See Fifty-one Dharmas interactive with trong vieäc tu taäp. the Mind, and Seventy-five dharmas of the Advance progressively: Tieäm tieán. Abhidharma Kosa. Advanced: Tieán boä—Khai trieån. Advice to lay people: Kinh Thi Ca La Vieät— Advanced knowledge: Taêng Trí—A Kinh daïy ngöôøi taïi gia. Bodhisattva who is able to cut off all illusion and Advise (v): Khuyeân—To recommend—To develop an advanced knowledge that justifies his counsel. withdrawal to nirvana—Moät vò Boà Taùt coù khaû Advise (v) against: Khuyeân ngaên—To dissuade. naêng caét ñöùt phieàn naõo vaø phaùt trieån ñaày ñuû taêng

Advise (v) oneself: Töï an uûi. trí ñeå nhaäp nieát baøn. Advise (v) (exhort) someone of something: Advancing fruit: Adhipatiphala (skt)—Taêng Khuyeân ai veà vieäc gì. Thöôïng Quaû—One of the five kinds of fruit, aggregate effect produced by the karma hetu— Adviser (n): Ngöôøi höôùng daãn—There are two Moät trong nguõ quaû, quaû taäp hôïp taïo bôûi nghieäp kinds of advisor. **See Two kinds of advisor. nhaân. **See Five fruits or effects. Advita (p): Advaita or Advaya (skt)—Advaya Advancing mind: Taêng Thöôïng Taâm— (p)—Baát nhò. Advancing or improving mind, superior mind—1) Non-duality: The unity of all things—No Taâm taêng tröôûng cöôøng thònh hay theá löïc cuûa ñònh second—The one and undivided truth, the taâm, hay taâm sieâu vieät. Buddha-truth—The unity of Buddha-nature— The universal Buddha-nature—Unique in its Advantage (n): Lôïi ích—The dual advantages or kind—Taùnh ñoàng nhaát cuûa vaïn phaùp—Nhö benefits—Coù hai loaïi lôïi ích. **See Dual nhö bình ñaúng, khoâng coù söï khaùc bieät giöõa benefits. caùi naày vôùi caùi kia. (Personal) Advantage (n): Lôïi ích caù nhaân. 2) The Non-dual Truth represents No-Self and Advantage of someone: Lôïi duïng. No-Dharma—Chaân lyù Baát Nhò bieåu thò voâ ngaõ vaø voâ phaùp:

a) No-Self: Voâ Ngaõ—See Anatman. Affinity: b) No-Dharma: Voâ Phaùp—See No-Dharma. 1) Duyeân phaän. Advocate: 2) Moái quan heä. 1) (n): Ngöôøi baøo chöõa hay bieän hoä. 3) Quan Heä Taùnh—The tendency of beings to 2) (v): Baøo chöõa hay bieän hoä cho ai. come together as organism, families, species, Aeon (n): Kalpa (skt)—Kieáp—Thôøi ñaïi— and other groupings, providing individuality According to Buddhism, aeon is a period of time and diversity within the plenum—Khuynh between the creation and recreation of a world or höôùng hôïp quaàn cuûa caùc sinh vaät thaønh toå universe. This process composed of formation, chöùc, gia ñình, chuûng loaïi hay nhöõng nhoùm existence, destruction, and non-existence—Theo khaùc, töø ñoù taùnh caù nhaân vaø taùnh khaùc bieät Phaät giaùo, kieáp laø moät khoaûng thôøi gian giöõa söï ñöôïc duøng ñeå cung öùng cho ñoaøn theå. thaønh laäp vaø söï taùi thaønh laäp cuûa moät theá giôùi hay Affirm (v): Nhaän chaéc—Xaùc nhaän. vuõ truï. Tieán trình naøy bao goàm thaønh, truï, hoaïi, Affirmation (n): Söï khaúng ñònh—Khaúng vaø khoâng. **See Kalpa. Nhaän—One of the eight chief characteristics of Aestheticism (n): Duy myõ chuû nghóa. ‘satori.’ In Zen. What is authoritativeness and Affair (n): Söï töôùng—Phenomena—Practice. final can never be negative. For negation has no Affected: Caûm ñoäng—Moved—Touched. value for our life, it leads us nowhere; it is not a power that urges, nor does it give one a place to Affected by: Do bôûi. rest. Though the satori experience is sometimes Affection (n): AÙi. expressed in negative terms, it is essentially an 1) Kaøma (skt): Raøga (skt)—Love—Söï meán affirmative attitude towards all things that exist; it moä—AÙi tình—Caûm tình—See Love. accept them as they come along regardless of 2) Maitri (skt): Metta (p)—Affection—Loving their moral values. Buddhists call this patience kindness—Tenderness—Loøng töø—See (kshanti), or more properly ‘acceptance,’ that is, Loving-kindness. acceptance of things in their supra-relative or 3) Karuna (skt): Compassion—See Compassion. transcendental aspect where no dualism of 4) The

eighth of the twelve factors of whatever sort avails. Some may say that this is conditioned arising: Yeáu toá thöù taùm trong pantheistic. The term, however, has a definite thaäp nhò nhaân duyeân. philosophic meaning and we would not see it used Affection for man and kindness towards in this cennection. When so interpreted the Zen creatures: AÙi nhaân lôïi vaät (loøng nhaân cuûa con experience exposes itself to endless ngöôøi). misunderstandings and ''defilements.''Ta-Hui Affectionate (a): Thöông yeâu. says in his letter to Miao-Tsung: “An ancient sage Affectionate speech: Priyavacana (skt)—Kind says that the Tao itself does not require special speech, or pleasant words—Kindly talk—Kind disciplining, only let it not be defiled. We would communication—Kind words which help beings say to talk about mind or nature is defiling; to love and receive the truth—AÙi Ngöõ Nhieáp hay talk about the unfathomable or the mysterious is tuøy theo caên taùnh cuûa chuùng sanh maø duøng lôøi leõ defiling; to direct one’s attention to it, to think toát laønh ñeå daãn daét hoï vaøo con ñöôøng ñaïo ñöùc— about it, is defiling; to be writing about it thus on See Four elements of popularity. paper with a brush is especially defiling. What Affiance (n): Vow—Lôøi theà höùa trung thaønh. then shall we have to do in order to get ourselves Affiliate (v): Gia nhaäp hay keát naïp, nhaän laøm hoäi oriented, and properly apply ourselves to it? The precious vajra sword is right here and its purpose vieân—Affiliate oneself to a society—Töï keát naïp is to cut off the head. Do not be concerned with vaøo hoäi. human questions of right and wrong. All is Zen Affiliation (n): Söï gia nhaäp hay keát naïp, söï hoäi just as it is, and right here you are to apply nhaäp. yourself. Zen is Suchness, a grand affirmation— Affinities: Duyeân. Moät trong taùm ñaëc taùnh cuûa giaùc ngoä trong Thieàn.

Nhöõng gì thuoäc töï tri vaø toái haäu thì khoâng bao giôø sundry thoughts are legion. It is not easy, then, to coù theå laø phuû ñònh. Bôûi vì, phuû ñònh chaúng coù giaù concentrate the Mind and recite the Buddha’s trò gì ñoái vôùi ñôøi soáng cuûa chuùng ta, noù chaúng ñöa name—Chaúng ñôïi luùc laâm chung, giaû söû tröôùc khi chuùng ta ñeán ñaâu heát, noù khoâng phaûi laø moät theá baïn chöa cheát maø coù chuùt beänh nôi thaân, phaûi löïc ñaåy ñi vaø cuõng chaúng keùo döøng laïi. Maëc duø gaéng chòu söï ñau khoå, reân ræ khoâng yeân, tìm thuoác kinh nghieäm chöùng ngoä ñoâi khi ñöôïc dieãn taû baèng hoûi thaày, nhôø ngöôøi caàu an saùm hoái, taïp nieäm roái nhöõng töø ngöõ phuû ñònh; chính ra, noù laø moät thaùi ren, chöa deã nhieáp taâm nieäm Phaät—See Seven ñoä khaúng ñònh nhaän höôùng ñeán moïi vaät ñang hieän circumstances that are difficult to practice Buddha höõu; noù chaáp nhaän moïi vaät ñang ñeán, baát chaáp Recitation. nhöõng giaù trò ñaïo ñöùc cuûa chuùng. Caùc nhaø Phaät Afflicted with old age and declining hoïc goïi ñoù laø “Nhaãn,” nghóa laø chaáp nhaän moïi strength: Tuoåi cao söùc yeáu—Even under normal vaät trong khía caïnh tuyeät ñoái vaø sieâu vieät cuûa circumstances, when you are in good health, you chuùng, nôi ñoù, chaúng coù daáu veát cuûa nhò bieân gì may be afflicted with old age and declining caû. Ngöôøi ta coù theå baûo ñaây laø chuû tröông phieám strength, beset by all kinds of worries and thaàn. Nhöng töø ngöõ naày coù moät yù nghóa trieát hoïc sorrows. Keeping the aging body together is a quaù roõ vaø khoâng thích hôïp ôû

ñaây chuùt naøo. Giaûi never-ending task; how can you have time for thích kieåu ñoù, kinh nghieäm cuûa Thieàn bò ñaët vaøo Buddha Recitation?—Duø baïn chöa coù beänh, nhöõng ngoä nhaän vaø 'oâ nhieãm' khoâng cuøng. Trong nhöng bò tuoåi cao söùc yeáu, ñuû söï suy keùm, aùo naõo böùc thô göûi cho Ñaïo Toång, Ñaïi Hueä vieát: "Thaùnh buoàn than, chæ lo söï vieäc treân caùi thaân giaø coøn xöa noùi raèng Ñaïo chaúng nhôø tu, maø chæ ñöøng laøm chöa xong, chaéc chi ñaõ nieäm Phaät? **See Seven oâ nhieãm." Duø noùi taâm hay noùi taùnh ñeàu laø oâ circumstances that are difficult to practice Buddha nhieãm, noùi huyeàn hay noùi dieäu ñeàu laø oâ nhieãm; Recitation. toïa Thieàn taäp ñònh laø oâ nhieãm; tröôùc yù tö duy laø oâ Affliction (n): Distress—Misery—Pain. nhieãm; maø nay vieát noù ra baèng buùt giaáy cuõng laø 1) Suffering: Noãi khoå sôû. söï oâ nhieãm ñaëc bieät. Vaäy thì, chuùng ta phaûi laøm 2) Emotions: Delusion—Evil—Love- gì ñeå daãn daét chính mình vaø öùng hôïp mình vôùi attachment—(greed, anger, stupidity, noù? Caùi böûu kieám cuûa kim cöông treo ñoù ñang arrogance, doubt, improper views)—Vöôùng haêm chaët döùt caùi ñaàu naày. Ñöøng baän taâm ñeán maéc—Phieàn naõo—See Afflictions and Klesa. nhöõng thò phi cuûa nhaân gian. Taát caû Thieàn laø theá 3) Klesadvaya (skt): Hai loaïi phieàn naõo—Two ñoù: vaø ngay ñaây haõy töï öùng duïng ñi. Thieàn laø kinds of affliction—Klesas (passions, Chaân nhö, laø moät khaúng nhaän bao la vaïn höõu—delusions, temptations, trials). **See Two See Eight chief characteristics of 'satori.' In Zen. hindrances and Two kinds of affliction. (Way of) Affirmation (n): Positive way— 4) Three kinds of afflictions—See Three kinds Ñöôøng höôùng tích cöïc. of affliction. Affirmative: Eva (skt)—Yes—Tieáng traû lôøi 5) There are five afflictions that are the lot of khaúng ñònh. every man—Coù naêm noãi khoå ñau cuûa con Affix (v) to: Gaén chaët vaøo. ngöôøi. **See Five afflictions. Affix a seal to a document: Ñoùng daáu moät taøi 6) Nhöõng phieàn naõo phuï—According to lieäu. Vasubandhu's Trimsika, there are twenty- Afflict (v): Gaây tai hoïa. four secondary afflictions—Theo Tam Thaäp Tuïng cuûa Ngaøi Theá Thaân, coù hai möôi boán Afflicted with illnesses: Beänh hoaïn nôi thaân— tuøy phieàn naõo. **See Twenty-four secondary Let us not even talk about the time of death. Even afflictions. in daily life, if you are afflicted with some mild illness, you suffer, moaning and groaning endlessly. As you search for a physician or a cure or seek out monks and nuns to recite verses of repentance, hoping for a quick recovery, your

7) Pradasa (skt): Naõo—See Seventy-five Afflictions caused by desire or desire to dharmas of the Abhidharma Kosa. have: Raga (skt)—Tham Phieàn Naõo hay phieàn Affliction is bodhi and mortality (samsara) naõo gaây ra bôûi tham aùi hay muoán coù (nhieãm tröôùc is nirvana: Sanh töû töùc Nieát Baøn—Phieàn naõo töùc thaønh tính roài sinh ra khoå nghieäp)—See Six great boà ñeà, sinh töû töùc nieát baøn. klesas, passions or distressers. Afflictions are Bodhi: Phieàn naõo töùc boà ñeà— Afflictions caused by doubt: Vicitiksa (skt)— According to the Mahayana teaching, afflictions Nghi Phieàn Naõo laø loaïi phieàn naõo gaây ra bôûi nghi are inseparable from Buddhahood. Afflictions and hoaëc (do ngôø vöïc veà chaân lyù maø thaønh tính, töø ñoù Buddhahood are considered to be two sides of the ngaên caûn tín taâm roài haønh

ñoäng taø vaïy maø thaønh same coin. When we realize that afflictions in nghieäp)—See Four fundamental evil passions themselves can have no real and independent and Six great klesas, passions or distressers. existence, at that very moment, afflictions are Afflictions caused by False views: Drishti bodhi without any difference—Theo Phaät giaùo (skt)—AÙc Kieán Phieàn Naõo laø loaïi phieàn naõo gaây Ñaïi thöøa, ñaëc bieät laø toâng Thieân Thai, phieàn naõo ra bôûi aùc kieán hay taø kieán (do aùc kieán suy nghó vaø boà ñeà laø hai maët cuûa ñoàng tieàn, khoâng theå taùch ñaûo ñieân maø thaønh tính, ngaên caûn thieän kieán roài rôøi caùi naày ra khoûi caùi kia. Khi chuùng ta nhaän bieát haønh ñoäng taø vaïy gaây ra aùc nghieäp). **See Four raèng phieàn naõo khoâng coù töï taùnh, chuùng ta seõ fundamental evil passions and Six great klesas, khoâng vöôùng maéc vaøo baát cöù thöù gì vaø ngay töùc passions or distressers. khaéc, phieàn naõo ñaõ bieán thaønh Boà ñeà (khi bieát voâ Afflictions caused by pride or self-conceit: minh traàn lao töùc laø boà ñeà, thì khoâng coøn coù taäp Mana (skt)—Maïn Phieàn Naõo laø loaïi phieàn naõo ñeå maø ñoaïn; sinh töû töùc nieát baøn, nhö theá khoâng gaây ra bôûi kieâu ngaïo (do thoùi caäy mình taøi hôn coù dieät ñeå maø chöùng). ngöôøi maø thaønh tính vaø sanh ra khoå nghieäp)—See Afflictions arising from external stains: Four fundamental evil passions and Six great Khaùch traàn phieàn naõo. klesas, passions or distressers. Afflictions (Klesas) arising from false Afflictions caused by resentment or anger: reasoning: Phaân bieät khôûi phieàn naõo—Phieàn Pratigha (skt)—Saân Phieàn Naõo—Phieàn naõo gaây naõo y nöông vaøo caùc duyeân maø khôûi daäy nhöõng taø ra bôûi saân haän (do caêm gheùt maø thaønh tính, döïa lyù luaän—See Two kinds of affliction (B). vaøo baát an vaø aùc haønh maø taïo thaønh nghieäp). Afflictions arising from the karma of **See Four fundamental evil passions and Six suffering: Illusion, accordant action, and great klesas, passions or distressers. suffering—Phieàn Naõo Nghieäp Khoå—Hoaëc Afflictions caused by stupidity or Nghieäp Khoå—The suffering arising out of the ignorance: Mudhaya (skt)—Si Phieàn Naõo laø loaïi working of the passions, which produce good or phieàn naõo gaây ra bôûi si meâ (meâ muoäi môø aùm veà evil karma, which in turns results in a happy or söï lyù maø thaønh tính, döïa vaøo nhöõng nghi hoaëc maø suffering lot in one of the three realms, and again taùc thaønh nghieäp)—See Four fundamental evil from the lot of suffering (or mortality) arises the passions and Six great klesas, passions or karma of the passions. The pains arising from a distressers. life of illusion, such as greed, hatred, ignorance— Afflictions of delusion: Phieàn naõo gaây ra bôûi si Do phieàn naõo tham saân si maø taïo ra nghieäp thieän meâ. aùc. Vì ñaõ coù caùc nghieäp thieän aùc maø phaûi caûm Afflictions (annoyances) are inexhaustible nhaän caùc quaû khoå vui cuûa ba coõi, roài thaân phaûi (endless), I vow to end (cut) them all: Vow to chòu caùi khoå quaû ñoù tieáp tuïc taïo ra nghieäp phieàn put an end to all passions and delusions, though naõo. Caùc phieàn naõo nhö tham, saân, si thì goïi laø inumerous—Phieàn naõo voâ taän theä nguyeän ñoaïn. hoaëc; nhöõng vieäc laøm thieän aùc y vaøo caùi hoaëc naày Nguyeän ñoaïn taän heát thaûy phieàn naõo duïc voïng— goïi laø nghieäp; laáy nghieäp naày laøm nhaân sinh töû See Four universal vows of a Buddha or nieát baøn

goïi laø khoå. Bodhisattva.

Afflictions (Klesa) natural to all: Caâu sinh thöù baûy thì aûnh höôûng Phaät giaùo trong khu vöïc khôûi phieàn naõo—Phieân naõo do huaân taäp töø voâ naày baét ñaàu suùt giaûm, ñeán theá kyû thöù möôøi thì thuûy ñeán nay—See Two kinds of affliction (B). hoaøn toaøn ñöôïc thay theá bôûi Hoài giaùo. Affliction of pride and self-love: Phieàn naõo Afro-Asian: AÙ-Phi. gaây ra bôûi ngaõ maïn vaø aùi kyû. After: Later—Posterior—Haäu (veà sau naøy). Affliction as a thief: Phieàn Naõo Taëc— After all: Cuoái cuøng. Temptation or passion, as a thief injuring the After being copied a third time, the original spiritual nature—Giaëc phieàn naõo laøm toån haïi tuùc text is bound to be lost: Tam sao thaát boån (sau meänh, laøm toån thöông phaùp thaân. ba laàn sao cheùp thì maát ñi baûn goác). Affliction turbidity: Phieàn Naõo Tröôïc—The After the Buddha's death: After the turbidity of affliction—See Five kinds of Nirvana—Dieät höõu. turbidity. After death: Sau Khi Cheát—After death and Affliction of unenlightenment: Si Söû—Lictor after this life. of unenlightenment—Messenger of 1) After death—Sau khi cheát: According to unenlightenment—One of the ten bonds or Buddhism, death is not end. After death, the fetters—Moät trong thaäp kieát söû, voâ minh sai heart ceases to beat, only consciousness khieán con ngöôøi ñeán choã laàm laïc, khoå naõo, khoâng generally identified as the soul follows its roõ chaùnh kieán, khoâng bieát chaùnh ñaïo. course determined by the dead’s karmic Afflictive Emotion (n): Thoáng caûm. forces to enter the embryo to be reborn. Such Afflictive hindrances (n): Klesavarana (skt)— a process is called reincarnation. If we Hindrance of passions—Phieàn naõo chöôùng. **See understand the Buddha’s Teachings, before Two hindrances (A). parting, we can remain as calm as possible; Affluences: Laäu hoaëc—According to The we will not fear, knowing that our next Connected Discourses of the Buddha, Chapter rebirth is dedicated by our own karma, not by Esanavaggo (Searches), there are three any external power. They will have a strong affluences or taints that feed the stream of faith on “the way you live is exactly the way mortality or transmigration—Theo Töông Öng Boä you die.” In reality, there are so many Kinh, Phaåm Taàm Caàu, coù ba laäu hoaëc. **See Buddhists and non-Buddhists who do not Three affluences. thoroughly understand the Buddha’s Affusion (n): Söï dìm trong nöôùc—Heretic Teachings. For them, death is the end; people believe that affusion ceremony (dipping thinking of death only makes them tired. into water) can wash away all their sins—Ngoaïi They just live for the present. This is the way giaùo cho raèng leã dìm trong nöôùc coù theå xoùa saïch of living for those who do not know how to toäi loãi. live a happy and joyful life in accordance with the Buddha’s Teachings. They do not Afghanistan: Area known today as Afghanistan understand the relationship between cause was formerly known by such name as Gandhara, and effect, linking generations to generations Kandahar and Balkh. By beginning of Christ Era, or successive lives. When they are young and this area was still strongly influenced by strong, they feel comfortable with Buddhism (according to the Archeological everything, but when they become sick, or research in the 20th century); however, Buddhist aged, isolated from kinfolk or short of money, culture began to

decline in 7th century, and totally they will be agitated, but it is too late for replaced by Islam in the beginning of 10th them to regret. Buddhists should always century—Khu vöïc maø baây giôø laø A Phuù Haõn, xöa remember the old proverb “You need to dig kia laø Gandhara, Kandahar and Balkh. Tröôùc kyû the well before you are thirsty” to prevent nguyeân Thieân Chuùa, khu vöïc naày laø khu vöïc maø the feeling of late regret—Theo Phaät giaùo, vaên hoùa Phaät giaùo (theo nghieân cöùu khaûo coå theá cheát khoâng phaûi laø heát. Sau khi cheát chæ coù kyû 20) raát thònh haønh. Tuy nhieân, vaøo ñaàu theá kyû

thaân xaùc ngöøng hoaït ñoäng, coøn thaàn thöùc, coù since if there were no rebirth there would be ngöôøi goïi laø linh hoàn, chuyeån theo nghieäp no direct recompense for any actions—Ngay laønh hoaëc nghieäp döõ maø ñaàu thai vaøo nôi töø buoåi sô khai, Phaät giaùo ñaõ xaùc nhaän raèng thieän hoaëc nôi aùc, phaùt khôûi söï taùi sinh goïi laø taát caû chuùng sanh ñeàu sanh, töû, töû, sanh tuøy luaân hoài. Thoâng hieåu giaùo lyù ñaïo Phaät giuùp theo nghieäp ñôøi quaù khöù cuûa hoï trong moät cho Phaät töû saép maõn phaàn ñöôïc bình thaûn, chu kyø khoâng ngöøng nghæ. Vaán ñeà lieäu coù söï khoâng loaïn ñoäng, vöõng taâm tin töôûng nôi taùi sanh cuûa chuùng sanh hay khoâng hieän coøn töông lai cuûa chính mình, chæ nöông theo ñang laø ñeà taøi baøn caõi cuûa Phaät töû Taây nghieäp ñaõ taïo maø ñi, khoâng sôï haõi; ngöôïc laïi, phöông, vì trong soá hoï, nhieàu ngöôøi khoâng ngöôøi Phaät töû tröôùc khi maõn phaàn coù theå bình chaáp nhaän raèng giaùo thuyeát veà taùi sanh laø coù tónh tin töôûng trong giôø phuùt cuoái cuøng cuûa thaät. Tuy nhieân, tuyeät ñaïi ña soá caùc vò thaày cuoäc ñôøi raèng soáng theá naøo thì cheát nhö theá Phaät giaùo ôû AÙ Chaâu laïi xem nieàm tin taùi sanh aáy. Trong thöïc teá, coù raát nhieàu Phaät töû hay laø giaùo lyù chính cuûa Phaät giaùo, vaø haøi loøng khoâng Phaät töû, khoâng hieåu giaùo lyù nhaø Phaät raèng giaùo lyù aáy kheá hôïp vôùi nhöõng lôøi Phaät laïi cho raèng cheát laø heát, suy nghó veà caùi cheát daïy trong caùc kinh ñieån. Ña soá ñeàu nghó raèng laøm gì cho meät, haõy soáng cho hieän taïi. Ñaây laø giaùo lyù veà taùi sanh laø toái caàn thieát ñeå hoïc loái soáng cuûa nhöõng ngöôøi khoâng bieát soáng thuyeát veà nghieäp trong Phaät giaùo ñöôïc hôïp ñuùng theo haïnh phuùc an vui maø Phaät ñaõ daïy. lyù, vì neáu khoâng coù taùi sanh chaéc laø khoâng coù Hoï khoâng hieåu moái töông quan nhaân quaû quaû baùo tröïc tieáp cho baát kyø haønh ñoäng naøo. giöõa caùc theá heä, giöõa caùc cuoäc soáng tieáp noái After due consideration: Sau khi caân nhaéc kyõ nhau. Khi hoï coøn treû, coøn maïnh, hoï coù theå löôõng. löôùt qua ñöôïc nhöõng côn ñau oám, ñeán khi giaø After food: Thöïc Haäu—After food, not after the yeáu tieàn baïc hao moøn, thaân thích xa rôøi, söï sôï principal meal at noon, but after breakfast till haõi, noãi aâu saàu, caûnh buoàn baõ, loøng luyeán noon—Sau khi aên, khoâng phaûi laø sau giôø ngoï, maø tieác ñoái vôùi hoï quaù maïnh, söï xuùc ñoäng tröôùc laø sau khi aên saùng cho tôùi böõa aên chaùnh ngoï. caûnh töû bieät, laøm cho hoï hoái haän nhöng After life: Ñôøi soáng sau kieáp naøy—See After khoâng coøn kòp nöõa. Ngöôøi Phaät töû phaûi luoân death (2). nhôù caâu ngaïn ngöõ “Phaûi ñaøo gieáng tröôùc khi After the Nirvana: After the Buddha's death— khaùt nöôùc” ñeå khoûi mang taâm traïng hoái haän Dieät höõu. thì

ñaõ muoän. 2) After life—Sau ñôøi soáng naøy (ñôøi sau): Kieáp After rain comes fair weather: Sau côn möa sau—Since earliest time, Buddhism has trôøi laïi saùng. asserted that all sentient beings are born, After a storm comes a calm: Heát côn bæ cöïc die, and are reborn again in dependence on ñeán hoài thôùi lai. their past actions (karma) in an endless cycle. After-taste: Dö vò. The question whether or not beings are After that: Sau ñoù. actually reborn in this way has become a After the manner: Theo caùch. controversial topic among Western Aga (p): Mountain—Nuùi. Buddhists, many of whom do not accept that Agada (skt): A Ñaø—A giaø ñaø (thuoác)—A Yeát the doctrine of rebirth is literally true. The Ñaø—Medicine—Drug—Free from disease, an overwhelming majority of Asian Buddhist antidote, a medicine that entirely rids of disease, teachers, however, consider belief in rebirth elixir of life, universal remedy (phoå khöû)—Moät to be a central tenet of Buddhism, and thöù thuoác phoøng ngöøa vaø trò moïi thöù beänh, moïi contending that it accords with the teachings thöù ñoäc. of the Buddha as reported in the Buddhist canon. It is also widely thought that the Agadha (p): Very deep—Thaät saâu. doctrine of rebirth is very necessary in order Again and Again: Repeated—Laàn nöõa vaø laàn for Buddhist karma theory to make sense, nöõa—Lieân tieáp—Truøng truøng.

Against lust: Kamamithyacaradviratih (skt)— (B) The Agamas are Chinese translations of the Kamesu-micchacara (p)—Khoâng taø daâm—Not to sutras or sermons in Sanskrit of the Buddha, engage in improper sexual conduct—Not to collected by the Sarvastivadin School of the commit adultery—Abstain from all sexual excess, Hinayana. They vary little from the or refraining from sexual misconduct—See Five corresponding Sutta Pitaka of the Theravada precepts. Canon of today—Kinh A Haøm laø baûn dòch Against lying, deceiving and slandering: tieáng Hoa nhöõng kinh ñieån hay nhöõng baøi Mrsavadaviratih (skt)—Khoâng voïng ngöõ—Not to thuyeát giaûng cuûa Ñöùc Phaät baèng Phaïn ngöõ lie, deceive or slander—Refraining from lying ñöôïc tröôøng phaùi Ñaïi Chuùng Boä cuûa Tieåu speech—See Five precepts. Thöøa thaâu thaäp. Boä A Haøm hôi khaùc vôùi boä taïng kinh cuûa Phaät giaùo Nguyeân Thuûy ngaøy Against murder: Pranatipataviratih (skt)— nay. Panatipata (p)—Khoâng saùt sanh—Not to kill or (II) Categories of Agama—Phaân loaïi Kinh Ñieån: injure any living being—Refraining from taking (A) Mahayana Agamas—Kinh A Haøm cuûa life—See Five precepts. tröôøng phaùi Ñaïi Thöøa: Against nature: Sieâu phaøm—Phi thöôøng. 1) Long Collection—Tröôøng A Haøm: Against the Rules: Saùi pheùp—Contrary to the Dirghagama (skt)—Long Collection which rules. comprises fifty sutras—Goàm naêm möôi baûn Against theft: Adattadanaviratih (skt)— kinh. Adinnadana (p)—Khoâng troäm caép—Not to 2) Medium Collection—Trung A Haøm: steal—Not to take anything which does not Madhyamagama (skt)—Medium Collection belong to you or what is not given to you—See which comprises of 222 sutras, concerning Five precepts. with metaphysical problems—Goàm 222 baûn Agama (skt): A Haøm Kinh—See Agama. kinh baøn nhöõng vaán ñeà sieâu hình. Agama (skt): Nikaya (p)—A Giaø Ma—A 3) Miscellaneous Collection—Taïp A Haøm: traditional doctrine or precept—Collection of Samyuktagama (skt)—Miscellaneous Buddha's

doctrine—Sacred work—Anything Collection which comprises of 1,362 sutras, handed down and fixed by tradition—See dealing with abstract meditation—Goàm 1362 Hinayana. baûn kinh, nhöõng vaên baûn hoãn hôïp naày baøn veà (I) Meanings of "Agama"—Nghóa cuûa Kinh suy töôûng tröøu töôïng. Ñieån: 4) Numerical Collection—Taêng Nhöùt A Haøm: (A) A Sanskrit term for "Scriptures." This is a Ekottarikagama (skt)—Numerical Collection general name for the texts and teachings of which comprises 51 sutras—Goàm 51 baûn the four main Sanskrit Buddhist collections of kinh, baøn veà caùc con soá. discourses attributed to Sakyamuni Buddha. (B) Theravadan Agamas—Kinh Boä cuûa tröôøng Mahayana name for collections of writings of phaùi Theravada: the Sanskrit canon or sutras or sermons as 1) Dirgha Agama (Digha-Nikaya—p), the collected by the Sarvastivadin school of "Long Discourses"—Tröôøng Boä Kinh. Hinayana—Töø Baéc Phaïn chæ "Kinh Ñieån." 2) Madhyama Agama (Majjhima-Nikaya—p), Ñaây laø teân goïi chung cho taát caû kinh ñieån vaø the "Middle Length Discourses)—Trung Boä nhöõng lôøi giaùo huaán ñöôïc cho laø cuûa Ñöùc Kinh. Phaät Thích Ca Maâu Ni. Ñaïi thöøa goïi ñaây laø 3) Samyukta Agama (Samyutta-Nikaya—p), the nhöõng söu taäp caùc vaên baûn Kinh baèng tieáng "Connected Discourses"—Töông Öng Boä Phaïn (töông ñöông vôùi Nikaya trong thuaät Kinh. ngöõ Pali). Kinh A Haøm laø baûn dòch tieáng Hoa 4) Ekottarika Agama (Anguttara-Nikaya—p), nhöõng kinh ñieån hay nhöõng baøi giaûng cuûa the "Increased-by-One Discourses."—Taêng Ñöùc Phaät baèng Phaïn ngöõ. Chi Boä Kinh.

5) There are also mentions in Buddhist quaû vò A La Haùn. Thôøi kyø naày coøn ñöôïc goïi laø literature of Ksudraka Agama "Lesser thôøi duï daãn, töùc laø thôøi kyø maø moãi ngöôøi ñöôïc Discourses", but scholars generally believe daãn duï ñeå ñi ñeán giaùo lyù cao hôn. Trong giai ñoaïn that this refers to a miscellaneous collection naày, Ñöùc Phaät khoâng daïy toaøn boä giaùo ñieån nöõa, of texts that is not analogous to the Pali maø Ngaøi chæ daïy nhöõng gì maø caùc moân ñoà coù theå Khuddaka Nikaya—Tieåu Boä Kinh, nhöng caùc hieåu ñöôïc. Ngaøi trình baøy veà khoå, khoâng, voâ hoïc giaû thöôøng tin raèng kinh Tieåu Boä töông thöôøng, voâ ngaõ, Töù dieäu ñeá, Baùt chaùnh ñaïo vaø öùng vôùi boä Taïp A Haøm, chöù khoâng töông töï Thaäp nhò nhaân duyeân, vaân vaân, nhaèm giuùp chuùng vôùi Khuddaka Nikaya cuûa tröôøng phaùi sanh giaûi thoaùt khoûi tam ñoà luïc ñaïo. Giai ñoaïn Nguyeân Thuûy. naày keùo daøi 12 naêm. Giaùo thuyeát naày töông xöùng Agama period: Time of the Deer Park—A Haøm vôùi giaùo thuyeát cuûa Phaät giaùo Nguyeân Thuûy—Thôøi—One of the five periods, the period when See Five periods and eight teachings of the T'ien- the Buddha taught Hinayana doctrine in the T'ai. Lumbini garden during the first twelve years of Agama in Sanskrit: Boä kinh A Haøm vieát baèng his ministry. The second period, also called the tieáng Phaïn. "Time of the Deer Park." The Time of the Deer Agama Sutras Increased by One: Zo-Ichi- Park is only one-sided as it teaches only Agon-Kyo (jap)—Taêng Nhaát A Haøm. Hinayanistic views. Perceiving that his disciples Agamy (n): Cheá ñoä voâ hoân nhaân—Cheá ñoä ñoäc were not yet ready for the teachings of the thaân. Avatamsaka Sutra, the Buddha next preached the Agantu-klesa (skt): Khaùch Traàn—Phieàn Naõo— early Agamas to suit the people of

the inferior Guest-dust—Afflictions—Guest-defilement. capacity. His disciples were now able to follow 1) “Klesa” literally means “pain,” “external his teaching and practiced accordingly in order to dust,” “affliction,” or “ something attain the fruition of arhat or saintly position. This tormenting” and is translated as “affliction.” period is also called the Time of Inducement, or a As there is nothing so tormenting spiritually period in which the people were attracted to the as selfish, evil desires and passions, klesa has higher doctrine. In the period of the Agama-Sutra. come to be understood chiefly in its In this period, the Buddha did not teach the derivative sense and external dust for complete truth, but only what his disciples could agantuklesa: Töø “Klesa” nghóa ñen laø söï ñau understand. He presented the truths of suffering, ñôùn, buïi baäm beân ngoaøi, noãi khoå ñau, hay emptiness, impermanence, egolessness, the four moät caùi gì gaây ñau ñôùn, vaø ñöôïc dòch laø noble truths, the eightfold noble path and phieàn naõo. Vì khoâng coù gì gaây ñau ñôùn taâm conditioned arising, etc., which help free people linh baèng nhöõng ham muoán vaø ñam meâ xaáu from the three realms and six paths. This phase xa ích kyû, neân “Agantuklesa coøn ñöôïc dòch laø lasted twelve years. The teachings in this period phieàn naõo. correspond to the Theravada teachings—Thôøi kyø 2) Explaining in details for “Guest-dust”—Giaûi A Haøm—Moät trong naêm thôøi thuyeát phaùp cuûa nghóa töøng chöõ cho “Khaùch traàn”: Ñöùc Phaät. Thôøi Ñöùc Theá Toân noùi veà kinh A Haøm a) The foreign atom (guest)—Khaùch: The (Loäc Uyeån Thôøi) trong khoaûng 12 naêm taïi vöôøn foreign atom, or intruding element, which Laâm Tyø Ni. Thôøi kyø thöù hai coøn goïi laø thôøi Loäc enters the mind and causes distress and Uyeån. Thôøi Loäc Uyeån chæ phieán dieän vì chæ giaûng delusion—Phieàn naõo khoâng phaûi voán coù cuûa caùc kieán giaûi Tieåu Thöøa. Sau khi Ñöùc Phaät thaáy taâm taùnh, nhöng do meâ laàm maø noåi daäy, neân raèng khoâng ñeä töû naøo cuûa Ngaøi saún saøng tieáp goïi laø khaùch. nhaän vaø hieåu noåi kinh Hoa Nghieâm, Ñöùc Phaät b) Dust—Traàn: The mind is naturally pure or beøn giaûng caùc kinh A Haøm nguyeân thuûy ñeå kheá innocent till the evil element enters—Phieàn hôïp vôùi nhöõng keû caên taùnh thaáp keùm. Chuùng ñeä naõo coù coâng naêng laøm nhô baån taâm taùnh neân töû cuûa Ngaøi baây giôø coù theå tuaân theo lôøi daïy cuûa goïi laø traàn. Ngaøi vaø thöïc haønh moät caùch xöùng lyù ñeå ñaït ñöôïc ** For more information, please see Affliction.

Agara (p): House—Dwelling place—Nhaø—Nôi they have attended—Phaùp Haï hay soá naêm tuoåi cö truù. cuûa Tyø Kheo hay Tyø Kheo Ni tính töø sau khi thoï Agarika (p): Layman—Ngöôøi taïi gia. cuï tuùc giôùi. Tuoåi naøy ñöôïc tính baèng soá laàn an cö kieát haï maø caùc vò ñaõ traûi qua. Sau kieát haï an cö, Agaru (skt): Aguru (skt)—Traàm Ñaøn—Caây traàm chö Taêng Ni naøo ñaõ nhaäp haï ñeàu ñöôïc taêng moät höông vaø chieân ñaøn höông—Sandal incense. tuoåi ñaïo. Quyeàn ñi tröôùc cuûa Taêng Ni trong ñoaøn Agastya (skt): A Kieät Ña. tuøy thuoäc vaøo tuoåi haï laïp. 1) The star Canopus: Voøm Sao Canopus. Age in the order: Taêng Laïp—Precept age— 2) Lightning: Tieáng Seùt. Sacerdotal age. **See Summer Retreat. Agastya-rsi (skt): A Kieät Ña Tieân—According Agelessness: Eternal youth—Baát laõo—See Eight to the Nirvana

sutra, agastya was one of the genii, savours (pleasures) of the Buddha's nirvana. who stopped the flow of the Ganges for twelve years by allowing it run into one of his ears— Aged (a): Jara (skt)—Coù tuoåi—Laõo—See Theo Kinh Nieát Baøn, A Kieät Ña laø moät vò Tieân coù Twenty-four non-interactive activity dharmas. söùc thaàn thoâng döøng nöôùc soâng Haèng trong 12 Aged (n): The aged—Laõo—Ngöôøi giaø caû—This naêm, baèng caùch cho doøng nöôùc aáy chaûy vaøo moät is one of the eight teachers—Ñaây laø moät trong trong hai loå tai cuûa oâng. taùm vò thaày—See Eight teachers. Agata (skt): Lai (ñaõ ñeán nôi)—Come or arrived. Agency (n): Ñaïi lyù—Moâi giôùi—Taùc duïng—Taùc Agata-gamanani (p): Töù Baát Haønh Xöù Haïnh— ñoäng. See Four ways of going wrong. Agenda (n): Tieán trình buoåi hoïp hay buoåi leã. Agati (skt & p): Agent (n): Kartri (skt)—Taùc nhaân—Ñoäng 1) Wrong course. The wrong path as distinct nhaân—Nhaân toá taïo ra taùc ñoäng. from the right path, or the path to Agga (p): The highest—Cao nhaát. enlightenment: Taø ñaïo—Taø ñaïo ñeå phaân bieät Agganna (p): Known as the highest (a)—Ñöôïc vôùi Chaùnh ñaïo hay con ñöôøng ñi tôùi giaùc ngoä. bieát nhö laø ngöôøi hay söï vieäc gì cao nhaát. 2) Rebirth: Taùi sanh. Aggha (p): Price—Giaù trò. Age (n): Agghati (p): To be worth—To deserve—Coù giaù 1) Jara (skt)—Laõo—See Twenty-four non- trò. interactive activity dharmas. Aggi (p): Fire—Löûa. 2) Thôøi ñaïi—Era. Aggikkhandha (p): A mass of fire—Moät ñaùm 3) Tuoåi. löûa lôùn. 4) Yuga (skt): 1,000th part of a kalpa—Moät phaàn ngaøn kieáp. Aggiparicarana (p): Fire-worship—Thôø löûa. 5) Loka (skt): The world—Theá gian. Aggisala (p): Heated room—Phoøng ñöôïc söôûi Age-long karmaic influence: Caûnh nghieäp aám. töôùng—One of the ten stages or objects in Aggisikha (p): Flame—Ngoïn löûa. meditation—Moät trong möôøi caûnh trong thieàn Aggivessana (p): A Kyø Xaù Na—Teân cuûa moät boä quaùn—See Ten statges or objects in meditation. toäc Baø-La-Moân—Probably name of a Brahmin Age of a monk as monk: Dharma summer— clan. Haï Laïp—The year or age of a monk or a nun Aggregate (n): Skandhas—Uaån—See Five after ordination (the age of a monk as monk, the Aggregations. years of his ordination), or the years a person has There are five skandhas—Nguõ uaån. been a monk are counted by the number of 1) Form: Saéc. summer retreats passed. To receive one's 2) Feeling: Thoï. monastic age. To add to one's monastic age on 3) Perception: Töôûng. the conclusion of the summer retreat. The 4) Impulse: Haønh—Volition. precedence of monks and nuns in the Order is 5) Consciousness: Thöùc. determined by the number of summer retreats

Aggregate of consciousness (n): Vijnana consciousness originates through a stimulus (skt)—Vinnana (p)—Vinnakkhandha (p)—Thöùc arising in the five sense doors and the mind uaån; door, the sixth. As consciousness arises (I) The Abhidharma-kosa and Satyasiddhi sects, through the interaction of the sense faculties vijnana-skandha is one of the five aggregates and the sense objects, it also is conditioned or attributes: Theo Caâu Xaù vaø Thaønh Thöïc and not independent. It is not a spirit or soul toâng, thöùc uaån laø moät trong nguõ uaån—See opposed to matter. Thoughts and ideas which Five Aggregations. are food for the sixth faculty called mind are (II) According to Most Venerable Piyadassi in also dependent and conditioned. They "The Buddha's Ancient

Path,”—Theo Hoøa depend on the external world which the other Thöôïng Piyadassi trong quyeån “Con Ñöôøng five sense faculties experience. The five Coå Xöa”: faculties contact objects, only in the present, 1) Aggregate of consciousness is the most that is when objects come in direct contact important of the aggregates; for it is the with the particular faculty. The mind faculty, receptacle, so to speak, for all the fifty-two however, can experience the sense object, mental concomitants or factors, since without whether it is form, sound, smell, taste, or consciousness no mental factors are thought already cognized by the sense available. Consciousness and the factors are organs. For instance, a visible object, with interrelated, inter-dependent, and co- which the eye came in contact in the past, existent. Aggregate of consciousness has six can be visualized by the mind faculty just at types and its function is varied. It has its basis this moment although the object is not before and objects. All our feelings are experienced the eye. Similarly with the other sense through the contact of sense faculties with the objects. This is subjective, and it is difficult to external world—Thöùc uaån ñöôïc coi laø quan experience some of these sensations. This troïng nhaát trong naêm uaån; coù theå noùi Thöùc sort of activity of the mind is subtle and uaån laø kho chöùa 52 taâm sôû, vì khoâng coù Thöùc sometimes beyond ordinary thì khoâng Taâm sôû naøo coù ñöôïc. Thöùc vaø caùc comprehension—Maëc duø coù söï töông quan Taâm sôû töông quan, tuøy thuoäc vaø ñoàng thôøi giöõa caùc caên vaø ñoái töôïng cuûa chuùng. Chaúng toàn taïi vôùi nhau. Thöùc cuõng coù 6 loaïi vaø haïn, nhaõn caên vôùi caùc saéc, nhó caên vôùi caùc nhieäm vuï cuûa noù raát ña daïng, noù coù caùc Caên aâm thanh, söï bieát vaãn phaûi qua Thöùc. Noùi vaø Traàn cuûa noù. Taát caû moïi caûm nhaän cuûa caùch khaùc, caùc ñoái töôïng giaùc quan khoâng chuùng ta ñeàu ñöôïc caûm nhaän qua söï tieáp xuùc theå ñöôïc caûm nhaän vôùi ñoä nhaïy caûm ñaëc bieät giöõa caùc caên vôùi theá giôùi beân ngoaøi. neáu khoâng coù loaïi Thöùc thích hôïp. Baây giôø, 2) Although there is this functional relationship khi con maét vaø hình saéc ñeàu coù maët, Thöùc between the faculties and their objects, for Thaáy seõ phaùt sinh tuøy thuoäc hai yeáu toá naày. instance, eye with forms, ear with sounds, Töông töï, vôùi tai vaø aâm thanh, vaân vaân, cho and so on, awareness comes through tôùi taâm vaø caùc phaùp traàn. Laïi nöõa, khi ba yeáu consciousness. In other words, sense objects toá maët, saéc vaø nhaõn thöùc gaëp nhau, chính söï can not be experienced with the particular truøng hôïp naày ñöôïc goïi laø xuùc. Töø xuùc sanh sensitivity without the appropriate kind of Thoï, vaân vaân. Nhö vaäy, Thöùc sanh khôûi do consciousness. Now when eye and form are moät kích thích naøo ñoù xuaát hieän ôû naêm cöûa both present, visual consciousness arises giaùc quan vaø yù moân, caên thöù saùu. Vì Thöùc dependent on them. Similarly with ear and phaùt sanh do söï töông taùc giöõa caùc Caên vaø sound, and so on, down to mind and mental Traàn, neân noù cuõng do duyeân sanh chöù khoâng objects. Again, when the three things, eye, hieän höõu ñoäc laäp. Thöùc khoâng phaûi laø moät form, and eye-consciousness come together, linh hoàn hay tinh thaàn ñoái laïi vôùi vaät chaát. it is their coincidence that is called “contact”. Caùc tö duy vaø yù nieäm laø thöùc aên cho caên thöù From contact comes feeling and so on. Thus, saùu goïi laø “taâm” naày

cuõng do duyeân sanh,

chuùng tuøy thuoäc vaøo theá giôùi beân ngoaøi maø töôûng, con ngöôøi caûm nhaän moät trong ba loaïi thoï naêm caên kia kinh nghieäm. Naêm caên tieáp xuùc vöøa noùi treân. Chaúng haïn, khi maét, hình saéc, vaø naêm traàn, chæ trong thôøi hieän taïi, nghóa laø khi nhaõn thöùc gaëp nhau, chính söï töông hôïp cuûa ba traàn (ñoái töôïng) tieáp xuùc chaïm vôùi caên töông yeáu toái naày ñöôïc goïi laø xuùc. Xuùc nghóa laø söï keát öùng cuûa noù. Tuy nhieân, Taâm caên coù theå kinh hôïp cuûa caên, traàn, vaø thöùc. Khi ba yeáu toá naày nghieäm traàn caûnh, duø ñoù laø saéc, thanh, höông, cuøng coù maët thì khoâng coù söùc maïnh hay löïc naøo vò, hay xuùc ñaõ ñöôïc nhaän thöùc baèng caùc giaùc coù theå ngaên ñöôïc Thoï phaùt sinh—See Five quan. Chaúng haïn, moät ñoái töôïng cuûa söï thaáy, Aggregations. maø vôùi ñoái töôïng naày nhaõn caên ñaõ tieáp xuùc Aggregates of grasping: Uaån thuû—According trong quaù khöù, coù theå ñöôïc töôûng töôïng laïi to the Sangiti Sutta in the Long Discourses of the baèng taâm caên ngay luùc naày maëc duø ñoái töôïng Buddha, there are five aggregates of grasping— aáy khoâng coù tröôùc maét. Töông töï nhö vaäy ñoái Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù vôùi caùc traàn caûnh khaùc. Ñaây laø chuû theå nhaän naêm uaån thuû—See Five Aggregates of Clinging thöùc vaø raát khoù kinh nghieäm moät soá caùc caûm or grasping. giaùc naày. Loaïi hoaït ñoäng cuûa Taâm naày raát vi Aggregate of grasping of body: Saéc Thuû teá vaø ñoâi khi vöôït quaù söï hieåu bieát thoâng Uaån—See Five Aggregates of Clinging or thöôøng. grasping. Aggregate demons: AÁm ma—The five Aggregate of grasping of consciousness: skandhas are considered as maras of demons Thöùc Thuû Uaån—See Five Aggregates of Clinging fighting against the Buddha-nature of men—Nguõ or grasping. uaån ñöôïc xem nhö laø AÁm ma choáng laïi Phaät taùnh Aggregate of grasping of feelings: Thoï Thuû cuûa con ngöôøi. Uaån—See Five Aggregates of Clinging or Aggregate of factors (n): Uaån—See Five grasping. Aggregations. Aggregate of grasping of mental Aggregate of feeling (n): Vedanakkhandha formations: Haønh Thuû Uaån—See Five (p)—Thoï uaån (sensation)—According to Most Aggregates of Clinging or grasping. Venerable Piyadassi in “The Buddha’s Ancient Aggregate of grasping of perceptions: Töôûng Path,” all our feelings are included in the group of Thuû Uaån—See Five Aggregates of Clinging or “Aggregate of feeling”. Feelings are threefold: grasping. pleasant, unpleasant, and neutral. They arise dependent on contact. Seeing a form, hearing a Aggregate matter (n): Rupakkhandha (p)—Saéc sound, smelling an odor, tasting a flavor, touching Uaån (form)—The skandha of form relates to the some tangible thing, cognizing a mental object, physical body, while the remaining four concern either an idea or a thought, man experiences the mind. The skandha of rupa (or that which has feeling. When, for instance, eye, form and eye-form). According to Most Venerable Piyadassi in consciousness (cakkhu-vinnana) come together, it “The Buddha’s Ancient Path,” matter contains is their coincidence that is called contact. Contact and comprises the Four Great Primaries which are means the combination of the organ of sense, the traditionally known as, solidity, fluidity, heat or object of sense, and sence-consciousness. When temperature, and motion or vibration.

However, these are all present together there is no power or they are not simply earth, water, fire and wind, force that can prevent the arising of feeling— though conventionally they may be so called. In Theo Hoøa Thöôïng Piyadassi trong quyeån “Con Buddhist thought, especially in the Abhidhamma, Ñöôøng Coå Xöa,” moïi caûm thoï cuûa chuùng ta ñeàu the Higher Doctrine, they are more than that— naèm trong nhoùm “Thoï” naày. Thoï coù ba loaïi: Laïc Saéc uaån thuoäc veà thaân, coøn boán uaån kia thuoäc veà thoï, khoå thoï, vaø phi laïc phi khoå thoï. Thoï phaùt taâm. Theo Hoøa Thöôïng Piyadassi trong quyeån sanh tuøy thuoäc nôi xuùc. Thaáy moät saéc, nghe moät “Con Ñöôøng Coå Xöa,” saéc uaån chöùa ñöïng vaø bao aâm thanh, ngöûu moät muøi, neám moät vò, xuùc chaïm goàm Töù Ñaïi: ñaát, nöôùc, löûa, gioù. Tuy nhieân, töù ñaïi moät vaät gì ñoù, nhaän thöùc moät yù nieäm hay moät tö khoâng ñôn thuaàn laø ñaát, nöôùc, löûa, vaø gioù nhö

chuùng ta thöôøng nghó. Trong tö töôûng Phaät giaùo, etc. used the term, but as a mere sense nhaát laø trong Vi Dieäu Phaùp, töù ñaïi coù yù nghóa perception. There is a certain affinity between roäng hôn. awareness (a function of consciousness) and Aggregate of matter: Rupa (p)—Saéc uaån—See recognition (a function of perception). While Five Aggregations. consciousness becomes aware of an object, Aggregate of mental formation (n): Samskara simultaneously the mental factor of perception (skt)—Sankhara (p)—Samkharakkhandha (p)— takes the distinctive mark of the object and thus Haønh uaån (volition)—According to Most distinguishes it from other objects. This distinctive Venerable Piyadassi in “The Buddha’s Ancient mark is instrumental in cognizing the object a Path,” aggregate of volational formations include second and a third time, and in fact, every time all mental factors except feeling and perception. we become aware of the object. Thus, it is The Abhidhamma speaks of fifty-two mental perception that brings about memory—Töôûng concomitants or factors (cetasika). Feeling and uaån, moät trong naêm uaån. Theo Hoøa Thöôïng perception are two of them, but they are not Piyadassi trong quyeån “Con Ñöôøng Coå Xöa,” volitional activities. The remaining fifty are nhieäm vuï cuûa töôûng laø nhaän bieát ñoái töôïng, caû collectively known as mental or volitional vaät chaát laãn tinh thaàn. Cuõng nhö Thoï, Töôûng coù formations. Volition (cetana) plays a very saùu loaïi: saéc, thanh, höông, vò, xuùc, phaùp. Töôûng important role in the mental realm. In Buddhism, trong ñaïo Phaät khoâng ñöôïc duøng theo nghóa maø no action is considered as “kamma” if that action caùc trieát gia Taây phöông ñaõ duøng nhö Bacon, is void of volition. And like feeling and Descartes, vaân vaân, maø chæ ñôn thuaàn nhö moät söï perception, it is of six kinds: volition directed to nhaän thöùc veà giaùc quan. Coù moät söï töông ñoàng forms, sounds, smells, tastes, bodily contacts and naøo ñoù giöõa Thöùc Tri (Vijanama), hay nhieäm vuï mental objects—Theo Hoøa Thöôïng Piyadassi cuûa Thöùc, vaø Töôûng Tri (Samjanama), hay nhieäm trong quyeån “Con Ñöôøng Coå Xöa,” haønh uaån bao vuï cuûa Töôûng. Trong khi Thöùc hay bieát moät ñoái goàm taát caû caùc taâm sôû, ngoaïi tröø Thoï vaø Töôûng. töôïng, laäp töùc Taâm Sôû Töôûng baét laáy daáu hieäu Vi Dieäu Phaùp ñeà caäp ñeán 52 taâm sôû. Thoï vaø ñaëc bieät naøo ñoù cuûa ñoái töôïng, nhôø vaäy phaân bieät Töôûng laø hai trong soá

ñoù, nhöng khoâng phaûi laø ñöôïc noù vôùi caùc ñoái töôïng khaùc, daáu hieäu ñaëc hoaït ñoäng thuoäc yù chí. Naêm möôi taâm sôû coøn laïi bieät naày laø coâng cuï giuùp nhaän ra ñoái töôïng vaøo goïi chung laø Haønh. Tö Taâm Sôû (Cetana) ñoùng caùc laàn khaùc. Thaät vaäy, moãi laàn chuùng ta trôû neân moät vai troø raát quan troïng trong laõnh vöïc tinh bieát roõ hôn veà ñoái töôïng. Nhö vaäy, chính Töôûng thaàn. Theo Phaät giaùo, khoâng coù haønh ñoäng naøo laøm naåy sanh kyù öùc—See Five Aggregations. ñöôïc xem laø Nghieäp (kamma), neáu haønh ñoäng ñoù Aggressive intent: Tröng—In Zen, there is a khoâng coù chuû yù, hay taùch ñoäng cuûa Tö. Cuõng nhö kind of question which contains an aggressive Thoï vaø Töôûng, Haønh coù saùu loaïi: saéc tö, thinh tö, intent. A monk asked Mu-Chou: “The Patriarch höông tö, vò tö, xuùc tö, vaø phaùp tö—See Five came from India and what did he design to do Aggregations. here?” Mu-Chou retorted: “You tell; what did he Aggregate of perception (n): Samjna (skt)— design?” The monk gave no reply, so Mu-Chou Sanjna (skt)—Sanna (p)—Sannakkhandha (p)— struck him—Trong Thieàn, coù loaïi caâu hoûi chöùa Töôûng Uaån (thinking)—The aggregate of ñöïng moät yù ñònh böùc baùch. Moät vò sö hoûi Muïc perception, one of the five skandhas—According Chaâu: “Toå sö töø AÁn sang ñaây ñeå laøm gì?” Muïc to Most Venerable Piyadassi in “The Buddha’s Chaâu caét nghóa: “Haõy noùi, ñeå laøm gì?” Vò sö Ancient Path,” the function of perception is khoâng ñaùp. Muïc Chaâu beøn ñaùnh cho—See recognition of objects both physical and mental. Eighteen questions. Perception, like feeling, also is sixfold: Agha (skt): AÙc—Bad—Cruel—Evil—Hateful— perception of forms, sounds, smells, tastes, bodily Mischievous act—Wicked—Wrong—Wicked contacts, and mental objects. Perception in deeds which are against the right—Haønh vi traùi Buddhism is not used in the sense that some ñaïo lyù (seõ chuoác laáy khoå baùo trong hieän taïi vaø Western philosophers like Bacon, or Descartes, töông lai).

Aghana (skt): A Giaø Ñaøm—Not solid, not naèm veà phía baéc cuûa Lop Nor, maø baây giôø laø dense—Khoâng raén, khoâng ñaëc. Karashahr thuoäc vuøng töï trò Taân Cöông Aghanam (skt): A Yeát Ña—A flash in the east, Uighur. the lightning god; the term is defind as not solid, Agni-dhatu-samadhi (skt): Hoûa Giôùi Ñònh— liquid. The meditation on the final destruction of the Aghata-pativinaya (p): Chín Söï Ñieàu Phuïc world by fire—Thieàn quaùn vaøo giai ñoaïn cuoái Xung Ñoät—According to the Sangiti Sutta in the cuûa theá giôùi bò tieâu huûy baèng löûa. Long Discourses of the Buddha, there are nine Agnostic: ways of overcoming malice by thinking “There is 1) (a): Thuoäc veà thuyeát baát khaû tri. no use to think that a person has harmed, is 2) (n): Ngöôøi tin theo thuyeát baát khaû tri. harming, or will harm either you, someone you Agnosticism (n): Thuyeát Baát Khaû Tri Luaän— love, or someone you hate.”—Theo Kinh Phuùng The doctrine that man can never know the nature Tuïng trong Tröôøng Boä Kinh, coù chín söï ñieàu phuïc of Ultimate Reality—Thuyeát khoâng theå bieát veà xung ñoät baèng caùch nghó raèng: “Coù lôïi ích gì maø baûn chaát cuûa chaân lyù toái thöôïng. nghó raèng moät ngöôøi ñaõ laøm haïi, ñang laøm haïi, vaø Agonshu: A sect founded by Seiyu Kiriyama, seõ laøm haïi mình, haïi ngöôøi mình thöông, hoaëc haïi which claims to base its doctrines and practices on ngöôøi mình

gheùt.”—See Nine ways of early Buddhist teachings contained in the Agamas overcoming malice. (collections of texts purportedly) taught by Aghata-vatthuni (p): Chín thöù toån haïi—See Sakyamuni Buddha. Kiriyama claimed that his Nine causes of malice. studies of these texts revealed that most human Aghi (p): The sky—Baàu trôøi. problems are caused by the malevolent activities Agility (n): Söï nhanh nheïn. of the spirits of the dead, who afflict the living and cause spiritual hindrances and pollution Aging: Laõo. (tatari). The goal of Agonshu is to cut the karmic Aging-illness-death: Laõo Beänh Töû—See Old ties to these spirits, because these ties allow the age-sickness-death. dead to continue to work their mischief. A Agitate someone: Ruffle someone—Laøm ai dao tradition with a reputation for aggressive ñoäng. proselytizing, Agonshu is also famous for staging Agitation (n): Chanda (skt)—Agitation— mass ceremonies in which huge bonfires are lit. It Excitement—Impulses—Söùc thuùc ñaåy— is claimed that these rituals serve to cut off Restlessness—Ambitious—Unsettled—Traïo massive amounts of karma for many people— Cöû—Nhöõng phieàn naõo khieán cho taâm xao xuyeán Moät toâng phaùi ñöôïc Seiyu Kiriyama saùng laäp, töï khoâng an tónh—See Ten kinds of afflictions. cho laø giaùo phaùp vaø thöïc haønh cuûa toâng phaùi mình Agitation and worry: Uddhacca-kukkucca döïa treân giaùo lyù Nguyeân Thuûy cuûa Phaät giaùo (p)—Traïo Cöû Hoái Quaù Trieàn Caùi—See Five chöùa ñöïng trong caùc kinh A Haøm, ñöôïc Ñöùc Phaät hindrances. Thích Ca Maâu Ni giaûng daïy. Kiriyama cho raèng Agni: A Kyø Neã—A Kyø Ni. giaùo thuyeát maø oâng hoïc ñöôïc cho thaáy haàu heát 1) Fire: Löûa. nhöõng vaán ñeà cuûa con ngöôøi ñeàu do caùc haønh 2) The fire-deva: Vedic fire god—Thaàn Löûa— ñoäng hieåm aùc cuûa hoàn ma cuûa nhöõng ngöôøi cheát, Vò Thaàn toái cao trong caùc vò thaàn trong thaàn gaây phieàn chuoác naõo cho ngöôøi soáng cuõng nhö thoaïi AÁn Ñoä. gaây ra nhöõng chöôùng ngaïi vaø nhieãm oâ nôi taâm 3) A Kyø Ni—OÂ Di—Name of an ancient linh. Cöùu caùnh cuûa Agonshu laø caét ñöùt nhöõng noái kingdom of Yenchi, situated at the modern keát nghieäp vôùi ngöôøi cheát, vì nhöõng noái keát naøy Yenchi country, north of Lop Nor, presently cho pheùp ngöôøi cheát tieáp tuïc laøm chuyeän xaáu aùc. Karashahr in Sinkiang Uighur autonomous Tröôøng phaùi naøy noåi tieáng veà vieäc xoâng xaùo laøm region—Teân cuûa moät vöông quoác coå Yenchi, thay ñoåi yù kieán veà toân giaùo cuûa ngöôøi khaùc. toïa laïc taïi vuøng maø baây giôø laø xöù Yenchi, Agonshu cuõng noåi tieáng veà vieäc cöû haønh nghi thöùc trong ñoù nhoùm löûa möøng thaät lôùn ñöôïc ñoát

leân. Tröôøng phaùi naøy cho raèng nhöõng nghi thöùc Trang trong Taây Vöïc Kyù, xöù naøy coù khoaûng 10 töï naøy nhaèm caét ñöùt khoái nghieäp lôùn cuûa nhieàu vieän vôùi treân 1.000 Taêng só thuoäc phaùi Chính ngöôøi. Löôïng Boä. Agony (n): Söï thoáng khoå—Söï phieàn muoän. Ahimsa (p): Baát Haïi—Baát toån haïi—Töø bi—Agotra: Voâ taùnh Boà Taùt. Compassion—Non-violence—Non-injury—Not Agree with (on, to): Bieåu ñoàng tình—To hurting—Not harming—Not injuring—The first express agreement—To show sympathy—To be precept in the basic five precepts and the second in accord with. of the Four Sublime Moods in Buddhism. Nonharming of living beings is considered one of Agura (jap): The loose cross-legged sitting the most

important aspects of the Buddhist position mostly used by Japanese, which is spiritual attitude, especially human beings and all neither the half, nor the full lotus—Theá ngoài xeáp animals. Thus, the rule of vegetarianism is chaân loûng thöôøng ñöôïc ngöôøi Nhaät duøng, khoâng recommended for monks and nuns in phaûi laø theá baùn hay kieát giaø Mahahayana Buddhism—Giôùi luaät ñaàu tieân trong Aguru (skt): Agaru (skt)—A Giaø Laâu. naêm giôùi vaø voâ löôïng taâm thöù hai trong töù voâ 1) Name of a mountain: Teân cuûa moät ngoïn nuùi. löôïng taâm. Baát toån haïi laø moät trong nhöõng maët 2) Tagara (skt): A Giaø Lö—Aloes wood—Eagle caên baûn cuûa ñaïo Phaät laø toân troïng tuyeät ñoái moïi wood—Fragrant shrub: Sandal incense—sinh linh, ñaëc bieät laø con ngöôøi vaø caùc loaøi caàm Traàm höông—Moät loaïi traàm höông: Fragrant thuù. Chính vì vaäy maø ña phaàn caùc nöôùc theo aloe-wood; the incense that sinks in water. truyeàn thoáng vaên hoùa Phaät giaùo thöôøng khuyeân sö Lignum aloe tree the wood of which is used saõi vaø Phaät töû neân aên chay—See Seventy-five as incense—Moät loaïi caây maø goã cuûa noù ñöôïc dharmas of the Abhidharma Kosa. duøng laøm nhang thôm ñeå ñoát (loõi chìm goïi laø Ahirika (p): Haønh ñoäng baát thieän. traàm höông, phaàn chìm moät nöûa laø saïn höông, phaàn noåi treân maët nöôùc thì goïi laø Ahirikam (p): Shamelessness—Voâ Taøm—See hoaøng thuïc höông). Fifty-two mental states. Ahaha (skt): Hahava (skt)—A Ha Ha—Cold Ahosi (p): Nghieäp Voâ Hieäu Löïc—See Defunct hell—Haøn nguïc—Hell of the only sound to frozen karma. throats—Hoå hoå baø—AÅu Haàu Haàu Ñòa Nguïc— Ahrika (skt): Without shame—Shameless— Tieáng keâu reân höø höø töø trong coå hoïng—See Eight Shamelessness—Voâ taøm—Khoâng thaáy xaáu hoå cold hells. khi laøm vieäc aùc (gaây ra toäi loãi töï xeùt khoâng thaáy Ahamkara (skt): The false belief of xaáu hoå goïi laø voâ taøm, laøm ñieàu xaáu xa tröôùc maët individuality, that the self contains some immortal ngöôøi khaùc maø khoâng thaáy theïn thuøng goïi laø voâ and unchanging faculty or soul—Taø kieán veà caùi quí)—See Seventy-five dharmas of the ngaõ baát töû vaø thöôøng haèng. Abhidharma Kosa. Ahara (skt): Food—Nutriment—Thöùc aên—Chaát Ahrikya (skt): Lack of shame— boå döôõng. Shamelessness—Voâ taøm—To do wrong, but always feel self-righteous—Laøm sai maø töôûng Ahead of time: Tröôùc thôøi haïn. mình ñuùng neân khoâng bieát xaáu hoå—See Ahrika, Ahetukacittani (p): Taâm voâ nhaân—Rootless Fifty-one Dharmas interactive with the Mind, and consciousness. Seventy-five dharmas of the Abhidharma Kosa. Ahicchatra (skt): A Heâ Cheá Ñaùn La—AÙ Heâ Ahu (skt): A Hoâ—Taùn thaùn töø—Aho! An Xieát Ñaùt La Quoác—AÙ Heâ Xieát Ñaùt La Quoác—A interjection—Kyø laï thay! citadel of an ancient kingdom in Central India. Ahum (skt): A Hoàng—The supposed foundation According to Hsuan-Tsang in the Records of the of all sounds and writing, “A” being the open and Western Lands, there were about 10 monasteries “hum” the closed sound. “A” is the seed of with more than 1,000 Sammitiya monks—Coøn goïi Vairocana, “hum” that of Vajrasattva, “A” being laø A Ñam Xa Ña La, moät kinh ñoâ cuûa vöông quoác the bodhicitta and “hum” the nirvana, and both coå naèm trong vuøng trung AÁn. Theo ngaøi Huyeàn

have other indications. “A” represents the Airavati: A lî la baït ñeà. absolute, “hum” the particular, or phenomenal— Aisvarikas (skt): A Thuyeát La Boä—A theistic Hai aâm “A” vaø “Hum” laø caên baûn cuûa heát thaûy school of Nepal, which set up Adi-Buddha as a moïi aâm thanh vaø chöõ vieát (muoân ñöùc nhö caùt supreme divinity—Moät tröôøng phaùi thôø Thaàn ôû soâng Haèng ñeàu bao quaùt trong hai aâm naày). “A” Neùpal, ñaët A Ñeà Phaät leân haøng Toái Thaùnh. laø söï baét ñaàu phaùt ra aâm thanh, “Hum” laø söï Aitken, Robert: An American Zen roshi who chaám heát cuûa hôi thôû hít vaøo. Chöõ “A” laø Ñöùc Tyø first encountered Japanese culture as a prisoner Loâ Giaù Na, “Hum” laø Ñöùc Kim Cang Taùt Ñoûa, of war during World War II. In 1950 he traveled chöõ “A” laø Boà Ñeà Taâm, “Hum” laø Nieát Baøn, “A” to Japan and studied Zen with several famous laø tuyeät ñoái hay chaân ñeá, “Hum” laø hieän töôïng Japanese masters. In 1974 he was certified as a hay theá tuïc. Roshi by Yamada Doun Roshi and subsequently Ahuneyyaggi (p): The fire of those to be settled in Hawaii. He is one of the most revered—Löûa cuûa ngöôøi hieáu kính—See Three influential Western Zen masters and has students dharmas (XXVIII) (B). all over the world. He has written a number of Ahura-Mazda: Yeâu thaàn. books, including “Taking the Path of Zen.”— Aichi-gakkuen (jap): AÙi Trí Hoïc Vieän—Name Thieàn sö ngöôøi Myõ ngöôøi ñaõ ñi vaøo vaên hoùa Nhaät of a Buddhist Institute in Japan—Teân cuûa moät Baûn khi coøn laø moät tuø binh cuûa ñeä nhò theá chieán. Vieän Phaät Hoïc ôû Nhaät Baûn. Naêm 1950, oâng du haønh ñeán Nhaät Baûn vaø hoïc Aid: Teá Ñoä. thieàn vôùi vaøi thieàn sö noåi tieáng. Vaøo naêm 1974 1) To help: To relieve—To save—Giuùp ñôõ. oâng ñöôïc thieàn sö Yamada Doun Roshi aán chöùng 2) To ferry the livings across the sea of vaø sau ñoù oâng ñònh cö taïi Haï Uy Di. OÂng laø moät reincarnation to the shore of nirvana: Ñöa trong nhöõng Thieàn sö Taây phöông coù aûnh höôûng chuùng sanh qua bieån luaân hoài sanh töû ñeå sang lôùn vaø coù moân ñeä khaép nôi treân theá giôùi. OÂng ñaõ bôø Nieát Baøn beân kia. tröôùc taùc moät soá taùc phaåm trong ñoù coù taùc phaåm Aids to Enlightenment: Nhöõng trôï giuùp cho “Böôùc leân Ñöôøng Thieàn.” giaùc ngoä—See Thirty seven limbs of Ailment: Illness—Beänh hoaïn (nheï). Enlightenment and Thirty-seven aids to (A) See Three ailments. enlightenment. (B) See Four hundred and four ailments of the Aids to the karma: Trôï nghieäp—Aids to the body. karma of being born in Amitabha’s Pure Land (C) The four ailments, or mistaken ways of such as offerings, chantings, etc—Nghieäp coù theå seeking perfection, mentioned in The trôï giuùp cho vieäc vaõng sanh nhö cuùng döôøng hay Complete Enlightenment Sutra—Boán beänh nieäm Phaät—See Two classes of karma (II). ñöôïc noùi ñeán trong Kinh Vieân Giaùc—See Four ailments. Aid (v) secretly: AÙm trôï. Aiding to all fulfill poeple’s vows and Aim (v) at: Nhaém vaøo. accomplish their spiritual ends: Linh tha Aim at doing something: Direct one’s effort to something—Nhaém vaøo vieäc gì. nguyeän maõn—Moät trong Thaäp Kim Cang Taâm— See Ten “diamond” minds. Aim of immediate attainment: Will of immediate attainment—Ñoán chæ. Aiding causes: Trôï nhaân—See Three gradual stage of cultivation. Aim at the initial fruit: Sô höôùng quaû (nhaém ñeán sô quaû)—See Four kinds of holy men. Aiding karmas: Trôï nghieäp—Aids to the karma

of being born in Amitabha's Pure Land such as Aim for the meaning of the Teaching, to offerings, chantings, etc—Nghieäp coù theå trôï giuùp quickly attain wisdom: One of the ten kinds of cho vieäc vaõng sanh nhö cuùng döôøng hay nieäm action of Great Enlightening Beings. Phaät—See Two classes of karma (II). Enlightening Beings who abide by these can Aim after gain: Seek wealth—Caàu taøi. achieve the action of Buddhas that has no coming or going—Haïnh xu höôùng phaùp nghóa vì mau

ñöôïc trí hueä—See Ten kinds of practice of great Vöông)—Thaàn tình yeâu, moät trong nhöõng Minh enlightening beings (II). Vöông, coù veû maët giaän döõ vôùi ba ñaàu saùu tay. Air: Vayu (skt)—Vayo (p). Theo Phaät giaùo, phaùp aùi nhieãm lôùn nhaát laø saéc 1) Phong Ñaïi (Ñoäng)—Air, wind, motion, or duïc nhieãm hay söï aùi nhieãm cuûa hai tính nam nöõ, energy of motion. Air element is the element lieân heä tôùi AÙi Nhieãm Minh Vöông. of motion in the body. After death, breathing Ajahn: Teacher—Zen master—A spiritual guide ceases, body functions become catatonic or or teacher—A Thai term for "acarya" in Sanskrit, completely rigid because the great wind no used to refer to a Buddhist meditation master. longer works within the body—Gioù (nhöõng One who knows or teaches the acara or rules of chaát hôi thöôøng lay chuyeån, hôi trong bao töû, good conduct, or master or teacher of the hôi trong ruoät, hôi trong phoåi). Gioù laø thaønh dharma. One of the two kinds of spiritual masters phaàn chuyeån ñoäng trong thaân theå. Sau khi ta (known in Buddhism) who not only has mastered cheát roài thì hôi thôû döùt baët, thaân theå cöùng ñô the dharmas also has realized the truths they vì phong ñaïi ñaõ ngöøng khoâng coøn löu haønh contain. However, in lay worldly society it can trong cô theå nöõa—See Four great elements. also be used for a senior school-teacher or 2) Air is considered as one of the four college instructor—Töø ngöõ Thaùi coù nghóa laø Giaùo poisonous snakes in a basket which imply the thoï, ñöôïc duøng ñeå chæ Thieàn sö Phaät giaùo. Moät four elements in a body (of which a man is trong hai loaïi thaày tinh thaàn ñöôïc bieát ñeán trong formed)—Gioù ñöôïc coi nhö laø moät trong boán Phaät giaùo; ngöôøi chaúng nhöõng thoâng hieåu giaùo lyù con raén ñoäc trong gioû aùm chæ töù ñaïi trong maø coøn thöïc chöùng nhöõng chaân lyù chöùa ñöïng thaân theå (taïo neân thaân theå con ngöôøi)—See trong ñoù. Tuy nhieân, trong xaõ hoäi cuûa ngöôøi taïi Four poisonous snakes. gia theá tuïc, töø naày cuõng duøng ñeå chæ moät thaày Airavana (skt): Nhaân La Na—EÁ La Dieäp—Nhaân giaùo thaâm nieân ôû trung hoïc hay ñaïi hoïc. Na Baø Na—Y La Baø Noâ—Y La Baùt Ña La—Y Ajalandika (p): Goat's dung—Phaân deâ. La Baùt Na—Y Lan—Y La Baø Na. Ajanana (p): Ignorance—Voâ minh. 1) A king of the elephants: Vua cuûa loaøi voi. Ajananta (p): Not knowing—Ignorant of— 2) Indra's white elephants: Teân moät con voi cuûa Khoâng bieát veà caùi gì. vua trôøi Ñeá Thích. Ajanna (p): Unclean—Impure—Baát tònh. 3) Name of a certain tree or herb: Teân moät loaøi Ajanta: City in the western part of central India, coû. famous for a series of Buddhist historical caves 4) A tree named Airavana: Teân loaïi caây Y-La. excavated in the sixth century (dating from 200 5) Name of a naga: Teân cuûa moät vò long vöông. BC to 700 AD) in northwest Hyderabad, India. 6) Name of a park, i.e. Lumbini, where the The complex contains over thiny major structures, Buddha is said

to have been born: Teân cuûa mostly monastic residences (vihara). In these khu vöôøn Laâm Tyø Ni, nôi maø ngöôøi ta noùi caves we can still see the best preserved Buddhist Ñöùc Phaät ñaõ ñöôïc ñaûn sanh. frescoes in the world which illustrate the life of Air-monger: Ngöôøi hay mô töôûng haûo huyeàn. the historical Buddha as it is known from the Aisvarikas (skt): A Thuyeát La Boä—A theistic sutras (Prince Siddhartha Gautama at the four school of Nepal, which set up Adi-Buddha as a gates, the temptation of mara, entry into nirvana, supreme divinity—Moät tröôøng phaùi thôø Thaàn ôû ect). The cave paintings are among the best Neùpal, ñaët A Ñeà Phaät leân haøng Toái Thaùnh. preserved ancient works of Buddhist art, and Aizen-myo-o (jap): Ragaraja (skt)—God of Ajanta's surviving inscriptions have given Love—AÙi Nhieãm Minh Vöông—One of the contemporary scholars important insights into the Ragas, who has angry appearance, three faces religious lives of Indian Buddhists in this period— and six arms. According to Buddhism, the great Thaønh phoá mieàn trung taây AÁn ñoä, noåi tieáng nhôø taint, or dharma of defilement, sex-attraction, moät daõy nhöõng hang ñoäng lòch söû Phaät giaùo ñaõ coù associated with the god of love (AÙi Nhieãm Minh töø thôøi 200 tröôùc Taây Lòch vaø 700 sau Taây Lòch

trong vuøng Hyderabad. Trong ñoù coù nhöõng caáu thuyeát thì luùc mang thai A xaø theá, meï oâng truùc tònh xaù nhoû. Trong caùc hang ñoäng naày hieän thöôøng ñoøi uoáng maùu laáy töø ñaàu goái cuûa nay coøn thaáy nhöõng böùc minh hoïa veà nhöõng hình choàng. Caùc nhaø chieâm tinh ñeàu tieân ñoaùn sau aûnh veà cuoäc ñôøi Ñöùc Phaät, boán laàn ra ñi boán cöûa naày A xaø theá seõ gieát vua cha. Thöïc ñuùng nhö cuûa Phaät, yù ñònh cuûa Mara, hay Phaät nhaäp Nieát vaäy, A xaø theá ñaõ gieát cha ñoaït ngoâi. Theo söû Baøn, v.v. Nhöõng böùc hoïa trong hang ñoäng laø lieäu Phaät giaùo, A Xaø Theá ñaõ baét giam vaø boû nhöõng taùc phaåm ngheä thuaät Phaät giaùo coå coøn löu ñoùi gieát cheát vua cha trong nguïc thaát. tröõ. Nhöõng caâu vieát coøn toàn taïi khieán cho nhöõng 2) The king of Magadha, son of King Bimbisara hoïc giaû ñöông thôøi coù ñöôïc söï hieåu bieát quan and Queen Vaidehi, one of the Buddha's troïng veà ñôøi soáng cuûa caùc Phaät töû AÁn Ñoä trong major patrons. He reigned over the kingdom giai ñoaïn ñoù. of Magadha (around 494-462 B.C.) during the Ajapalanigrodha (p): A-Na-Hoøa-La-Ni-Caâu- last eight years of the Buddha's life and for Loaïi—Teân cuûa moät loaïi caây beân doøng soâng Ni twenty-four years after the Buddha's Lieân Thieàn—Name of a tree on the bank of Nirvana. Together with Devadatta, he Neranjara. developed a conspiracy against the Buddha Ajari (jap): An outstanding monk—Moät vò sö which was unsuccessful. The plot involved xuaát chuùng—Translation of the Sanskrit term killing the Buddha so that Devadatta could "Acharya", title of a Buddhist master. In Japanese lead the monastic community and also killing Buddhism, "Ajari" is used especially for an Bimbisara so that Ajatasatru could seize the outstanding monk of the T'ien-T'ai or Shingon throne. Both plots failed, but Ajatasatru schools. However, today this term is used as a subsequently reconciled with the Buddha and polite title for any monk, much as the term his father and ascended the throne with his "Lama" is often loosely used today for any father's blessing. However, he later became Tibetan monk—Töø dòch töø Phaïn ngöõ

“Acharya”, concerned that his father still presented a moät danh vò cuûa moät vò thaày Phaät giaùo. Trong threat to his rule and had him imprisoned. Phaät giaùo Nhaät Baûn, ngöôøi ta duøng töø “Ajari” ñeå Bimbisara died of starvation in prison. chæ moät vò sö xuaát chuùng cuûa caùc toâng Thieân Thai According to Buddhist tradition, later he vaø Chaân Ngoân. Tuy nhieân, ngaøy nay töø naøy ñöôïc became a follower of the Buddha and duøng nhö moät danh vò lòch söï ñeå chæ baát cöù vò supported strongly Buddhism. Despite his Taêng naøo, gaàn gioáng nhö vieäc duøng töø “laït ma” sometimes adversarial relationship with the thöôøng ñöôïc duøng trong Phaät giaùo Taây Taïng ngaøy Buddha, Ajatasatru is described as a devout nay. supporter in the Pali Canon, and he was involved in the distribution of the Buddha’s Ajata (skt): Anutpatti (p)—Anutpada (skt)—Non- relics after his cremation—A Xaø Theá laøm birth—Not born—Not to be reborn—Exempt from vua xöù Ma Kieät Ñaø, con cuûa vua Taàn Baø Sa rebirth—Unproductive—Sapless—Baát sinh—See La vaø hoaøng haäu Vi Ñeà Hi, moät trong nhöõng Anutpatti. ngöôøi baûo trôï chính cuûa Ñöùc Phaät. OÂng leân Ajatasatru (skt): Ajatasattu (p)—Vua A Xaø Theá laøm vua vaø trò vì xöù Ma Kieät Ñaø khoaûng (Vò Sinh Oaùn—oaùn thuø ngay töø luùc chöa sanh ra). nhöõng naêm 494-462 tröôùc Taây Lòch, khoaûng 1) Ajatasatru means “Enemy before birth,” or taùm naêm tröôùc vaø 24 naêm sau khi Phaät nhaäp “enemy while still unborn.” According to the dieät. Vôùi söï trôï löïc cuûa Ñeà baø ñaït ña, A xaø legend, when his mother was pregnant, she theá ñaõ baøy keá gieát cha ñoaït ngoâi cuõng nhö always wished to drink blood from his laøm haïi Ñöùc Phaät. Caû hai aâm möu ñeàu thaát father’s knees. This was interpreted by the baïi, nhöng veà sau A Xaø Theá ñaõ hoøa giaûi vôùi astrologers to mean that the child would kill Ñöùc Phaät vaø cha oâng ñeå leân ngoâi vôùi söï chuùc his father. According to the Buddhist phuùc cuûa cha oâng, Tuy nhieân, veà sau naøy oâng tradition, Ajatasatru imprisoned his father quan ngaïi raèng cha oâng vaãn coøn laø moái ñe and starved him to death—A xaø theá coù nghóa doïa cho söï cai trò cuûa oâng neân oâng ñaõ cho haï laø “keû thuø tröôùc khi sanh ra.” Theo truyeàn

nguïc cha mình vaø boû ñoùi cho ñeán cheát. Theo Ajita-Bodhisattva (skt): A Daät Ña Boà taùt—The truyeàn thoáng Phaät giaùo thì veà sau naøy oâng trôû Bodhisattva Ajita id Maitreya. In the future he thaønh Phaät töû thuaàn thaønh vaø hoã trôï Phaät giaùo will become a Buddha, but now he is at the stage moät caùch maïnh meû. Duø thænh thoaûng oâng coù of Equal Enlightenment—Boà Taùt A Daät Ña (Voâ moái quan heä thuø nghòch vôùi Ñöùc Phaät, theo Naêng Thaéng), teân rieâng cuûa Ngaøi Di Laëc. Ngaøi laø kinh ñieån Pali thì oâng laø moät Phaät töû thuaàn baäc seõ thaønh Phaät trong töông lai, nhöng baây giôø thaønh, vaø oâng ñaõ quan heä trong vieäc chia Ngaøi ñang ôû ngoâi Ñaúng Giaùc. **See Maitreya. phaàn xaù lôïi cuûa Phaät sau leã traø tyø cuûa Ngaøi. Ajita-Kesakambala (skt): A Kyø Ña Xí Xaù 3) Ajatasatru was an ambitious king; however, Khaâm Baø La—See Ajita-Kesakambali. after he took refuge in the Triratna, he Ajita-Kesakambali (skt): A Kyø Ña Xí Xaù completely changed and became one of the Khaâm Baø La—Ajita Keshakambalin was a most kind-hearted king in the Indian history. contemporary of the Buddha. One of the six Eventually, he was

killed by his own son, famous leaders of heretical sects, who taught a prince Udayabhadra—A Xaø Theá laø moät oâng more extreme nihilism regarding everything vua ñaày tham voïng. Tuy nhieân, töø khi quy-y except the four main elements. He did not Phaät, oâng ñaõ chuyeån höôùng vaø trôû thaønh moät believe in utility of gifts, in sacrifice, the fruits of trong nhöõng oâng vua nhaân töø nhaát trong lòch good and bad acts, the existence of heavenly söû AÁn Ñoä. Cuoái ñôøi oâng bò chính con trai worlds or persons possessing higher or mình laø Thaùi töû Udayabhadra saùt haïi. supernatural powers. He held that the body Ajeyya (p): Invincible—Voâ ñòch (khoâng ai ñaùnh consisted of four elements, into which it dissolved baïi ñöôïc). after death. He also held that it was useless to Ajimha (p): Straight—Not crooked—Khoâng taø talk of the next world; that both the wise and the vaïy. ignorant die and have no further life after death. Ajina: Tri boån teá—Lieãu boån teá. His views are similar to those of the Carvakas, Ajina Kaundinya: A Nhaõ Kieàu Traàn Nhö, moät and his doctrine may be styled Ucchedavada— trong naêm ñeä töû ñaàu tieân cuûa Phaät—One of the Ajita Keshakambalin laø moät ngöôøi ñoàng thôøi vôùi first five disciples of Sakyamuni Buddha. Ñöùc Phaät. Moät trong saùu vò sö ngoaïi ñaïo noåi Ajinapatta (p): Con dôi. tieáng, ngöôøi chuû tröông moïi thöù ñeàu ñoaïn dieät, cuoái cuøng chæ coøn laïi töù ñaïi, neân tu haønh khoå Ajini (p): To conquer—Thoáng trò. haïnh, ñeå cho moïi thöù noùng böùc thieâu ñoát thaân theå Ajinna: Voâ tri. maø giaûi thoaùt. OÂng khoâng tin vaøo lôïi ích cuûa vieäc Ajira (p): Court yard—Saân. cuùng döôøng, vaøo söï teá leã, vaøo keát quaû cuûa nhöõng Ajiravati (skt): Hiranyavati (skt)—A ly la baït vieäc laøm thieän aùc, söï hieän höõu cuûa thieân ñaøng hay ñeà—A Thò Ña Phaït Ñeå—A Li Da Baït Ñeà—A Thò cuûa nhöõng con ngöôøi quyeàn löïc cao sieâu hoaëc Da Phaït Ñeå—A Chi La Baø Ñeà—The river pheùp thaàn thoâng. OÂng cho raèng thaân xaùc ñöôïc caáu Hiranyavati—Teân soâng A Li La Baït Ñeà hay Höõu taïo bôûi töù ñaïi vaø sau khi cheát thì noù trôû veà vôùi töù kim (thôøi Ñöôøng goïi soâng naày laø Voâ Thaéng, Ñöùc ñaïi. OÂng cuõng cho raèng noùi chuyeän kieáp sau Theá Toân ñaõ nhaäp dieät beân bôø soâng naày)—See chaúng coù ích gì, raèng caû ngöôøi khoân vaø ngöôøi daïi Eight big rivers of India at the time of the ñeàu phaûi cheát vaø chaúng coù cuoäc ñôøi naøo khaùc sau Buddha. khi cheát. Quan ñieåm cuûa oâng cuõng töông töï nhö Ajirika: A-kyø-tyø giaû—Indigestion—Söï tieâu hoùa. quan ñieåm “duy vaät coå sô”, vaø chuû thuyeát cuûa Ajita (skt): A Cheá Ña—A Daät Ña (Voâ naêng oâng coù theå cho vaøo kieåu “Ñoaïn Kieán”—See Six thaéng)—Not conquered—Unsubdued— heterodox teachers. Unsurpassed—Invincible—Irresistible—Name of Ajita Keshakambalin: See Ajita- Maitreya or a future Buddha—Khoâng bò cheá Kesakambala. ngöï—Khoâng bò khuaát phuïc—Teân cuûa Phaät Di Ajitavati (skt): Soâng A Thò Ña Phieät Ñeå—Coøn Laëc hay cuûa moät vò Phaät töông lai. goïi laø A Li Da Baït Ñeà—A Thò Da Phaït Ñeå—A

Chi La Baø Ñeà—The river Hiranyavati which runs Ajjhavuttha (p): Inhabited—Occupied—Chieám through Kusinagara. It was on the western bank nguï. of this river in “Sala Forest” where the Buddha Ajjhaya (p): Chapter—Chöông saùch. entered into Nirvana—Teân soâng A Li La Baït Ñeà Ajjhayaka (p):

Instructor—Teacher—Thaày daïy. (thôøi Ñöôøng goïi soâng naày laø Voâ Thaéng), chaûy Ajjhayana (p): Study—Learning—Hoïc. ngang qua thaønh Caâu Thi Na. Chính taïi bôø Taây con soâng naøy, trong röøng Ta La Song Thoï, Ñöùc Ajjhesana (p): Invitation—Request (n)—Lôøi Theá Toân ñaõ nhaäp dieät. (söï) thænh caàu. Ajiva (p): Chaùnh Maïng, chaùnh ñaïo thöù naêm Ajjhesati (p): To invite—To request—Thænh trong Baùt Chaùnh Ñaïo—Right Livelihood, the fifth caàu. step on the Noble Eightfold Path. Ajjhogahati (p): To enter—Ñi vaøo. Ajivaparisuddhi sila (p): Giôùi Thanh Tònh—Ajjhokasa (p): The open air—Ngoaøi trôøi. Morality pertaining to purity of livelihood—See Ajjhupagacchati (p): To arrive—To reach— Four kinds of higher morality. Ñeán. Ajja (p): Today—Hoâm nay. Ajjhupagamana (p): Arrival—Agreement—Söï Ajjata (p): Töø baây giôø trôû ñi (tuøng kim nhöït thuûy) ñeán—Söï thoûa thuaän. —From now onwards. Ajjhupagata (p): Of the above—Theo treân. Ajjava (p): Honesty—Integrity—Uprightness— Ajjhupekkhana (p): Indifference— Straightness—Söï löông thieän. Negligence—Söï laõnh ñaïm—Söï queân laõng. Ajjhabhasati (p): To speak—To address— Ajjhupekkhati (p): To be indifferent—Laõnh Thuyeát trình. ñaïm. Ajjhacara (p): Wrong doing—Transgression—Ajjhupeti (p): To come near—To approach— Wrong behavior—Sexual intercourse—Haønh Ñeán gaàn. ñoäng sai traùi (haønh daâm). Ajjita (p): Earned—Collected—Thu thaäp ñöôïc. Ajjhacarati (p): To conduct against the rules—Ajna-Chakra (skt): It lies in the sushumna nadi To transgress—Phaïm toäi. between the eyebrows. One who concentrates on Ajhacinna (p): Habitually done—Ñöôïc laøm theo this chakra destroys all karma from previous thoùi quen. lives—Ñieåm naèm giöõa hai chaân maøy. Haønh giaû Ajiravati (skt): Hiranyavati (skt)—Soâng A Di La taäp trung ñöôïc vaøo ñaây seõ coù khaû naêng tröø ñöôïc Baït Ñeà—See Hiranyavati, and Eight big rivers of taát caû caùc haäu quaû cuûa haønh ñoäng trong quaù India at the time of the Buddha. khöù—See Chakra. Ajjhaga (p): Experienced—Theå nghieäm hay Ajnana (skt): Unknowledge—Voâ thöùc. kinh qua baèng kinh nghieäm. Ajnanakarmatrishna (skt): Ignorance, karma, Ajjhapana (p): Teaching—Instruction—Giaùo and desire are the three motive powers that keep thuyeát. the present world in motion. Ignorance, karma, Ajjhapanna (p): Become guilty of an offence— and desire are the inner fetters. The Buddha Phaïm toäi. taught: “The world arises from such causal combinations as ignorance, desire, karma, and Ajjharuhati (p): To rise up—To climb over— discrimination—Voâ Minh-Nghieäp-AÙi, ba ñoäng löïc Treøo leân. giöõ cho theá giôùi naày vaän haønh. Voâ minh, nghieäp Ajjhasaya (p): Intention—Söï coá yù. vaø aùi laø nhöõng moái raøng buoäc beân trong. Ñöùc Ajjhatta (p): Personal—Thuoäc veà caù nhaân. Phaät daïy raèng toaøn theå theá giôùi khôûi sinh töø Ajjhavara (p): A candidate—ÖÙng vieân. nhöõng nguyeân nhaân phoái hôïp cuûa voâ minh, aùi Ajjhavasati (p): To inhabit—To settle down— duïc, nghieäp, vaø söï phaân bieät. Truù nguï. Ajnata (skt): Anna (p)—Tueä Vieân Maõn—Trí tueä cao nhaát—Trí tueä kieän toaøn—Tueä taâm linh—

Highest knowledge—Perfect knowledge— highest heaven of form—The highest of the Spiritual knowledge. material heavens. Akanishtha literally means “not

Ajnata-Kaundinya (skt): A Nhaõ Kieàu Traàn the least" or "not the smallest," and the heaven so Nhö—Lieãu Giaùo—A famous disciple named designated is regarded as situated at the highest Ajnata-Kaundinya, one of the first five disciples end of the Rupadhatu or Rupaloka, the world of of the Buddha, who heard the Buddha's first Form. According to Dr. Unrai Wogihara in sermon at the Deer Park to attain "Dharma-eye." Mahavyutpatti, page 306, "aka" must have been He was a prince of Magadha, a maternal uncle of originally "agha", and "agha" ordinarily means Sakyamuni. He is to be reborn as Buddha under "evil" or "pain," but Buddhists understood it in the name of Samanta-Prabhasa—Teân cuûa moät the sense of form, perhaps because pain is trong naêm ñeä töû Phaät noåi tieáng laø Lieãu Phaùp inevitable accompaniment of form. Hence the (Ajnata-Kaundinya), laø thaùi töû cuûa xöù Ma Kieät Chinese "Akanishtha" means limit or end of Ñaø, vaø laø caäu cuûa Phaät Thích Ca Mau Ni. OÂng form—Taàng trôøi saéc giôùi cao nhaát. Akanishtha cuõng taùi sanh thaønh Phaät döôùi teân Samanta- nghóa ñen laø "khoâng phaûi caùi ít nhaát" hay "khoâng Prabhasa. OÂng laø ngöôøi nghe ñöôïc baøi phaùp ñaàu phaûi caùi nhoû nhaát," vaø coõi trôøi naày laø coõi choã toät tieân cuûa Ñöùc Phaät taïi Vöôøn Loäc Uyeån maø ñaéc cuøng cao nhaát cuûa saéc giôùi maø tieáng Phaïn goïi laø ñöôïc "Phaùp Nhaõn."—See First Five of Buddha's Rupadhatu hay Rupaloka, töùc laø theá giôùi cuûa hình Converts. saéc. Theo Tieán Só Unrai Wogihara trong Ajnata-Vindriya (skt): Power of perfect Mahavyutpatti, trang 306, "aka" haún phaûi laø knowledge of the four Noble Truths—Cuï tri "agha," vaø agha thöôøng coù nghóa laø "teä haïi" hay caên—See Twenty two roots. "khoå ñau,"nhöng Phaät töû hieåu noù theo nghóa "saéc," coù leõ vì söï ñau khoå laø moät söï ñi keøm khoâng Ajnendriya (skt): theå traùnh ñöôïc cuûa saéc. Do ñoù maø Hoa ngöõ dòch 1) Dó Tri Caên—The second of the three Akanishtha laø giôùi haïn hay choã toät cuøng cuûa passionless roots. Ajnendriya means one who saéc—See Fourth Dhyana Heaven (II) (4) and already knows the Indriya or roots that arise Nine heavens of the fourth dhyana heaven. from the practical stage associated with the four dogmas (purpose, joy, pleasure, Akanta (p): Baát thoï—Desireless. renunciation, faith, zeal, memory, abstract Akarana (p): Non-action—Voâ vi. meditation, wisdom)—Moät trong ba caên voâ Akaraniya (p): laäu. Coù nghóa laø ngöôøi ñaõ bieát roõ caên coäi 1) That should not be done: Khoâng neân laøm vieäc thieän laønh ñeàu phaùt khôûi töø nhöõng chaân lyù (yù, aáy. laïc, hyû, xaû, tín, taán, nieäm, ñònh, hueä) maø ra. 2) Improper action: Haønh ñoäng sai traùi. 2) Power of having learned the four Noble Akaronta (p): Not doing or not performing—Truths—Kyù tri caên.—See Twenty two roots. Khoâng taïo taùc. Akaca (p): Flowless—Voâ laäu (khoâng chaûy hay ræ Akarsani (skt): A Yeát Sa Ni—Caâu trieäu hay ra). Nhieáp trieäu coù nghóa laø vôøi ñeán—For calling or Akala (p): Inappropriate time—Out of season— attracting of good beings or aid. Moät trong naêm Baát thôøi (khoâng ñuùng thôøi). loaïi tu phaùp—One of the five kinds of esoteric Akaliko (skt & p): Timeless. ceremonial—See Five kinds of esoteric Akamaka (p): Unwilling—Khoâng töï nguyeän. ceremonies. Akampiya (p): Immovable—Stable—Firm—Baát Akasa (skt): ñoäng. 1) Space—Hö khoâng—See Seventy-five dharmas of the Abhidharma Kosa.

Akanista (skt): Coõi trôøi voâ saéc—See Akanishtha. 2) A Ca Saéc: Agham (skt)—According to Akanishtha (skt): Asamjni-sattvah (skt)—A Ca Professor Soothill in The Dictionary of Ni Traù—Saéc cöùu caùnh Thieân—Heaven above Chinese-English Buddhist Terms, Agham has thought—No Thought Heaven—Thoughtless two opposite interpretations, substantial and Heaven—The highest of the Brahmalokas—The

unsubstantial—Theo Giaùo Sö Soothill trong the mind, separated from the realm of form and Trung Anh Phaät Hoïc Töø Ñieån, agham coù hai matter, is exclusively directed towards infinite nghóa ñoái nghòch nhau, moät laø vaät chaát höõu space, it is said to be abiding in the Akasanantya- hình, hai laø khoâng giôùi voâ hình. yatanam. To reach this, a meditator who has 3) A Ca Xa—The sky space—Atmosphere—mastered the fifth fine-material jhana based on a The air—Hö khoâng—Hö Khoâng Voâ Vi— “kasina” object spreads out the counterpart sign Space is that which gives no hindrance and of the “kasina” until it becomes immeasurable in itself penetrates through any hindrance freely extent. The he removes the “kasina” by attending and manifests no change. One of the only to the space it pervaded, contemplating it as assamskrta dharmas, passive void or space— “infinite space.” The expression “base of infinite Phaùp khoâng chöôùng ngaïi vaø thaâm nhaäp qua space,” strictly speaking, refers to the concept of taát caû moïi chöôùng ngaïi moät caùch töï do khoâng infinite space which serves as the object of the bieán chuyeån. Moät trong nhöõng phaùp voâ vi, hö first immaterial-sphere consciousness. This is the khoâng voâ vi hay khoâng gian khoâng haïn state or heaven of boundless space, where the löôïng, khoâng bieân teá, khoâng tòch dieät, khoâng mind becomes void and vast like space. Existence chöôùng ngaïi. **See Dvayanairatmya. in this stage may last 20,000 great kalpas—Khoâng 4) According to Buddhism, there are two kinds xöù ñaàu tieân trong Töù Khoâng Xöù. Thieàn ñònh lieân of space (two kinds of space are heä tôùi coõi khoâng voâ bieân xöù. Khi phaùt ñònh trong distinguished)—Theo Phaät giaùo, khoâng gian coõi naày thì haønh giaû chæ coøn caûnh giôùi laø khoâng coù hai thöù: voâ bieân xöù, chöù khoâng coøn bieát cuõng khoâng coøn i) Limited (by corporeality) space: Giôùi haïn. hieåu. Khi caùi taâm ñöôïc taùch khoûi caûnh giôùi hình ii) Unlimited space: Voâ haïn. vaø chaát, ñöôïc ñaëc bieät ñöa thaúng ñeán khoâng gian 5) Space is that which gives no hindrance and voâ bieân thì noù ñöôïc goïi laø ñang truù trong khoâng itself penetrates through any hindrance freely voâ bieân xöù. Ñeå ñaït ñeán coõi naày, haønh giaû ñaõ ñaït and manifests no change—Phaùp khoâng tôùi taàng thieàn thöù naêm trong saéc giôùi coù theå trau chöôùng ngaïi vaø thaâm nhaäp qua taát caû moïi doài thieàn voâ saéc, baét ñaàu gom taâm vaøo ñieåm saùng chöôùng ngaïi moät caùch töï do khoâng bieán phaùt ra töø ñeà muïc hay ñoái töôïng (kasina), cho ñeán chuyeån—See Three non-created dharmas. khi naøo ñieåm saùng aáy lôùn daàn ñeán bao truøm toaøn Akasadhatu (skt): Space—Hö Khoâng Giôùi theå khoâng gian. Ñeán ñaây haønh giaû khoâng coøn (khoâng gian, hö khoâng)—See Ten inexhaustible thaáy gì khaùc ngoaøi aùnh saùng naày, cuøng khaép moïi vows. nôi. Töø ngöõ Khoâng Voâ Bieân Xöù hay khoâng gian Akasagarbha (p): Hö Khoâng Taïng Boà Taùt—See ñaày aùnh saùng naày khoâng coù thöïc, khoâng phaûi laø Akasagarbha Bodhisattva. moät

thöïc taïi, maø chæ laø moät khaùi nieäm (khoâng gian phaùt huy töø ñoái töôïng). Ñaây laø coõi trôøi voâ Akasagarbha Bodhisattva (skt): Empty Store bieân nôi maø taâm trôû neân vaéng laëng vaø voâ taän nhö Bodhisattva—Space-garbha Bodhisattva—This is hö khoâng. Thoï meänh trong coõi trôøi naày coù theå daøi one of the eight diamond-kings, or bodhisattvas as ñeán 20.000 ñaïi kieáp—See Four formless jhanas, guardians of Vairocana (Ñaïi Nhöït Nhö Lai)—Hö Nine kinds of non-action (A), and Nine lands (C). Khoâng Taïng Boà Taùt (hieän laøm Ñaïi Tieáu Kim Cöông). Ñaây laø moät trong taùm Kim Cang vöông Akasanantyatana-Samadhi: Khoâng voâ bieân hay Kim Cang Hoä Boà taùt cho Phaät Tyø Loâ Giaù xöù ñònh. Na—See Eight diamond-kings, and Twenty five Akasanetra (p): Hö khoâng nhaõn. Bodhisattvas who protect all who call Amitabha. Akasa-pratisthita (skt): Abiding in space—Hö Akasanantya-yatanam (skt): The land of khoâng truù. infinite space—Khoâng voâ bieân xöù—Hö Khoâng 1) Abiding in space: Truï trong hö khoâng. Xöù—The first of the four immaterial jhanas. The 2) Name of the fifth son of Mahabhijna Buddha, dhyana, or meditation connected with the abode a Bodhisattva to the south of our universe: of the infinite space (the formless or immaterial), Teân cuûa ngöôøi con thöù naêm cuûa Ñaïi Thoâng in which all thought of form is suppressed. When

Toái Thaéng Nhö Lai, vò Boà taùt truï veà phöông choã naøo rieâng ñeå truù, thì noù ñaït ñöôïc caùi ñònh goïi nam cuûa vuõ truï. laø “Khoâng bieát choã naøo ñeå hieän höõu.” Ñaây laø coõi Akasa-pratisthita-bodhisattva (skt): Hö trôøi voâ höõu nôi khoâng coøn söï phaân bieät. Thoï Khoâng Truï Boà Taùt—Boà Taùt truï phía nam vuõ meänh trong coõi trôøi naày coù theå keùo daøi ñeán truï—A Bodhisattva who abides in the south of our 60.000 ñaïi kieáp—See Four formless jhanas. universe. Akincanayyatana samadhi: Vô sôû höõu xöù Akasara (skt): AÙc Saùt Na—AÙc Saùt La. ñònh. 1) Imperishable: Khoâng bieán ñoåi—Vónh cöûu— Akiriya (p): Non-action—Voâ vi. Unchangeable—Permanent—Unalterable. Akka (p): The sun—Maët trôøi. 2) A root-word: Chöõ goác (khoâng thay ñoåi)— Akkamati (p): To step or tread upon—Daãm leân. Word-root—Unchanging word. Akkandati (p): Wail—Cry—Khoùc than. Akasa-Samadhi: Hö khoâng tam muoäi. Akkanta (p): Stepped upon—Trodden—Daãm Akashagarbha: Hö Khoâng Taïng—See leân. Akasagarbha Bodhisattva, and Fifteen Akkha (p): Sense organ—Caên. bodhisattvas who represent the Buddha’s Akkhadasa (p): A judge—An umpire—Quan dharmakaya, or spiritual body; wisdom in toøa—Troïng taøi. graciousness and a pierce or angry form against evil (II). Akkhadhutta (p): Addicted to gambling— Ghieàn côø baïc. Akasi (p): did, made, or performed—Ñaõ taïo taùc hay ñaõ laøm roài. Akkhaka (p): Collar-bone—Xöông coå. Akata (p): Not done—Not made—Chöa hoaøn Akkhana (p): Inappropriate time—Baát thôøi hay taát. khoâng ñuùng thôøi ñieåm. Akatannu (p): Ungrateful—Voâ ôn baïc nghóa. Akkhana-asamaya-brahmacariya-vasaya (p): Chín thöù baát thôøi baát tieát trong ñôøi soáng phaïm Akchaya: Voâ taän. haïnh—See Nine unfortunate inappropriate times Akchayamati: Voâ taän YÙ Boà Taùt. for leading the holy life. Akhetta (p): Unsuitable place—Nôi khoâng thích Akkhara (p): A letter—Chöõ. hôïp. Akkhata (p): Unhurt—Not wounded— Akincana (p): Untiring—Khoâng moûi meät.

Faultless—Khoâng bò toån haïi. Akincanyayatana (skt): Heaven of Formless or Akkhati (p): To announce—To declare—Tuyeân the sphere of Nothingness—Voâ sôû höõu xöù—The boá. third immaterial attainment has its object the Akkhatu (p): One who relates or preaches— present non-existence or voidness. Meditators Ngöôøi thuyeát giaûng. must give attention to the absence of that consciousness in the second immaterial-sphere Akkhaya (p): Changeless—Eternal— consciousness. When the mind going even Decayless—Baát bieán—Khoâng hoaïi dieät. beyond the realm of consciousness finds no Akkhi (p): Eye—Maét. special resting abode, it acquires the Akkhidala (p): Eyelid—Mí maét. concentration called “knowing nowhere to be.” Akkhikupa (p): Socket of the eye—Hoác maét. This is the state or heaven of nothing or non- Akkhitara (p): Pupil of the eye—Con ngöôi cuûa existence. Where the discriminative powers of maét. mind are subdued. Existence in this stage may Akkhitta (p): Not despised or thrown away— last 60,000 great kalpas—Ñeà muïc cuûa taàng thieàn Khoâng xem thöôøng. voâ saéc thöù ba laø “khoâng coù gì heát,” nôi ñaây haønh Akkhobha (p): Imperturbable—Ñieàm tónh. giaû phaûi chuù yù vaøo söï vaéng maët cuûa “thöùc” trong nhò thieàn voâ saéc. Khi maø taâm cuûa haønh giaû vöôït Akkodha (p): Freedom from hatred—Thoaùt khoûi khoûi caû caùi caûnh giôùi cuûa thöùc maø thaáy khoâng coù haän thuø.

Akkodhanao-anupanahi (p): Not disposed Aksayamati (skt): A Sai Maït. towards malice, animosity, and anger—Khoâng 1) Unceasing devotion, with an unfailing mind: buoâng lung phoùng tuùng theo chieàu höôùng ñoäc Baát Thoái Chuyeån. hieåm, thuø oaùn vaø saân haän. 2) Name of a Bodhisattva: Teân cuûa moät vò Boà Akkosati (p): To abuse—To scold—Laïm duïng. Taùt. Akovida (p): Not clever—Ñoän caên. Aksayamati Bodhisattva: Infinite Resolve Akrosa (skt): A Caâu Lö Xaù—Maï lî—Scolding—Bodhisattva—Voâ Taän YÙ Boà Taùt—Infinite Abusing. Resolve Bodhisattva, name of Aksayamati, a bodhisattva to whom sakyamuni is supposed to Aksa (skt): Rudraksa (skt)—AÙc Xoa—Kim Cang have addressed the Avalokitesvara chapter in the Töû—Name of a tree (Eleocarpus ganitrus) a seed Lotus Sutra—Teân cuûa ngaøi A Sai Maït Ñeå Boà Taùt of which rosaries are made. A seed similar to a maø Ñöùc Phaät noùi ñeán trong Kinh Phaùp Hoa, Phaåm peachstone used for beads—Moät loaïi caây maø haït Quaùn Theá AÂm. duøng laøm traøng chuoãi. Moät loaïi haït gioáng nhö haït kim cang duøng ñeå laøm chuoãi. Akshara (skt): Ruta (skt)—Vaên Töï—Chöõ vieát—The letter—The written words—The written word Aksagarbha (skt): Ganganagarbha (skt)—Hö is described as the breath and life of the Khoâng Döïng. dharmakaya. However, the truth must be 1) The womb of space: Hö khoâng thai taïng. detached from letters. In any preaching, the 2) The Central Bodhisattva in the court of space Buddha always reminded: “The Tathagatas do not in the garbhadhatu group. He is also—Teân preach the doctrine that has degenerated into ñaáng Hö Khoâng Taïng Trung Toân trong Maïn mere words.”—Vaên töï ñöôïc dieãn taû nhö laø hôi Ñaø La Thai Taïng Giôùi, moät vò Boà Taùt trong thôû hay sinh meänh cuûa phaùp thaân. Tuy nhieân, trung öông Thai Taïng giôùi: chaân lyù phaûi ñöôïc taùch rôøi khoûi vaên töï. Trong baát a) Guardian of the treasure of all wisdom and cöù laàn thuyeát giaûng

naøo, Ñöùc Phaät thöôøng luoân achievement: Ngöôøi hoä trì kho taøng cuûa nhaéc nhôû: “Chö Nhö Lai baát thuyeát truïy Vaên Töï Khoâng Tueä. Phaùp (chö Phaät khoâng thuyeát giaûng caùi hoïc thuyeát b) His powers extend to the five directions of bò thoái chuyeån suoâng trong vaên töï).” space: Uy löïc cuûa ngaøi buûa ñi naêm höôùng trong hö khoâng. Aksobha (skt): Voâ ñoäng. 1) Unmoved: Calm—Imperturbable—Serene— Aksamala (skt): A Xoa Ma La. Unagitated. 1) A rosary: Chuoãi. 2) The term is used for the unvarying or 2) A symbol of the ten perfections: Bieåu töôïng unchanging, for the pole-star, for cuûa Thaäp Toaøn. fearlessness, for indifference to passion or Aksapada (skt): Muïc Tuùc Tieân—Founder of the temptation: Töø ñöôïc duøng ñeå chæ söï khoâng Nyaya, or logical school of philosophers—Vò thay ñoåi nhö caùnh sao Baéc Ñaåu, söï voâ uùy, vaø saùng laäp ra phaùi Nhaân Minh Luaän—See laõnh ñaïm tröôùc caùm doã hay duïc voïng. Aksapada Gotama. Aksobhya Buddha (skt): Baát Ñoäng Toân Nhö Aksapada Gotama (skt): Tuùc Muïc—According Lai—Ñoâng Phöông A Saám Phaät—Aksobya to Keith in The Dictionary of Chinese Buddhist Buddha in the East—Immovable Buddha— Terms, this is the name of Aksapada Gotama, to Imperturbable Buddha—A Suùc beä Phaät—The whom is ascribed the beginning of logic; his work Imperturbed (Unperturbed or motionless) Buddha is seen in five books of aphorism on the Nyaya— who is always calm, serene and absence of Theo Keith trong Trung Anh Phaät Hoïc Töø Ñieån, passion. He is one of the Five Dhyani-Buddhas, Tuùc Muïc laø teân cuûa vò Tieân nhaân ñaàu tieân noùi veà and generally reigns over the east, his kingdom thuyeát Nhaân Minh. Taùc phaåm cuûa oâng goàm naêm being Abhirati, realm of mystic pleasure. In the quyeån. Lotus Sutra he is named as the first of the sixteen Aksara (skt): Letter—Syllable—Chöõ (maãu töï). sons of Mahabhijnabhibhu. One of his principal

characteristics is that of subduing the passions. truyeàn thuyeát thì Aksobhya laø moät vò sö ngöôøi ñaõ “Aksobhya” is a Sanskrit term for theä nguyeän tröôùc vò Phaät ñaõ töøng trò vì voâ cuøng “Imperturbable.” This is the name of a Buddha laâu daøi ôû Abharati raèng seõ khoâng bao giôø oaùn haän who resides over the eastern paradise of Abhirati. hay giaän döõ moät sinh linh naøo caû. Vò sö ñaõ luoân In Buddhism, paradise is not understood as a tuaân thuû lôøi theà cuûa mình vaø sau naày ñaõ trôû thaønh location but rather as a state of consciousness. He Phaät A Suùc Beä ngöï trò thieân ñöôøng Abhirati. Ai is generally represented iconographically as ñöôïc sanh vaøo thieân ñöôøng naày seõ khoâng bao giôø having dark blue, and occasionally gold skin and rôi laïi vaøo aùc ñaïo. Vì theá Phaät töû neân phaùt sometimes as riding on an elephant. He generally nguyeän giöõ ñuùng lôøi theà do Phaät A Suùc Beä ñaõ noùi holds a Vajra in his right hand and makes the leân—See Four regional Buddhas. “earth-touching” gesture with his left. He is said Aksobhya-Delight-in-Light Buddha: A Suùc to have received his name because he kept his Beä Hoan Hyû Quang Phaät. vow never to manifest anger toward any being. Aku-Byodo (jap): A Japanese Buddhist term for He is mentioned in quite a number of early “Bad sameness.” This is the tendency to see Mahayana Sutras. His worship must have been things as the same in the sense of a fairly widespread, but only fragments of his misunderstanding of the enlightened

experience legend have survived. Aksobhya as a monk is of the sameness of the nature of all things. In Zen said to have taken a vow before the Buddha who, view, this sameness of nature is transitional stage endlessly long ago, reigned over Abhirati, never on the path to deeper enlightenment. One who feel disgust or anger toward any being. In remains stuck here and, because of the carrying out this vow, he showed himself overwhelming experience of the sameness of "immovable" and after endlessly long striving, he nature of all things, overlooks their distinctness became Buddha Aksobhya and thereby the ruler and uniqueness, falls into this bad sameness— of the Abhirati paradise. Whoever is reborn there Thuaät ngöõ Phaät giaùo Nhaät Baûn coù nghóa laø "Söï can never fall back into lower levels of ñoàng nhaát teä haïi." Ñaây laø khuynh höôùng thaáy vaïn consciousness. Thus all Buddhist believers should höõu ñoàng nhaát hay lyù giaûi sai hoïc thuyeát veà söï seek to fulfill the promise kept by Aksobhya— ñoàng nhaát caên baûn cuûa vaïn höõu. Theo quan ñieåm Ñöùc A Suùc Beä Phaät cuûa theá giôùi Dieäu Hyû, ngöï trò nhaø Thieàn, söï ñoàng nhaát ñöôïc theå nghieäm aáy chæ nôi Ñoâng Ñoä. Ngaøi laø moät trong naêm vò Phaät laø moät giai ñoaïn trung gian treân con ñöôøng daãn Thieàn Ñònh hay Sieâu Vieät. Ngaøi luoân tænh laëng, tôùi ñaïi giaùc saâu saéc. Ngöôøi naøo döøng laïi ôû giai thanh khieát vaø voâ tham duïc. Theo Kinh Phaùp Hoa ñoaïn naøy seõ khoâng thaáy ñaëc taùnh rieâng vaø taùnh thì ngaøi laø con trai tröôûng trong 16 ngöôøi con cuûa ñaëc thuø cuûa vaïn höõu, ñoù laø bò rôi vaøo tình traïng Phaät Ñaïi Thoâng Trí Thaéng. Ñaëc tính chính yeáu "giaûi thích sai laïc veà söï ñoàng nhaát." cuûa ngaøi laø haøng phuïc duïc voïng. Töø Baéc Phaïn Akulakara (skt): A Cöu La Gia La. duøng ñeå chæ "Baát Ñoäng." Ñaây laø teân cuûa vò Phaät 1) Disturbing: Phieàn haø—Quaáy raày—Upsetting. ñang truï taïi Thieân Ñöôøng Ñoâng Ñoä Abhirati. 2) Name of a wind: Teân cuûa moät thöù gioù. Trong Phaät giaùo, thieân ñöôøng khoâng nhaèm chæ Akuppa-ceto-vimutti (p): Baát Ñoäng Taâm Giaûi moät ñòa danh, maø laø moät traïng thaùi cuûa taâm thöùc. Thoaùt—Taâm giaûi thoaùt laø taâm ôû traïng thaùi baát Ngöôøi ta thöôøng phaùc hoïa Ngaøi coù da maøu xanh ñoäng—Unshakeable deliverance of mind—In the ñaäm, thænh thoaûng coù maøu vaøng kim, thöôøng côõi Long Discourses of the Buddha, the Buddha voi. Ngaøi thöôøng caàm Kim Cang chuøy beân tay taught: "Which one thing to be realized? phaûi vaø tay traùi laøm daáu hieäu tieáp xuùc vôùi ñaát. Unshakeable deliverance of mind is one thing Ngöôøi ta noùi Ngaøi coù teân "Baát Ñoäng Toân" vì Ngaøi which needs be realized."—Trong Tröôøng Boä giöõ lôøi nguyeän laø chaúng bao giôø noùng giaän vôùi baát Kinh, Ñöùc Phaät daïy: "Theá naøo laø moät phaùp caàn cöù chuùng sanh naøo. Teân ngaøi ñöôïc nhöõng kinh ñöôïc taùc chöùng? Baát ñoäng taâm giaûi thoaùt. Ñoù laø ñieån Ñaïi Thöøa ñaàu tieân nhaéc ñeán raát nhieàu. Söï moät phaùp caàn ñöôïc taùc chöùng." thôø phuïng ngaøi chaéc chaén baønh tröôùng thaät roäng raõi, nhöng thaàn thoaïi veà ngaøi raát taûn maïn. Theo

Akuppam-nanam (p): Baát Ñoäng Trí— standpoint of complete enlightenment, is Immovable knowledge—Non-distinguished and absolutely identical with it. Thus, the nonverbal knowledge, in contrast with movable Mahaprajnaparamita-hridaya-sutra emphasizes, and verbal knowledge—Tri kieán khoâng phaân bieät "Form is no other

than emptiness, emptiness is no vaø khoâng lôøi, ñoái laïi vôùi ñoäng trí ñöôïc dieãn taû other than form."—Thuaät ngöõ Phaät giaùo Nhaät baèng lôøi. Baûn coù nghóa laø "Traïng thaùi hö khoâng bò hieåu sai Akusala (p & skt): Baát Thieän—Demeritorious—laïc." Caùch lyù giaûi sai laïc naøy khôûi leân töø vieäc Evil (wrong—bad) deeds—Unwholesome deeds xem söï am hieåu veà hö khoâng coù ñöôïc töø söï hoïc (anything connected with the unwholesome root chöù khoâng nhaát thieát töø söï theå nghieäm ñaïi giaùc. or akasula mula) accompanied by greed, hate or Trong caùi hieåu sai laïc naøy, hö khoâng ôû ñaây laø ñoái delusion and cause undesirable karmic results or töôïng cuûa moät söï lyù giaûi veà hö voâ, noù ñöôïc ñoàng future suffering—Ñieàu aùc hay Baát Thieän—Ñieàu nhaát vôùi hö voâ, hay vôùi söï phuû ñònh veà moïi toàn khoâng laønh maïnh (laø coäi reã baát thieän) theo sau taïi. Ngöôïc laïi, hö khoâng maø nhaø Thieàn noùi tôùi bôûi tham saân si vaø nhöõng haäu quaû khoå ñau veà sau. khoâng coù lieân quan gì ñeán khaùi nieäm thuaàn tuùy trieát hoïc "hö voâ" caû. Ñaây laø chaân khoâng, khoâng Akusala cittam (p): Baát Thieän Taâm—nhöõng traùi ngöôïc vôùi söï toàn taïi cuûa caùc söï vaät vaø Unwholesome mind—See Unwholesome mind. nhöõng phaåm chaát cuûa chuùng, maø noù chính laø neàn Akusala-dharma-tathata (skt): Baát Thieän taûng cuûa söï toàn taïi ñoù. Chính noù laøm cho caùc söï Phaùp Chaân Nhö—See Nine kinds of non-action vaät hieän roõ leân, chính noù mang caùc söï vaät ñoù vaø (B). töø quan ñieåm vieân giaùc, noù tuyeät ñoái ñoàng nhaát Akusala karma (s): Baát thieän nghieäp— vôùi caùc söï vaät. Vì theá maø Kinh Baùt Nhaõ Ba La Unwholesome deeds—Unskillful action which Maät Ña nhaán maïnh, "Saéc töùc thò khoâng, khoâng will produce painful results—Negative karma— töùc thò saéc" (hình thöùc chæ laø hö khoâng, hö khoâng Black path. chæ laø hình thöùc maø thoâi). Akusala-mahabhumika (skt): General Akutila (p): Straight—Honest—Not crooked— functions of evil—Ñaïi baát thieän ñòa phaùp—See Thaúng thaén—Thaønh thaät—Khoâng taø vaïy. Seventy-five dharmas of the Abhidharma Kosa. Akutobhaya (p): Safe from every direction—An Akusalamula (skt & p): Fuzen-gon (jap)—Not toaøn töø moïi phía. wholesome roots—Roots of evil—Baát thieän caên. Alabho (p): Loss—Thaát—Baát Ñaéc hay thua Akusala-vitakka: Tö töôûng baát thieän— keùm—Decline—See Eight winds. Unwholesome thoughts—See Three dharmas Alaksana (skt): Voâ Töôùng. (VI), and Three kinds of unwholesome 1) Without marks or recognizable signs: Khoâng investigation. coù töôùng traïng hay caùc daáu hieäu coù theå nhaän Akushu-ku (jap): Traïng thaùi hö khoâng bò hieåu ñöôïc. sai laïc—A Japanese Buddhist term for "Falsely 2) Formless: Signlessness—Without understood Emptiness." This misunderstanding of appearance, form, or sign—No marks or the teaching of emptiness arises from the concept characteristics—Nothingness—Have no that understanding of emptiness can be acquired existence—Is not found—Does not occur— from learning, not neccesarily from the Khoâng coù hình töôùng. experience of enlightenment. In this 3) Absolute truth as having no differentiated misunderstanding, emptiness is understood as ideas: Chaân lyù döùt tuyeät moïi töôùng. mere nothingness, as a negation of all existence. 4) Nirvana: Nieát Baøn—See Nirvana. In the contrary, emptiness, as it is spoken of in

Alaksana Buddha: Nirkasana Buddha (skt)— Zen, had nothing to do with this purely The Buddha without thirty two or eighty marks, philosophical concept of nothingness. It is an i.e. Nagarjuna—Voâ Töôùng Phaät Phaät khoâng coù 32 emptiness that is not the opposite of the existence töôùng haûo hay 80 töôùng toát, nhö ngaøi Long Thoï. of all things and their properties but rather the basis of this existence, and bears it and, from the

Alambalambya (skt): Naêng duyeân sôû duyeân nöôùc hay quoác ñoä, hoaëc duøng coâng ñöùc laøm ñeïp hay chuû theå vaø ñoái töôïng—Mutual dependence, cho baûn thaân. Trong coõi Tònh Ñoä cuûa Ñöùc Phaät A subject and object. Di Ñaø coù 29 loaïi trang nghieâm khaùc nhau. **See Alambana (skt): Arammana (p)—Phan duyeân—Two adornments. Sôû duyeân. Alamkarrasura (skt): Tam muoäi—Tònh chieáu 1) Resting or depending upon (object of minh. consciousness). Upon which something rests Alara-Kalama: The recluse to whom the or depends, hence objects of perception; that youthful Prince Gautama first went for spiritual which is the environmental or contributory help on leaving his father's home to save cause; attendant circumstances: Sôû Duyeân mankind—Moät thieàn sö noåi tieáng thôøi Ñöùc Phaät, hay ñoái töôïng, töùc laø caùi ñeå döïa vaøo hay tuøy moät trong hai vò thaày cuûa Boà taùt Só Ñaït Ta. Nhaø tu thuoäc vaøo. Caûnh ñoái ñaõi vôùi taâm thöùc (phaùp khoå haïnh maø Thaùi Töû Coà Ñaøm ñaõ tìm ñeán ñaàu taâm vaø sôû taâm laø naêng duyeân, caûnh laø sôû tieân sau khi Ngaøi rôøi boû cung ñieän cuûa vua cha ñeå duyeân) ra ñi tìm ñöôøng cöùu vôùt nhaân loaïi. 2) Free from all conditions (alambavigata): Alasanda: A leä taùn. Vieãn ly nhaát thieát sôû duyeân (thoaùt ra ngoaøi Alatacakra (skt): Hoûa Luaân—Tuyeàn Hoûa moïi ñieàu kieän). Luaân—A fire-wheel—A wheel of fire, produced Alambana-hetu (skt): Adhipati-pratyaya (skt)— by rapidly whirling a fire-brand, a symbol of the Sôû Duyeân Duyeân—Conditioned condition—The unreality of the visible, since such a wheel does reasoning mind, or the mind reasoning— not exist. Whirling fire (fire whirled in a circle), Intelligence in contact with its object—Condition the whole circle seeming to be on fire, the becoming an object of cognition. Upon which emblem of illusion. The Lankavatara Sutra uses something rests or depends, hence objects of the fire circle to illustrate the illusive nature of perception; that which is the environmental or existence. A real wheel or circle comes into view contributory cause; attendant circumstances. The when a fire brand is rapidly turned round, but in relationship being like that of form or colour to reality there is no wheel, being a mere vision— the eye. The influence of one factor in causing Löûa cuoän troøn hay quay tít thaønh hình voøng troøn others—Ñieàu kieän trôû thaønh moät ñoái töôïng cuûa nhö nhö baùnh xe löûa, bieåu töôïng cuûa aûo töôûng. nhaän thöùc. Caûnh ñoái ñaõi vôùi taâm thöùc (phaùp taâm Kinh Laêng Giaø duøng hoûa luaân ñeå dieãn taû baûn chaát vaø sôû taâm laø naêng duyeân, caûnh laø sôû duyeân). Caùi aûo hoùa cuûa hieän höõu. Moät baùnh xe hay moät voøng duyeân cuûa sôû duyeân hay taâm thöùc ñoái vôùi caûnh troøn thöïc söï ñöôïc nhìn thaáy khi moät que löûa quay giôùi nhö maét ñoái vôùi saéc (taâm thöùc goïi laø naêng nhanh theo voøng troøn, nhöng thöïc ra khoâng coù duyeân, caûnh giôùi goïi laø sôû

duyeân)—See Four baùnh xe maø ñaáy chæ laø moät aûo aûnh maø thoâi. causations. Alatacakra-seal: Hoûa Luaân AÁn—A sign made Alambana-pratyaya (skt): Dò Duyeân—Things by putting the double fists together and opening distracting the attention, distracting thoughts; the the index fingers to form the fire-sign, a action of external objects conditioning triangle—Daáu aán hình thaønh baèng caùch chuïm hai consciousness—Nhöõng yeáu toá beân ngoaøi laøm aûnh naém tay vôùi hai ngoùn troû chuïm vaøo nhau laøm höôûng ñeán söï chaêm chuù, hay taäp trung tö töôûng. thaønh moät daáu tam giaùc löûa. Alambana-vigata (skt): Vieãn ly sôû duyeân. Alaya (skt): A Laïi Da—See Nine elements or Alamkaraka (skt): Trang Nghieâm— nine substances (B). Adornment—Ornament—Glory—Honour—To Alaya consciousness: Alaya Vijnana (skt)The ornate—To adorn, e.g. the adornments of receptacle intellect or consciousness, basic morality, meditation, wisdom, and the control of consciousness, Eighth consciousness, good and evil forces. In Amitabha's paradise subconsciousness, and store consciousness. twenty-nine forms of adornment are described— 1) Alaya means a house or rather a home, which Duøng nhöõng thöù hay ñeïp ñeå laøm ñeïp cho ñaát is in turn a place where all the valued things

for use by us are kept and among which we considered the alaya is a sort of eternal substance dwell: Chöõ "Alaya" coù nghóa laø caùi nhaø nôi or matter, creatives and containing all forms; maø taát caû nhöõng gì coù giaù trò cho chuùng ta when considered "unrolled," or phenomenal, it duøng ñöôïc taøng tröõ vaø cuõng laø nôi cö nguï cuûa fills the universe. It seems to be of the nature of chuùng ta. materialism as opposed to the idealistic 2) Also called "Store consciousness," "eighth conception of the Alaya-vijnana—Moät trong 30 consciousness," or "karma repository." All loaïi ngoaïi ñaïo, xem A Laïi Da laø moät chaát lieäu karma created in the present and previous truôøng toàn, saùng taïo vaø chöùa ñöïng taát caû. Khi lifetime is stored in the Alaya ñöôïc xem nhö laø hieän töôïng, thì A Laïi Da bao Consciousness—Thöùc A Laïi Da, cuõng coøn truøm khaép vuõ truï. ñöôïc goïi laø "Taøng Thöùc," hay laø "thöùc thöù Alaya-vijnana (skt): Tathatgata-garbha (skt)— taùm," hay laø "taøng nghieäp." Taát caû moïi Sô Naêng Bieán—Nhö Lai Taïng—Alaya nghieäp ñaõ laäp thaønh trong quaù khöù hay ñang Consciousness—The all-conserving mind— ñöôïc laäp thaønh trong hieän taïi ñeàu ñöôïc taøng Eighth consciousness—Karma respiratory— tröû trong A Laïi Da Thöùc naày. Storehouse of consciousness—Storehouse of all 3) According to the Consciousness-Only, there knowledge—Haøm taïng thöùc—See Eight are eight consciousnesses (sight, hearing, consciousnesses (I) (B). smell, taste, touch, mind, Mana and Alaya). (I) The meanings of Alayavijnana—Nghóa cuûa These consciousnesses enable sentient A Laïi Da Thöùc: beings to discriminate between right and 1) A Sanskrit term for "basis consciousness." wrong of all dharmas (thoughts, feelings, The initiator of change, or the first power of physical things, etc). However, human beings change, or mutation, i.e. the alaya-vijnana, so have a deep consciousness which is called called because other vijnanas are derived Alaya-consciousness which is the actual from it. An important doctrinal concept that is subject of rebirth, and is mistakenly taken to particularly important in the Yogacara be an eternal soul or self

by the other tradition. This term is sometimes translated consciousnesses. It is in the Alaya- by Western scholars as “storehouse consciousness that the impressions of action consciousness,” since it acts as the repository and experience are stored in the form of (kho) of the predisposition (thieân veà) that ‘seeds’ and it is these seeds which engender one’s actions produce. It stores these further experiences according to the predispositions until the conditions are right individual situation—Giaùo ñieån daïy Taâm Lyù for them to manifest themselves. The Tibetan Hoïc, veà taùm thöùc (nhaõn, nhó, tyû, thieät, thaân, yù, translators rendered (hoaøn laïi) it as “basis of Maït na vaø A Laïi Da). Nhöõng thöùc naày giuùp all” because it serves as the basis for all of chuùng sanh phaân bieät phaûi traùi. Tuy nhieân, the phenomena of cyclic existence and chuùng sanh con ngöôøi coù moät caùi thöùc thaâm nirvana. Through meditative practice and saâu goïi laø A Laïi Da Thöùc, laø chuû theå chính engaging in meritorious actions, one cuûa söï luaân hoài sanh töû, vaø bò caùc thöùc khaùc gradually replaces afflicted seeds with pure hieåu laàm ñoù laø moät linh hoàn hay moät caùi ngaõ ones; when one has completely purified the tröôøng cöûu. Chính taïi A Laïi Da Thöùc naøy continuum of the alaya-vijnana, it is referred nhöõng aán töôïng hay kinh nghieäm cuûa haønh to as the “purified consciousness.”—Thuaät ñoäng ñöôïc taøng tröõ döôùi hình thöùc nhöõng ngöõ Baéc Phaïn duøng ñeå chæ “Taïng Thöùc.” Caùi ‘chuûng töû’ vaø chính nhöõng chuûng töû naøy laøm taâm thöù bieán hieän chö caûnh thaønh taùm thöùc. naåy nôû nhöõng kinh nghieäm saép tôùi tuøy theo A-Laïi Da hay thöùc thöù taùm ñöôïc goïi laø “Sô hoaøn caûnh cuûa töøng caù nhaân—See Alaya Naêng Bieán” vì caùc thöùc khaùc ñeàu töø ñoù maø vijnana, and Eight consciousnesses. ra. Moät khaùi nieäm veà giaùo thuyeát ñaëc bieät Alaya Heresy: A Laïi Da Ngoaïi Ñaïo—The alaya quan troïng vôùi tröôøng phaùi Du Giaø. Thuaät heresy, one of the thirty heretical sects which ngöõ naøy coù khi ñöôïc caùc hoïc giaû Taây phöông

dòch laø “Taøng Thöùc,” vì noù laø caùi kho chöùa, vaø laøm chín muøi nhöõng thieän aùc nghieäp, töø ñoù nôi maø taát caû nhöõng haønh ñoäng ñöôïc saûn sinh coù theå daãn ñeán luaân hoài sanh töû. ra. Taøng thöùc caát giöõ nhöõng gì ñöôïc chöùa vaøo 4) The prime or supreme mind or consciousness: noù cho ñeán khi coù hoaøn caûnh thích hôïp cho Ñeä Nhaát Thöùc—Ñeä nhaát thöùc töø goác trôû veà chuùng hieän ra. Nhöõng dòch giaû Taây taïng laïi ngoïn (taàm quan troïng ñeä nhaát cuûa A Laïi Da dòch noù laø “Caên baûn cuûa taát caû” vì noù laøm Thöùc). neàn taûng cho moïi hieän töôïng trong voøng sanh 5) It is the last of the eight vijnanas: Ñeä Baùt töû vaø Nieát Baøn. Qua thieàn taäp vaø tham döï Thöùc—Thöùc cuoái cuøng trong taùm thöùc. vaøo nhöõng thieän nghieäp, ngöôøi ta töø töø thay 6) Manifested mind, because all things are theá nhöõng chuûng töû phieàn naõo baèng nhöõng revealed in or by it: Hieän Thöùc—Chö phaùp chuûng töû thanh tònh; moät khi ngöôøi ta thanh ñeàu hieån hieän treân baûn thöùc. tònh hoùa moät caùch toaøn dieän A Laïi Da, thì ñoù 7) The fundamental mind-consciousness of ñöôïc coi nhö laø “Tònh Thöùc.” conscious beings, which lay hold of all the 2) Alaya means all-conserving mind. It is in experiences of the individual life: Höõu Tình company with the seven Vijnanas which

are Caên Baûn Chi Taâm Thöùc—Taâm thöùc caên baûn generated in the dwelling-house of cuûa loaøi höõu tình. ignorance: A Laïi Da coù nghóa laø caùi taâm caát 8) Seeds mind, because from it spring all chöùa taát caû. Noù ñi chung vôùi baûy thöùc ñöôïc individualities, or particulars: Chuûng Töû sinh ra trong ngoâi nhaø voâ minh. Thöùc—Chuûng töû thöùc cô baûn vì töø ñoù maø 3) Alaya means the preconsciousness, or the phaùt sanh ra moïi phaùp, moïi vaät; gioáng nhö töø eighth consciousness, or the store- haït gioáng naày maø sanh ra caây coái hoa quaû. consciousness. It is the central or universal 9) Alaya-vijnana is the basis of all knowledge: consciousness which is the womb or store Sôû Tri Y Thöùc—Goïi laø Sôû Tri Y thöùc vì noù laø consciousness (the storehouse consciousness cô sôû cho moïi phaùp thieän aùc döïa vaøo. where all karmic seeds enter and cause all 10) Store Consciousness—Taøng thöùc: thought activities)—A Laïi Da taøng thöùc (ñeä a) All karma created in the present and previous baùt thöùc). YÙ thöùc caên baûn veà moïi toàn taïi hay lifetime is stored in the Alaya Consciousness. yù thöùc di truyeàn, nôi nhöõng haït gioáng karma This is like a storage space receiving all loït vaøo vaø gaây ra hoaït ñoäng taâm thaàn. information collected in the Mana (II) Other meanings of Alaya-vijnana: Nhöõng consciousness. When a sentient being dies, nghóa khaùc cuûa A Laïi Da Thöùc—According the first seven consciousnesses die with it, to Keith in The Dictionary of Chinese- but the Alaya-Consciousness carries on. It is English Buddhist terms composed by the supreme ruler of one existence which Professor Soothill, Alaya-vijnana is ultimately determines where one will gain interpreted as—Theo Keith trong Trung Anh rebirth in the six realms of existence: Tieàm Phaät Hoïc Töø Ñieån cuûa Giaùo Sö Soothill, A thöùc hay taïng thöùc, thöùc thöù taùm hay Nghieäp Laïi Da Thöùc ñöôïc dieãn dòch nhö sau: thöùc. Taát caû nghieäp ñöôïc thaønh laäp trong hieän 1) Adana-vijnana: A Ñaøn Na Thöùc—It holds ñôøi vaø quaù khöù ñeàu ñöôïc taøng tröõ trong A Laïi together, or is the seed of another rebirth, or Da thöùc. A Laïi Da thöùc haønh xöû nhö nôi toàn phenomena, the causal nexus—Chaáp Trì chöùa taát caû nhöõng döõ kieän ñöôïc Maït Na thöùc Thöùc—Noù giöõ laáy taát caû caùc nhaân thieän aùc thaâu thaäp. Khi moät sinh vaät cheát thì baûy thöùc vaø giöõ cho thaân theå cuûa höõu tình chuùng luoân kia seõ cheát theo, nhöng A-Laïi-Da thöùc vaãn luaân löu trong luaân hoài sanh töû. tieáp tuïc. Noù laø quyeát ñònh toái haäu cho cho söï 2) Original mind, because it is the root of all ñaàu thai trong luïc ñaïo. things: Baûn Thöùc—Goác reã cuûa chö phaùp. b) The storehouse-consciousness is a place 3) It contains good and bad karma which in turns where stores—Taøng thöùc laø nôi tích luõy: produces the rounds of mortality: Dò Thuïc * All impressions: Taát caû nhöõng aán töôïng. Thöùc—Goïi laø Dò Thuïc Thöùc vì noù chöùa ñöïng

* All memory-seeds: Taát caû nhöõng haït gioáng intermingled. When the ideation-store begins kyù öùc. to move and descend to the everyday world, * All karmic seeds: Taát caû nhöõng haït gioáng then we have the manifold existence that is nghieäp. only an imagined world. The ideation-store, 11) Mind is another name for Alaya-vijnana, as which is the seed-consciousness, is the they both store and give rise to all seeds of conscious center and the world manifested by phenomena and

knowledge: Taâm Thöùc— ideation is its environment. It is only from the Taâm laø teân khaùc cuûa a Laïi Da Thöùc vì caû hai Buddha's Perfect Enlightenment that pure ñeàu tích tuï caùc haït gioáng cuûa chö phaùp vaø ideation flashed out. This pure ideation can laøm cho chuùng khôûi leân. purify the tainted portion of the ideation-store 12) Abode of consciousness: Traïch Thöùc—Laø and further develop its power of nhaø ôû cuûa caùc haït gioáng. understanding. The world of imagination and 13) Unsullied consciousness when considered in the world of interdependence will be brought the absolute, i.e. the Tathagata: Voâ Caáu to the real truth (parinispanna). This having Thöùc—Cöïc thanh tònh thöùc ôû baäc "Nhö Lai been attained, the seed-store, as Ñòa," nôi nöông töïa cuûa caùc phaùp voâ laäu. consciousness, will disappear altogether and 14) Inexhaustible mind, because none of its ultimately will reach the state where there is seeds, or products is lost (non-disappearing, no distinction between subject and object. perhaps non-melting): Voâ Moät Thöùc—Taát caû The knowledge so gained has no caùc chuûng töû khoâng bò maát maùt (khoâng maát, discrimination (Avikalpa-vijnana). This khoâng tan). ultimate state is the Nirvana of No Abode 15) Tathagata-garbha (skt): Nhö Lai Taïng—See (apratisthita-nirvana), that is to say, the Tathagata-garbha. attainment of perfect freedom, not being (III) Other characteristics of Alaya-vijnana— bound to one place: Theo Giaùo Sö Junjiro Nhöõng ñaëc tính khaùc cuûa A Laïi Da Thöùc: Takakusu trong Cöông Yeáu Trieát Hoïc Phaät 1) According to Asvaghosa Bodhisattva in the Giaùo, khi vaïn vaät phaûn chieáu trong taâm trí ta, Awakening of Faith and the Samparigraha, thì theá löïc phaân bieät hay töôûng töôïng cuûa taâm the Alaya or store id the consciousness in ta seõ saún saøng hoaït ñoäng ngay. Ñaây goïi laø which the true and the false unite. When "thöùc" (vijnana). Chính vì thöùc keát hôïp vôùi Alaya Consciousness becomes pure and taát caû yeáu toá phaûn chieáu, taøng chöùa chuùng, taintless, it is Tathata (Thusness): Theo Boà neân ñöôïc goïi laø A Laïi Da Thöùc hay "thöùc Taùt Maõ Minh trong Ñaïi Thöøa Khôûi Tín Luaän taïng." Taïng thöùc chính noù laø söï hieän höõu cuûa vaø Nhieáp Luaän Toâng, A Laïi Da thöùc laø nôi taäp hôïp nhaân quaû vaø nhöõng taâm sôû thanh tònh hoøa hôïp chaân voïng. Khi noù trôû neân thanh tònh hoaëc nhieãm oâ, ñöôïc taäp hôïp hay laãn loän vôùi vaø khoâng coøn oâ nhieãm, noù chính laø "Chaân chuùng theo töông quan nhaân quaû. Khi taïng Nhö." thöùc baét ñaàu hoaït ñoäng vaø böôùc xuoáng theá 2) According to Prof. Junjiro Takakusu in The giôùi thöôøng nhaät naày, thì chuùng ta coù hieän Essentials of Buddhist Philosophy, when all höõu ña daïng voán chæ laø theá giôùi töôûng töôïng. things are reflected on our mind, our Taïng thöùc, voán laø chuûng töû thöùc, laø trung taâm discriminating or imaginating power is yù thöùc; vaø theá giôùi do thöùc bieåu hieän laø moâi already at work. This called our tröôøng cuûa noù. Chæ coù ôû nôi söï giaùc ngoä vieân consciousness (vijnana). Since the maõn cuûa Phaät, thöùc thanh tònh môùi böøng consciousness co-ordinating all reflected chieáu leân. Tònh thöùc naày coù theå taåy saïch phaàn elements stores them, it is called the store- oâ nhieãm cuûa taïng thöùc vaø coøn khai trieån theá consciousness or ideation-store. The löïc trí tueä cuûa noù. Theá giôùi cuûa töôûng töôïng ideation-store itself is an existence of causal vaø theá

giôùi hoã töông lieân heä ñöôïc ñöa ñeán combination, and in it the pure and tainted chaân lyù chaân thaät, töùc Vieân Thaønh Thaät taùnh elements are causally combined or (parinispanna). Sau khi ñaït ñeán ñoù, chuûng töû

taïng, töùc laø thöùc, seõ bieán maát vaø cuoái cuøng (saùu ñöôøng hieän höõu) ñöôïc taïo thaønh. Noù ñöa ñeán traïng thaùi nôi maø chuû theå vaø ñoái cuõng gioáng nhö nhöõng dieãn vieân ñoùng caùc vai töôïng khoâng coøn phaân bieät. Ñaáy laø voâ phaân khaùc nhau maø khoâng nuoâi döôõng yù nghó naøo bieät trí (avikalpa-vijnana). Traïng thaùi toái haäu veà 'toâi vaø cuûa toâi.'" laø Voâ Truï Nieát Baøn (apratisthita-nirvana) Alcohol prohibition (n): Caám uoáng röôïu. nghóa laø söï thaønh töïu töï do hoaøn toaøn, khoâng Alertness (n): Introspect—Caûnh giaùc—Tænh coøn bò raøng buoäc ôû nôi naøo nöõa. giaùc—See Ten perfecting Mahayana rules. 3) The function of Alayavijnana is to look into Alexander Csoma de Koros : A Hungarian itself where all the memory (vasana) of the scholar who made a daring journey (1818-1823) beginningless past is preserved in a way from his native Transylvania to India and having beyond consciousness (acintya) and ready for learned Tibetan from the monks of Ladakh wrote further evolution (parinama); but it has no his Tibetan grammar and his Tibetan dictionary in active energy in itself; it never acts, it simply 1834, and published his famous "Analysis of the perceives, it is in this exactly like a mirror; it Kanjur" (Asiatic Researches, Vol. 20, 1836)— is again like the ocean, perfectly smooth with Moät hoïc giaû ngöôøi Hung Gia Lôïi ñaõ coù moät cuoäc no waves disturbing its tranquillity; and it is haønh trình taùo baïo töø naêm 1818 ñeán naêm 1823 töø pure and undefiled, which means that it is queâ höông oâng ôû Transylvania ñeán AÁn Ñoä vaø sau free from the dualismof subject and object. khi hoïc tieáng Taây Taïng töø caùc vò sö ôû Ladakh, For it is the pure act of perceiving, with no oâng ñaõ soaïn boä Vaên Phaïm Taïng Ngöõ cuøng cuoán differentiation yet of the knowing one and töï ñieån Taïng Ngöõ naêm 1834, vaø xuaát baûn taùc the known: Chöùc naêng cuûa A Laïi Da Thöùc laø phaåm noåi tieáng cuûa oâng, "Phaân Tích Thö Muïc nhìn vaøo chính noù trong ñoù taát caû taäp khí Kanjur" (trong Asiatic Researches, quyeån 20, (vasana) töø thôøi voâ thæ ñöôïc giöõ laïi theo moät xuaát baûn naêm 1836) caùch vöôït ngoaøi tri thöùc (baát tö nghì— Alienating words: Words which cause acintya) vaø saún saøng chuyeån bieán (parinama), estrangement between friends—Ly giaùn ngöõ. nhöng noù khoâng coù hoaït naêng trong töï noù, noù khoâng bao giôø hoaït ñoäng, noù chæ nhaän thöùc, Alienation (n): Söï laøm cho xa lìa hay söï tha hoùa. theo yù nghóa naày thì noù gioáng nhö moät taám Alight (v) from: Xuoáng töø—Ñöùc Theá Toân giaùng kieáng; noù laïi gioáng nhö bieån, hoaøn toaøn traàn töø cung trôøi Ñaâu Suaát—The Buddha alighted phaúng laëng khoâng coù soùng xao ñoäng söï yeân from the Tushita. tónh cuûa noù; vaø noù thanh tònh khoâng bò oâ Alike: Like—Similar—Identical—Attainment- nhieãm, nghóa laø noù thoaùt khoûi caùi nhò bieân like (this is only a temporary situation)—Töông cuûa chuû theå vaø ñoái töôïng. Vì noù laø caùi haønh Töï. ñoäng nhaän thöùc ñôn thuaàn, chöa coù söï khaùc Alike in body and alike in perception: bieät giöõa ngöôøi bieát vaø caùi ñöôïc bieát. Beings alike in body and alike in perception such (IV) The Buddha's teaching on

Alayavijnana— as Heavens of pure dwelling—Loaøi höõu tình coù Lôøi Phaät daïy veà A Laò Da Thöùc: In the thaân ñoàng nhaát, töôûng ñoàng nhaát nhö Tònh Cö Lankavatara Sutra, the Buddha told Thieân—See Nine abodes of beings. Mahamati: “Oh Mahamati! The Tathagata- Alike in body and different in perception garbha contains in itself causes alike good such as Light-sound heavens (Abhasvara): and not-good, and from which are generated Loaøi höõu tình coù thaân ñoàng nhaát, töôûng sai bieät all paths of existence. It is like an actor nhö Quang AÂm Thieân—See Nine abodes of playing different characters without beings. harboring any thought of ‘me and mine.’”— Alingi (skt): A Leâ Nghi. Trong Kinh Laêng Giaø, Ñöùc Phaät noùi: “Naày 1) To embrace: OÂm aáp. Mahamati! Nhö Lai Taïng chöùa trong noù 2) A small drum: Caùi troáng nhoû. nhöõng nguyeân nhaân caû toát laãn xaáu, vaø töø 3) A kind of esoteric meditation: Moät loaïi thieàn nhöõng nguyeân nhaân naày maø taát caû luïc ñaïo Maät giaùo.

Alive (a): Jiva or Jivaka (skt)—Lively—Living— All beings obtain wisdom of the divine ear: Soáng ñoäng. Thieân Nhó Trí Thoâng Nguyeän—The seventh of All-absorbing synpathy: Tình caûm chan the forty-eight vows of Amitabha, not to become chöùa. Buddha until all obtain the divine ear—Lôøi All the accessory conditions: Environmental nguyeän thöù baûy trong boán möôi taùm lôøi nguyeän causes which influence life—Chö duyeân. cuûa Ñöùc Phaät A Di Ñaø, nguyeän chaúng thaønh Phaät cho ñeán khi naøo taát caû chuùng sanh ñeàu coù ñöôïc All afflictions, wrath, and folly: Phieàn naõo Thieân Nhó Thoâng. tham saân si—All afflictions, wrath, and folly are weapons of enlightening beings because they All beings obtain wisdom of the divine eye: liberate sentient beings through afflictions. Thieân Nhaõn Trí Thoâng Nguyeän—The sixth of Enlightening Beings who abide by these can Amitabha’s forty-eight vows, that he would not annihilate the afflictions, bondage, and enter the final stage until all beings had obtained compulsion accumulated by all sentient beings in this divine vision—Lôøi nguyeän thöù saùu trong 48 the long night of ignorance—Tham, saân, si vaø taát lôøi nguyeän cuûa Phaät A Di Ñaø, ngaøi seõ chaúng caû phieàn naõo laø khí giôùi cuûa Boà Taùt, vì duøng moân thaønh Phaät cho ñeán khi naøo phaùp giôùi chuùng sanh phieàn naõo ñeå ñoä chuùng sanh. Chö Boà Taùt an truï ñeàu ñaït ñöôïc thieân nhaõn. nôi phaùp naày thôøi coù theå dieät töø nhöõng phieàn All beings possess feeling: Haøm tình. naõo, kieát söû ñaõ chöùa nhoùm töø laâu cuûa taát caû chuùng All-bestowing: Sarvada (skt)—Nhaát Thieát Thí— sanh—See Ten weapons of Great Enlightening One who who gives his all—Toaøn thí. Beings. All Bodhisattvas and Mahasattvas: Nhaát All alone: Moät mình—Ñôn ñoäc. thieát Boà Taùt Ma Ha Taùt. All along: Töø ñaàu ñeán cuoái. All classes of living beings: Quaàn loaïi— All and all are one, each being a universal Especially the sentient—Taát caû chuûng loaïi chuùng cause: Phaùp Giôùi Duyeân Khôûi—The doctrine of sanh, ñaëc bieät laø nhöõng chuùng sanh höõu tình. conditional causation of Complete Mahayana, in All complete vehicle: Vieân thöøa—The final which one is all and all are one, each being a teaching of Buddha—Phaät Thöøa hay giaùo phaùp universal cause—Vieân Giaùo (töø Ñoán Giaùo vì vieân maõn khoâng thieáu soùt. loaïi naày

theo toâng chæ ‘voâ töôùng ly ngoân’), trong All conduct or action: Chö haïnh. ñoù moät laø taát caû, taát caû laø moät—See Principle of All day long: Suoát ngaøy. universal causation. All the deluded: All delusions—Quaàn meâ—Chæ All are co-related: Taát caû ñeàu coäng ñoàng lieân chung nhöõng chuùng sanh haõy coøn meâ môø ñieân heä—See Ten theories that independently cause ñaûo. the manifestation of the ideal world (A). All is devoid of a self: Anatman (skt)—Voâ All are drunk while I alone am sober: Taát caû ngaõ—See Three clear conceptions of all beings. ñeàu say chæ coù ta laø tænh (chuùng nhaân giai tuùy, duy All dharmas: Vaïn phaùp. ngaõ ñoäc tænh). All-Dharmas-Always-Fulfilled-King All around: Xung quanh. Buddha: Nhaát Thieát Phaùp Thöôøng Maõn Vöông All in all: Noùi chung. Phaät. All at once: Thình lình. All the differentiating characteristics of All beings: All that exists—Vaïn höõu. things: Chö töôùng. All beings become Buddha: Nhaát thieát chuùng All directions: Thaäp phöông—See Ten sanh giai taát thaønh Phaät quaû—All beings have the directions. Buddha-nature and must ultimately become All the diverse views: All heterodox opinions— enlightened—Taát caû chuùng sanh ñeàu coù Phaät taùnh Chö kieán. vaø cuoái cuøng roài cuõng ñaït ñöôïc giaùc ngoä.

All-embracing: All inclusive—Vieân hôïp (dung All-inclusive: All-embracing—Vieân hôïp (dung hôïp taát caû). hôïp taát caû). All-embracing body: Absolute dharmakaya—All-inclusive sutra: Vieân Maõn Kinh—The Spiritual body—Chaân nhö phaùp thaân. complete sutra, a term applied to the Hua-Yen All-embracing ocean: Vieân Haûi—The all- sutra—Kinh bao goàm taát caû, töø duøng ñeå chæ Kinh embracing ocean, i.e. the perfection or power of Hoa Nghieâm. the Tathagata—Nhö Lai löïc ví nhö bieån caû oâm All knowledge: Nhöùt thieát trí—All knowledge is troïn taát caû. a weapon of enlightening beings because they do All-embracing perfect voice: Vieân aâm (aâm not give up the avenues of practice of thanh troøn ñaày). enlightening beings. Enlightening Beings who All-embracing virtues: Catvari-samgraha- abide by these can annihilate the afflictions, vastuni (skt)—Boán phaùp ñeå daãn daét chuùng sanh— bondage, and compulsion accumulated by all Four elements of popularity—Four ways of sentient beings in the long night of ignorance— leading human beings to emancipation. Also Nhöùt thieát trí laø khí giôùi cuûa Boà Taùt, vì chaúng boû called four means of integration, four integrative haïnh moân cuûa Boà Taùt. Chö Boà Taùt an truï nôi methods, four means of integration, four phaùp naày thôøi coù theå dieät töø nhöõng phieàn naõo, attractions, four Dharmas of attraction, or four all- kieát söû ñaõ chöùa nhoùm töø laâu cuûa taát caû chuùng embracing virtues—See Four elements of sanh—See Ten weapons of Great Enlightening popularity. Beings. All is empty: All is of the void—All are All-Knowledge-Accomplished Thus Come empty—Nhaát Khoâng—Taát caû ñeàu khoâng—See One: Nhöùt Thieát Trí Thaønh Töïu Nhö Lai. Three voids (C). All-knowing: Sarvajna (skt)—Sarvajnana (skt). All equally: Everywhere alike—Universal 1) Enlightenment: Giaùc ngoä—A common equality—Phoå ñaúng (khaép nôi ñeàu gioáng nhau). epithet of Buddhas, who are regarded as “all- All that exists: All beings—Quaàn Höõu—One of knowing” because they know all the paths the three stages of mortal existence or nine stages that lead to liberation—Know all the

paths or conditions in which sentient beings enjoy to that lead to liberation—Know the causes and dwell—Caùc coõi hieän höõu (coù quaû baùo vaø chuùng effects of all events and things. sanh thuï quaû baùo), moät trong tam höõu hay cöûu 2) Buddha-wisdom: Perfect knowledge— höõu. ** See Three kinds of existence and Nine Omniscience—Nhaát Thieát Trí. realities. (The) All-knowing One: Ñaáng Giaùc Ngoä—All facilities are able to array all worlds Buddha is an All-Knowing One. with infinite embellishments: Ñoà duøng töï All knowing and all pitying: Trí bi—See taïi—Control of facilities—Duøng voâ löôïng ñoà Three Buddha's virtues. trang nghieâm ñeå trang nghieâm taát caû theá giôùi— All-knowing virtues: Qualities of a Buddha— See Ten kinds of control of Great Enlightening Trí Ñöùc—See Three Buddha's virtues (D). Beings. All the land: Everywhere—Great earth—The All that glitters is not gold: Taát caû nhöõng gì whole earth—Ñaïi ñòa. laáp laùnh ñeàu khoâng phaûi laø vaøng. All the living: Quaàn Sinh—Especially all living, All heterodox opinions: All the diverse conscious beings—Taát caû chuùng sanh, ñaëc bieät laø views—Chö kieán. nhöõng chuùng sanh höõu tình. All the honored ones: Chö toân. All the monks: Sangha (skt)—Assemly at least All is impermanent: Anitya (skt)—Nhaát Thieát of three monks—Chuùng Taêng. Haønh Voâ Thöôøng hay vaïn vaät voâ thöôøng—See All in one: Noùi toùm laïi. Three clear conceptions of all beings, and Four All over the world: Khaép theá giôùi. dogmas.

All passing vehicles have tracks, all trees All is suffering: Nhaát Thieát Haønh Khoå hay moïi have shade: Coù xe chaïy qua laø coù veát tích coøn thöù ñeàu ñöa ñeán khoå ñau—See Four dogmas. ñeå laïi, coù caây aét coù boùng (Höõu xa töïu höõu trieät, All the time: Luoân luoân. höõu thuï töïu höõu aûnh). Khoâng coù thöù gì coù theå giöõ All things: Sarvadhamma (p)—Sarvadharma bí maät ñöôïc maõi—Nothing can be kept secret (skt)—Chö phaùp (vaïn phaùp, taát caû hieän höõu hay forever. söï vaät hieän töôïng, thuoäc caû taâm lyù vaø vaät lyù). All paths or destinies of sentient existence: All things being of Buddha become From devas, men, asuras, to all beings in Buddha: Baûn lai thaønh Phaät. purgatory, pretas and animals—Chö thuù. All things being produced by causes and All pervading: Spreading everywhere—Lan accessory conditions have no reality: Chö roäng khaép nôi. phaùp giai khoâng. All phenomena (n): See All that is produced by All things come into existence and cease to causative action. exist: Sanh Dieät Khöù Lai—The Madhyamika- All phenomenal changes: All dharmas Sastra believed that all things coming into change—Chö phaùp voâ thöôøng. existence and ceasing to exist, past and future, All phenomena are empty or immaterial: are merely relative terms and not true in reality— Caâu khoâng—Taát caû ñeàu khoâng—See Three voids Trung Luaän cho raèng sinh dieät khöù lai, chæ laø (B). nhöõng töø ngöõ töông ñoái vaø khoâng thaät (kyù thaät All-pitying virtues of a Buddha: Bi Ñöùc—See chö phaùp voán laø Nhö Lai Taïng baát sanh baát dieät Three Buddha's virtues (D). baát khöù baát lai). All that is produced by causative action: All things are empty: Nhaát thieát phaùp höõu vi—Taát caû phaùp sanh dieät— 1) Both things are unreal—Ego and things have All phenomena—Everything that is dynamic, not no reality—Caâu khoâng. static. 2) Phaùp khoâng—See Three voids (B). All

procedures: All actions—Vaïn haïnh. All things have no self: Chö Phaùp Voâ Ngaõ hay All roots: Chö caên—All roots include eyes, ears, vaïn phaùp ñeàu voâ ngaõ—See Four dogmas. nose, tongue, and body; or faith, energy, memory, All things are the highest truth: Taát caû phaùp meditation, and wisdom, etc.—Chö caên bao goàm ñeä nhöùt nghóa—See Ten kinds of expression of maét, tai, muõi, löôõi, thaân; hay tín, taán, nieäm, ñònh, the true meaning of the Buddhas' Teaching. tueä, vaân vaân. All things are just made by words: Taát caû All the saints: Thaùnh Chuùng—See Sacred phaùp chæ vaên töï laøm ra—See Ten kinds of assembly. expression of the true meaning of the Buddhas' All the same: Cuõng theá thoâi. Teaching. All-Seeing One: The Seer of All, an epithet of All things are just one mind: Nhaát Thöùc—The the Buddha—Baäc Chaùnh Bieán Tri, moät danh hieäu Satyasiddhi Sect considered that all things are just cuûa Ñöùc Phaät. one mind—Toâng Thaønh Thöïc cho raèng vaïn höõu All sentient beings: Haøm loaïi—Haøm thöùc (nhaát duy taâm. thieát chuùng sanh). All things are like illusions: Taát caû phaùp All-Sidedness of the Bodhisattva Regarder döôøng nhö huyeãn—See Ten kinds of expression of the Cries of the World: Phaåm Quaùn Theá of the true meaning of the Buddhas' Teaching. AÂm Boà Taùt Phoå Moân—See Twenty-eight All things are like reflections: Taát caû caùc phaùp chapters in the Lotus Sutra. döôøng nhö boùng—See Ten kinds of expression of All is sorrowful: Duhkha (skt)—Khoå—See the true meaning of the Buddhas' Teaching. Three clear conceptions of all beings. All things are mind or mental: Nhaát thieát nhaát taâm thöùc.

All things only have names: Taát caû phaùp chæ All things are the ultimate reality: Taát caû coù danh—See Ten kinds of expression of the true phaùp thöïc teá—See Ten kinds of expression of the meaning of the Buddhas' Teaching. true meaning of the Buddhas' Teaching. All things only originate conditionally: Taát All things are unborn: Sarvadharma-anutpada caû phaùp chæ do duyeân khôûi—See Ten kinds of (skt)—Nhaát Thieát Phaùp Baát Sinh—Moïi vaät ñeàu expression of the true meaning of the Buddhas' khoâng sanh. Teaching. All the "true word" rulers: Nhaát Thieát Chaân All things as pan-Buddha in ten forms: Giaûi Ngoân Chuù—Shown in the Garbhadhatu and Caûnh Thaäp Phaät—All existence discriminated as Vajradhatu groups—Chuù "Chaân Ngoân" (lôøi chaân ten forms of Buddha. The Hua-Yen school sees thaät) ñöôïc phoâ baøy trong hai nhoùm Thai Taïng vaø all things as pan-Buddha, but dicriminates them Kim Cang giôùi. into ten forms—Toâng Hoa Nghieâm khi laáy trí All virtues: Vaïn ñöùc. chaân thöïc ñeå giaûi kieán phaùp giôùi ñaõ laäp ra thuyeát All the water of the Eastern sea will not be vaïn höõu voâ töï thaäp Phaät nghóa laø chuùng sanh ñeàu enough to wash away the filth of human gioáng nhö Phaät döôùi möôøi hình thöùc: beings' conduct, all the bamboo of the 1) All the living: Chuùng Sanh Thaân. 2) Countries or places: Quoác Ñoä Thaân. Southern Mountain woods will not be 3) Karma: Nghieäp Thaân. enough to record the guilts of their actions: 4) Sravakas: Thanh Vaên Thaân. Nöôùc bieån Ñoâng cuõng khoâng ñuû ñeå röûa saïch haønh 5) Pratyeka-buddhas: Bích Chi Phaät Thaân. vi oâ ueá cuûa chuùng sanh, truùc röøng nuùi Nam Sôn 6) Bodhisatvas: Boà Taùt Thaân. cuõng khoâng ñuû ñeå ghi heát nhöõng toäi loãi cuûa hoï 7) Tathagatas: Nhö Lai Thaân. (Ñoâng haûi chi thuûy baát tuùc dó

traïc kyø oâ, Nam Sôn 8) Jnanakaya: Trí Thaân. chi truùc baát tuùc dó thö kyø aùc). 9) Dharmakaya: Phaùp Thaân. All-wise one: Vairocana—Nhaát Thieát Trí Hueä 10) Space, i.e. each is a corpus of the Buddha: Giaû. Hö Khoâng Thaân. All wishes realized: Sarvarthasiddha (skt)— All things are pure in action: Taát caû phaùp Siddhartha (skt)—Nhaát Thieát Nghóa Thaønh— nghieäp thanh tònh—See Ten kinds of expression Name of Sakyamuni at birth—Teân ñaët cho Phaät of the true meaning of the Buddhas' Teaching. Thích Ca luùc Ngaøi môùi ñaûn sanh. All things in their real aspect: Chö phaùp thöïc All are without a self: Taát caû ñeàu khoâng coù töôùng. ngaõ—According to the Sutra In Forty-Two All things are the realm of reality: Taát caû Sections, Chapter 20, the Buddha said: "You phaùp laø giôùi phaùp—See Ten kinds of expression should be mindful of the four elements within the of the true meaning of the Buddhas' Teaching. body, though each has a name, all are without a All things are signless: Taát caû phaùp voâ töôùng— self. Since they have no self, they are like an See Ten kinds of expression of the true meaning illusion."—Theo Kinh Töù Thaäp Nhò Chöông, of the Buddhas' Teaching. Chöông 20, Ñöùc Phaät daïy: "Phaûi bieát raèng töù ñaïi trong thaân, duø moãi ñaïi coù moät teân (Ñaát, Nöôùc, All things are totally empty: Chö Phaùp Giai Löûa, Gioù), taát caû ñeàu khoâng coù ngaõ; caùi ngaõ ñaõ Khoâng—All things and phenomena are totally khoâng coù thì caùi coù chæ laø aûo hoùa maø thoâi." empty. All things are produced by causes and accessory conditions have no reality, a doctrine All-in-the-World-Glad-to-See Supreme- differently—Heát thaûy chö phaùp ñeàu khoâng coù Zeal Buddha: Nhaát Thieát Theá Gian Laïc Kieán thöïc tính, chuùng do nhaân duyeân maø sanh ra. Giaùo Thöôïng Ñaïi Tinh Taán Phaät. thuyeát veà "khoâng" naøy nhieàu tröôøng phaùi Phaät Allegory (n): AÙm duï—AÅn duï. giaùo giaûi thích khaùc nhau. Alleviate (v): Laøm nheï ñi. Alliance (n): Ñoàng minh—Lieân minh. Allocate (v): Chæ ñònh.

Allot something to someone: To give chöa thöïc taäp thuaàn thuïc, hay ñaõ nhaän giôùi something to someone—To save something for Tyø Kheo Ni trong quaù khöù, hay chöa töøng someone—Ñeå daønh caùi gì cho ai. ñöôïc giaùo hoäi chaáp nhaän nhö moät ni coâ ñaõ Allow (v): Cho pheùp—To permit—To thoï giôùi, maø vaãn cho vò aáy thoï giôùi Tyø Kheo authorize—To empower—To enable—To let. Ni laø phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (caàn phaûi phaùt loà saùm hoái). Allow one's anger to continue up to seven days: Ñeå cho söï giaän hôøn keùo daøi ñeán baûy Allow someone to receive the novice ngaøy—A Bhiksu or Bhiksuni who allows his or precepts: Truyeàn giôùi Sa Di cho ai. her anger to continue up to seven days and still 1) A Bhiksu who knows that a man has an has no intention to practice reconciliation, incurable or a contagious disease, or is trying commits an Expression of Regret Offence—Vò Tyø to avoid paying tax or debts, or has broken a Kheo hay Tyø Kheo Ni naøo ñeå cho söï giaän hôøn criminal law, or does not have an agreement keùo daøi ñeán hôn baûy ngaøy maø vaãn chöa coù yù ñònh of his wife and children to be ordained, and thöïc taäp hoøa giaûi, laø phaïm giôùi Ba Daät Ñeà hay still allows that person to receive the Novice giôùi Ñoïa (phaûi phaùt loà saùm hoái). Precepts, commits an Expression of Regret Offence—Vò Tyø Kheo naøo bieát ngöôøi nam Allow one's hair to grow long

intentionally: kia coù beänh nan y truyeàn nhieãm, hoaëc troán Coá yù ñeå cho toùc moïc daøi ra—A Bhiksu or thueá hay nôï, hoaëc phaïm toäi hình söï, hoaëc Bhiksuni who intentionally allow his or her hair to khoâng ñöôïc vôï con ñoàng yù maø vaãn cho ngöôøi grow long, commits an Expression of Regret aáy xuaát gia (thoï giôùi Sa Di) laø phaïm giôùi Ba Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo coá yù Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà saùm hoái). ñeå cho toùc mình ra daøi laø phaïm giôùi Ba Daät Ñeà, 2) A Bhiksu or Bhiksuni who knows that a phaûi phaùt loà saùm hoái. woman is pregnant, or suckling her child, or Allow someone to receive the Bhiksu or has an incurable or a contagious disease, or is Bhiksuni Precepts: Truyeàn giôùi Tyø Kheo hay trying to avoid paying tax or debts, or has Tyø Kheo Ni cho ai. broken a criminal law, or does not have an 1) A Bhiksu knows that a novice monk is not yet agreement of her husband and children to be twenty years old or has not been accepted by ordained, and still allows that person to the Sangha as an ordinee, and still allows him receive the Novice Precepts, commits an to receive the Bhiksu Precepts, commits an Expression of Regret Offence—Vò Tyø Kheo Expression of Regret Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo bieát ngöôøi nöõ ñang bieát vò Sa Di chöa ñuû 20 tuoåi hay chöa ñöôïc mang thai, ñang cho con buù, coù beänh nan y giaùo hoäi chaáp nhaän laø moät sa di chính thöùc truyeàn nhieãm, hoaëc troán thueá, hoaëc phaïm theá maø vaãn cho vò aáy thoï giôùi Tyø Kheo laø phaùp, hoaëc khoâng ñöôïc söï ñoàng yù cuûa ngöôøi phaïm giôùi Ba Daät Ñeà (phaûi phaùt loà saùm hoái). choàng, maø vaãn cho xuaát gia (thoï giôùi Sa Di) 2) A Bhiksu or Bhiksuni who knows a nun is not laø phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi yet 20 years old, or is 20 years old but has not phaùt loà saùm hoái). studied the precepts for two years, or has Almighty (a): Toaøn naêng—Ngoaïi ñaïo tin raèng studied precepts for two years but has not coù moät thöôïng ñeá toaøn naêng trong vuõ truï naøy— practiced the six Siksamana precepts well, or Externalists believe that there exists an Almighty has already received the Bhiksuni precepts in God in this universe. the past, or has not been accepted by the Almoner (n): Ngöôøi phaùt chaån. Sangha as an ordinee, and still allows her to receive the Bhiksuni Precepts, commits an Almonry (n): Nôi phaùt chaån (teá baàn). Expression of Regret Offence—Vò Tyø Kheo Alms (n): Dana—Cuûa boá thí—Money, food, or hay Tyø Kheo Ni naøo bieát moät ni coâ chöa ñuû clothes offered to the poor—Alms-giving. 20 tuoåi, hay ñaõ ñuû 20 tuoåi maø chöa hoïc giôùi Alms bowl: Baùt Khaát Thöïc. ñuû hai naêm, hai hoïc giôùi ñuû 2 naêm nhöng

(I) The meanings of “Alms bowl”—Nghóa cuûa 2) One of the three kinds of good root—Moät “Baùt Khaát Thöïc”: Offering food to monks and trong ba loaïi thieän caên—See Three kinds of nuns is one of the most important parts of good roots. Buddhist practice. In Asia, it is not unusual to 3) Coù naêm loaïi boá thí—There are five kinds of see monks walking towards the villages early almsgiving or danas—See Five kinds of in the morning carrying their alms bowls. almsgiving. They go from house to house until someone 4) According to Venerable Thích Haûi Quang in offers them food. Since monks and nuns do Letters To Buddhist Followers, there are not choose their food, they learn to be thirty types of giving that are not pure that grateful for whatever

they are given. This the givers will neither gain merits, nor will practice helps them not to be greedy. It also they be called “People who give out of the gives the laity an opportunity to practice goodness of their hearts”—Theo Thöông Toïa giving. Going out to collect food is less Thích Haûi Quang trong Thô Göûi Ngöôøi Hoïc common in some countries so the laity goes Phaät, coù ba möôi loaïi baát tònh boá thí, maø to the monastery to make offerings of food— ngöôøi thí chaúng ñöôïc phöôùc, cuõng chaúng Cuùng döôøng phaåm vaät leân chö Taêng Ni laø ñöôïc goïi laø “Haûo Taâm Boá Thí Nhaân”—See moät trong nhöõng phaàn quan troïng nhaát trong Thirty types of impure giving. tu taäp theo Phaät giaùo. Taïi AÙ chaâu, khoâng phaûi 5) Dana-paramita (skt)—Charity—Thí Ba La laø chuyeän laï khi thaáy chö Taêng ñi vaøo caùc Maät—See Ten paramitas. laøng maïc vaøo buoåi bình minh vôùi baùt khaát ** See Dana, and Four right objects of faith and thöïc cuûa hoï. Hoï ñi töø nhaø naøy qua nhaø khaùc five right modes of procedure. cho ñeán khi coù ai ñoù daâng cuùng thöïc vaät. Chö Almsgiver: Danapati (skt)—Benefactor—Lord Taêng Ni raát bieát ôn cho nhöõng thöïc vaät maø hoï of charity—Patron of Buddhism—Ñaøn chuû (thí thoï duïng vì hoï khoâng choïn löïa thöùc aên. Ñaây chuû). cuõng laø cô hoäi cho Phaät töû taïi gia thöïc taäp Almsgiving for acquiring a good haïnh cuùng döôøng boá thí. Taïi vaøi xöù maø haïnh reputation: Yeáu Danh Thí—See Eight kinds of tu khaát thöïc ít phoå bieán hôn thì Phaät töû taïi gia almsgiving (A) (7). ñi ñeán caùc töï vieän cuùng döôøng phaåm vaät vaø Almsgiving for adorning and preparing thöïc phaåm. (II) The fine manner of carrying the alms bowl— one’s heart: Boá Thí vì muoán trang nghieâm vaø tö Uy nghi mang bình khaát thöïc: trôï taâm—See Eight kinds of almsgiving. 1) A Bhiksu or Bhiksuni should care for his or Almsgiving of daily food to the monks and her alms bowl with respect—Vò Tyø Kheo hay nuns: Boá thí (cuùng döôøng) ñoà aên thöôøng ngaøy Tyø Kheo Ni neân giöõ gìn baùt khaát thöïc moät cho chö Taêng Ni—See Seven kinds of offering caùch traân quyù. (A). 2) A Bhiksu or Bhiksuni should not use more Almsgiving and faith: Faith of an almsgiver— than one alms bowl—Vò Tyø Kheo hay Tyø Ñaøn tín. Kheo Ni khoâng neân duøng hai baùt khaát thöïc Almsgiving because of faith: Gifts of the cuøng moät luùc. faithful—To practice almsgiving because of 3) A Bhiksu or Bhiksuni should not make noise faith—Tín Thí—Boá thí do nôi nieàm tin (tin nôi with his or her spoon or chopsticks against his haønh trì luïc ñoä Ba La Maät maø boá thí). or her alms bowl—Vò Tyø Kheo khoâng neân Almsgiving from fear: Boá UÙy Thí—See Eight duøng muoãng hay ñuõa khua vaøo baùt khaát thöïc. kinds of almsgiving (A) (2). Alms box: Poor box—Thuøng quyeân goùp tieàn baïc Almsgiving out of gratitude: Baùo aân thí (boá ñeå giuùp cho keû ngheøo. thí ñeå baùo aân). Alms-doer: The practice of the alms-giving. Almsgiving to the hungry: Thí cho ngöôøi ñoùi Almsgiving: Dana (skt)—Charity—Giving. khaùt—See Five kinds of almsgiving. 1) See Two kinds of dana or charity.

Almsgiving to the monasteries: Boá thí cho vöông quoác coå Tukhara, toïa laïc nôi nguoàn cuûa tònh xaù chuøa chieàn—See Seven kinds of offering doøng Oxus. (A). Alobha (skt): Absence of greed— Almsgiving to the nurses: Boá thí cho ngöôøi Greedlessness—Non-greediness—Voâ tham haàu bònh (troâng nom ngöôøi

beänh)—See Seven (khoâng tham)—See Fifty-one Dharmas kinds of offering (A). interactive with the Mind, and Seventy-five Almsgiving in petition for restoration from dharmas of the Abhidharma Kosa (III) (a). illness: Taùn Sinh Trai—Boá thí ñeå caàu xin khoûi Alobho (p): Non-greed—Khoâng Tham—See beänh hoaïn. Fifty-two mental states. Almsgiving to the sick: Boá thí cho ngöôøi oám Alobho kusala (p): Wholesome root of non- ñau bònh hoaïn—See Five kinds of almsgiving, greed—Voâ tham thieän caên—See Three dharmas and Seven kinds of offering (A). (III). Almsgiving of things: Vaät Thí—Boá thí ñoà vaät, Aloes wood: Aguru or Tagara (skt)—Eagle moät trong ba loaïi boá thí—One of the three kinds wood—Fragrant shrub—Sandal incense—Traàm of almsgiving. **See Three kinds of dana. höông. Almsgiving thinking that it is good to give: Aloka-sanna (skt): Perception of light. Boá Thí vì nghó raèng Boá Thí laø toát—See Eight Along with: Cuøng vôùi. kinds of almsgiving. Alongside with: Saùt caïnh—Doïc theo—Cuøng Almsgiving thinking of something in vôùi. return: Baùo AÂn Thí—See Eight kinds of Aloof from something: Detached from almsgiving (A) (3). something—Vieãn ly—Khoâng tham luyeán ñieàu gì. Alsmgiving to those from afar (a distance): Aloofness: Detachment—Haïnh vieãn ly. Thí cho keû ôû phöông xa laïi—See Five kinds of Alpecchuh (skt): Thieåu duïc—Small desire— almsgiving. Having little or moderate wishes. Almsgiving to those going afar (going to a Altan Khan (1507-1583): A descendant of distance): Thí cho keû saép ñi xa—See Five kinds Chinggis Khan and leader of the Tumet Mongols. of almsgiving. In 1578 he met with Sonam Gyatso, the third Almsgiving to those wise in Buddhist Dalai Lama, and conferred on him the title “Tale” or “Ocean,” implying that he was an “ocean of doctrine: Thí cho ngöôøi trí hueä vaø ñaïo ñöùc—See wisdom.” The title “Dalai Lama” was also Five kinds of almsgiving. retrospectively given to his two predecessors and Almsgiving to travellers: Boá thí cho ngöôøi ñi has become the most common title by which ñöôøng—See Seven kinds of offering (A). Sonam Gyatso’s successors are known—Haäu dueä Almsgiving to visitors or callers: Boá thí cho cuûa Chinggis Khan vaø laø laõnh tuï cuûa boä toäc khaùch laï hay cho ngöôøi laän ñaän choán tha höông— Tumet cuûa Moâng Coå. Vaøo naêm 1578 oâng gaëp See Seven kinds of offering (A). Sonam Gyatso, Ñöùc Ñaït Lai Laït Ma ñôøi thöù 3 vaø Almsgiving to visitors, travellers or ban cho Ngaøi töôùc hieäu “Ñaïi Döông,” aùm chæ strangers: Boá thí cho khaùch vaø ngöôøi lôõ böôùc— Ngaøi laø moät bieån trí tueä.” Töôùc hieäu Ñaït Lai Laït See Seven grounds for a happy karma through Ma cuõng ñöôïc ban cho 2 vò giaùo chuû tieàn nhieäm benevolence to the needy. cuûa Ngaøi, vaø töôùc hieäu aáy trôû thaønh thoâng duïng Alni (skt): Arni (skt)—A Lôïi Ni—According to cho taát caû nhöõng ngöôøi keá nhieäm ngaøi Sonam Eitel in The Dictionary of Chinese-English Gyatso veà sau naøy. Buddhist Terms, Arni was a kingdom which Altar (n): Baøn höông aùn—Baøn thôø. formed part of ancient Tukhara, situated near to 1) Ancestors’ altar: Baøn thôø toå tieân. the source of the Oxus—Theo Eitel trong Trung 2) High altar: Main altar—Baøn thôø chính. Anh Phaät Hoïc Töø Ñieån, Arni laø moät phaàn cuûa

3) Side altar: Wing altar—Baøn thôø beân hoâng Alternatives: Nhöõng bieân kieán—There are five baøn thôø chính. alternatives—Coù naêm loaïi bieân kieán—See

Five Altar of commandments: Giôùi Ñaøn—The altar alternatives. of the law—The altar at which the Alteration (n): Söï bieán ñoåi—Bieán Ñoåi—See commandments are received by the novices— Alteration. Ñaøn traøng truyeàn thuï giôùi phaùp. Altering: Parinamin (skt)—Ñang chuyeån hoùa. Altar decoration: Trang trí trong baøn thôø. Altogether: All—The whole—Nhaát Thieát. Altars of the esoteric cult: Loø löûa—Furnace— Altruism (n): Self-forgetfulness—When we talk There are four furnaces, or altars of the esoteric about altruism and about others' well-being, we cult, each differing in shape—Coù boán loaïi hoûa loø should not misunderstand that this means totally hay baøn thôø cuûa Maät Giaùo, moãi thöù ñeàu coù hình rejecting our own self-interest. Altruism is a theå khaùc nhau—See Four furnaces. result of a very strong state of mind, so strong that Altar for expiatory or atonement ceremony: that person is capable of challenging the self- Trai ñaøn (daønh cho leã saùm hoái trong Phaät giaùo). cherishing that loves only the self generation Altar of the law: Giôùi Ñaøn—Nhaät Giôùi Ñaøn— after generation—Khi noùi tôùi vò tha vaø phuùc lôïi The altar of the law. The altar at which the cuûa ngöôøi khaùc, chuùng ta khoâng neân laàm töôûng commandments are received by the novices— raèng noù coù nghóa laø mình phaûi queân mình hoaøn Ñaøn traøng truyeàn thuï giôùi phaùp. toaøn. Loøng vò tha laø keát quaû cuûa moät taâm thöùc Altar of transformation: Hoùa ñaøn—The altar maïnh meû, maïnh ñeán ñoä con ngöôøi ñoù töï thaùch ñoá of crematorium—Choã ñeå thieâu hoùa thi haøi cuûa loøng vò kyû hay loøng chæ yeâu coù mình töø ñôøi naøy vong nhaân. qua ñôøi khaùc—See Self-forgetfulness. Altar at which the commandments are Altruistic intention: Bodhicitta (skt)—Boà Ñeà received by the novice: Giôùi ñaøn. Taâm—See Bodhi Mind. Altar-worship: Ñaøn phaùp—The four kinds of Altruistic mind of enlightenment: Boà Ñeà altar-worship of the esoteric sect—Töù Chuûng Taát Taâm—See Bodhi Mind. Ñòa—Töù Chuûng Thaønh Töïu Phaùp hay boán loaïi Always: Luoân luoân—Always progressing: Baát ñaøn phaùp cuûa Maät giaùo—See Four kinds of altar- thoái chuyeån. worship. Always advance toward goodness-never Altar for worshipping: Baøn thôø (toå tieân, Phaät, regreesing toward evil: Sugata (skt)—Thieän hay chö Toå). Theä—See Ten epithets of a Buddha. Alter (v): Nirmana (skt)—Parinam (skt)—To be Always remembering: Always repeating—changed or transformed into—To change—To Thöôøng nieäm—Luoân luoân öùc nieäm (theo Kinh transform—Bieán Ñoåi—Thay ñoåi—Chuyeån hoùa. Phaùp Hoa, neáu coù chuùng sanh coù nhieàu daâm duïc, Alter one's course (route): Change one's maø bieát thöôøng xuyeân nieäm tuïng Quaùn Theá AÂm direction—Turn the head to—Chuyeån höôùng. Boà Taùt, thì coù theå lìa boû daâm duïc). Alter one's route: Alter one's course—Turn the Amacchari (p): Not niggardly or stingy, but head to—Change one's direction—Chuyeån largehearted or generosity—Khoâng keo kieát boûn höôùng. xeûn maø quaûng ñaïi roäng raõi. Alteration: Parinama (skt)—Transformation Amagasaki (jap): Xöù Ni Löïc Kyø (Nhaät). into—Change—Söï bieán ñoåi—Söï chuyeån hoùa— Amala (skt): Söï thay ñoåi. 1) Amala (skt): Am Ma Laëc Ca—A kind of nut Alternation of life and death: Aupapaduka like the betel nut, used as a cure for colds (its (skt)—Direct metamorphosis—Birth by scientific name is Emblicaofficinalis or

transformation—Death and reincarnation—Hoùa Phyllanthusemblica)—Moät loaïi haït nhö haït sinh. cau, duøng trò caûm laïnh (quaû dö-cam-töû, khi môùi aên thaáy hôi ñaéng, nhöng khi nuoát nöôùc

vaøo trong coå hoïng thì nghe ngoït, teân khoa taïng, töùc laø thöùc, seõ bieán maát vaø cuoái cuøng hoïc cuûa noù laø Emblicaofficinalis hay ñöa ñeán traïng thaùi nôi maø chuû theå vaø ñoái Phyllanthusemblica). töôïng khoâng coøn phaân bieät. Ñaây laø "Voâ Phaân 2) Undefiled or pure knowing or knowledge: Voâ Bieät Trí." Traïng thaùi toái haäu laø voâ truï Nieát caáu thöùc—See Amala-vijnana. Baøn, nghóa laø söï thaønh töïu töï do hoaøn toaøn, Amalaka (skt): A ma laëc—Pure—Undefiled— khoâng coøn bò raøng buoäc ôû nôi naøo nöõa. Voâ nhieãm. Amalgate (v): Troän laãn. Amala-vijnana (skt): Pure and uncontaminated Amalo (p): Akalanka (skt)—Baát Caáu—Khoâng dô knowledge—Purity of consciousness—Voâ caáu hay khoâng coù daáu veát—Without stains or spots— thöùc—Thanh Tònh Thöùc. Spotless. 1) Pure and uncontaminated knowledge, earlier Amanapa Dhamma (p): Baát khaû phaùp—regarded as the ninth, later as the eighth or Unlovely dhamma. alaya-vijnana: Thöùc thanh tònh, tröôùc ñaây goïi Amantrana (skt): Hoâ thanh hay töø bieåu thò caùch laø thöùc thöù chín, veà sau naày goïi laø thöùc thöù goïi vaät theå. Ñaây laø moät trong taùm tröôøng hôïp taùm hay A-Laïi-Da thöùc. chuyeån thanh trong Phaïn ngöõ (subanta)—This is 2) Undefiled or pure knowing or knowledge, one of the eight cases of nouns in Sanskrit—See another name for Alaya-vijnana: Voâ Caáu Eight cases of nouns in Sanskrit. Thöùc hay A Maït La laø teân khaùc cuûa A Laïi Da Amarapura Nikaya: One of the three major Thöùc (thöùc naày laø choã döïa cuûa caùc phaùp voâ orders in the contemporary Samgha in Sri Lanka. laäu, maø chæ Nhö Lai môùi coù ñöôïc)—See Its name derives from Amarapura, the former Alaya Vijnana. capital of Ceylon. It was founded by 3) According to the Samparigraha School (the Nanavimalatissa Thera, who together with five forerunner of the Dahrmalaksana School), novices and three laymen traveled to Amarapura the taintless consciousness is only flashed out and received ordination in a ceremony sponsored from the Buddha's Perfect Enlightenment. by King Bodawpaya. In 1803 it split with the This pure ideation can purify the tainted Siyam Nikaya—Moät trong ba tröôøng phaùi chính portion of the ideation-store and further cuûa Phaät giaùo Sri Lanka ñöông thôøi. Teân cuûa develop its power of understanding. The tröôøng phaùi laáy töø teân Amarapura, coá ñoâ cuûa Tích world of imagination and the world of Lan. Tröôøng phaùi naøy ñöôïc Nanavimalatissa interdependence will be brought to the real Thera cuøng vôùi naêm vò Sa Di vaø 3 vò Phaät töû taïi truth (parinispanna). This having been gia du haønh ñeán Amarapura thoï giôùi trong moät attained, the seed-store, as consciousness, nghi leã ñöôïc vua Bodawpaya baûo trôï. Vaøo naêm will disappear altogether and ultimately will 1803 tröôøng phaùi naøy taùch rôøi khoûi tröôøng phaùi reach the state where there is no distinction Siyam Nikaya. between subject and object. The knowledge Amaravati (skt&p): South Indian city, about 16 so gained has no discrimination (avikalpa- miles from west of Guntur, city of magnificent jnana). This ultimate state is the Nirvana of speciment of Buddhist art near Madras; in the No Abode (apratisthita-nirvana), that is

to second and third centuries was an important say, the attainment of perfect freedom, not center for Buddhist art in which the beginnings of being bound to one place: Theo Nhieáp Luaän the Mahayana were reflected. Where king Asoka Toâng (tieàn thaân cuûa Phaùp Töôùng Toâng), Voâ erected a stupa to contain the relics of the Caáu Thöùc hay Tònh Thöùc chæ coù nôi söï giaùc historical Buddha. The stupa at this place is the ngoä vieân maõn cuûa Phaät. Voâ Caáu Thöùc coù theå largest and most famous. It was first begun as taåy saïch phaàn oâ nhieãm cuûa taïng thöùc vaø khai early as the second century B.C. and was trieån theá löïc trí tueä cuûa noù. Theá giôùi cuûa enlarged between 150 and 200 A.D. by the efforts töôûng töôïng vaø theá giôùi hoã töông lieân heä of Nagarjuna. This stupa is larger than the Sanchi ñöôïc ñöa ñeán chaân lyù chaân thaät, töùc vieân stupa. The beautiful railings depict scenes from thaønh thöïc taùnh. Sau khi ñaït ñeán ñoù, chuûng töû

the Buddha's life. The relief medallions, beautiful that proper concentration does not come from balanced in composition, are among the greatest outside, but is born instead from within our own works of art in India. The Amaravati stupa could nature. We achieve proper concentration by well vie in artistic beauty and grandeur with the introspection and reflection, by seeking within sanchi and Bharhut stupas in the North. Like the ourselves—Baát cöù ngöôøi Phaät töû naøo cuõng muoán Mathura and Gandhara schools of sculpture, the tích luõy coâng ñöùc, nhöng khi laøm ñöôïc coâng ñöùc Amaravati school enjoyed great influence. Its khoâng neân chaáp tröôùc nhöõng coâng ñöùc ñaõ thöïc products were brought to Ceylon and South-East hieän. Ngöôøi Phaät töû chôn thuaàn laøm coâng ñöùc maø Asia and had a marked effect on the local xem nhö chöa töøng laøm gì caû. Ngöôøi Phaät töû phaûi styles—Thaønh phoá Nam AÁn, caùch Guntur chöøng queùt saïch heát moïi phaùp, phaûi xa lìa heát thaûy moïi 16 daëm veà phía taây, trung taâm ngheä thuaät Phaät töôùng, chôù ñöøng neân noùi raèng 'Toâi laøm coâng ñöùc giaùo Ñaïi thöøa vaøo nhöõng theá kyû thöù II vaø thöù III. naày, toâi tu haønh nhö theá kia,' hoaëc noùi 'Toâi ñaõ ñaït Nôi Vua A Duïc ñaõ döïng truï thaùp thôø xaù lôïi Phaät. ñeán caûnh giôùi naày', hay 'Toâi coù phaùp thaàn thoâng Ngoâi thaùp naày laø thaùp lôùn nhaát vaø noåi tieáng nhaát. kia.' Nhöõng thöù ñoù, theo Ñöùc Phaät ñeàu laø hö doái, Thaùp baét ñaàu ñöôïc xaây laàn ñaàu tieân trong theá kyû khoâng neân tin, laïi caøng khoâng theå bò dính maéc thöù hai tröôùc Taây Lòch, vaø ñöôïc laøm lôùn theâm vaøo. Neáu tin vaøo nhöõng thöù aáy, ngöôøi tu theo Phaät trong khoaûng naêm 150 vaø 200 do nhöõng noã löïc khoâng theå naøo vaøo ñöôïc chaùnh ñònh. Neân nhôù cuûa ngaøi Long Thoï. Ngoâi thaùp naày lôùn hôn ngoâi raèng chaùnh ñònh khoâng phaûi töø beân ngoaøi maø coù thaùp ôû Sanchi. Caùc haøng lan can ñeïp maét moâ taû ñöôïc, noù phaûi töø trong töï taùnh maø sanh ra. Ñoù laø caùc caûnh trong cuoäc ñôøi Ñöùc Phaät. Caùc hoa vaên do coâng phu hoài quang phaûn chieáu, quay laïi nôi noåi, vôùi söï phoái hôïp caân xöùng moät caùch tuyeät myõ, chính mình ñeå thaønh töïu chaùnh ñònh. ñöôïc xeáp vaøo soá taùc phaåm ngheä thuaät vó ñaïi nhaát Amata (p): Amrita (skt—Ñaïo quaû Voâ sanh Baát cuûa AÁn Ñoä. Thaùp Amaravati coù theå tranh ñua vôùi dieät—Immortal—Deathless—Nirvana— caùc thaùp Sanchi vaø Bharhut ôû phía baéc

veà veû ñeïp Immortality. ngheä thuaät vaø taàm côõ. Gioáng nhö caùc tröôøng phaùi Amateur (n): Khoâng chuyeân nghieäp (taøi töû). ñieâu khaéc Mathura vaø Gandhara, tröôøng phaùi Amaze someone: Surprise someone—Laøm ai Amaravati coù theå gaây moät aûnh höôûng maïnh meõ. kinh ngaïc. Caùc saûn phaåm ôû ñaây ñöôïc mang ñeán Tích Lan, Amba (skt): A Ma—Mother, a title of respect— vuøng ñoâng nam AÙ, vaø ñaõ coù aûnh höôûng ñaùng keå Meï, moät danh hieäu toân kính. treân caùc kieåu daùng cuûa ñòa phöông. Ambapali (skt): A courtesan in the city of Amass (v): Goùp nhaët (tích luõy). Vaisali who gave a mansion to the Buddha for the Amass a fortune: Tích luõy hay goùp nhaët tieàn use of the Sangha. According to the Maha- cuûa. Parinibbanna Sutta in the Digha Nikaya, vol. 16, Amass merit and virtue: Tích Luõy Coâng at the age of eighty, the Buddha, accompanied by Ñöùc—Any Buddhist would want to amass merit a large assembly of monks, set out on a long and virtue, but not be attached to the process. journey from the Vulture Peak (Gijjhakuta) in People who cultivate the Way should act as if Rajagaha to Kusinagara. On the way they stopped nothing is being done. We should sweep away all by many towns, cities and villages where the dharmas, should go beyond all attachment to Buddha preached the Dharma, enlightening his views. A sincere Buddhist should not say, “I have disciples with various discourses, and this particular spiritual skill,” or “I have some emphasizing the fundamental doctrine of the Four cultivation.” It is wrong to say “I have such and Noble Truths. When they arrived in Vesali, a such a state,” or “I have such and such psychic prosperous town at that time. The Buddha and all power.” Even if we have such attainment, it is the monks stayed at Ambapali’s mango-grove, still unreal and not to be believed. Do not be where the Buddha gave a lecture to the Licchavi taken in. Faith in strange and miraculous abilities and Ambapali, who later offered the Buddha and and psychic powers will keep us from realizing the Sangha her mango-grove—Moät kyû nöõ thöôïng genuine proper concentration. We should realize

löu trong thaønh Tyø Xaù Ly, ngöôøi ñaõ cuùng döôøng Ñöùc Phaät vaø Phaät phaùp laøm saùch nhaäp moân cho ngoâi tònh xaù cho Ñöùc Phaät vaø Taêng ñoaøn. Theo nhöõng ai muoán gia nhaäp phong traøo cuûa oâng. Vaøo Kinh Ñaïi Baùt Nieát Baøn trong Tröôøng Boä Kinh, naêm 1956 oâng caûi sang ñaïo Phaät trong moät buoåi quyeån 16, vaøo tuoåi 80, Ñöùc Phaät ñöôïc hoäi chuùng leã coâng coäng ôû in Nagpur vôùi nöûa trieäu ngöôøi ñoâng ñaûo Tyø Kheo cuøng ñi töø nuùi Linh Thöùu trong cuøng giai caáp vôùi oâng. Töø ñoù, haøng trieäu ngöôøi thaønh Vöông Xaù ñeå ñi tôùi thaønh Caâu Thi Na. Ñöùc khaùc thuoäc giai caáp cuøng khoå ñaõ theo chaân oâng Phaät vaø Taêng ñoaøn ñi ñeán nhieàu thò traán, kinh vaø caûi sang ñaïo Phaät, moät toân giaùo choái boû heä thaønh vaø laøng maïc, vaø taïi caùc nôi aáy Ñöùc Phaät ñaõ thoáng giai caáp cuûa AÁn Ñoä giaùo. thuyeát phaùp, khai ngoä chö ñeä töû vôùi nhieàu phaùp Ambiguous (a): Mô hoà. thoaïi nhaán maïnh ñeán Töù Thaùnh Ñeá. Khi ñeán Ambiguity (n): AÙm nghóa—Toái nghóa. thaønh Tyø Xaù Ly, moät kinh thaønh phoàn thònh thôøi Ambition (n): Tham voïng. baáy giôø, Ñöùc Phaät vaø Taêng ñoaøn cö nguï trong Ambition for one’s clan or family: Toäc tính vöôøn xoaøi cuûa naøng Ambapali. Taïi ñaây Ñöùc Phaät giaùc—Vì cao voïng cho doøng hoï—See Eight thuyeát

phaùp cho doøng hoï Licchavi vaø naøng kyû nöõ wrong perceptions of thought. Ambapali. Chính Ambapali sau naøy ñaõ cuùng döôøng Ñöùc Phaät vaø Taêng chuùng khu vöôøn xoaøi Ambrosia (n): Cam Loä—See Amrta. cuûa mình. Ambrosia-dharma: Cam Loä Phaùp—The Ambarisa (skt): Am Baø Lôïi Sa—Name of a king ambrosial truth or rain, the Buddha truth—Giaùo in ancient India—Teân cuûa moät vò vua thôøi coå AÁn phaùp cuûa Ñöùc Phaät ví nhö nöôùc cam loä (trong Ñoä. Kinh Phaùp Hoa, phaåm Döôïc Thaûo Duï, Ñöùc Theá Toân ñaõ khaúng ñònh vì muoán cho chuùng sanh ñöôïc Ambedkar, Bhimrao Ramji (1891-1956): yeân oån maø Ngaøi xuaát hieän nôi ñôøi, vì ñaïi chuùng Also known as Bhimrao Ramji, name of a maø Ngaøi thuyeát Cam Loä Phaùp, phaùp chæ thuaàn member of the Mahar (Untouchable) caste, moät vò giaûi thoaùt). Ambedkar served as the Indian Minister of Law and was one of the fathers and drafters of the Ambrosia-king: Cam Loä Vöông—In its post-independence constitution. Founder a a implication of immortality is a name of Amitabha movement to convert the members of the lowest (connected with him are the Mantra of Ambrosia, caste of the Indian social system to Buddhism. the Mantra of Ambrosial Dharani, Ten Mantras of Ambedkar himself was originally a Hindu, Ambrosia, Sutra of Ambrosia)—AÙm chæ baát töû laø converted publicly to Buddhism in 1956 in a huge teân cuûa Ñöùc A Di Ñaø Nhö Lai (thöôøng ñi chung ceremony along with 500,000 other lowest caste vôùi Cam Loä Chuù, Cam Loä Ñaø La Ni Chuù, Thaäp people. He was the author of the book titled “The Cam Loä Chuù hay Thaäp Cam Loä Minh, Cam Loä Buddha and His Dharma” which served as an Kinh). entrance guide for his followers. In 1956 he Ambrosia-rice: Amrtodana (skt)—Cam Loä converted to Buddhism in a public ceremony in Phaïn—A Di Ñoâ Ñaøn Na—The king whose name Nagpur, along with a half million fellow was “Ambrosia-Rice,” a prince of Magadha, Untouchables. Since then, millions of other father of Anurudha and Bhadrika, and paternal Untouchables have followed his lead and uncle of Sakyamuni—Vò vua coù teân laø “Cam Loä converted to Buddhism, which did not adopt Phaïn,” laø cha ñeû cuûa A Naäu Laâu Ñaø vaø Bhadrika, Hinduism’s caste system—Teân cuûa moät vò hoäi vaø laø chuù cuûa Phaät Thích Ca. vieân thuoäc giai caáp cuøng khoå beân AÁn Ñoä. Ambrosial (n): Muøi thôm huyeàn dieäu Ambedkar laø Boä tröôûng Boä Luaät Phaùp cuûa AÁn Ñoä Ambrosial drum: Cam loä coå (troáng cam loä). vaø laø moät trong nhöõng cha ñeû cuõng nhö ngöôøi ñaõ Ambrosial rain: Cam Loä Vuõ—Cam Loä Phaùp— thaûo ra baûn hieán phaùp AÁn Ñoä sau thôøi kyø ñoäc laäp. See Ambrosia-dharma. Ngöôøi saùng laäp phong traøo qui y Phaät cho nhöõng Ambrosial truth: Buddha-truth—Cam loä phaùp. ngöôøi haï ñaúng. Ngöôøi ñaõ caûi ñaïo töø AÁn giaùo sang Ambrosy: Amrta (skt)—Cam Loä—See Amrta. Phaät giaùo vaø loâi keùo hôn 500.000 ngöôøi khaùc gia nhaäp ñaïo Phaät vôùi mình. Ngöôøi ñaõ vieát quyeån

American Buddhism: In most Asian Buddhist mainly interested in meditation practice, which in societies, a single tradition of Buddhism, Asia is primarily a monastic activity. Another generally one that has existed in the country for significant difference between Amrican centuries, predominates, and so it is relatively Buddhism and Asian Buddhism, the patriarchal easy to sketch the general outlines of Buddhism structures

that are found in Asian societies have in these countries. In America, however, the largely been abandoned in the U.S.A., and a situation is both fluid and diverse. Every major number of influential female teachers have lineage of Buddhism, and most minor ones, are emerged. As is true in all countries in which newly established in the U.S.A., and Buddhism is Buddhism has set down roots, in America the still in the process of adapting to this new religion is adapting to its socio-cultural environment. Moreover, the surge of interest in environment, and Buddhist establishments Buddhism in America is a recent phenomenon, increasingly influence American values on every and most American Buddhist centers are less than aspects, including individuals, families, and three decades old. There were certainly instances communities. Thus a number of commentators of interest in Buddhism before this: several of the have noted that American Buddhism tends to New England Transcendentalists, for example, develope a significant element of social activity. read books on Buddhism and incorporated An example of this trend is “engaged Buddhism,” Buddhist ideas into their writings, and Henry a term coined by Thich Nhat Hanh to describe David Thoreau (1817-1862) translated Eugeøne Buddhists who attempt to manifest Buddhist Bernouf’s French translation of the Lotus Sutra ideals through activism on behalf of others. into English. Despite some examples of interest American Buddhist institutions also tend to be in Buddhism during the nineteenth century among democratic, anti-authoritarian, and non- American intellectuals, however, its first hierarchical. They are often run by boards of significant movement into the country was due to directors, which are generally composed of the influx of Chinese workers in the early laypeople. A number of Asian teachers have nineteenth century, most of whom were manual expressed discomfort with such arrangements, laborers. The first Buddhist temple built in 1853 since they are effectively employees of the in San Francisco, which was intended to minister organization and can be dismissed by the board of to Chinese immigrants. Until 1950s, Buddhism in directors or its membership at any time, a America was largely confined to such immigrant situation that many feel diminishes their communities, but beginning at that time a number traditional authority in Asian temples. Current of successful Buddhist missionaries arrived in the total number of American Buddhists is about over U.S.A. There was a significant surge of interest 2 million, but there is no official census on this during the 1960s and 1970s, during which time a issue—Trong haàu heát caùc xaõ hoäi Phaät giaùo AÙ number of centers were founded, many of which Chaâu, moät truyeàn thoáng duy nhaát cuûa Phaät giaùo, are still operating. Several contemporary scholars thöôøng laø truyeàn thoáng ñaõ toàn taïi trong xöù trong who study American Buddhism have noted two nhieàu theá kyû, chieám öu theá, vaø töông ñoái deã daøng parallel movements: 1) one mainly involving phaùc hoïa nhöõng neùt ñaïi cöông veà Phaät giaùo trong ethnic Asian communities, which generally caùc xöù naøy. Tuy nhieân, beân Hoa Kyø, hoaøn caûnh establish Buddhist centers on the models of their deã thay ñoåi vaø khaùc nhieàu. Moïi doøng truyeàn thöøa countries of origin; and 2) mostly Caucasian chính vaø phuï cuûa Phaät giaùo, ñeàu môùi ñöôïc thaønh

Americans who have decided to convert to laäp ôû Hoa Kyø, vaø Phaät giaùo vaãn coøn ñang treân Buddhism, or at least engage in Buddhist practice, tieán trình hoäi nhaäp vaøo hoaøn caûnh môùi taïi ñaây. who generally train under Asian teachers. Hôn nöõa, phong traøo gia taêng quan taâm ñeán Phaät According to recently compiled statistics, the giaùo taïi Myõ Chaâu laø moät hieän töôïng môùi xaûy ra latter group is overwhelmingly white, middle gaàn ñaây, haàu heát caùc trung taâm Phaät giaùo ñeàu class, and well educated. In contrast to the Asian môùi ñöôïc thaønh laäp chöa ñaày ba thaäp nieân. Coù model, lay American Buddhists generally are nhöõng tröôøng hôïp cho thaáy coù söï quan taâm ñeán

Phaät giaùo tröôùc ñaây, thí duï nhö vaøi ngöôøi theo caù nhaân, ñeán gia ñình vaø coäng ñoàng. Vì vaäy maø tröôøng phaùi Tieân Nghieäm ôû New England, ñoïc moät soá caùc nhaø bình luaän ñaõ ghi nhaän raèng Phaät saùch Phaät giaùo vaø ñaõ phoái hôïp nhöõng tö töôûng giaùo Myõ Chaâu coù khuynh höôùng phaùt trieån yeáu toá Phaät giaùo trong nhöõng baøi vieát cuûa hoï, vaø Henry coù yù nghóa veà siinh hoaït xaõ hoäi. Moät thí duï cuûa David Thoreau ñaõ phieân dòch taùc phaåm “Lieân khuynh höôùng naøy laø “Phaät giaùo nhaäp theá” töø Hoa” töø tieáng Phaùp cuûa Eugeøne Bernouf sang ñöôïc Thaày Nhaát Haïnh duøng ñeå dieãn taû nhöõng Anh ngöõ. Maëc duø coù nhöõng quan taâm veà Phaät Phaät töû coá gaéng theå hieän lyù töôûng Phaät giaùo qua giaùo taïi Myõ vaøo theá kyû thöù 19 trong soá caùc trí caùc hoaït ñoäng nhaân danh ngöôøi khaùc maø laøm. thöùc, tuy nhieân, phong traøo Phaät giaùo ñaùng keå ñaàu Caùc tu vieän Phaät giaùo Myõ Chaâu cuõng coù khuynh tieân vaøo xöù sôû naøy do doøng thôi töø Trung Hoa vaøo höôùng daân chuû, vaø khoâng coù heä thoáng giaùo ñaàu theá kyû thöù 19, ña soá laø nhöõng ngöôøi lao ñoäng quyeàn. Nhöõng tu vieän naøy thöôøng sinh hoaït döôùi tay chaân. Ngoâi chuøa Phaät giaùo ñaàu tieân ñöôïc xaây söï ñieàu khieån cuûa moät hoäi ñoàng ñieàu haønh thöôøng vaøo naêm 1853 taïi Cöïu Kim Sôn, chæ nhaèm giuùp bao goàm nhöõng Phaät töû taïi gia. Moät soá caùc thaày nhöõng ngöôøi di daân Trung Hoa. Cho ñeán thaäp ngöôøi AÙ Chaâu bieåu loä söï khoâng caûm thaáy thoaûi nieân 1950s, Phaät giaùo ôû Myõ Chaâu chæ haïn heïp maùi vôùi söï xeáp ñaët naøy, vì hoï chæ ñöôïc xem nhö trong caùc coäng ñoàng di daân maø thoâi, nhöng vaøo laø nhöõng nhaân vieân cuûa töï vieän vaø coù theå bò hoäi buoåi ñaàu cuûa thôøi kyø ñoù coù moät soá ñoaøn truyeàn ñoàng ñieàu haønh hay hoäi vieân ñuoåi baát cöù luùc naøo. giaùo thaønh coâng ñaõ ñeán Hoa Kyø. Coù söï gia taêng Hôn nöõa, caùc vò thaày AÙ Chaâu cuõng caûm thaáy nhoû ñaùng keå veà moái quan taâm ñeán Phaät giaùo vaøo nhoi theo truyeàn thoáng quyeàn haønh ñaõ coù töø tröôùc nhöõng thaäp nieân töø 1960s ñeán 1970s, trong cuûa hoï. Hieän taïi ngöôøi ta öôùc löôïng coù chöøng treân khoaûng thôøi gian aáy, moät soá caùc trung taâm Phaät 2 trieäu ngöôøi Myõ theo Phaät giaùo, nhöng chöa coù giaùo ñöôïc thaønh laäp, nhieàu trung taâm vaãn coøn thoáng keâ chính thöùc naøo veà con soá naøy. hoaït ñoäng ñeán ngaøy hoâm nay. Nhieàu hoïc giaû A mind full of desire: AÙi taâm—A mind nghieân cöùu Phaät giaùo Myõ Chaâu ñöông thôøi ñaõ ghi dominated by desire. nhaän hai phong traøo song song nhau thôøi ñoù: 1) Amiability (n): Baïn höõu—Söï hoøa hôïp—Hoøa moät phong traøo chuû yeáu

quan heä vôùi caùc coäng khí. ñoàng AÙ Chaâu, thöôøng thaønh laäp caùc trung taâm Amida (jap): A Di Ñaø—See Amitabha. Phaät giaùo phoûng theo kieåu caùch töø chaùnh quoác Amida Holy Trinity: The Amida Holy Trinity cuûa hoï; vaø 2) phong traøo khaùc maø haàu heát laø consists of The Amitabha Buddha, the ngöôøi Myõ goác Caucasian nhöõng ngöôøi quyeát ñònh Avalokitesvara and Mahasthamaprapta caûi sang ñaïo Phaät, hoaëc ít nhaát tham döï vaøo caùc Bodhisattvas—Di Ñaø Tam Toân goàm Phaät A Di tu taäp Phaät giaùo, nhöõng ngöôøi thöôøng ñöôïc huaán Ñaø, Boà Taùt Quaùn Theá AÂm vaø Boà Taùt Ñaïi Theá thò vôùi moät vò thaày ngöôøi AÙ Chaâu. Theo thoáng keâ Chí. môùi ñaây, thì nhoùm thöù nhì ña soá laø daân da traéng, thuoäc thaønh phaàn trung löu, coù giaùo duïc cao. Amidado (jap): A Di Ñaø Ñöôøng. Ngöôïc laïi vôùi kieåu caùch cuûa ngöôøi chaâu AÙ, Phaät Amidism: A generic term under which are töû taïi gia ngöôøi Myõ thöôøng thöôøng thích tu taäp comprehended all schools of Chinese and thieàn ñònh, maø ôû vuøng chaâu AÙ, ñoù laø nhöõng sinh Japanese Buddhism that have made Amitabha the hoaït tu taäp trong töï vieän. Söï khaùc bieät ñaùng keå central point of their teaching. These schools khaùc giöõa Phaät giaùo Myõ Chaâu vaø Phaät giaùo AÙ include the Pure Land in China and the Jodo-Chaâu laø caáu truùc veà thaày toå tìm thaáy taïi caùc xaõ Shin-Shu in Japan—Thuaät ngöõ chæ rieâng toaøn boä hoäi Chaâu AÙ ña phaàn bò queân laõng taïi Hoa Kyø vaø caùc toâng phaùi Phaät giaùo Trung Hoa vaø Nhaät Baûn moät soá lôùn caùc vò thaày phuï nöõ ñaõ noåi baät leân trong ñaët Ñöùc Phaät A Di Ñaø vaøo trung taâm giaùo thuyeát Phaät giaùo Myõ Chaâu. Cuõng ñuùng nhö taïi caùc quoác cuûa hoï. Nhöõng giaùo phaùi naøy bao goàm nhöõng gia maø Phaät giaùo ñaõ baét reã, taïi Myõ Chaâu toân giaùo toâng phaùi Tònh Ñoä ôû Trung Hoa vaø Nhaät Baûn. naøy ñang thích öùng vôùi hoaøn caûnh vaên hoùa xaõ hoäi, Amisa-dana (skt): Taøi thí—Giving of material vaø nhöõng cô sôû Phaät giaùo ñaõ ngaøy caøng gia taêng objects—Giving of goods (or donating material aûnh höôûng ñeán giaù trò cuûa ngöôøi Myõ, bao goàm töø goods such as flesh, food, meat, prey, gift, etc).

Giving of wealth includes both outer and inner bôûi caùc tröôøng phaùi Ñaïi Thöøa. A Di Ñaø Phaät wealth. The outer wealth refers to one’s kingdom ñang chuû trì Taây Phöông Tònh Ñoä, nôi maø and treasures, one’s wife and sons. Those who chuùng sanh ñöôïc vaõng sanh nhôø thaønh taâm trì practice the Bodhisattva way have no mark of self nieäm hoàng danh cuûa Ngaøi, nhöùt laø vaøo luùc so they are able to give away their kingdom, their laâm chung. A Di Ñaø laø vò Phaät ñöôïc toân kính homes and even their wives and sons. Sakyamuni roäng raõi nhaát trong caùc vò Phaät phi lòch söû. Kyø Buddha for example should have become a king, thaät, trong caùc toâng phaùi Tònh Ñoä, Ngaøi che but he chose instead to become a monk. He left môø caû Phaät Tyø Loâ Giaù Na vaø Ñöùc Phaät Lòch his wife and his newly born son. Relinquishing Söû Thích Ca Maâu Ni. Ngaøi coøn nhieàu teân the glory of royalty. He went to the state of khaùc. homelessness. The inner wealth, on the other (II) Summary of history of Amitabha Buddha— hand, refers to one’s own body, head, eyes, brains Löôïc söû cuûa Ñöùc Phaät A Di Ñaø: and marrow, skin, blood, flesh and bones. All can 1) A transhistorical Buddha venerated by all be given to others—Taøi thí laø thí cuûa

caûi vaät chaát Mahayana schools (T'ien T'ai, Esoteric, Zen, nhö thöïc phaåm, quaø caùp, vaân vaân. Taøi thí bao Pure Land, etc): Vò Phaät lòch söû ñöôïc toân kính goàm noäi thí vaø ngoaïi thí. Ngoaïi thí laø boá thí kinh bôûi caùc tröôøng phaùi Ñaïi thöøa (Thieân Thai, thaønh, cuûa baùu, vôï con... Boà Taùt laø vò khoâng chaáp Maät toâng, Thieàn, Tònh Ñoä, v.v). vaøo ngaõ, neân coù theå cho caû kinh ñoâ, cuûa baùu vaø 2) Amitabha is the most commonly used name vôï con... Thaùi töû Só Ñaït Ña laø moät vò hoaøng töû for the Buddha of Infinite Light and Infinite giaøu sang phuù quí, nhöng Ngaøi töø boû heát ngay caû Life In the Western Land of Ultimate Bliss. vôï ñeïp, con ngoan vaø hoaøng cung loäng laãy ñeå trôû A transhistorical Buddha venerated by all thaønh moät sa moân khoâng moät ñoàng dính tuùi. Noäi Mahayana schools. He presides over the thí laø Boà Taùt coù theå cho caû thaân theå, ñaàu, maét, tay Western Pure Land where anyone can be chaân, da thòt vaø maùu xöông cuûa mình cho ngöôøi reborn through utterly sincere recitation of xin. His name, particularly at the time of death— Amitabha: Amita (p)—Amitayus (skt)—The Amitayus nôi coõi Taây Phöông Cöïc Laïc. Vò Buddha of Immeasurable Light—Amitabha Phaät lòch söû ñöôïc tröôøng phaùi Ñaïi thöøa toân Buddha—Amida. kính. Ngaøi ñang ngöï trò nôi Taây Phöông Tònh (I) An overview of Amitabha: Toång quan veà Ñoä, nôi vaõng sanh cho nhöõng ai chí thaønh Ñöùc Phaät A Di Ñaø—There are several names nieäm hoàng danh Ngaøi, nhöùt laø luùc laâm chung. for "A Di Ñaø Phaät" in several other 3) The Buddha who is the main object of languages; however, Amitabha is the most devotion in the the Pure Land School of commonly used name for the Buddha of Buddhism in China, Japan, Vietnam and Infinite Light and Infinite Life. A Korea. This tradition holds that people who transhistorical Buddha venerated by most recite his name with a sincere faith are Mahayana schools. He presides over the reborn in Sukhavati. In Japan, the most Western Pure Land where anyone can be important practice for achieving this is reborn through utterly sincere recitation of recitation of the "Nembutsu" or "Namo His Name, particularly at the time of death. Amida Butsu." In China, "Namo A-mi-to-fo." Amitabha is the most widely venerated of the And in Vietnam, "Nam Moâ A Di Ñaø Phaät." non-historical or Dhyani-Buddhas. Indeed, in These all have the same meaning: "Praise to the Pure Land sects, he overshadows both Amitabha Buddha." According to Amitabha's Vairocana and the historic Buddha eighteenth vow, anyone who invokes Sakyamuni—Coù nhieàu teân goïi Phaät A Di Ñaø, Amitabha's name ten times, or desires rebirth tuy nhieân, Amitabha laø teân thöôøng ñöôïc duøng in Sukhavati ten times, will surely be reborn nhaát ñeå goïi Phaät Voâ Löôïng Quang vaø Voâ there. This is often referred to as an "easy Löôïng Thoï. A Di Ñaø laø moät vò Phaät phi lòch practice," because it is based on faith and söû, tröôùc thôøi Phaät Thích Ca, ñöôïc toân kính repetition of recitation of the formula "Namo

Amitabha Buddha," rather than on difficult together with Avalokitesvara on his left hand meditational practices: Vò Phaät chính ñöôïc trì and Mahasthamaprapta on his right hand nieäm bôûi Phaät töû cuûa tröôøng phaùi Tònh Ñoä taïi (Amitabha is seated and the two bodhisattvas caùc nöôùc Taøu, Nhaät, Vieät vaø Ñaïi Haøn. Theo stand): Voâ Löôïng Quang vaø Voâ Löôïng Thoï truyeàn thoáng naøy thì nhöõng ai trì tuïng

hoàng Phaät. Ñöùc Phaät chuû trì Taây phöông Cöïc Laïc. danh cuûa Ngaøi vôùi loøng tin chaân thaønh seõ Ngaøi laø ñoái töôïng thôø cuùng vaø tu taäp cuûa caùc ñöôïc taùi sanh vaøo coõi Taây Phöông Cöïc Laïc. phaùi Tònh ñoä ôû Taøu vaø Nhaät. Ngaøi thöôøng Beân Nhaät, thöïc haønh quan troïng nhaát laø trì ngoài ôû giöõa lieân ñaøi aùm chæ söï thanh tònh. nieäm "Nembutsu." Beân Trung Hoa thì trì Ngaøi thöôøng xuaát hieän cuøng vôùi beân phaûi laø tuïng "Namo A-mi-to-fo." Coøn beân Vieät Nam Ñaïi theá chí vaø beân traùi laø Quaùn Theá AÂm thì tuïng "Nam Moâ A Di Ñaø Phaät." Taát caû ñeàu (Phaät A Di Ñaø ngoài coøn hai vò Boà taùt thì coù nghóa laø "Taùn thaùn Ñöùc Phaät A Di Ñaø." ñöùng). Theo lôøi nguyeän thöù 18 cuûa Ñöùc Phaät A Di (III) Amita-peitism according to Prof. Junjiro Ñaø (see Forty-eight vows of Amitabha), baát Takakusu in The Essentials of Buddhist cöù ai khaån nguyeän möôøi laàn ñeå mong vaõng Philosophy—Tín ngöôõng A Di Ñaø theo Giaùo sanh veà Taây Phöông Cöïc Laïc, chaéc chaén seõ Sö Junjiro Takakusu trong Cöông Yeáu Trieát ñöôïc sanh veà coõi aáy. Ngöôøi ta thöôøng noùi ñaây Hoïc Phaät Giaùo: laø caùch "tu deã" vì chæ döïa vaøo nieàm tin vaø söï 1) Amita-peitism, as represented by the Pure laëp ñi laëp laïi cuûa söï trì tuïng, hôn laø phaûi thöïc Land School of Fa-Ran, the Shingon of Shin- haønh thieàn taäp khoù khaên. Ran, and Shih-Tsung of I-Bien shows a 4) The cult of Amitabha shows strong Iranian unique aspect of Buddhism. While all other influence, and began about the first years of schools of Mahayana insist on self- Christain Era. Amitabha is the Buddha of enlightenment, these schools teach sole Infinite (Amita) Light (abha) and his kingdom reliance on the Buddha's power: Tín ngöôõng is in the West. He is known as Amitayus, Di Ñaø tieâu bieåu bôûi Tònh Ñoä Toâng cuûa ngaøi because his life-span (ayuh) is infinite Phaùp Nhieân, Chaân toâng cuûa Thaân Loan, vaø (amita). A great number of texts are devoted Thôøi Toâng cuûa Nhaát Bieán cho thaáy moät saéc to Amitabha. The best known among them is thaùi ñoäc ñaùo cuûa Phaät giaùo. Trong luùc taát caû the Sukhavati-vyuha, the Array of the Happy caùc toâng phaùi khaùc cuûa Ñaïi Thöøa chuyeân chuù Land, which describes his Paradise, its origin veà töï giaùc, thì caùc toâng phaùi Tònh Ñoä laïi daïy and structure: Söï thôø phuïng Ñöùc Phaät A Di y chæ nôi Phaät löïc. Ñaø chòu aûnh höôûng naëng neà cuûa Ba Tö, baét 2) The Buddha of all other exoteric schools is ñaàu töø nhöõng naêm ñaàu coâng nguyeân. A Di Ñaø Sakyamuni, while the Buddha of these Phaät laø Voâ Löôïng Quang Nhö Lai vaø coõi Cöïc schools is Amita, or Amitabha, or Amitayus: Laïc cuûa Ngaøi ôû phöông Taây. Ngaøi cuõng coøn Ñöùc Phaät cuûa nhöõng toâng phaùi Phaät giaùo ñöôïc bieát döôùi teân Voâ Löôïng Thoï khaùc laø Ñöùc Thích Ca Maâu Ni, trong luùc Ñöùc (Amitayus), vì söï tröôøng thoï (ayus) cuûa Ngaøi. Phaät cuûa Tònh Ñoä toâng laø A Di Ñaø hay Voâ Moät soá lôùn kinh vaên daønh cho Voâ Löôïng Löôïng Quang hay Voâ Löôïng Thoï. Quang Phaät; cuoán kinh ñöôïc bieát tôùi nhieàu (IV) The Land of Bliss of Amitabha Buddha is laid nhaát laø Sukhavati-vyuha, Kinh Di Ñaø, moâ taû in the Western Quarter—Quoác ñoä cuûa Ñöùc Thieân ñaøng cuûa Ngaøi, nguoàn goác vaø caùch caáu Phaät A Di Ñaø laø Taây Phöông Cöïc Laïc: taïo cuûa coõi aáy. 1) The critical division of the Buddha's teaching 5) Name of a mythical Buddha—The Buddha of adopted by Fa-Ran was into the two doctrines Infinite Light and Infinite

Life—The of the Holy Path and the Pure Land, presiding Buddha of the Western Paradise originally proposed by T'ao-Ch'o of China in worshipped in Pure Land Buddhism. Most 645 A.D. The former is the difficult way to often he is seated in the middle of a lotus traverse while the latter is the easy way to blossom, symbol of purity. He often appears travel defined by Nagarjuna: Phaùn giaùo theo

quan ñieåm cuûa Phaùp Nhieân laø chia thaønh hai 10) Buddha of Inconceivable Light: Nan Tö thuyeát Thaùnh ñaïo vaø Tònh Ñoä, nguyeân lai do Quang Phaät. Ñaïo Xöôùc ñeà xöôùng ôû Trung Hoa vaøo 11) Buddha of Indescribable Light: Voâ Xöng khoaûng naêm 645 sau Taây Lòch. Hoïc thuyeát Quang Phaät. ñaàu laø "Nan Haønh Ñaïo," trong luùc hoïc thuyeát 12) Buddha of Light Surpassing that of Sun and sau laø "Dò Haønh Ñaïo" ñöôïc Long Thoï xaùc Moon: Sieâu Nhöït Nguyeät Quang Phaät. ñònh. 13) Buddha of Boundless Age (Life): Voâ Löôïng 2) There is another division which was proposed Thoï Phaät. by Vasubandhu and elucidated by T'ao-Ch'o, 14) Buddha of Infinite King of Sweet-Dew: that is, the ways of self-power and another's Sweet-Dew King—Voâ Löôïng Cam Loä power. Another's power here means the Vöông Nhö Lai. power of Amitabha Buddha, not any other's (VI) Buddha of Boundless (Infinite) Light: Voâ power. Those who pursue the Holy Path can Löôïng Quang Phaät—Amitabha is a Sanskrit attain Buddhahood in this world, if they are term for "Limitless Light." A Buddha who is qualified, while other just want to seek said to preside over the western paradise of rebirth in the Pure Land and attain the Sukhavati, a realm in which bengs born there Buddhahood there: Coøn moät loái phaân chia are assured of attaining buddhahood in that khaùc do ngaøi Theá Thaân ñeà xöôùng, vaø Ñaïo lifetime. The conditions of the paradise are Xöôùc minh giaûi, ñoù laø con ñöôøng töï löïc vaø optimal for practice of Budhism, in tha löïc. Tha löïc ôû ñaây coù nghóa laø naêng löïc accordance with Amitabha's former vows— cuûa Ñöùc Phaät A Di Ñaø, chôù khoâng phaûi cuûa Amitabha laø moät Phaïn ngöõ chæ "Voâ Löôïng baát cöù ai khaùc. Ai ñi theo Thaùnh ñaïo coù theå Quang." Ñaây laø moät vò Phaät ngöï taïi Thieân thaønh Phaät quaû trong theá gian naày neáu hoï coù Ñöôøng Taây Phöông, coõi nöôùc maø chuùng sanh ñaày ñuû caên cô, trong luùc coù nhöõng ngöôøi chæ sanh vaøo chaéc chaén seõ ñaït thaønh Phaät quaû khaùt voïng vaõng sanh Tònh Ñoä vaø thaønh Phaät trong moät ñôøi. Ñieàu kieän tu taäp trong coõi taïi ñoù. thieân ñöôøng naøy laø toát nhaát cho nhöõng ai tu (V) Amitabha Buddha also has several other taäp Phaät phaùp, y theo nhöõng lôøi nguyeän ñôøi titles—Nhöõng danh hieäu khaùc nhau cuûa Ñöùc tröôùc cuûa Ñöùc Phaät A Di Ñaø. Phaät A Di Ñaø: ** See Seven Tathagatas. 1) Buddha of Unlimited Light: Voâ Löôïng Quang Amitabha Buddha: The Buddha of Illimitable Phaät. Light. Amitabha Buddha in the West—Voâ Löôïng 2) Buddha of Boundless Light: Voâ Bieân Quang Quang Nhö Lai. Taây Phöông Voâ Löôïng Thoï Phaät. Phaät—See Amitabha, Four regional Buddhas, and 3) Buddha of Irresistable Light: Voâ Ngaïi Quang Four saints (rewards) (B). Phaät. Amitabha Buddha 15th day: A Di Ñaø Nhö Lai, 4) Buddha of Incomparable Light: Voâ Ñoái ngaøy 15—See Ten Buddhas or Bodhisattvas Quang Phaät. connected with the ten fast days. 5) Buddha of Yama or Flame-King Light: Dieäm Amitabha Buddha with His all- Vöông Quang Phaät.

encompassing vows: Vì theo Kinh Voâ Löôïng 6) Buddha of Pure Light: Thanh Tònh Quang Thoï thì trong nhieàu kieáp tu nhaân veà tröôùc, Ñöùc Phaät. Phaät A Di Ñaø ñaõ phaùt boán möôi taùm lôøi theä 7) Buddha of Joyous Light: Hoan Hyû Quang nguyeän roäng saâu. Tieâu bieåu cho nhöõng lôøi nguyeän Phaät. naày laø lôøi nguyeän thöù 18 vaø 11—Because 8) Buddha of Wisdom Light: Trí Hueä Quang according to the Longer Amitabha Sutra or the Phaät. Infinite Life Sutra, in his previous lifetimes, 9) Buddha of Unending Light: Baát Ñoaïn Quang Amitabha Buddha has made forty-eight profound, Phaät. all-encompassing vows. The general tenor of these vows is best exemplified in the eighteenth

and eleventh vows—See Forty-eight vows of have the same title “Amitabha Sutra” and Amitabha (11) and (18), and Three reasons for take their subject as Amitabha Buddha, his reciting Amitabha Buddha. pure Buddhaland to the West. Ultimate Bliss Amitabha Buddha has adorned the is the name of this land. There is another Western Pure Land with forty-eight lofty sutra also describes Sukhavati: the Meditation on Amitabha Sutra or the Vows: Sentient beings in the Saha World recite Meditation on the Infinite Life Sutra. Amitabha Buddha’s name with a wish to be Together, these three sutras comprise the reborn in the Pure Land because Amitabha three basic texts of the Pure Land School. Buddha has adorned the Western Pure Land with The large sutra explains Amitabha Buddha’s forty-eight lofty Vows. These vows (particularly 48 vows made in His former life and their the eighteenth Vow of “welcoming and realization in the Land of Ultimate Bliss. The escorting”) embrace all sentient beings, from Meditation on Amitabha Sutra is a guide to Bodhisattvas to common beings full of evil cultivation and describes a series of sixteen transgressions—Chuùng sanh ôû coõi Ta Baø nieäm meditations which lead to various grades of hoàng danh Phaät A Di Ñaø ñeå caàu vaõng sanh Cöïc rebirth by transformation in the Land of Laïc do Ñöùc A Di Ñaø Theá Toân coù 48 lôøi theä roäng Ultimate Bliss. Both sutras contain Dharmas lôùn trang nghieâm coõi Tònh Ñoä, nguyeän tieáp daãn töø preached in specific response to the requests baäc Boà Taùt, cho ñeán haøng phaøm phu nhieàu toäi of sentient beings. The large Amitabh Sutra, aùc—See Three reasons for reciting Amitabha at the request of Ananda, the Meditation on Buddha. Amitabha Sutra at the request of Vaidehi, Amitabha’s Happy Land: Sukhavati (skt)—A queen mother of wicked Prince Ajatasatru. Di Ñaø Cöïc Laïc Quoác—An laïc quoác. The small Amitabha Sutra, although the Amitabha-Lotus Sect: Pure Land Sect—Tònh shortest of the three, is by no means less Ñoä Toâng—See Ten schools of Chinese important than the other two for the entire Buddhism. sutra belongs to the “self-spoken division.” In Amitabha’s Original Vows: A Di Ñaø Boån other words, the Buddha spontaneously Nguyeän—See Original vows of Amitabha preached the Dharma of this sutra, over- Buddha. stepping the usual practice of speaking Amitabha’s Paradise in the West, beyond Dharma only upon request. The Buddha ten thousand million Buddha-realms: Thaäp proclaims in this sutra that in the evil time of Vaïn ÖÙc Phaät Ñoä, Taây Phöông Cöïc Laïc A Di Ñaø. the five turbidities, this dharma is extremely Amitabha-pietism is of four aspects: Boán saéc difficult to believe. The sutra also explains thaùi tín ngöôõng Di Ñaø—See Four

aspects of the causes and circumstances for rebirth in Amitabha Pietism. the Land of Ultimate Bliss. The essential Amitabha Sutra: Sukhavati Vyuha Sutra message of this sutra is to teach us to recite the name “Namo Amitabha Buddha.” (skt)—Sutra of Amitabha—Kinh A Di Ñaø—See Amitabha Buddha has a great infinity with Three Pure Land Sutras, and Four sutras of the living beings in the Saha world. Before Pure Land. realizing Buddhahood, he made forty-eight (I) An overview of “Amitabha Sutra”: Toång vows and each vow involved taking living quan veà Kinh A Di Ñaø—Short form of beings to Buddha-hood. At that time, he was Amitabha Sutra. One of the three basic sutras a Bhiksu named Dharma-Treasure or of the Pure Land sect. It was translated into Dharmakara. He said: “When I realize Chinese by Kumarajiva. The complete title Buddhahood, I vow that living beings who translated from the Chinese is The Buddha recite my name will also realize Speaks of Amitabha Sutra. There are two Buddhahood. Otherwise, I won’t.” By the sutras, the large and the small (Sukhavati- power of his vows, Amitabha Buddha leads vyuha-sutra, large and small), both sutras

all beings to rebirth in his country where they chính laø Tyø Kheo Phaùp Taïng. Ngaøi noùi: “Khi realize Buddhahood. This power attracts toâi thaønh Phaät, toâi nguyeän raèng chuùng sanh living beings to the Land of Ultimate Bliss, naøo nieäm hoàng danh toâi ñeàu seõ ñöôïc thaønh just as a magnet attracts iron filings. If living Phaät. Neáu khoâng toâi nguyeân khoâng ñaéc thaønh beings do not attain enlightenment, he Chaùnh Ñaúng Chaùnh Giaùc.” Vì nguyeän löïc himself won’t realize Buddhahood. What a cuûa Ngaøi, Ñöùc Phaät A Di Ñaø tieáp daãn chuùng great vow!—Moät trong ba boä kinh chuû yeáu sanh taùi sanh vaøo quoác ñoä nôi maø hoï coù theå cuûa tröôøng phaùi Tònh Ñoä. Kinh ñöôïc Ngaøi thaønh Phaät. Nguyeän löïc naøy haáp daãn chuùng Cöu Ma La Thaäp dòch sang Haùn töï. Teân ñuû sanh veà coõi Cöïc Laïc cuõng nhö khoái nam cuûa kinh ñöôïc dòch töø Hoa Ngöõ laø Phaät chaâm huùt laáy maït saét vaäy. Neáu chuùng sanh Thuyeát A Di Ñaø Kinh. Coù hai boä, moät laø boä nieäm teân Ngaøi maø khoâng thaønh Phaät thì Ngaøi kinh daøi vaø moät laø boä kinh ngaén, caû hai ñeàu nhaát quyeát khoâng thaønh Phaät. Quaû laø moät lôøi mang teân laø “Kinh A Di Ñaø” vaø caû hai ñeàu nguyeän voâ cuøng vó ñaïi vaäy!—See Smaller laáy chuû ñeà Ñöùc Phaät A Di Ñaø, Taây phöông text of Sukhavati-vyuha. Tònh ñoä. Cöïc Laïc laø teân cuûa quoác ñoä naøy. (II) Content of Amitabha Smaller Sutra—Noäi Coøn moät boä kinh khaùc cuõng dieãn taû veà coõi dung Kinh A Di Ñaø Tieåu Boån: Taây Phöông Cöïc Laïc, ñoù laø Kinh Quaùn A Di * The Buddha speaks of Amitabha Sutra—Phaät Ñaø Kinh hay Quaùn Voâ Löôïng Thoï Kinh. Ba thuyeát A Di Ñaø Kinh: boä kinh naøy laäp thaønh Tònh Ñoä Tam Kinh. Boä * Namo Sea vast Lotus Pool Assembly of kinh daøi giaûi thích veà 48 lôøi nguyeän cuûa Ñöùc Buddhas and Bodhisattvas (3 times)—Nam Phaät A Di Ñaø trong tieàn kieáp vaø söï hieän thöïc Moâ Lieân Trì Haûi Hoäi Phaät Boà Taùt (3 laàn). cuûa quoác ñoä Cöïc Laïc. Boä Quaùn A Di Ñaø * Thus I have heard, at one time, the Buddha Kinh höôùng daãn caùch tu vaø noùi veà möôøi saùu dwelt at Shravasti in Jeta Grove, in the phaùp quaùn nhaèm giuùp ñöa haønh giaû ñeán choã Garden of the Benefactor of Orphans and hoùa sanh Cöïu Laïc. Caû hai boä kinh ñeàu bao Solitary, together with a gathering of Great goàm nhöõng

phaùp ñöôïc thuyeát giaûng do söï Bhikshus twelve hundred fifty in all, all Great yeâu caàu cuûa chuùng sanh. Boä Tröôøng A Di Ñaø Arhats whom the Assembly knew and thì do ngaøi A Nan thænh Phaät, coøn boä Quaùn A recognized—Nhö thò ngaõ vaên: Nhöùt thôøi Phaät Di Ñaø Kinh thì do baø hoaøng haäu Vi Ñeà Hy, taïi Xaù Veä Quoác, Kyø thoï Caáp Coâ Ñoäc vieân, meï cuûa aùc vöông töû A Xaø Theá, thænh caàu döõ Ñaïi Tyø kheo Taêng, thieân nhò baù nguõ thaäp Phaät thuyeát giaûng. Trong khi boä A Di Ñaø, duø nhôn caâu, giai thò Ñaïi A La Haùn, chuùng sôû tri laø boä kinh ngaén nhaát trong ba boä, nhöng thöùc: khoâng phaûi laø khoâng quan troïng. Ñaây laø boä * Elder Shariputra, Mahamaudgalyayana, kinh trong phaân boä “Voâ vaán töï thuyeát” kinh Mahakasyapa, Mahakatyana, cuûa Ñöùc Phaät. Noùi caùch khaùc, Ñöùc Phaät töï yù Mahakaushtila, revata, Suddhipanthaka, thuyeát boä kinh naøy, vöôït haún ra ngoaøi thoâng Nanda, Ananda, Rahula, Gavampati, Pindola leä laø phaûi chôø ai hoûi thì Ngaøi môùi thuyeát Bharadvja, Kalodayin, Mahakaphina, giaûng. Ñöùc Phaät noùi raèng trong thôøi nguõ tröôïc Vakkula, Aniuruddha, and others such as aùc theá, nhöõng lôøi thuyeát giaûng trong kinh naøy these, all Great Disciples; together with all thaät laø khoù tin. Kinh Tieåu Boä coøn giaûng veà the Bodhisattvas, Mahasattvas: Dharma nguyeân nhaân vaø hoaøn caûnh taùi sanh vaøo quoác Prince Manjushri, Ajita Bodhisattvas, ñoä Cöïc Laïc. Lôøi nhaén nhuû chuû yeáu trong Gandhastin Bodhisattvas, Nitya Kinh naøy daïy chuùng ta nieäm “Nam Moâ A Di Bodhisattvas, and others such as these, all Ñaø Phaät.” Ñöùc Phaät A Di Ñaø coù moät quan heä Great Bodhisatvas and together with Shakra, thaät lôùn vôùi chuùng sanh trong coõi ta baø. Tröôùc Chief among Gods, and numberless Great khi thaønh Phaät, Ngaøi ñaõ laäp 48 lôøi nguyeän vaø multitudes from all heavens—Tröôûng laõo Xaù trong moãi lôøi nguyeän ñeàu quan heä tôùi vieäc Lôïi Phaát, Ma Ha Muïc Kieàn Lieân, Ma Ha Ca ñöa chuùng sanh ñeán Phaät quaû. Luùc ñoù Ngaøi Dieáp, Ma Ha Ca Chieân Dieân, Ma Ha Caâu Hy

La, Li Baø Ña, Chaâu Lôïi Baøn Ñaø Giaø, Nan red colored of red light; white colored of Ñaø, A Nan Ñaø, La Haàu La, Kieàu Phaïm Ba white light; subtly, wonderfully fragrant and Ñeà, Taân Ñaàu Loâ Phaû La Ñoïa, Ca Löu Ñaø Di, pure—Höïu Xaù Lôïi Phaát ! Cöïc Laïc Quoác ñoä, Ma Ha Kieáp Taân Na, Baïc Caâu La, A Naäu höõu thaát baûo trì, baùt coâng ñöùc thuûy, sung maõn Laâu Ñaø, nhö thò ñaúng chö ñaïi ñeä töû, tinh chö kyø trung, trì ñeå thuaàn dæ kim sa boá ñòa. Töù Boà Taùt Ma Ha Taùt. Vaên Thuø Sö Lôïi Phaùp bieân giai ñaïo; kim ngaân, löu ly, pha leâ, xa cöø, Vöông töû, A Daät Ña Boà Taùt, Caøng Ñaø Ha Ñeà xích chaâu, maõ naõo, nhi nghieâm söùc chi. Trì Boà Taùt, Thöôøng Tinh Taán Boà taùt, döõ nhö thò trung lieân hoa, ñaïi nhö xa luaân, thanh saéc ñaúng, voâ löôïng chö thieân, ñaïi chuùng caâu. thanh quang, huyønh saéc huyønh quang, xích * At that time the Buddha told the Elder saéc xích quang, baïch saéc baïch quang, vi dieäu Shariputra: “Passing from here through höông khieát. hundreds of thousands of millions of * Shariputra ! The realization of the land of Buddhalands to the West, there is a world Ultimate Bliss is thus meritoriously called Ultimate Bliss. In the land of a adorned—Höïu Xaù Lôïi Phaát ! Bæ Phaät quoác Buddha called Amitabha right now teaches ñoä. the Dharma.”—Nhó thôøi Phaät caùo Tröôûng

* Moreover, Shariputra ! In that Buddhaland Laõo Xaù Lôïi Phaát: “Tuøng thò Taây phöông quaù there is always heavenly music and the thaäp vaïn öùc Phaät ñoä, höõu theá giôùi danh vieát ground is yellow gold. In the six periods of Cöïc Laïc kyø ñoä höõu Phaät hieäu A Di Ñaø, kim the day and night a heavenly rain of hieän taïi thuyeát phaùp madarava flower falls, and throughout the * Shariputra ! For what reason is this land clear morning for each living being of this called Ultimate Bliss ? All living beings of land, which sacks full of the myriads of this country ensure none of the sufferings, but wonderful flowers, makes offerings to the enjoy every bliss. Therefore, it is called hundreds of thousands of millions of Buddhas Ultimate Bliss--Xaù Lôïi Phaát ! Bæ ñoä haø coá of the other directions. At mealtime they danh vi Cöïc Laïc ? Kyø quoác chuùng sanh voâ return to their own country, after having höõu chuùng khoå, ñaûn thoï chö laïc, coá danh Cöïc eaten they stroll around—Xaù Lôïi Phaát ! Cöïc Laïc. Laïc quoác ñoä thaønh töïu nhö thò coâng ñöùc trang * Moreover, Shariputra ! This land of Ultimate nghieâm, thöôøng taùc thieân nhaïc; huyønh kim vi Bliss is everywhere surrounded by seven ñòa, truù daï luïc thôøi, vuõ thieân maïn ñaø la hoa, tiers of railings, seven layers of netting and kyø ñoä chuùng sanh thöôøng dó thanh ñaùn, caùc dó seven rows of trees, all formed from the four y kích thaïnh chuùng dieäu hoa cuùng döôøng tha treasures and for this reason named Ultimate phöông thaäp vaïn öùc Phaät, töùc dó thöïc thôøi Bliss—Höïu Xaù Lôïi Phaát ! Cöïc Laïc quoác ñoä, höôøn ñaùo boån quoác, phaïn thöïc kinh haønh. thaát truøng lan thuaån, thaát truøng la voõng, thaát * Shariputra ! The realization of the land of truøng haøng thuï, giai thò töù baûo, chaâu taùp vi Ultimate Bliss is thus meritoriously adorned. nhieãu, thò coá bæ quoác danh vi Cöïc Laïc. Moreover, Shariputra ! In this country there * Moreover, Shariputra ! The land of Ultimate are always rare and wonderful varicolored Bliss has pools of the seven jewels, filled birds: white cranes, peacocks, parrots, and with the eight waters of merit and virtue. The egrets, kalavinkas, in the six periods of the bottom of each pool is pure, spread over with day and night, the flocks of birds sing joyful golden on the four sides are stairs of gold, sounds proclaim the five roots, the five silver, lapis lazuli and crystal; above are powers, the seven bodhi shares, the eight raised pavilions adored with gold, silver, sagely way shares, and Dharma such as lapis lazuli, crystal, mother-of-pearl, red these. When living beings of this land hear pearls and carnelian. In the pool are lotuses these sounds, they are all together mindful of as large as carriage wheels: green colored of the Buddha of the Dharma, mindful of the green light; yellow colored of yellow light; Sangha—Xaù Lôïi Phaát ! Cöïc Laïc quoác ñoä

thaønh töïu nhö thò coâng ñöùc trang nghieâm. for this reason he is alled Amitabha—Xaù Lôïi Phuïc thöù Xaù Lôïi Phaát ! Bæ quoác thöôøng höõu Phaát ! Kyø Phaät quoác ñoä, thaønh töïu nhö thò chuûng chuûng kyø dieäu, taïp saéc chi ñieåu: Baïch coâng ñöùc trang nghieâm. Xaù Lôïi Phaát ! Ö nhöõ haïc, Khoảng töôùc, Anh voõ, Xaù lôïi, Ca laêng taàn yù vaân haø ? Bæ Phaät haø coá hieäu A Di Ñaø ? Xaù giaø, coïng maïng chi ñieåu, thò chö chuùng ñieåu, Lôïi Phaát ! Bæ Phaät quang minh voâ löôïng, truù daï luïc thôøi, xuaát hoøa nhaõ aâm, kyø aâm chieáu thaäp phöông quoác, voâ sôû chöôùng ngaïi, dieãn xöôùng: nguõ caên, nguõ löïc, thaát boà ñeà thò coá

hieäu vi A Di Ñaø. phaàn, baùt thaùnh ñaïo phaàn, nhö thò ñaúng phaùp, * Moreover, Shariputra ! The life of that kyø ñoä chuùng sanh vaên thò aâm dó, giai taát nieäm Buddha and that of his people extends for Phaät, nieäm Phaùp, nieäm Taêng. measureless limitless asankhyeya kalpas. For * Shariputra ! Do not say that these birds are this reason he is called Amitayus. And born as retribution for their karmic offenses. Shariputra ! since Amitabha realized For what reason ? In this Buddhaland there Buddhahood, ten kalpas have passed—Höïu are no three evil ways of rebirth. Shariputra ! Xaù Lôïi Phaát ! Bæ Phaät thoï maïng, caäp kyø In this Buddha-land not even the names of nhaân daân, voâ löôïng voâ bieân a taêng kyø kieáp, the three evil ways exists, how much the less coá danh A Di Ñaø. Xaù Lôïi Phaát ! A Di Ñaø their actuality I desiring that the Dharma Phaät thaønh Phaät dó lai, ö kim thaäp kieáp. sound be widely proclaimed, Amitabha * Moreover, Shariputra ! That Buddha has Buddha by transformation made this measureless, limitless Sound-hearer multitude of birds—Xaù Lôïi Phaát ! Nhöõ vaät vò disciples, all Arhats, their number thöû ñieåu, thieät thò toäi baùo sôû sanh. Sôû dó giaû incalculable; thus also is the Assembly of haø ? Bæ Phaät quoác ñoä voâ tam aùc ñaïo. Xaù Lôïi Bodhisattvas. Shariputra ! The realization of Phaát ! Kyø Phaät quoác ñoä thöôïng voâ aùc ñaïo chi the land of Ultimate Bliss is thus danh, haø huoáng höõu thieät, thò chö chuùng ñieåu, meritoriously adorned—Höïu Xaù Lôïi Phaát ! giai thò A Di Ñaø Phaät duïc linh phaùp aâm tuyeân Bæ Phaät höõu voâ löôïng voâ bieân Thinh vaên ñeä löu bieán hoùa sôû taùc. töû, giai A La Haùn, phi thò toaùn soá, chi sôû naêng * Shariputra ! In that Buddha-land, when the tri; chö Boà Taùt chuùng dieäc phuïc nhö thò. Xaù soft wind blows, the rows of jewelled trees Lôïi Phaát ! Bæ Phaät quoác ñoä thaønh töïu nhö thò and jewelled nets, give forth subtle and coâng ñöùc trang nghieâm. Höïu Xaù Lôïi Phaát ! wonderful sounds, like one hundred Cöïc Laïc quoác ñoä chuùng sanh sanh giaû, giai thousand kinds of music played at the same thò a beä baït trí, kyø trung ña höõu nhöùt sanh boå time. All those who hear this sound xöù, kyø soá thaäm ña, phi thò toaùn soá, sôû naêng tri naturally bring forth in their hearts chi, ñaûn khaû dó voâ löôïng voâ bieân a taêng kyø mindfulness of the Buddha, mindfulness of thuyeát. the Dharma, and mindfulness of the * Moreover, Shariputra ! Those living beings Sangha—Xaù Lôïi Phaát ! Bæ Phaät quoác ñoä vi born in the land of Ultimate Bliss are all phong xuy ñoäng, chö baûo haøng thoï, caäp baûo Avaivartika. Among them are many who in la voõng, xuaát vi dieäu aâm, thí nhö baù thieân this very life will dwelt in Buddhahood. Their chuûng nhaïc ñoàng thôøi cu taùc, vaên thò aâm giaû, number is extremely many; it is incalculable töï nhieân giai sanh: nieäm Phaät, nieäm Phaùp, and only in measureless, limitless nieäm Taêng chi taâm. asankhyeya kalpas could it be spoken. * Shariputra ! The realization of the land of Shariputra ! Those living beings who hear Ultimate Bliss is thus meritoriously adorned. should vow, “I wish to be born in that Shariputra ! What do you think ? Why is this country.” And why ? All those who thus Buddha called Amitabha ? Shariputra The attain are all superior and good people, all brilliance of that Buddha’s light is coming together in one place. Shariputra ! measureless, illuminating the lands of ten One cannot have few good roots, blessings,

directions everywhere without obstruction; virtues, and causal connections to attain birth

in that land—Xaù Lôïi Phaát ! Chuùng sanh vaên actual words, “All you living beings should giaû, öng ñöông phaùt nguyeän, nguyeän sanh bæ believe, praise and hold in reverence the quoác. Sôû dó giaû haø ? Ñaéc döõ nhö thò chö inconceivable merit and virtue of this sutra thöôïng thieän nhaân caâu hoäi nhöùt xöù. Xaù Lôïi of the mindful one of whom all are Buddhas Phaát ! Baát khaû dó thieåu thieän caên phöôùc ñöùc are protective.”—Ñoâng phöông dieäc höõu A nhaân duyeân, ñaéc sanh bæ quoác. Suùc Beä Phaät, Tu Di Töôùng Phaät, Ñaïi Tu Di * Shariputra ! If there is a good man or woman Phaät, Tu Di Quang Phaät, Dieäu AÂm Phaät; nhö who hears spoken Amitabha and holds the thò ñaúng haèng haø sa soá chö Phaät, caùc ö kyø name, whether for one day, two days, three quoác, xuaát quaûng tröôøng thieät töôùng, bieán days, four days, five days, six days, as long as phuù tam thieân ñaïi thieân theá giôùi, thuyeát thaønh seven days, with one heart unconfused, when thieät ngoân: “Nhöõ ñaúng chuùng sanh ñöông tín this person approaches the end of life, before thò, xöng taùn baát khaû tö nghì coâng ñöùc nhöùt him will appear Amitabha and all the thieát chö Phaät sôû hoä nieäm kinh.” Assembly of holy ones. When the end comes, * Shariputra ! In the Southern World are Sun- his heart is without inversion; in Amitabha’s Moon-Lamp Buddha, Well-Known Light land of Ultimate bliss he will attain rebirth— Buddha, Great-Blazing Shoulder Buddha, Xaù Lôïi Phaát ! Nhöôïc höõu thieän nam töû, thieän Sumeru-Lamp-Buddha, Measureless Vigor- nöõ nhaân, vaên thuyeát A Di Ñaø Phaät, chaáp trì Buddha; all Buddhas such as these, danh hieäu, nhöôïc nhöùt nhöït, nhöôïc nhò nhöït, numberless as ganges sands. In his country, nhöôïc tam nhöït, nhöôïc töù nhöït, nhöôïc nguõ each bring forth the appearance of a vast and nhöït, nhöôïc luïc nhöït, nhöôïc thaát nhöït, nhöùt long tongue, everywhere covering the three taâm baát loaïn. Kyø nhôn laâm maïng chung thôøi, thousand great thousand worlds (great A Di Ñaø Phaät döõ chö Thaùnh chuùng, hieän taïi cosmos), and speaks the sincere and actual kyø tieàn, thò nhôn chung thôøi, taâm baát ñieân words, “All living beings should believe, ñaûo, töùc ñaéc vaõng sanh A Di Ñaø Phaät Cöïc praise and hold in reverence the Laïc quoác ñoä. inconceivable merit and virtue of this sutra of the mindful one of whom all Buddhas are * Shariputra ! Because I see this benefit, I protective.”—Xaù Lôïi Phaát ! Nam phöông theá speak these words: “If living beings hear this giôùi höõu Nhöït nguyeät Ñaêng Phaät, Danh Vaên spoken they should make the vow, “I wish to Quang Phaät, Ñaïi Dieäm Kieân Phaät, Tu Di be born in that land.”—Xaù Lôïi Phaát ! Ngaõ Ñaêng Phaät, Voâ Löôïng Tinh Taán Phaät, nhö thò kieán thò lôïi, coá thuyeát thöû ngoân, nhöôïc höõu ñaúng haèng haø sa soá chö Phaät, caùc ö kyø quoác, chuùng sanh vaên thò thuyeát giaû, öng ñöông xuaát quaûng tröôøng thieät töôùng bieán phuù tam phaùt nguyeän, sanh bæ quoác ñoä. thieân ñaïi thieân theá giôùi, thuyeát thaønh thieät * Shariputra ! As I now praise the ngoân: “Nhöõ ñaúng chuùng sanh ñöông tín thò, inconceivable benefit from the merit and xöng taùn baát khaû tö nghì coâng ñöùc nhöùt thieát virtue of Amitabha—Xaù Lôïi Phaát ! Nhö ngaõ chö Phaät sôû hoä nieäm kinh.” kim giaû, taùn thaùn A Di Ñaø Phaät baát khaû tö

* Shariputra ! In the Western World are nghò coâng ñöùc chi lôïi. Measureless-Life Buddha, Measureless- * Thus in the East are also Aksobhya Buddha, Appearance Buddha, Measureless-Curtain Sumeru Appearance Buddha, Great Sumeru Buddha, Great-Light Buddha, Great Buddha, Sumeru Light Buddha, Wonderful Brightness Buddha, Jewelled-Appearance Sound Buddha; all Buddhas such as these, Buddha, Pure-Light Buddha; all Buddhas numberless as ganges sands, in his own such as these, numberless as ganges sands. In country each brings forth the appearance of his own country each brings forth the a vast and long tongue. Everywhere covering appearance of a vast and long tongue, the three thousand great thousand worlds everywhere covering the three thousand (great cosmos), and speaks the sincere and great thousand worlds (great cosmos), and

speaks the sincere and actual words, “All you you living beings should believe, praise and living beings should believe, praise and hold hold in reverence the inconceivable merit in reverence the inconceivable merit and and virtue of this sutra of the mindful one of virtue of this sutra of the mindful one of whom all Buddhas are protective.”—Xaù Lôïi whom all Buddhas are protective.”—Xaù Lôïi Phaát ! Haï phöông theá giôùi höõu Sö Töû Phaät, Phaát ! Taây phöông theá giôùi höõu Voâ Löôïng Danh-Vaên Phaät, Danh Quang Phaät, Ñaït Ma Thoï Phaät, Voâ Löôïng Töôùng Phaät, Voâ Löôïng Phaät, Phaùp Traøng Phaät, Trì Phaùp Phaät, nhö thò Traøng Phaät, Ñaïi Quang Phaät, Ñaïi Minh Phaät, ñaúng haèng haø sa soá chö Phaät, caùc ö kyø quoác, Baûo Töôùng Phaät, Tònh Quang Phaät; nhö thò xuaát quaûng tröôøng thieät töôùng bieán phuù tam ñaúng haèng haø sa soá chö Phaät, caùc ö kyø quoác, thieân ñaïi thieân theá giôùi, thuyeát thaønh thieät xuaát quaûng tröôøng thieät töôùng bieán phuù tam ngoân: “Nhöõ ñaúng chuùng sanh ñöông tín thò, thieân ñaïi thieân theá giôùi, thuyeát thaønh thieät xöng taùn baát khaû tö nghì coâng ñöùc nhöùt thieát ngoân: “Nhöõ ñaúng chuùng sanh ñöông tín thò, chö Phaät sôû hoä nieäm kinh.” xöng taùn baát khaû tö nghì coâng ñöùc nhöùt thieát * Shariputra ! In the world above are Pure- chö Phaät sôû hoä nieäm kinh.” Sound Buddha, King-Of-Stars Buddha, * Shariputra ! In the Northern World are Superior-Fragrance Buddha, Fragrant-Light Blazing-Shoulders Buddha, Most-Victorious- Buddha, Great-Blazing-Shoulder Buddha, Sound Buddha, Hard-To-Injure Buddha, Sun- Varicolored-Jewelled-And-Flower- Birth Buddha, Net-Brightness Buddha; all Adornment Buddha, Sal King Buddha, Buddhas such as these, numberless as ganges Jewelled-Flower-Virtue-Buddha, Vision-Of- sands. In his country each brings forth the All-Meaning Buddha, Such-As-Mount appearance of a vast and long tongue, Sumeru Buddha; all Buddhas such as these, everywhere covering the three thousand numberless as ganges sands. In his country great thousand worlds (great cosmos), and each brings forth the appearance of a vast speaks the sincere and actual words, “All you and long tongue, everywhere covering the living beings should believe, praise and hold three thousand great thousand worlds (great in reverence the inconveivable merit and cosmos) and speaks the sincere and actual virtue of this sutra of the mindful one of words: “All you living beings should believe, whom all Buddhas are protective.”—Xaù Lôïi praise and hold in reverence the Phaát !

Baéc phöông theá giôùi höõu Dieäm Kieân inconceivable merit and virtue of this sutra of Phaät, Toái Thaéng AÂm Phaät, Nan Trôû Phaät, the mindful one of whom all Buddhas are Nhöït Sanh Phaät, Voõng Minh Phaät; nhö thò protective.”—Xaù Lôïi Phaát ! Thöôïng phöông ñaúng haèng haø sa soá chö Phaät, caùc ö kyø quoác, theá giôùi höõu Phaïm AÂm Phaät, Tuù Vöông Phaät, xuaát quaûng tröôøng thieät töôùng bieán phuù tam Höông Thöôïng phaät, Höông Quang Phaät, Ñaïi thieân ñaïi thieân theá giôùi, thuyeát thaønh thieät Dieäm Kieân Phaät, Taïp Saéc Baûo Hoa Nghieâm ngoân: “Nhöõ ñaúng chuùng sanh ñöông tín thò Thaân Phaät, Ta La Thoï Vöông Phaät, Baûo Hoa xöng taùn baát khaû tö nghì coâng ñöùc nhaát thieát Ñöùc Phaät, Kieán Nhöùt Thieát Nghóa Phaät, Nhö chö Phaät sôû hoä nieäm kinh.” Tu Di Sôn Phaät; nhö thò ñaúng haèng haø sa soá * Shariputra ! In the world below are Lion- chö Phaät, caùc ö kyø quoác, xuaát quaûng tröôøng Buddha, Well-Known Buddha, Famous-Light thieät töôùng, bieán phuù tam thieân ñaïi thieân theá Buddha, Dharma Buddha, Dharma-Curtain giôùi, thuyeát thaønh thieät ngoän: “Nhöõ ñaúng Buddha, Dharma-Maintaining Buddha, all chuùng sanh ñöông tín thò, xöng taùn baát khaû tö Buddhas such as these, numberless as ganges nghì coâng ñöùc nhöùt thieát chö Phaät sôû hoä sands. In his own country, each brings forth nieäm kinh.” the appearance of a vast and long tongue, * Shariputra ! What do you think ? Why is it everywhere covering the three thousand called sutra of the mindful one of whom all great thousand worlds (great cosmos), and Buddhas are protective ?—Xaù Lôïi Phaát ! Ö speaks the sincere and actual words: “All

nhöõ yù vaân haø ? Haø coá danh vi: Nhöùt thieát chö view turbidity, the affliction turbidity, the Phaät sôû hoä nieäm kinh ? living beings turbidity, and the life turbidity, * Shariputra ! If a good man or a good woman he can attain Annuttara-Samyak-Samboddhi hears this sutra and holds to it, and hears the and for the sake of living beings, speak this names of all these Buddhas, this good man Dharma which in the whole world is hard to or good woman will be the mindful one of believe—Xaù Lôïi Phaát ! Nhö ngaõ kim giaû whom all Buddhas are protective, and will xöng taùn chö Phaät baát khaû tö nghì coâng ñöùc, irreversibly attain to annutttara-samyak- bæ chö Phaät ñaúng, dieäc xöng taùn ngaõ baát khaû sambodhi. Therefore, Shariputra, all of you tö nghì coâng ñöùc nhi taùc thò ngoân: Thích Ca should believe and accept my works, and Maâu Ni Phaät naêng vi thaäm nan hy höõu chi söï, those which all Buddhas speak—Xaù Lôïi Phaát naêng ö Ta baø quoác ñoä nguõ tröôïc aùc theá; kieáp ! Nhöôïc höõu thieän nam töû, thieän nöõ nhôn vaên tröôïc, kieán tröôïc, phieàn naõo tröôïc, chuùng thò kinh thoï trì giaû, caäp vaên chö Phaät danh sanh tröôïc, maïng tröôïc trung ñaéc A naäu ña la giaû, thò chö thieän nam töû, thieän nöõ nhaân giai Tam mieäu tam boà ñeà, vò chö chuùng sanh, vi nhöùt thieát chö Phaät sôû hoä nieäm, giai ñaéc thuyeát thò nhöùt thieát theá gian nan tín chi phaùp. baát thoái chuyeån ö a-naäu-ña-la tam mieäu tam * Sariputra! For the people of the defiled boà ñeà. Thò coá Xaù Lôïi Phaát ! Nhöõ ñaúng giai world, I preached unbelievable and difficult- ñöông tín thoï ngaõ ngöõ, caäp chö Phaät sôû to- practice dharmas—Xaù Lôïi Phaát ! Ñöông thuyeát. tri ngaõ ö nguõ tröôïc aùc theá, haønh thöû

nan söï, * Shariputra ! If there are people who have ñaéc A naäu ña la Tam mieäu tam boà ñeà, vò nhöùt already made the vow, who now made the thieát theá gian thuyeát thöû nan tín chi phaùp, thò vow, or who are about to make the vow, “I vi thaäm nan. desire to be born in Amitabha’s country,” * After the Buddha spoke this sutra, Shariputra these people whether born in the past, now and all the Bhiksus, all the Gods, Human and being born, or to be born in the future, all ill Asuras, and others from all the worlds, irreversibly attain annuttara-Samyak- hearing what the Buddha had said, joyously Sambodhi—Xaù Lôïi Phaát ! Nhöôïc höõu nhôn dó welcome, faithfully accepted, bowed and phaùt nguyeän, kim phaùt nguyeän, ñöông phaùt withdrew—Phaät thuyeát thöû kinh dó, Xaù Lôïi nguyeän, duïc sanh A Di Ñaø Phaät quoác giaû, thò Phaát caäp chö Tyø kheo, nhöùt thieát theá gian, chö nhôn ñaúng giai baát thoái chuyeån ö a-naäu- Thieân, Nhôn, A-tu-la ñaúng, vaên Phaät sôû ña-la tam-mieäu tam-boà-ñeà, ö bæ quoác ñoä thuyeát, hoan hyû tín thoï taùc leã nhi khöù. nhöôïc dó sanh, nhöôïc kim sanh, nhöôïc ñöông The Buddha speaks of Amitabha Sutra. sanh. Phaät thuyeát A Di Ñaø Kinh. * Therefore, Shariputra ! All good men and Amitabha’s Ten Vows: Thaäp Nguyeän A Di good women, if they are among those who Ñaø—Amitabha vowed to become the source of have faith, should make the vow, “I will be unlimited Light and Boundless Life, freeing and born in that country.”—Thò coá Xaù Lôïi Phaát ! radiating the treasure of his wisdom and virtue, Chö thieän nam töû, thieän nöõ nhôn, nhöôïc höõu enlightening all lands and emancipating all tín giaû, öng ñöông phaùt nguyeän sanh bæ quoác suffering people. These are ten of the most ñoä. important vows in the Amitabha’s forty-eight * Shariputra ! Just as I am now one who praises vows—A Di Ñaø nguyeän trôû thaønh Voâ Löôïng the merit and virtue of all Buddhas. All those Quang, Voâ Löôïng Thoï, ngöôøi giaûi thoaùt vaø chieáu Buddhas equally praise my inconceivable roïi kho trí tueä vaø coâng ñöùc, giaùc ngoä moïi quoác merit and virtue saying these words: ñoä, vaø giaûi thoaùt chö chuùng sanh ñau khoå. Ñaây laø “Sakyamuni Buddha can complete möôøi nguyeän quan troïng nhaát trong soá 48 lôøi extremely rare and difficult deeds, in the nguyeän cuûa Ñöùc Phaät A Di Ñaø. Saha Land, in the evil time of the five 1) Though I attain Buddhahood, I shall never be turbidities, in the midst of kalpa turbidity, the complete until everyone in my land is certain

of entering Buddhahood and gaining 7) Though I attain Buddhahood, I shall never be Enlightenment: Daàu ñaït thaønh Phaät quaû, toâi complete until people everywhere, hearing nguyeän khoâng thaønh Phaät cho ñeán khi naøo my name, think of my land and wish to be chuùng sanh trong toaøn coõi nöôùc toâi ñeàu nhaäp born there and, to that end, sincerely plant Phaät quaû vaø ñaït thaønh ñaïo quaû giaùc ngoä Boà seeds of virtues, and are thus able to Ñeà. accomplish all to their heart’s desire: Daàu ñaït 2) Though I attain Buddhahood, I shall never be thaønh quaû vò Phaät, toâi nguyeän khoâng thaønh complete until my affirming light reaches all Phaät cho ñeán khi naøo moïi ngöôøi ñeàu nghe over the world—Daàu ñaït thaønh Phaät quaû, toâi ñöôïc danh hieäu toâi, suy nghó veà coõi nöôùc toâi nguyeän khoâng thaønh Phaät cho ñeán khi naøo vaø nguyeän ñöôïc vaõng sanh veà ñoù, ñeán cuoái aùnh saùng khaúng quyeát

cuûa toâi chieáu ñeán toaøn cuøng, thaønh taâm gieo troàng chuûng töû ñöùc theá giôùi. haïnh, vaø coù khaû naêng thaønh töïu ñöôïc nhöõng 3) Though I attain Buddhahood, I shall never be öôùc muoán trong tim. complete until my life endures through ages 8) Though I attain Buddhahood, I shall never be and saves innumerable numbers of people: complete until all those who are born in my Duø ñaït thaønh Phaät quaû, toâi nguyeän khoâng Pure Land are certain to attain Buddhahod, so thaønh Phaät cho ñeán khi naøo trong voâ löôïng that they may lead many others to thoï meänh toâi ñaõ cöùu ñoä ñöôïc voâ löôïng chuùng enlightenment and to the practice of great sanh. compassion: Daàu ñaït thaønh quaû vò Phaät, toâi 4) Though I attain Buddhahood, I shall never be nguyeän khoâng thaønh Phaät cho ñeán khi taát caû complete until all the Buddhas in the ten moïi ngöôøi trong coõi nöôùc toâi ñeàu ñaït thaønh directions unite in praising my name: Daàu ñaït giaùc ngoä Boà ñeà haàu giuùp cho ngöôøi khaùc giaùc thaønh quaû vò Phaät, toâi nguyeän khoâng thaønh ngoä vaø thöïc taäp ñaïi bi. Phaät cho ñeán khi naøo thaäp phöông nhöùt thieát 9) Though I attain Buddhahood, I shall never be chö Phaät ñoàng hoäi tuï xöng taùn hoàng danh cuûa complete until people all over the world are toâi. influenced by my spirit of loving compassion 5) Though I attain Buddhahood, I shall never be that will purify their minds and bodies and lift complete until people with sincere faith them above the things of the world: Daàu ñaït endeavor to be reborn in my land by thaønh Phaät quaû, toâi nguyeän khoâng thaønh Phaät repeating my name in sincere faith ten times cho ñeán khi thaäp phöông theá giôùi chuùng sanh and actually do succeed in this rebirth: Daàu tieáp xuùc ñöôïc vôùi aùnh saùng töø bi cuûa toâi maø ñaït thaønh quaû vò Phaät, toâi nguyeän khoâng thaân taâm ñöôïc thanh tònh. thaønh Phaät cho ñeán khi naøo maø taát caû nhöõng 10) Though I attain Buddhahood, I shall never be ngöôøi tín taâm nieäm hoàng danh toâi möôøi laàn complete until people everywhere, hearing ñöôïc vaõng sanh. my name, learn right ideas life and death, 6) Though I attain Buddhahood, I shall never be and gain that perfect wisdom that will keep complete until people everywhere determine their minds pure and tranquil in the midst of to attain Enlightenment, practise virtues, the world's greed and suffering: Daàu ñaït sincerity wish to be born in my land; thus, I thaønh quaû vò Phaät, toâi nguyeän khoâng thaønh shall appear at the moment of their death Phaät cho ñeán khi naøo thaäp phöông theá giôùi with a great company of Bodhisattvas to chuùng sanh, nghe danh hieäu toâi maø chöa vöôït welcome them into my Pure Land: Daàu ñaït ñöôïc sanh töû cuõng nhö ñaït ñöôïc toaøn trí haàu thaønh quaû vò Phaät, toâi nguyeän khoâng thaønh giöõ taâm hoï thanh tònh giöõa theá giôùi tham lam Phaät cho ñeán khi naøo moïi ngöôøi ñeàu quyeát ñau khoå naày. ñònh ñaït thaønh giaùc ngoä Boà Ñeà, thöïc taäp coâng Amitabha-Vyuha-Sutra (skt): Ñaïi Baûn Kinh— ñöùc, thaønh taâm nguyeän vaõng sanh. Do theá, toâi Voâ Löôïng Thoï Kinh—Sutra of Infinite Life. cuøng chö Thaùnh chuùng seõ xuaát hieän ngay luùc Amitadhvaga-Buddha: Voâ Löôïng Traøng Phaät. hoï laâm chung ñeå tieáp daãn hoï veà Tònh Ñoä.

Amitayurdhyana Sutra (skt): Kinh Quaùn Voâ Amogha (skt): Amoghavajra (skt)—A Muïc Löôïng Thoï—Meditation Sutra, the sutra on the Khö—A Muïc Khö Baït Chieát

La—See contemplation of the Buddha Amitabha, the Amoghavajra. buddha of Boundless Life. This si one of the three Amoghadarsin (skt): Baát Khoâng Kieán Boà Taùt— sutras that form the doctrinal basis of the Pure The unerring seeing bodhisattva, shown in the Land sect. It gives description of the Pure Land of second place of Ti-Tsang's court in the the Buddha Amitabha and the pactice of this Garbhadhatu—Vò Boà taùt ñöùng haøng thöù hai trong school through leading a pure life, observing saân Ñòa Taïng treân Thai Taïng Giôùi. moral rules and recitation of Amitabha's name to Amoghasiddhi (skt): Ly Boá UÙy Nhö Lai—One wipe away all unwholesome deeds and attain whose achievement is not in vain, who unerringly rebirth in the Pure Land. The sutra also achieves his goal. One of the five transcendent or mentioned about the Buddha's preaching to help Celestial Budhhas of Mahayana Buddhism. With Vaidehi to attain the Pure Land—Kinh quaùn Phaät him are associated the earthly Maitreya Buddha A Di Ñaø, vò Phaät tröôøng thoï. Ñaây laø moät trong ba and the transcendental bodhisatva Vishvapani. He boä kinh chính cuûa tröôøng phaùi Tònh Ñoä. Kinh dieãn is associated with the northern direction. He is taû veà coõi nöôùc Tònh Ñoä cuûa Phaät A Di Ñaø vaø always depicted with green skin and with his left phöông phaùp tu haønh cho phaùi Tònh Ñoä qua cuoäc hand in his lap, palm up, while his right hand soáng tònh haïnh, trì trai giöõ giôùi vaø nieäm hoàng makes the gesture of fearlessness (abhaya- danh Phaät A Di Ñaø ñeå goät röõa nhöõng aùc nghieäp mudra)—Nguôøi thöïc hieän muïc ñích khoâng sôï haõi. vaø vaõng sanh Tònh Ñoä. Kinh cuõng noùi veà thôøi Moät trong naêm vò Phaät sieâu vieät trong Phaät giaùo giaûng cuûa Phaät ñaõ chæ daãn Hoaøng Haäu Vi Ñeà Hi Ñaïi thöøa, maø Ñöùc Di Laïc theá gian vaø Boà Taùt sieâu caùch vaõng sanh Tònh Ñoä. vieät ñeàu phaûi theo. Ngaøi coù lieân heä ñeán höôùng Amitayus Buddha: Voâ Löôïng Thoï Phaät—A chaùnh Baéc, ngöôøi ta thöôøng hoïa hình Ngaøi coù da Sanskrit term for "Limitless Life." An alternative xanh tay traùi trong loøng, loøng baøn tay ngöûa leân, manifestation of Amitabha Buddha, who is trong khi tay phaûi baét aán daáu voâ uùy. particularly associated with longevity. He is Amogha Tripitaka Dharma Master: Baát usually depicted with red skin and holding a Khoâng Tam Taïng—Thesaurus of Wisdom begging-bowl containing the elixir of immortality. (Amogha Tripitaka)—Ñaïi Bieän Chính Ñaïi Quaûng This Buddha, in a lifetime during which he was a Trí Baát Khoâng Tam Taïng Hoøa Thöôïng (ngöôøi monk named Dharmakara, had his vows to create nöôùc Chaáp Sö Töû Nam Thieân Truùc, soáng vaøo a realm that would be the ideal training ground khoaûng 458-522 A.D., phaùp huùy laø Trí Taïng, hieäu for beings aspiring to Buddhahood. Amitabha laø Baát Khoâng Kim Cöông). Buddha is usually depicted as sitting with a vessel Amoghasiddhi Buddha: Vi Dieäu Thanh of nectar of immortality in his hands—Töø Phaïn Phaät—Sakyamuni Buddha who reigns in the ngöõ chæ "Voâ Löôïng Thoï." Moät söï hieån hieän döôùi North, the world of the Lotus Adornment—Vò hình thöùc khaùc cuûa Ñöùc Phaät A Di Ñaø, ñaëc bieät Phaät ngöï trò ôû theá giôùi Lieân Hoa Trang Nghieâm lieân heä vôùi voâ löôïng thoï. Ngöôøi ta thöôøng hoïa phöông Baéc hay Phaät Thích Ca—See Four hình Ngaøi coù da ñoû vaø tay caàm baùt khaát thöïc regional Buddhas. chöùa ñöïng thuoác tröôøng sinh. Vò

Phaät naøy, trong Amoghavajra (skt): A Muïc Khö Baït Chieát La— ñôøi quaù khöù teân laø Tyø Kheo Dharmacara, coù lôøi Baát Khoâng—A monk from northern India, a nguyeän seõ taïo ra coõi nöôùc tu taäp lyù töôûng cho follower of the mystic teachings of chuùng sanh naøo muoán ñaït thaønh Phaät quaû. Ñöùc Samantabhadra. Vajramati is reputed to have Phaät A Di Ñaø thöôøng ñöôïc phaùc hoïa ngoài, treân founded the Yogacarya or Tantric school in China tay caàm chieác bình ñöïng maät hoa baát töû. about 719-720 A.D. Amogha succeeded him in its Amitayus-Dhyana-Sutra: Kinh daïy haønh giaû leadership in 732. From a journey through India 16 caùch tu taäp ñeå nhìn thaáy Phaät A Di Ñaø—A and Ceylon from 741 to 746, he brought back to Sutra that teaches the practitioners 16 ways to China more than 500 sutras and sastras; cultivate to see the Amitabha Buddha.

introduced a new form for transliterating Sanskrit Taïng Ñaïi Bieän Chaùnh Quaûng Trí—See Eight and published 108 works. He is credited with the patriarchs of the True Word sect. introduction of the Ullambana festival of All Amoha (skt): Absence of ignorance— Souls, 15th of 7th moon. He is the chief Wisdom—Tueä giaùc —Voâ si (khoâng si)—See representative of Buddhist mysticism in China, Fifty-one Dharmas interactive with the Mind. spreading it widely through the patronage of three Amoho kusala (p): Wholesome root of non- successive emperors during the T’ang dynasty. delusion—Voâ si thieän caên—See Three dharmas He was especially noted for rain-making and (III). stilling storms in 746, when he baptized the Among the blind, the one-eyed man is king: emperor Hsuan-Tsung. In 749 he received Trong xöù muø, ngöôøi choät laøm vua. permission to return home, but was stopped by Amphitheater: Auditorium—Lecture hall— imperial orders when in the south of China. In 756 Preaching hall—Giaûng ñöôøng. under Su Tsung he was recalled to the capital. His time until 771 was spent translating and editing Ample property: Taøi saûn ñuû ñaày—See Ten tantric books in 120 volumes, and the Yogacara kinds of Buddha-work in all worlds in all times of rose to its peak of prosperity. He died greatly the Buddhas (B) (10). honoured at 70 years of age in 774, twelve years Amra (skt): Nan phaân bieät—Am-ma-la—Xoaøi— of Tai-Tsung, the third emperor under whom he Mango. had served. The festival of feeding the hungry Amradarika (skt): Amrapali (skt)—Naïi Nöõ. spirits is attributed to him. His titles of Thesaurus Amradarika (skt): Amrapali or Ambapali of Wisdom and Amogha Tripitaka—Vò Taêng teân (skt)—Am Baø Nöõ—Am La Nöõ—Am Thuï Nöõ. Baát Khoâng Kim Cang (Amoghavajra), ngöôøi Baéc 1) The guardian of the amra tree: Ngöôøi baûo veä AÁn, ñeä töû cuûa tröôøng phaùi Maät Giaùo Phoå Hieàn. caây amra hay caây xoaøi. Ngaøi Kim Cang Trí raát noåi tieáng vaø ñaõ saùng laäp ra 2) A female who presented to Sakyamuni the tröôøng phaùi Maät Giaùo Du Giaø ôû Trung Quoác vaøo Amravana garden, another legend says she khoaûng nhöõng naêm 719-720 sau Taây Lòch. Baát was born of an amra tree: Ngöôøi ñaøn baø ñaõ Khoâng keá thöøa laõnh ñaïo tröôøng phaùi naày vaøo naêm hieán cho Phaät khu vöôøn xoaøi (Amravana), coù 732. Trong cuoäc haønh höông xuyeân AÁn vaø Tích truyeàn thuyeát khaùc noùi raèng baø sanh ra töø Lan töø naêm 741 ñeán 746, oâng ñaõ mang veà Trung moät caây xoaøi—See Amrapali. Quoác 500 quyeån

kinh luaän; giôùi thieäu phöông Amraka fruit in the midden: Phaån Quaû— phaùp chuyeån ngöõ môùi töø Phaïn sang Hoa ngöõ, oâng Theo Kinh Nieát Baøn, thì quaû Phaån laø quaû amraka ñaõ xuaát baûn 108 taùc phaåm. OÂng laø ngöôøi coù coâng nôi ñoáng phaân, hay vieân ngoïc trong buøn— giôùi thieäu ngaøy leã Vu Lan Boàn, ngaøy raèm thaùng According to the Nirvana Sutra, this is a pearl in baûy vaøo truyeàn thoáng Trung Quoác. Vaøo khoaûng the mud. naêm 746 oâng trôû laïi Trung Quoác, vaøo cung laäp Amrapali (skt): Amradarika (skt)—Am La Ba ñaøn quy-y cho vua Thieân Baûo Huyeàn Toáng. OÂng Lò—Naïi Nöõ—A woman who is said to have been coù bieät taøi caàu möa ngöng baõo. Ñeán naêm 749 oâng born on a mango tree, and to have given the ñöôïc pheùp veà nöôùc, nhöng vöøa tôùi quaän Nam Haûi Plum-garden to the Buddha—Name of a garden thì coù saéc chæ giöõ oâng laïi. Naêm 756 oâng ñöôïc at the time of the Buddha in Northern India—Teân trieäu hoài veà kinh vaø ôû ñaây oâng duøng heát thôøi gian cuûa moät ngoâi vöôøn taïi vuøng Baéc AÁn Ñoä vaøo thôøi coøn laïi ñeán naêm 771 dòch vaø in aán kinh Maät Toâng cuûa Ñöùc Phaät. Baø ñöôïc sanh ra töø treân moät caây ñöôïc caû thaûy 120 quyeån. OÂng laø ngöôøi ñaïi dieän xoaøi, ngöôøi ñaõ hieán “Naïi Uyeån” cho Ñöùc Phaät. chính cuûa Phaät giaùo Maät Toâng ôû Trung Hoa, Amrapalika: Am-la-quaû. hoaèng hoùa roäng raõi qua ba trieàu vua nhaø Ñöôøng, ñöôïc phong danh hieäu Quoác Sö. Vaøo thôøi oâng Amraphala (skt): Dö Cam Töû—The fruit of Maät Giaùo cöïc thònh. OÂng thò tòch vaøo naêm 774, amraphala, grown in Kuang-Chou and India, used thoï 70 tuoåi, ñöôïc vua ban cho thuïy hieäu Tam as a shampoo—Quaû Am Ma Laïc Ca, moïc nhieàu ôû

Quaûng Chaâu vaø AÁn Ñoä, duøng laøm xaø boâng goäi Amrtodana (skt): Cam Loä Phaïn—Cam Loä ñaàu. Vöông—A Di Ñoâ Ñaøn Na—The king whose Amrataka (skt): Am Baø La Ña Ca—A celestial name was “Ambrosia-Rice,” a prince of fruit—Moät loaïi traùi caây cuûa chö Thieân. Magadha, father of Anurudha and Bhadrika, and Amravana (skt): Am Ma La Vieân—Name of a paternal uncle of Sakyamuni—Vò vua coù teân laø garden at the time of the Buddha in Northern “Cam Loä Phaïn,” laø cha ñeû cuûa A Naäu Laâu Ñaø vaø India—Teân cuûa moät ngoâi vöôøn taïi vuøng Baéc AÁn Bhadrika, vaø laø chuù cuûa Phaät Thích Ca. Ñoä vaøo thôøi cuûa Ñöùc Phaät. Amsuvarman (skt): Öông Thu Phaït Ma—A Amra-vijnana (skt): Voâ caáu thöùc hay Baïch tònh king of ancient Nepal, descendant of the thöùc—Undefiled consciousness. Licchavis—Moät vò vua cuûa xöù Nepal thôøi coå, laø Amrta (skt): Cam Loä—Toâ Ñaø—Toâ Ma (soma). doøng doõi Licchavis (Löïc Só). 1) Ambrosia: Phaán Ong (phaán hoa do ong tích tuï Amudha-vinaya (skt): Baát Tri— trong toå ñeå aên). Irresponsibility—Mental derangement—To make 2) Nectar: A Maät Lyù Ña—Maät Hoa. a monk admit that he was not in his normal mind 3) To distil: Loïc löïa ra ñeå laáy tinh chaát: To when the point of dispute arose—Laøm cho moät extract—To generate. beân nhìn nhaän raèng taâm trí mình khoâng bình 4) Sweet dew: Söông Ngoït. thöôøng khi xaõy ra tranh chaáp—See Seven rules 5) The alcoholic drink made from the plant given in the Vinaya for settling disputes among named “Soma” and formerly offered to the monks and nuns. Brahminical gods: Thaàn Töûu—Moät loaïi thöùc Amulets: Buøa chuù—Charms—Deviant uoáng coù röôïu laøm töø moät loaïi caây maø tröôùc

mantras—Incantation—Spells. ñaây ñöôïc duøng ñeå teá leã Phaïm Thieân—Wine Amuse (v): Du hyù—To entertain—See Vikridita. of gods. Amuse someone: Entertain someone—Laøm cho 6) The nectar from heaven: Nöôùc (maät) Baát ai thích thuù. Töû—The nectar (water) of immortality. Ana (skt): A Na—Hít vaøo (thôû vaøo)—Inhalation. 7) Deva-wine: Thieân Töûu (röôïu trôøi)—The Anabhasa (skt): Imageless or shadowless, i.e. nectar of gods. There are four kinds: beyond the reach of the sense—Khoâng coù hình a) Green Ambrosia: Thanh Cam Loä. aûnh hay khoâng coù boùng daùng, töùc laø vöôït khoûi b) Yellow Ambrosia: Hoaøng Cam Loä. phaïm vi cuûa caùc giaùc quan. c) Red Ambrosia: Hoàng (Xích) Cam Loä. d) White Ambrosia: Baïch Cam Loä. Anabhinirvritti (skt): Voâ sinh khôûi—Not rising. 8) Quaân Ñoà Lôïi Minh Vöông: Anabhoga (skt): Purposeless—Effortless, or a) One of the five Ming-Wang, the ambrosia unaware of conscious striving, in contrast with king: Moät trong nguõ ñaïi minh vöông, Cam Loä effortful life—Voâ coâng duïng hay khoâng coù muïc Minh Vöông. ñích, ñoái laïi vôùi gia haønh. b) Also known as Yaksa in his firece form of Anabhraka (skt): Phuùc AÙi Thieân—Blessed Love queller of demons: Daï Xoa trong hình thöùc Heaven—See Fourth Dhyana Heaven (II) (2). tröø ma. Anachronistic (a): Sai naêm thaùng. Amrtakundalin (skt): Cam Loä Vöông Toân— Anagami (p & skt): A-Na-Haøm—Baát Lai— One of the five Ming-Wang, who has three Never-Returner—A na haøm; baát lai; vò ñaéc taàng different forms—Moät trong naêm vò Minh Vöông, thaùnh thöù ba, khoâng coøn taùi sanh vaøo caûnh duïc vò luoân hieän döôùi ba hình thöùc khaùc nhau: giôùi, hoaøn toaøn loaïi tröø saân haän vaø tham aùi nguõ 1) Vajra-Amrtakundalin: Kim Cang Cam Loä duïc; nhöng coøn caùc phieàn naõo vi teá nhö: luyeán aùi Minh Vöông. caûnh saéc giôùi, luyeán aùi caûnh voâ saéc giôùi, ngaõ 2) Lotus-Amrtakundalin: Lieân Hoa Cam Loä maïn, phoùng daät vaø voâ minh—See Anagamin. Minh Vöông. Anagamin: Non-coming—Non (never)- 3) Nectar-Amrtakundalin: Cam Loä Minh Vöông. returner—One who has attained the third stage of

the Path—A Na Haøm—Baát Lai—Quaû vò thöù ba khoâng coøn trôû laïi nöõa, quaû vò thöù ba trong “Baát Lai”—Vò ñaõ ñaéc thaùnh quaû thöù ba treân boán quaû vò cuûa ngöôøi tu Phaät giaùo. Ngöôøi ñaéc ñöôøng Ñaïo—See Four kinds of holy men. quaû vò naày thì sau khi nhaäp dieät, khoâng coøn (I) The meanings of Anagamin—Nghóa cuûa A trôû laïi taùi sanh trong coõi traàn, maø taùi sanh vaøo Na Haøm: A Sanskrit term for “Non-returner.” coõi trôøi voâ saéc cao nhöùt vaø sau ñoù ñaït ñöôïc The position of the Way of Cultivation. He no Thaùnh quaû A La Haùn—See Four stages in longer has to undergo birth and death in the Hinayana sanctity. Desire realm. Anagamin is one of the four (II) Special characteristics of Anagamin—Nhöõng stages in Hinayana sanctity. According to ñaëc tính cuûa A Na Haøm: Theravada Buddhism, anagamin is a person 1) Anagamin attains the third stage of Sainthood is free from the first five fetters of believing is no more reborn in this world. After death ego, doubt, clinging to rites and rules, sensual he is born in the Pure Abodes till he attains appetite, and resentment (who eliminated the Arahantship—See Anagamin. first five fetters (samyojana): clinging to the 2) Third of the four stages on the

Path—Quaû vò idea of self, doubt, clinging to rituals and thöù ba trong töù Thaùnh quaû: Never Returner— rules, sexual desire, and resentment). One Third of the four stages on the Path, the state who is never again reborn in this world. In his which is not subject to returning—The or her next life, such a person will be reborn Anagami does not return to the earth after his in one of the five “pure abodes”. death, but is reborn in the highest formless (suddhavasa) and will become an Arhat heaven and there attains arhatship—A Na there. Non (never)-returner are those who Haøm—Baát Lai Traïng thaùi khoâng coøn trôû laïi are free from the first five fetters of believing nöõa, quaû vò thöù ba trong boán quaû vò cuûa ngöôøi ego, doubt, clinging to rites and rules, sensual tu Phaät giaùo—Ngöôøi ñaéc quaû vò naày thì sau appetite, and resentment. One who is never khi nhaäp dieät, khoâng coøn trôû laïi taùi sanh trong again reborn in this world. Never Returner is coõi traàn, maø taùi sanh vaøo coõi trôøi voâ saéc cao the third of the four stages on the Path, the nhöùt vaø sau ñoù ñaït ñöôïc Thaùnh quaû A La state which is not subject to returning. The Haùn—See Four kinds of holy men. Anagami does not return to the earth after his (III) Categories of Anagamin—Phaân loaïi A Na death, but is reborn in the highest formless Haøm: According to the Sangiti Sutta in the heaven and there attains arhatship—Töø Baéc Long Discourses of the Buddha, there are Phaïn coù nghóa laø “Baát Lai.” Haønh giaû cuõng five kinds of anagamins (Na Haøm) who never ñang trong tö theá tu Ñaïo. Ngöôøi aáy khoâng return to the desire-real—Theo Kinh Phuùng coøn trôû laïi sinh töû trong coõi Duïc giôùi nöõa. A Tuïng trong Tröôøng Boä Kinh, coù naêm loaïi baát Na Haøm laø moät trong boán Thaùnh quaû trong hoaøn hay nguõ chuûng Na Haøm—See Five Tieåu Thöøa. Theo Phaät giaùo Nguyeân Thuûy, kinds of anagamins. Anagamin laø ngöôøi ñaõ giaûi thoaùt khoûi naêm (IV) According to the Sutra In Forty-Two raøng buoäc ñaàu tieân laø tin vaøo caùi ngaõ, nghi Sections, Chapter 1, the Buddha said—Theo ngôø, chaáp tröôùc vaøo nghi leã cuùng kieán, ghen Kinh Töù Thaäp Nhò Chöông, Chöông 1, Ñöùc gheùt vaø thuø oaùn. A na haøm laø baäc khoâng coøn Phaät daïy: “Prior to the Arahant is the taùi sanh vaøo theá giôùi Ta baø naày nöõa. Trong Anagamin. At the end of his life, an kieáp tôùi vò naøy seõ taùi sanh vaøo moät trong naêm Anagamin (vital spirit) will ascend to the coõi “tònh truï” vaø seõ thaønh A La Haùn taïi ñaây. nineteenth heaven and there, he will certify A Na Haøm laø ngöôøi ñaõ giaûi thoaùt khoûi naêm (achieve) to Arahantship.”—“Keá quaû A La raøng buoäc ñaàu tieân laø tin vaøo caùi ngaõ, nghi Haùn laø quaû A-Na-Haøm. Vò chöùng quaû A-Na- ngôø, chaáp tröôùc vaøo nghi leã cuùng kieán, ghen Haøm, khi heát tuoåi thoï theá gian seõ sanh leân coõi gheùt vaø thuø oaùn. A na haøm laø baäc khoâng coøn trôøi thöù 19 vaø chöùng quaû A-La-Haùn taïi ñoù.” taùi sanh vaøo theá giôùi Ta baø naày nöõa. Ñaây laø Anagarika (skt & p): A homeless one—A quaû vò thöù ba trong töù Thaùnh quaû. Traïng thaùi Sanskrit term for “Homeless.” A person who

enters the homeless life but without receiving chæ caàn chuù yù ñeán nhòp thôû cuûa mình maø khoâng monastic ordination, or without formally entering caàn phaûi aûnh höôûng tôùi noù baèng baát cöù caùch naøo. the Sangha. At the time of the Buddha, in India Trong khi Du giaø caên cöù treân quan ñieåm kieåm there existed numerous

groups of Anagarika, soaùt hôi thôû ñeå mang laïi söï thanh thaûn cho tinh among which Sangha was only one of them. In thaàn thì Thieàn traùi ngöôïc laïi, ngöôøi ta döïa vaøo modern times this term was used by the Sri nguyeân lyù cho raèng chính söï taäp trung tinh thaàn Lankan reformer Anagarika Dharmapala, who trong khi toïa thieàn seõ daãn tôùi söï ñieàu hoøa hôi thôû, intended to develop an institution for Buddhists ngöôïc laïi taùc ñoäng tôùi söï ñieàu hoøa hôi thôû chæ coù who were committed to religious practice but who theå ñöa ñeán nhöõng caêng thaúng beân trong maø thoâi, did not wish to take monastic vows—Ngöôøi thoaùt vaø do ñoù, laøm sai leäch söï thöïc haønh ñích thöïc cuûa ly gia ñình, nhöng khoâng thoï giôùi hay khoâng theo thieàn ñònh. Nhöõng ngöôøi môùi taäp thieàn thöôøng Taêng ñoaøn Phaät giaùo. Vaøo thôøi Ñöùc Phaät ôû AÁn ñoä nhaän ñöôïc baøi thöïc taäp veà “ñeám hôi thôû,” tuy coù voâ soá nhoùm Anagarika maø Taêng giaø chæ laø nhieân, söï ñeám hôi thôû naøy khoâng theo nghóa vôùi moät. Hieän nay töø naøy ñöôïc duøng ñeå chæ nhöõng söï kieåm soaùt hôi cuûa phaùi Du Giaø beân AÁn Ñoä. ngöôøi theo nhoùm Hoä Phaùp Thoaùt Ly caûi caùch, Anahata-Chakra (skt): It lies in the heart nhöõng ngöôøi coù yù ñònh xaây döïng cô sôû Phaät giaùo region, within the energy channel (middle line in vaø tu taäp theo Phaät giaùo nhöng khoâng thoï giôùi the body). Cultivator who meditates on this center Phaät giaùo. Ngöôøi hoä taêng. Trong caùc xöù Phaät completely master the quality of air (he can fly giaùo, ngöôøi hoä taêng giöõ taùm giôùi hay möôøi giôùi, through the air and enter the bodies of others—thöôøng maëc ñoà traéng, soáng trong chuøa phuï giuùp Ñieåm naèm ngay vuøng tim treân ñöôøng giöõa. Haønh cho Taêng Ni. giaû taäp trung vaøo ñieåm naày ñeán thuaàn thuïc seõ Anagata (skt): Future—Ñöông lai (töông lai). kieåm soaùt hoaøn toaøn khoâng khí. Ngöôøi naày coù theå Anagata addhana (p): The future—Vò lai. bay vaø nhaäp vaøo thaân theå moät ngöôøi khaùc—See Anagato addha (p): Future—Vò lai—See Three Chakra. dharmas (XX). Anahata-Sabda (skt): Anahata-Shabda (p)—A Anahana (jap): The Japanese form of the mystic sound which can be perceived during the Sanskrit word “Anapana,” which in Indian Yoga advanced stage of practicing meditation or at a refers to the regulation of the breath. In Zen, the certain stage of spiritual development. Sometimes breath is not “controlled” or “regulated,” and OM is also referred to as a mystic sound—AÂm anapana means the natural rhythmic flow of the thanh huyeàn bí, chæ coù theå nhaän bieát khi thieàn breath. The practitioner is aware of the flow of ñònh ñaõ tieán boä. Ñoâi khi ngöôøi ta duøng aâm OM the breath but does not try to influence it. nhö moät aâm thanh huyeàn bí. Whereas Yoga is based on the point that the Anajnatamajnasyamindriya (skt): Power for regulation of the breath has the effect of calming learning the four Noble Truths—Vò tri ñöông tri— the mind, the Zen approach is that through the See Twenty two roots. concentration of the mind in sitting meditation, Analogous (a): Gioáng nhö. the breathing calms itself whereas the instrusive Analogy (n): Söï töông ñoàng. approach of intentionally influencing the breath Analysis (n): Moät Ñeà Muïc Phaân Taùch—Söï phaân leads rather to inner tensions and distracts from tích—According to Zen Buddhist terms, actual Zen practice. Beginers in Zen often “Analysis” means “the Mental Factor

Analysis," a receive as their first practice "counting the mind which investigates its object carefully and breath," which, however, is not the anapana in the precisely. If we use the mind to investigate an Indian Yoga sense—Caùch ñoïc cuûa ngöôøi Nhaät object roughly, that is the mind of investigation— vôùi töø Phaïn ngöõ "Anapana," chæ söï kieåm soaùt hôi Theo thuaät ngöõ thieàn quaùn Phaät giaùo, Analysis coù thôû trong Du giaø AÁn Ñoä. Khaùc vôùi Du giaø, Thieàn nghóa laø "Taâm Sôû Tö" nghóa laø taâm tra taàm ñoái khoâng baét phaûi ñieàu tieát hay kieåm soaùt hôi thôû. ÔÛ vôùi ñoái töôïng cuûa noù moät caùch kyõ löôõng vaø minh ñaây "Anapana" töông öùng vôùi doøng thôû nhòp baïch. Neáu chuùng ta duøng taâm tra taàm ñoái töôïng nhaøng töï nhieân. Trong tu taäp thieàn ñònh, haønh giaû

moät caùch thoâ thieån thì taâm ñoù ñöôïc goïi laø "Taâm the Buddha. He first took his position of a Sôû Taàm"—See Forty meditation subjects. personal attendant after the Buddha had Analysis of faith (n): Söï phaân tích veà tín assured him he would acquired no ngöôõng. advantages as a result of his position. His Analyst (n): Nhaø phaân tích name means 'rejoicing,' because he was born on the day the Buddha realized Buddhahood. Analytical answer: Caâu traû lôøi phaân tích. With his flawless memory, he was chosen to Analytical wisdom: Tích Trí—Analytical recite the Dharma at the First Council (4 wisdom, which analyses dharmas and attains to months after the cremation of Buddha sacred the truth that neither the ego nor the things have a body). Ananda was more than any other an basis in reality—Trí hueä phaân tích caùc phaùp Tieåu advocate for the cause of women. After the Thöøa ñeå quaùn xeùt "khoâng tính," chuùng ta seõ thaáy Buddha initially refused a request by his raèng "ngaõ" vaø chö phaùp ñeàu khoâng coù thöïc taùnh. stepmother Mahaprajapati that he allow her Ananasukha (skt): Haïnh phuùc khoâng nôï naàn— and other women to be ordained, Ananda One of the four kinds of bliss of lay Buddhists, interceded with the Buddha on her behalf, according to the Anguttara Nikaya Sutra. Herein and the Buddha eventually agreed to institute a clansman owes no debt, great or small, to ordination for women—Töø Baéc Phaïn coù anyone. At the thought, bliss and satisfaction nghóa laø "Phöôùc laønh." Anh em hoï cuûa Phaät come to him. This is called the bliss of vaø cuõng laø moät trong nhöõng ñaïi ñeä töû. A Nan debtlessness—Moät trong boán loaïi haïnh phuùc cho chính laø thò giaû thaân caän nhaát cuûa Ñöùc Phaät ngöôøi taïi gia ñöôïc Ñöùc Phaät daïy trong kinh Taêng trong suoát 25 naêm. OÂng noåi tieáng nhôø trí nhôù Nhöùt A Haøm. Ngöôøi kia khoâng thieáu ai moùn nôï tuyeät haûo maø oâng ñaõ nhôù laïi heát nhöõng thôøi lôùn nhoû naøo. Khi nghó nhö vaäy ngöôøi kia caûm thuyeát phaùp cuûa Phaät, sau naày nhôø ñoù maø ghi thaáy thoûa thích vaø maõn nguyeän. Ñoù laø haïnh phuùc laïi thaønh kinh ñieån Phaät giaùo. A Nan thöôøng khoâng mang nôï—See Four kinds of bliss of lay ñöôïc daãn ra nhö moät taám göông trong caùc Buddhists. kinh ñieån vì tính khieâm nhöôøng vaø loøng taän Ananda (skt): Khaùnh Hyû—Joy—A younger tuïy cuûa oâng ñoái vôùi Ñöùc Phaät. OÂng chæ nhaän brother of Devadatta; he was noted as the most phuïc vuï rieâng cho Ñöùc Phaät sau khi Ñöùc Phaät learned disciple of the Buddha. He had a perfect baûo ñaûm vôùi oâng raèng cöông vò aáy khoâng memory and thus was capable of recalling all of mang laïi

cho oâng baát cöù öu theá naøo. Teân oâng the Buddha's sermons—Em trai cuûa Ñeà Baø Ñaït coù nghóa laø "Hoan Hyû" vì ngaøy oâng sanh ra Ña; A Nan noåi tieáng laø ngöôøi ñeä töû hoïc roäng nhaát chính laø ngaøy Ñöùc Phaät thaønh ñaïo. Vôùi trí cuûa Ñöùc Phaät. Ngaøi coù moät trí nhôù toaøn haûo vaø vì nhôù voâ song cuûa oâng neân oâng laø ngöôøi ñaàu theá maø coù theå nhôù heát nhöõng baøi thuyeát giaûng cuûa tieân ñöôïc choïn truøng tuïng trong laàn keát taäp Ñöùc Phaät—See Ananda and Ten chief disciples kinh ñieån ñaàu tieân (4 thaùng sau khi Phaät nhaäp of the Buddha. dieät). OÂng laø ngöôøi binh vöïc nöõ quyeàn. Sau (I) An overview on Ananda: Toång quan veà A khi Ñöùc Phaät töø choái lôøi khaån caàu cuûa Di Nan—A Nan (Hoan Hyû Voâ nhieãm)—A Maãu Ma Ha Ba Xaø Ba Ñeà veà vieäc thaønh laäp Sanskrit term for "Bliss." A cousin of Ni ñoaøn, A Nan ñaõ can thieäp cho baø vaø cuoái Shakyamuni, one of the Buddha's ten great cuøng Ñöùc Phaät ñaõ ñoàng yù cho thaønh laäp Ni disciples. Ananda served as the Buddha's ñoaøn. personal attendant during the last twenty-five (II) Life of Ananda—Cuoäc ñôøi cuûa ngaøi A Nan: years of his life. He was famous for his 1) Ananda was the son of Dronodana-raja (a excellent memory and is supposed to have younger brother of King Suddhodana). memorized all the Buddha's sermons, which Ananda was a younger brother of Devadatta. were later recorded as sutras. Ananda is He was known as Sundarananda or Beautiful often extolled (praised) in the canonical Nanda, as he was born bringing happiness to writings for his humility and devotion toward all his kinsfolk, he was named Ananda. He

was a cousin of Sakyamuni and one of the chính ngaøi A Nan ñaõ ñoïc thuoäc loøng nhöõng Buddha's ten great disciples. In the second baøi thuyeát phaùp cuûa Ñöùc Phaät maø veà sau year of the Buddha's ministry, Ananda ñöôïc ghi laïi thaønh Kinh Taïng. Ngaøi laø vò Toå entered the Sangha together with the other thöù hai sau Ñaïi Ca Dieáp. Nguôøi ta noùi ngaøi A Sakya Nobles (Anuruddha, Devadatta, Nan chöùng ñaïo sau khi Phaät ñaõ nhaäp dieät vaø Bhaddiya, Bhagu, and Kimbala). When the oâng soáng ñeán 120 tuoåi. Phaät thoï kyù cho ngaøi Buddha was fifty-five years old, Venerable sau naày thaønh Phaät hieäu laø Sôn Haûi Töï Taïi Ananda became his chief attendant (he was Thoâng Vöông Phaät. personal attendant to the Lord Buddha for (III) Ananda begged to serve the Buddha with the more than twenty years). Ananda following conditions—Ngaøi A Nan xin ñöôïc volunteered to become a personal attendant phuïc dòch Ñöùc Phaät vôùi nhöõng ñieàu kieän sau for Lord Buddha on condition the Buddha ñaây: would grant the following eight things—A 1) The Buddha should not give him robes which Nan laø con vua Hoäc Phaïn (em trai cuûa vua people offered to the Buddha: Ñöùc Phaät Tònh Phaïn). A Nan laø em ruoät cuûa Ñeà Baø Ñaït khoâng ban cho ngaøi nhöõng boä y maø thieän tín Ña. OÂng ñöôïc bieát ñeán nhö laø Thieän Hoan ñaõ daâng cuùng cho Phaät. Hyû vì khi oâng sanh ra mang laïi hoan hyû cho 2) The Buddha should not give him food which moïi ngöôøi neân môùi ñöôïc ñaët teân laø A Nan. people offered to the Buddha: Ñöùc Phaät Ngaøi laø em hoï cuûa Phaät Thích Ca vaø cuõng laø khoâng ban cho ngaøi vaät thöïc maø thieän tín ñaõ moät trong thaäp ñaïi ñeä töû cuûa Ngaøi. Hai naêm cuùng döôøng cho Phaät. sau ngaøy Phaät thaønh ñaïo, A Nan ñaõ cuøng vôùi 3) The Buddha should not allow him to dwell in

naêm vò hoaøng thaân khaùc cuûa doøng Thích Ca the same fragrant chamber: Ñöùc Phaät khoâng (Anuruddha, Devadatta, Bhaddiya, Bhagu, vaø cho pheùp ngaøi cuøng ôû trong moät tònh thaát vôùi Kimbala) ñaõ xin xuaát gia vôùi Ñöùc Phaät. Khi Phaät. Ñöùc Phaät ñöôïc 55 tuoåi oâng A Nan ñaõ theo 4) The Buddha should not take him with him laøm thò giaû cho Ngaøi treân hai möôi naêm. wherever the Buddha is invited: Ñöùc Phaät 2) He was famous (famed) for his extraordinary khoâng cho pheùp ngaøi ñi cuøng vôùi Ñöùc Phaät (excellent) memory, capable of remembering nhöõng nôi naøo maø thí chuû thænh Ñöùc Phaät. every word ever spoken by the Buddha in his 5) The Buddha should kindly go with him sermons, which were later recorded as sutras. wherever he is invited: Ñöùc Phaät seõ hoan hyû Who was chosen to recite the Dharma at the cuøng ngaøi ñi ñeán nôi naøo maø thí chuû thænh First Council (4 months after the cremation of ngaøi ñeán. Buddha sacred body). He is said to have 6) The Buddha should give him permission to recited all the Buddhas's sermons which introduce visitors that come from afar to see were later recorded as "Basket of Buddhist the Buddha: Ñöùc Phaät hoan hyû cho pheùp ngaøi Scriptures." He was the second patriarch in ñöôïc tieán daãn nhöõng vò khaùch töø phöông xa India, after Mahakasyapa. Ananda is said to ñeán vieáng Phaät. have attained enlightenment after the passing 7) The Buddha should kindly grant him of the Buddha and to have lived to the age of permission to approach him whenever any 120. The Buddha predicted that Ananada will doubt should arise: Ñöùc Phaät hoan hyû cho become a Buddha named Saga-ravara-dhara- pheùp ngaøi ñeán baïch Ñöùc Phaät moãi khi coù buddhi-vikridi-tabhidjina: A Nan noåi tieáng ñieàu hoaøi nghi phaùt sanh. nhôø trí nhôù xuaát saéc, coù khaû naêng nhôù töøng 8))The Buddha should kindly repeat to him the chöõ trong nhöõng thôøi thuyeát giaûng cuûa Phaät, discourses that were declared in his absence: roài sau naày ñöôïc truøng tuïng thaønh kinh ñieån. Ñöùc Phaät hoan hyû laäp laïi baøi phaùp maø Ñöùc OÂng ñöôïc choïn truøng tuïng veà Kinh ñieån trong Phaät ñaõ giaûng luùc ngaøi vaéng maët. laàn Ñaïi hoäi keát taäp kinh ñieån ñaàu tieân (4 thaùng sau ngaøy Phaät nhaäp dieät). Ngöôøi ta noùi

(IV) The roles of Ananda in Buddhism: Vai troø quyeát lieät beânh vöïc cho A Nan, maëc duø oâng cuûa Ngaøi A Nan trong Phaät giaùo—See First naày chöa ñaéc quaû A La Haùn, bôûi vì oâng coù nun and First Order of Bhiksunis. phaåm chaát ñaïo ñöùc cao vaø cuõng vì oâng ñaõ (V) Roles of Ananda in the First Buddhist ñöôïc hoïc kinh taïng vaø luaät taïng töø chính Ñöùc Council: Vai troø cuûa Ngaøi A Nan trong laàn Boån Sö. Sau cuøng A Nan ñaõ ñöôïc Ñaïi Ca Keát Taäp Kinh Ñieån laàn thöù nhaát: Dieáp chaáp nhaän vaøo Hoäi Nghò. A Nan ñaõ (A) Ananda also played a crucial role in the truøng tuïng laïi taát caû nhöõng gì maø Ñöùc Phaät "First Buddhist Council" held at Rajagrha, at noùi. Tuy nhieân, taïi Hoäi Nghò naày, A Nan ñaõ which 500 Arhats assembled to recite the bò caùc Tyø Kheo traùch cöù nhieàu toäi maø oâng ñaõ discourses of the Buddha from memory. giaûi thích nhö sau: Ananda had been presented at most of these, 1) He could not formulate the lesser and minor but he had not yet attained arhathood, and so precepts, as he was overwhelmed with grief was initially excluded from the council. He at the imminent death of the Master: OÂng

became an arhat on the night before the khoâng theå keå laïi ñöôïc heát caùc giôùi luaät nhoû council, however, and so was able to nhaët maø Ñöùc Phaät noùi laø coù theå boû bôùt sau attend—A Nan Ña ñaõ ñoùng moät vai troø heát khi Ngaøi nhaäp dieät, bôûi vì oâng quaù ñau buoàn söùc troïng yeáu trong kyø “Keát Taäp Kinh Ñieån tröôùc söï nhaäp dieät saép xaõy ra cuûa Ñöùc Boån laàn thöù Nhaát” ñöôïc toå chöùc taïi thaønh Vöông Sö. Xaù, trong ñoù coù 500 vò A La Haùn hoäi hoïp ñeå 2) He had to tread upon the garment of the truøng tuyeân nhöõng baøi giaûng cuûa Ñöùc Phaät Master while sewing it as there was no one to baèng trí nhôù. A Na cuõng coù maët nhöng khoâng help him: OÂng phaûi ñaïp chaân leân aùo cuûa Ñöùc ñöôïc tham döï vì Ngaøi chöa chöùng quaû A La Phaät luùc vaù aùo vì khoâng coù ai caàm giuùp oâng. haùn, tuy nhieân, ñeâm tröôùc ngaøy ñaïi hoäi, ngaøi 3) He permitted women to salute first the body ñaõ chöùng quaû A La Haùn vaø cuõng ñöôïc tham of the Master, because he did not want to döï—See Buddhist Councils (I). detain them. He also did for their edification: (B) Venerable Ananda, the closest disciple and OÂng ñaõ cho pheùp nöõ giôùi leã xaù lôïi Ñöùc Phaät the attendant of the Buddha for 25 years. He tröôùc nhöõng ngöôøi khaùc vì oâng khoâng muoán was endowed with a remarkable memory. giöõ hoï laïi laâu. OÂng laøm nhö theá cuõng laø ñeå First Ananda was not admitted to the First khai trí cho hoï, giuùp hoï mong muoán ñöôïc caûi Council. According to the Cullavagga, later thaân ngöôøi nam ôû kieáp sau. other Bhikhus objected the decision. They 4) He was under the influence of the evil one strongly interceded for Ananda, though he when he forgot to request the Master to had not attained Arhathood, because of the enable him to continue his study for a kalpa: high moral standard he had reached and also Vì bò quyû ma che môø taâm trí neân oâng ñaõ queân because he had learnt the Dharma and vinaya khoâng caàu xin Ñöùc Boån sö cho oâng coù theå from the Buddha himself. Ananda was tieáp tuïc hoïc ñaïo cho ñeán suoát ñôøi. eventually accepted by Mahakasyapa into 5) He had to plead for the admission of women the Council, and was able to recite what was into the Order out of consideration for spoken by the Buddha (sutras and doctrines). Mahaprapati Gautami who nursed the Master However, Ananda was charged by other in his infancy: OÂng ñaõ xin cho nöõ giôùi laø baø Bhikshus several charges which he explained Ma Ha Ba Xaø Ba Ñeà gia nhaäp Taêng ñoaøn traùi as follows—Trong Hoäi Nghò Keát Taäp Kinh vôùi luaät leä, bôûi vì baø ta ñaõ nuoâi döôõng Ñöùc Ñieån laàn thöù nhaát—In the First Council: Ngaøi Boån sö khi Ngaøi coøn beù. A Nan, ngöôøi ñeä töû thaân caän nhaát cuûa Phaät 6) However, according to the Dulva, two other trong suoát 25 naêm, thieân phuù vôùi moät trí nhôù charges also seem to have brought against xuaát saéc. Luùc ñaàu ñaõ khoâng ñöôïc xeáp vaøo Ananda—Tuy nhieân, theo boä Dulva thì Ngaøi thaønh vieân Hoäi Nghò. Theo Kinh Tieåu Phaåm, A Nan coøn bò gaùn theâm hai toäi nöõa: sau ñoù vì coù söï phaûn ñoái cuûa caùc Tyø Kheo 7) He failed to supply drinking water to the

Buddha though he had thrice asked for it. He who has accumulated only a fe little merits is said that the water of the river at that time already free from all ailments; how much was muddy, not potable for the Buddha: OÂng more so is the Tathagata

who has earned ñaõ khoâng laáy nöôùc uoáng cho Ñöùc Phaät maëc countless merits and has achieved all moral duø ngaøi ñaõ ba laàn ñoøi uoáng. OÂng laøm nhö theá excellences? Go away, Ananda, do not cover vì baáy giôø nöôùc soâng ñang ñuïc khoâng theå laáy us all with shame. If the Brahmins heard you cho Ñöùc Phaät uoáng ñöôïc. they would say: “How can this man be a 8) He showed the privy parts of the Buddha to saviour if he cannot cure his own illness; how men and women of low character. He said can he pretend to heal the sick?” Get away that the exhibition of the privy parts of the unnoticed and quickly and do not let others Buddha would rid those concerned of their hear what you have said. Ananda, you sensuality: OÂng ñaõ ñeå cho nam vaø nöõ giôùi should know that the body of the Tathagata is thuoäc haøng haï phaåm ñöôïc xem aâm taøng cuûa the Dharmakaya and does not come from (the Ñöùc Phaät. OÂng noùi söï ñeå loä aâm taøng cuûa Ñöùc illusion of) thought and desire. The Buddha Theá Toân nhaèm giaûi thoaùt cho nhöõng keû coøn is the World Honoured One (Bhagavat); His baän taâm veà chuyeän aùi duïc. body is above and beyond the three realms (VI) Stories about Ananda at the time of the (of desire, form and beyond form) and is Buddha—Nhöõng caâu chuyeän veà Ngaøi A Nan outside the stream of transmigratory luùc Ñöùc Phaät coøn taïi theá: At the time of the suffering. The Buddha body is transcendental Buddha, once when the World Honoured One (we wei) and is beyond destiny. How then had a slight indisposition and needed some can such a body be ill?’—OÂng Duy Ma Caät cow milk, Ananda took a bowl and went to a noùi: “Thoâi thoâi! Ngaøi A Nan chôù noùi lôøi aáy! Brahmin family where he stood at the door— Thaân Nhö Lai laø theå kim cang, caùc aùc ñaõ döùt, Thôøi Ñöùc Phaät coøn taïi theá, luùc Theá Toân thaân caùc laønh khaép nhoùm, coøn coù beänh gì, coøn coù hôi coù beänh phaûi duøng söõa boø, A Nan beøn naõo gì? Im laëng böôùc ñi, ngaøi A Nan! Chôù coù caàm baùt ñeán ñöùng tröôùc cöûa nhaø ngöôøi Ñaïi phæ baùng Nhö Lai, chôù cho ngöôøi khaùc nghe Baø La Moân ñeå xin söõa: lôøi noùi thoâ aáy, chôù laøm cho caùc trôøi oai ñöùc * “Why are you out so early holding a bowl in lôùn vaø caùc Boà Taùt töø Tònh Ñoä phöông khaùc your hand?”—Luùc aáy oâng Duy Ma Caät ñeán ñeánñaây nghe ñöôïc lôøi aáy! Ngaøi A Nan! baûo A Nan: “Naøy A Nan! Laøm gì caàm baùt Chuyeån Luaân Thaùnh Vöông coù ít phöôùc baùu ñöùng ñaây sôùm theá?”—Vimalakirti came and coøn khoâng taät beänh, huoáng chi Nhö Lai phöôùc asked Ananda. baùu nhieàu hôn taát caû ñaáy ö? Haõy ñi ngaøi A * Ananda replied: ‘Venerable Upasaka, the Nan! Chôù laøm cho chuùng toâi chòu söï nhuïc ñoù, World Honoured One is slightly indisposed haøng ngoaïi ñaïo Phaïm chí neáu nghe lôøi aáy, and wants some cow milk; this is why I have chaéc seõ nghó raèng ‘Sao goïi laø Thaày, beänh cuûa come here.’—A Nan ñaùp: “Cö só, Theá Toân mình khoâng cöùu noåi maø cöùu ñöôïc beänh ngöôøi thaân hôi coù beänh phaûi duøng söõa boø, neân toâi khaùc ö?’ Neân leùn ñi mau, chôù ñeå cho ngöôøi ñeán ñaây xin söõa.” nghe! Ngaøi A Nan! Phaûi bieát thaân Nhö Lai, * Vimalakirti said: ‘Stop, Ananda, stop chính laø Phaùp thaân, khoâng phaûi thaân tö duïc, speaking these words. The Tathahata’s body Phaät laø böïc Theá Toân hôn heát ba coõi, thaân is as strong as a diamond for He has cut off Phaät laø voâ laäu, caùc laäu ñaõ heát, thaân Phaät laø all evils and has achieved all

good. What voâ vi, khoâng maéc vaøo caùc soá löôïng, thaân nhö kind of indisposition and trouble doe He still theá coøn coù beänh gì?" have? Ananda, do not slander the Tathagata * At that time, Vimalakirti's words covered and do not let other people hear such coarse him with shame and he asked himself if he language. Do not let the god (devas) as well had not wrongly understood the Buddha's as the Bodhisattvas of other pure lands hear order. Thereat, a voice was heard in the air about it. Ananda, world ruler (cakravarti) above, saying: "Ananda, the upasaka is right,

but since the Buddha appears in the five Ananda Metteyya: Ananda Metteyya is the kasaya (or periods of turbidity on earth), He Buddha name of Charles Allen Bennett uses this (expedient) method (upaya) to McGregor (1872-), a pioneering British Bhikkhu liberate living beings. Ananda, go and beg who founded the International Buddhist Society. for the cow milk without shame."—Luùc ñoù A After reading Sir Arnold Edwin's "The Light of Nan thaät quaù hoå theïn töï nghó khoâng leõ ngaøi Asia," he traveled to Sri Lanka and fter that gaàn Phaät baáy laâu nay maø nghe laàm ö? A Nan received the novie monk's ordination in Burma in lieàn nghe treân hö khoâng coù tieáng noùi raèng: "A 1901 and became a fully ordained Theravada Nan! Ñuùng nhö lôøi cö só ñaõ noùi, chæ vì Phaät monk in the following year. He founded the öùng ra ñôøi aùc ñuû naêm moùn tröôïc neân hieän ra International Buddhist Society (Buddhasasana vieâc aáy, ñeå ñoä thoaùt chuùng sanh thoâi. A Nan! Samagama) in 1903—Phaùp danh cuûa Charles Haõy ñi laáy söõa chôù coù theïn." Allen Bennett McGregor, moät vò sö Anh ñi tieân Ananda Bodhi Tree: A Nan Boà Ñeà Thuï— phong trong vieäc saùng laäp ra Hoäi Phaät Giaùo Quoác Ananda Bodhi Tree, so called because it was Teá. Sau khi ñoïc taäp thô "AÙnh Saùng AÙ Chaâu" cuûa Venerable Ananda who was responsible for the Sir Arnold Edwin, oâng du haønh sang Sri Lanka vaø planting of the tree. In the absence of the Buddha, sau ñoù thoï giôùi Sa Di taïi Mieán Ñieän naêm 1901 vaø devout followers, who used to bring flowers and trôû thaønh Tyø Kheo theo Phaät giaùo Nguyeân Thuûy garlands, laid them at the entrance to the fragrant vaøo naêm 1902 oâng saùng laäp ra Hoäi Phaät Giaùo chamber and departed with much rejoicing. Quoác Teá vaøo naêm 1903. Anathapindika heard of it and requested Anandapura (skt): A Nan Ñaø Boå La—Venerable Ananda to inquire from the Buddha According to Eitel in The Dictionary of Chinese- whether there was a possibility of finding a place English Budhist Terms, Anandapura was a place, where his devotees might pay obeisance to the northeast of Gujerat (presently Barnagar), near Buddha when he is away on his preaching tours. Kurree, which was one of the strongholds of the Venerable Ananda mentioned this matter to the Jain sect (externalists)—Theo Eitel trong Trung Buddha and asked if he might bring a seed from Anh Phaät Hoïc Töø Ñieån, A Nan Ñaø Boå La naèm veà the great Bodhi Tree and plant at the entrance to höôùng ñoâng baéc cuûa Gujerat (baây giôø laø Jetavana, as a symbol of the Buddha for people to Barnagar), gaàn Kurree, moät trong nhöõng cöù ñòa pay homage when the Buddha was on his huøng maïnh cuûa phaùi Jain (ngoaïi ñaïo). preaching tours. The Buddha agreed. The tree Anangana (p): Voâ ueá—Without blemishes. that sprang up in that place was known as the

Anannatam-nassamitindriyam (p): Vò tri Ananda-Bodhi—Coøn goïi laø caây Boà Ñeà A Nan, vì ñöông tri caên—The faculty of knowing that one chính ngaøi A Nan ñaõ troàng noù. Trong thôøi Ñöùc will know the unknown—Trí caên duøng ñeå bieát Phaät coøn taïi theá, thieän tín ñeán thaêm vieáng Phaät nhöõng gì chöa ñöôïc bieát—See Three dharmas ñeàu mang theo boâng hay nhöõng traøng hoa ñeå (XXXIX). cuùng döôøng. Trong nhöõng luùc Ñöùc Phaät ñi vaéng Ananta-citta (skt): Taâm Voâ Bieân—According to thì thieän tín ñaët nhöõng thöù hoa aáy tröôùc cöûa tònh The Avatamsaka Sutra, this is one of the eleven thaát cuûa Phaät roài ra veà. Tröôûng giaû Caáp Coâ Ñoäc minds that lead to enlightenment. An endless thaáy vaäy thænh caàu Ñaïi Ñöùc A Nan baïch vôùi Phaät heart which is like space—Theo Kinh Hoa tìm moät nôi naøo khaùc ñeå thieän tín coù theå ñeán leã Nghieâm, ñaây laø moät trong 11 taâm daãn ñeán giaùc baùi cuùng döôøng trong luùc Ñöùc Phaät ñi chu du ngoä. Taâm voâ bieân nhö hö khoâng—See Eleven hoaèng phaùp. A Nan beøn baïch vôùi Ñöùc Phaät cho minds that lead to enlightenment. pheùp oâng laáy moät haït Boà Ñeà gieo thaønh caây ngay tröôùc coảng tònh xaù laøm bieåu töôïng cuûa Phaät cho Anantannirdesapratishthana-samadhi: The thieän tín ñeán leã baùi cuùng döôøng khi Phaät baän ñi concentration into which the Buddha is hoaèng hoùa phöông xa. Caây Boà Ñeà aáy ñeán nay represented as entering before preaching the vaãn coøn vaø ñöôïc goïi laø “caây Boà Ñeà A Nan”. doctrine of infinity as given in the Lotus Sutra—Voâ Löôïng Nghóa Xöù Tam Muoäi, loaïi tam muoäi

maø Ñöùc Phaät nhaäp ñònh tröôùc khi thuyeát giaûng deeply, imagine that what is pure from the Kinh Phaùp Hoa Voâ Löôïng Nghóa. cosmos would follow the air to impregnate Anantarya (skt): Voâ Giaùn Nghieäp. our body and mind. The most important detail Anantasavara-usnisa (p): Phaät ñaûnh Voâ Bieân to remember is to pay close attention to the AÂm. breathing. Do not let the mind wander. If there is some error in the counting, don’t Anantat: Voâ bieän—Voâ löôïng. worry, just do it again—Coù nhieàu phöông Anantatcharitra: Voâ bieân haïnh Boà Taùt. phaùp quaùn, nhöng quaùn soå töùc laø deã thöïc Anantatvikramin: Voâ löôïng löïc Boà Taùt. haønh nhaát. Soå töùc laø pheùp quaùn ñeán hôi thôû Anantava loko (p) Theá giôùi voâ bieân—The ñeå loaïi tröø nhöõng taïp nieäm. Tröôùc khi baét world is infinite. ñaàu phaûi thôû ra hít vaøo khoaûng 10 laàn cho Anapana (skt): A Na Ba Na—Exhaling and ñieàu hoøa. Khi thôû ra nheï nhaøng vaø daøi, neân Inhaling—Hôi thôû ra voâ—Pheùp quaùn soå töùc— töôûng ‘nhöõng ñieàu phieàn naõo tham saân si Contemplation of the breathing (inhaling and cuõng nhö caùc chaát oâ tröôïc ñeàu bò toáng khöù ra exhaling)—Soå Töùc Quaùn—See Anapanasatti. ngoaøi heát.’ Khi hít vaøo cuõng nheï nhaøng vaø Anapanasatisuttam: Kinh Nhaäp Töùc Xuaát Töùc daøi nhö luùc thôû ra vaø töôûng ‘nhöõng chaát thanh Nieäm. tònh cuûa vuõ truï ñeàu theo hôi thôû thaám vaøo Anapanasatti (p): Soå Töùc Quaùn— khaép thaân taâm.’ Ñieàu caàn nhôù laø caàn phaûi Contemplation by counting the breathing—Nieäm chuyeân taâm vaøo hôi thôû, khoâng ñeå taïp nieäm hôi thôû. xen vaøo; neáu coù queân hay laàm loän con soá, (I) The meanings of Contemplation by counting ñöøng neân lo laéng, chæ caàn baét ñaàu ñeám laïi roõ the breathing—YÙ nghóa cuûa Quaùn Soå Töùc: raøng. 1)

Wakefulness during inhaling and exhaling, or 4) Mindfulness of breathing: Nieäm Töùc—Suy meditation on the breath. One of the most nieäm veà hôi thôû—The attentiveness to the important preliminary exercises for touch sensation of in-breath and out-breath in attainment absorptions—Söï chuù taâm ñoái vôùi the vicinity of the nostrils or upper lip, hôi thôû vaøo vaø thôû ra hay thieàn quaùn hôi thôû. whether the air is felt striking as one breathes Moät trong nhöõng baøi taäp quan troïng nhaát ñöa in and out—Tænh thöùc veà caûm giaùc xuùc chaïm ñeán söï ñònh tónh. cuûa nhöõng vuøng phuï caän hai loå muõi hay moâi 2) Mindfulness of breathing—Nieäm Töùc: The treân khi khoâng khí aäp ñeán luùc ta thôû vaøo thôû attentiveness to the touch sensation of in- ra—See Ten recollections. breath and out-breath in the vicinity of the (II) There are four ways of counting—Coù boán nostrils or upper lip, whether the air is felt caùch ñeám nhö sau: striking as one breathes in and out—Suy 1) Even counting—Ñeám hôi chaún: Counting the nieäm veà hôi thôû. Tænh thöùc veà caûm giaùc xuùc cycle of breathing that comprises both chaïm cuûa nhöõng vuøng phuï caän hai loå muõi hay inhaling and exhaling. Count 1 for the first moâi treân khi khoâng khí aäp ñeán luùc ta thôû vaøo cycle, count 2 for the second cycle, and so on thôû ra. until 10 and do it again and again for 30 or 45 3) There are many methods of contemplation, minutes. This way of counting is the most but the method of contemplation by counting commonly applied—Hít vaøo, thôû ra ñeám 1; the breathing is the easiest way to practice. A hít vaøo thôû ra ñeám hai; ñeám ñeán 10 roài ñeám meditation of counting breathings to laïi trong khoaûng thôøi gian 30 ñeán 45 phuùt. eliminate scattering thoughts. First we inhale 2) Odd counting—Ñeám hôi leõ: Counting 1 for and exhale the air ten times for the inhaling process; counting 2 for the normalization. When exhaling deeply, exhaling process until 10 and repeat the same imagine that what is impure in our body such process for 30 or 45 minutes—Thôû vaøo ñeám as worry, greed, anger, and ignorance would 1, thôû ra ñeám 2, ñeám ñeán möôøi roài tieáp tuïc be rejected in the atmosphere. When inhaling trôû laïi trong khoaûng thôøi gian 30 ñeán 45 phuùt.

3) Counting from 1 to 10, utilizing either one of understands: “I breathe out long.” Breathing the above two methods: Ñeám thuaän—Ñeám in short, he understands: “I breathe in short;” theo hai caùch treân tuaàn töï töø 1 ñeán 10. or breathing out short, he understands: “I 4) Counting from 10 to 1 utilizing either one of breathe out short.” He trains thus: “I shall the above two methods: Ñeám nghòch—Ñeám breathe in experiencing the whole body of theo hai caùch treân töø 10 ñeán 1. breath;” he trains thus: “I shall breathe out (III) The Buddha’s teachings in the experiencing the whole body of breath.” He Anapanasatisutta—Nhöõng lôøi Phaät daïy veà trains thus: “I shall breathe in traqilizing the “Quaùn soå töùc” trong Kinh Quaùn Nieäm: bodily formation;” he trains thus: “I shall (A) Breathing meditation—Ana means breathe out tranquilizing the bodily exhaling—Pana means inhaling. According to formation.”: Thôû voâ daøi, vò aáy bieát mình ñang the Anapanasatisutta, how is mindfulness of thôû voâ daøi. Hay thôû ra daøi, vò aáy bieát mình breathing developed and cultivated, so that it ñang thôû ra daøi. Hay thôû voâ ngaén, vò aáy bieát is of great

fruit and great benefit?—Ana coù mình ñang thôû voâ ngaén. Hay thôû ra ngaén, vò nghóa laø thôû ra. pana (skt) coù nghóa laø thôû aáy bieát mình ñang thôû ra ngaén. Vò aáy taäp: vaøo. Theo Kinh Nhaäp Töùc Xuaát Töùc Nieäm, “Caûm giaùc toaøn thaân, toâi seõ thôû voâ.” Vò aáy theá naøo laø tu taäp Nhaäp Töùc Xuaát Töùc Nieäm taäp: “An tònh toaøn thaân toâi seõ thôû voâ.” Vò aáy ñeå ñöôïc coâng ñöùc lôùn? taäp: “An tònh toaøn thaân, toâi seõ thôû ra.” 1) This is the basic meditation method for 4) He trains thus: “I shall breathe in beginners. If we are unable to engage in experiencing rapture;” he trains thus: “I higher forms of meditation, we should try this shall breathe out experiencing rapture.” He basic breathing meditation. Meditation or trains thus: “I shall breathe in experiencing concentration on normal inhalations and pleasure;” he trains thus: “I shall breathe out exhalations of breath through our nostrils. experiencing pleasure.” He trains thus: “I Just focus our mind on one thing: breathing, shall breathe in experiencing the mental we will soon overcome a lot of distractions formation;” he trains this: “I shall breathe out and unhappy states of mind. Try to calm the experiencing the mental formation.” He body and mind for contemplation by counting trains thus: “I shall breathe in tranquilizing the breathing: Ñaây laø phöông phaùp Thieàn the mental formation;” he trains thus: “I shall Quaùn caên baûn cho nhöõng ngöôøi sô cô. Neáu breathe out tranquilizing the mental chuùng ta khoâng theå thöïc haønh nhöõng hình formation.”: Vò aáy taäp: “Caûm giaùc hyû thoï, toâi thöùc thieàn cao caáp, chuùng ta neân thöû quaùn soå seõ thôû voâ.” Vò aáy taäp: “Caûm giaùc hyû thoï, toâi töùc. Thieàn Soå Töùc hay taäp trung vaøo hôi thôû seõ thôû ra.” Vò aáy taäp: “Caûm giaùc laïc thoï, toâi vaøo thôû ra qua muõi. Chæ taäp trung taâm vaøo seõ thôû voâ.” Vò aáy taäp: “Caûm giaùc laïc thoï, toâi moät vieäc laø hôi thôû, chaúng bao laâu sau chuùng seõ thôû ra.” Vò aáy taäp: “Caûm giaùc taâm haønh, ta seõ vöôït qua söï lo ra vaø khoå naõo cuûa taâm. toâi seõ thôû voâ.” Vò aáy taäp: “Caûm giaùc taâm 2) Here a Bhikkhu, gone to the forest or to the haønh, toâi seõ thôû ra.” Vò aáy taäp: “Caûm giaùc an root of a tree or to an empty hut, sits down; tònh taâm haønh, toâi seõ thôû voâ.” Vò aáy taäp: having folded his legs crosswise, set his body “Caûm giaùc an tònh taâm haønh, toâi seõ thôû ra.” erect, and established mindfulness in front of 5) He trains thus: “I shall breathe in him, ever mindful he breathes in, mindful he experiencing the mind;” he trains thus: “I breathes out: ÔÛ ñaây, naày caùc Tyø Kheo, Tyø shall breathe out experiencing the mind.” He Kheo ñi ñeán khu röøng, ñi ñeán goác caây, hay ñi trains thus: “I shall breathe in gladdening the ñeán ngoâi nhaø troáng, vaø ngoài kieát giaø, löng mind;” he trains thus: “I shall breathe out thaúng vaø truù nieäm tröôùc maët. Chaùnh nieäm, vò gladdening the mind.” He trains thus: “I shall aáy thôû voâ; chaùnh nieäm vò aáy thôû ra. breathe in concentrating the mind;” he trains 3) Breathing in long, he understands: “I breathe thus: “I shall breathe out concentrating the in long;” or breathing out long, he mind.” He trains thus: “I shall breathe in

liberating the mind;” he trains thus: “I shall shall breathe in tranquilizing the bodily breathe out liberating the mind.”: Vò aáy taäp: formation;” he trains thus: “I shall breathe out “Caûm giaùc veà taâm, toâi seõ thôû voâ.” Vò aáy taäp: tranquilizing the

bodily formation." On that "Caûm giaùc veà taâm, toâi seõ thôû ra." Vò aáy taäp: occasion, a Bhikkhu abides contemplating the "Vôùi taâm haân hoan, toâi seõ thôû voâ." Vò aáy taäp: body as a body, ardent, fully aware, and "Vôùi taâm haân hoan, toâi seõ thôû ra." Vò aáy taäp: mindful, having put away covetousness and "Vôùi taâm ñònh tónh, toâi seõ thôû voâ." Vò aáy taäp: grief for the world. I say that this is a certain "Vôùi taâm ñònh tónh, toâi seõ thôû ra." Vò aáy taäp: body among the bodies, namely, in-breathing "Vôùi taâm giaûi thoaùt, toâi seõ thôû voâ." Vò aáy taäp: and out-breathing. That is why on that "Vôùi taâm giaûi thoaùt, toâi seõ thôû ra." occasion a Bhikku abides contemplating the 6) He trains thus: "I shall breathe in body as a body, ardent, fully aware, and contemplating impermanence;" he trains mindful, having put away covetousness and thus: "I shall breathe out contemplating grief for the world: Khi naøo, naày caùc Tyø impermanence." He trains thus: "I shall Kheo, Tyø Kheo thôû voâ daøi, vò aáy bieát laø mình breathe in contemplating fading away;" he ñang thôû voâ daøi. Hay khi thôû ra daøi, vò aáy bieát trains thus: "I shall breathe out contemplating laø mình ñang thôû ra daøi. Hay thôû voâ ngaén, vò fading away." He trains thus: "I shall breathe aáy bieát laø mình ñang thôû voâ ngaén. Hay thôû ra in contemplating cessation;" he trains thus: "I ngaén, vò aáy bieát laø mình ñang thôû ra ngaén. Vò shall breathe out contemplating cessation." aáy taäp: "Caûm giaùc toaøn thaân, toâi seõ thôû voâ." He trains thus: "I shall breathe in Vò aáy taäp: "Caûm giaùc toaøn thaân, toâi seõ thôû contemplating relinquishment;" he trains ra." Vò aáy taäp: "An tònh thaân haønh, toâi seõ thôû thus: "I shall breathe out contemplating voâ." Vò aáy taäp: "An tònh thaân haønh, toâi seõ thôû relinquishment.": Vò aáy taäp: "Quaùn voâ ra." Trong khi tuøy quaùn thaân theå treân thaân thöôøng, toâi seõ thôû voâ." Vò aáy taäp: "Quaùn voâ theå, naøy caùc Tyø Kheo, vò Tyø Kheo truù, nhieät thöôøng, toâi seõ thôû ra." Vò aáy taäp: "Quaùn ly taâm, tænh giaùc, chaùnh nieäm ñeå cheá ngöï tham tham, toâi seõ thôû voâ." Vò aáy taäp: "Quaùn ly öu ôû ñôøi. Naày caùc Tyø Kheo, ñoái vôùi caùc thaân, tham, toâi seõ thôû ra." Vò aáy taäp: "Quaùn ñoaïn Ta ñaây noùi laø moät, töùc laø thôû voâ thôû ra. Do dieät, toâi seõ thôû voâ." Vò aáy taäp: "Quaùn ñoaïn vaäy, naày caùc Tyø Kheo, trong khi tuøy quaùn dieät, toâi seõ thôû ra." Vò aáy taäp: "Quaùn töø boû, thaân theå treân thaân theå, vò Tyø Kheo truù, nhieät toâi seõ thôû voâ." Vò aáy taäp: "Quaùn töø boû, toâi seõ taâm, tænh giaùc, chaùnh nieäm ñeå cheá ngöï tham thôû ra." öu ôû ñôøi. (B) And how, Bhikkhus, does mindfulness of 2) Bhikkhus! On whatever occasion a Bhikkhu breathing, developed and cultivated, fulfil thinks about 'experiencing rapture'—Khi the four foundations of mindfulness?—Vaø naøo, naày caùc vò Tyø Kheo, vò Tyø Kheo nghó veà nhö theá naøo, naày caùc Tyø Kheo, laø nhaäp töùc caûm giaùc hyû thoï: xuaát töùc nieäm ñöôïc tu taäp? Nhö theá naøo laøm a) He trains thus: "I shall breathe in cho sung maõn, khieán boán nieäm xöù ñöôïc vieân experiencing rapture."—Vò aáy taäp: "Caûm maõn? giaùc hyû thoï, toâi seõ thôû voâ." 1) Bhikkhus, on whatever occasion a Bhikkhu, b) He trains thus: "I shall breathe out breathing in long, understands: "I breathe in experiencing rapture."—Vò aáy taäp: "Caûm long;" or breathe out long, understands: "I giaùc hyû thoï, toâi seõ thôû ra." breathe out long;" breathing in short, c) He trains thus: "I shall breathe in

understands: “I breathe in short;” breathing experiencing pleasure.”—Vò aáy taäp: “Caûm out short, understands: “I breathe out short.” giaùc laïc thoï, toâi seõ thôû voâ.” He trains thus: “I shall breathe in d) He trains thus: “I shall breathe out experiencing the whole body of breath;” he experiencing pleasure.”—Vò aáy taäp: “Caûm trains thus: “I shall breathe out experiencing giaùc laïc thoï, toâi seõ thôû ra.” the whole body of breath;” he trains thus: “I

e) He trains thus: “I shall breathe in e) A Bhikkhu trains thus: A Bhikkhu trains thus: experiencing the mental formation.”—Vò aáy “I shall breathe in gladdening the mind.”—Vò taäp: “Caûm giaùc taâm haønh, toâi seõ thôû voâ.” aáy taäp: “Vôùi taâm Thieàn ñònh, toâi seõ thôû voâ.” f) He trains thus: “I shall breathe out f) A Bhikkhu trains thus: “I shall breathe out experiencing the mental formation.”—Vò aáy concentrating the mind.”—Vò aáy taäp: “Vôùi taäp: “Caûm giaùc taâm haønh, toâi seõ thôû ra.” taâm Thieàn ñònh, toâi seõ thôû ra.” g) He trains thus: “I shall breathe in g) He trains thus: A Bhikkhu trains thus: “I shall tranquilizing the mental formation.”: Vò aáy breathe in liberating the mind.”—Vò aáy taäp: taäp: “An tònh taâm haønh, toâi seõ thôû voâ.” “Vôùi taâm giaûi thoaùt, toâi seõ thôû voâ.” h) He trains thus: “I shall breathe out h) He trains thus: A Bhikkhu trains thus: “I shall tranquilizing the mental formation.”—Vò aáy breathe out liberating the mind.”—Vò aáy taäp: taäp: “An tònh taâm haønh, toâi seõ thôû ra.” “Vôùi taâm giaûi thoaùt, toâi seõ thôû ra.” i) On that occasion, a Bhikhu abides i) On that occasion a Bhikkhu abides contemplating feelings as feelings, ardent, contemplating mind as mind, ardent, fully fully aware, and mindful, having put away aware, and mindful, having put away covetousness and grief for the world. I say covetousness and grief for the world. I do not that this is a this is a certain feeling among say that there is the development of the feelings, namely, giving close attention to mindfulness of breathing for one who is in-breathing and out-breathing. This is why forgetful, who is not fully aware. That is why on that occasion a Bhikkhu abides on that occasion a Bhikkhu abides contemplating feelings as feelings, ardent, contemplating mind as mind, ardent, fully fully aware, and mindful, having put away aware, and mindful, having put away covetousness and grief for the world: Trong covetousness and grief for the world: Trong khi tuøy quaùn thoï treân caùc thoï, naày caùc Tyø khi tuøy quaùn taâm treân taâm, naày caùc Tyø Kheo, Kheo, Tyø Kheo truù, nhieät taâm, tænh giaùc, Tyø Kheo truù, nhieät taâm, tænh giaùc, chaùnh chaùnh nieäm ñeå cheá ngöï tham öu ôû ñôøi. Naày nieäm ñeå cheá ngöï tham öu ôû ñôøi. Naày caùc Tyø caùc Tyø Kheo, ñoái vôùi caùc thoï, Ta ñaây noùi laø Kheo, söï tu taäp nhaäp töùc xuaát töùc nieäm khoâng moät, töùc laø thôû voâ thôû ra. Do vaäy, naày caùc Tyø theå ñeán vôùi keû thaát nieäm, khoâng coù tænh giaùc. Kheo, trong khi tuøy quaùn thoï treân caùc thoï, vò Do vaäy, naày caùc Tyø Kheo, trong khi tuøy quaùn Tyø Kheo truù, nhieät taâm, tænh giaùc, chaùnh taâm treân taâm, vò Tyø Kheo truù, nhieät taâm, tænh nieäm ñeå cheá ngöï tham öu ôû ñôøi. giaùc, chaùnh nieäm ñeå cheá ngöï tham öu ôû ñôøi. 3) Bhikkhus, on whatever occasion, thinks of the 4) Bhikkhu, on whatever occasion, a Bhikkhu ‘experiencing the mind.’: Khi naøo, naày caùc thinks about ‘contemplation of Tyø Kheo, Tyø Kheo nghó veà caûm giaùc taâm.

impermanence'—Khi naøo naày caùc Tyø Kheo, a) A Bhikkhu trains thus: "I shall breathe in Tyø Kheo nghó veà 'quaùn voâ thöôøng': experiencing the mind."—Vò aáy taäp: "Caûm a) He trains thus: "I shall breathe in giaùc taâm, toâi seõ thôû voâ." contemplating impermanence."—Vò aáy taäp: b) He trains thus: "I shall breathe out "Quaùn voâ thöôøng, toâi seõ thôû voâ." experiencing the mind.": Vò aáy taäp: "Caûm b) He trains thus: "I shall breathe out giaùc taâm, toâi seõ thôû ra." contemplating impermanence."—Vò aáy taäp: c) A Bhikkhu trains thus: "I shall breathe in "Quaùn voâ thöôøng, toâi seõ thôû ra." gladdening the mind."—Vò aáy taäp: "Vôùi taâm c) He trains thus: "I shall breathe in haân hoan, toâi seõ thôû voâ." contemplating fading away."—Vò aáy taäp: d) A Bhikkhu trains thus: "I shall breathe out "Quaùn ly tham, toâi seõ thôû voâ." gladdening the mind."—Vò aáy taäp: "Vôùi taâm d) He trains thus: "I shall breathe out haân hoan, toâi seõ thôû ra." contemplating fading away."—Vò aáy taäp: "Quaùn ly tham, toâi seõ thôû ra."

e) He trains thus: "I shall breathe in established in him. On whatever occasion contemplating cessation."—Vò aáy taäp: "Quaùn unremitting mindfulness is established in a ñoaïn dieät, toâi seõ thôû voâ." Bhikkhu, on that occasion the mindfulness f) He trains thus: "I shall breathe out enlightenment factor is aroused in him, and contemplating cessation."—Vò aáy taäp: "Quaùn he develops it, and by development, it comes ñoaïn dieät, toâi seõ thôû ra." to fulfilment in him: Naày caùc Tyø Kheo, trong g) He trains thus: "I shall breathe in khi tuøy quaùn thaân treân thaân, Tyø Kheo truù, contemplating relinquishment."—Vò aáy taäp: nhieät taâm, tænh giaùc, chaùnh nieäm ñeå cheá ngöï "Quaùn töø boû, toâi seõ thôû voâ." tham öu ôû ñôøi, trong khi aáy, nieäm khoâng hoân h) He trains thus: "I shall breathe out meâ cuûa vò aáy ñöôïc an truù. Trong khi nieäm contemplating relinquishment."—Vò aáy taäp: khoâng hoân meâ cuûa vò aáy cuõng ñöôïc an truù, "Quaùn töø boû, toâi seõ thôû ra." naày caùc Tyø Kheo, trong khi aáy nieäm giaùc chi 5) On that occasion a Bhikkhu abides ñöôïc baét ñaàu khôûi leân vôùi Tyø Kheo, trong khi contemplating mind-objects as mind-objects, aáy, Tyø Kheo tu taäp nieäm giaùc chi. Trong khi ardent, fully aware, and mindful, having put aáy nieäm giaùc chi ñöôïc Tyø Kheo tu taäp ñi ñeán away covetousness and grief for the world. vieân maõn. Having seen the wisdom the abandoning of 2) Abiding thus mindful, he investigates and covetousness and grief, he closely looks on examines that state with wisdom and with equanimity. That is why on that occasion embarks upon a full inquiry into it. On a Bhikkhu abides contemplating mind-objects whatever occasion, abiding thus mindful, a as mind-objects, ardent, fully aware, and Bhikkhu investigates and examines that state mindful, having put away covetousness and with wisdom embarks upon a full inquiry into grief for the world: Trong khi tuøy quaùn phaùp it. On that occasion, the investigation-of- treân phaùp, naày caùc Tyø Kheo, Tyø Kheo truù, states enlightenment factor is aroused in nhieät taâm, tænh giaùc, chaùnh nieäm ñeå cheá ngöï him, and he develops it, an by development it tham öu ôû ñôøi. Vò aáy, do ñoaïn töø tham öu, comes to fulfilment in him: Naày caùc Tyø sau khi thaáy vôùi trí tueä, kheùo nhìn söï vaät vôùi Kheo, trong khi truù vôùi chaùnh nieäm nhö vaäy, nieäm xaû

ly. Do vaäy, naày caùc Tyø Kheo, trong Tyø Kheo vôùi trí tueä suy tö, tö duy, thaåm saùt khi tuøy quaùn phaùp treân caùc phaùp, vò Tyø Kheo phaùp aáy. Naày caùc Tyø Kheo, trong khi truù vôùi truù, nhieät taâm, tænh giaùc, chaùnh nieäm ñeå cheá chaùnh nieäm nhö vaäy, Tyø Kheo vôùi trí tueä suy ngöï tham öu ôû ñôøi. tö, tö duy, thaåm saùt phaùp aáy, trong khi aáy 6) Bhikkhus, that is how mindfulness of traïch phaùp giaùc chi ñöôïc baét ñaàu khôûi leân breathing, developed and cultivated, fulfils vôùi Tyø Kheo. Trong khi aáy, Tyø Kheo tu taäp the four foundations of mindfulness: Nhaäp traïch phaùp giaùc chi. Trong khi aáy traïch phaùp töùc xuaát töùc nieäm, naày caùc Tyø Kheo, ñöôïc tu giaùc chi ñöôïc Tyø Kheo tu taäp ñi ñeán vieân taäp nhö vaäy laøm cho sung maõn nhö vaäy, maõn. khieán cho boán nieäm xöù ñöôïc vieân maõn. 3) In one who investigates and examines that (IV) And how, Bhikkhus, do the four foundations state with wisdom and embarks upon a full of mindfulness, developed and cultivated, inquiry into it, tireless energy is aroused. On fulfil the seven enlightenment factors?—Vaø whatever occasion, tireless energy is aroused Boán nieäm xöù, naày caùc Tyø Kheo, tu taäp nhö in a Bhikkhu who investigates and examines theá naøo, laøm cho sung maõn nhö theá naøo, that state with wisdom embarks upon a full khieán cho thaát giaùc chi ñöôïc vieân maõn? inquiry into it. On that occasion, the energy 1) Bhikkhus, on whatever occasion a Bhikkhu enlightenment factor is aroused in him, and abides contemplating the body as a body, he develops it, an by development it comes ardent, fully aware, and mindful, having put to fulfilment in him: Naày caùc Tyø Kheo, trong away covetousness and grief for the world, khi truù vôùi chaùnh nieäm nhö vaäy, Tyø Kheo vôùi on that occasion unremitting mindfulness is trí tueä suy tö, tö duy, thaåm saùt phaùp aáy, söï

tinh taán khoâng thuï ñoäng baét ñaàu khôûi leân vôùi ñöôïc ñònh tónh, trong khi aáy ñònh giaùc chi baét vò Tyø Kheo. Naày caùc Tyø Kheo, trong khi Tyø ñaàu khôûi leân nôi vò Tyø Kheo naày. Trong khi Kheo vôùi trí tueä suy tö, tö duy, thaåm saùt phaùp aáy ñònh giaùc chi ñöôïc Tyø Kheo tu taäp. trong aáy, söï tinh taán khoâng thuï ñoäng ñöôïc baét ñaàu khi aáy ñònh giaùc chi ñöôïc Tyø Kheo laøm cho ñi khôûi leân vôùi Tyø Kheo aáy. Trong khi aáy tinh ñeán sung maõn. taán giaùc chi ñöôïc Tyø Kheo tu taäp ñi ñeán 7) He closely looks on with equanimity at the vieân maõn. mind thus. On whatever occasion, a Bhikkhu 4) In one who arouses energy, worldly rapture closely looks on with equanimity at the mind arises. On whatever occasion, unworldly thus, on that occasion, the equanimity rapture arises in a Bhikkhu who has aroused enlightenment factor is aroused in him, and energy, on that occasion, the rapture he develops it, an by development it comes enlightenment factor is aroused in him, and to fulfilment in him: Vò aáy vôùi taâm ñònh tónh he develops it, an by development it comes nhö vaäy, kheùo nhìn söï vaät vôùi yù nieäm xaû ly. to fulfilment in him: Hyû khoâng lieân heä ñeán Naày caùc Tyø kheo, trong khi Tyø Kheo laøm vôùi vaät chaát ñöôïc khôûi leân nôi vò tinh taán tinh taâm ñònh tónh nhö vaäy, kheùo nhìn söï vaät vôùi yù caàn. Naày caùc Tyø Kheo, trong khi hyû khoâng nieäm xaû ly, trong khi aáy xaû giaùc chi ñöôïc Tyø lieân heä ñeán vaät chaát khôûi leân nôi Tyø Kheo Kheo tu taäp. trong khi aáy xaû giaùc chi ñöôïc vò tinh taán tinh caàn, trong khi aáy hyû giaùc

chi baét Tyø Kheo laøm cho ñi ñeán sung maõn. ñaàu khôûi leân trong vò Tyø Kheo. Trong khi aáy Anapatrapya (skt): Lack of remorse—Non- hyû giaùc chi ñöôïc vò Tyø Kheo tu taäp ñi ñeán bashfulness—Voâ quí (khoâng bieát theïn)—See vieân maõn. Fifty-one Dharmas interactive with the Mind, and 5) In one who is rapturous, the body and mind Seventy-five dharmas of the Abhidharma Kosa. becometranquil. On whatever occasion, the Anapranasmrti (skt): Anapanasatti (p)—Soå body and mind become tranquil in a Bhikkhu Töùc Quaùn—Mindfulness on the in-and-out who is rapturous, on that occasion, the breathing—See Anapanasatti. tranquility enlightenment factor is aroused Anasrava (skt): No leakage—Without in him, and he develops it, an by leakage—Liberation—Nirvana—No drip—No development it comes to fulfilment in him: leak—No leakage—Outside the passion stream— Thaân cuûa vò aáy ñöôïc taâm hoan hyû trôû thaønh Passionless—A state without emotional distress— khinh an, taâm cuõng ñöôïc khinh an. Naày caùc Unconditioned—Voâ Laäu. Tyø Kheo, trong khi Tyø Kheo vôùi yù hoan hyû 1) No leakage: Without leakage—No drip— ñöôïc thaân khinh an, ñöôïc taâm cuõng khinh an, Khoâng doät. trong khi aáy, khinh an giaùc chi baét ñaàu khôûi 2) Outside the stream of transmigratory leân nôi Tyø Kheo. Trong khi aáy, khinh an suffering—Away from the down flow into giaùc chi ñöôïc Tyø Kheo tu taäp. Trong khi aáy, lower forms of rebirth—Unconditioned khinh an giaùc chi ñöôïc Tyø Kheo laøm cho ñi merits and virtues are the main causes of ñeán sung maõn. liberation from birth and death: Khoâng phieàn 6) In one whose body is tranquil and who feels naõo—Vöôït ngoaøi doøng duïc voïng vaø nhöõng pleasure, the mind becomes concentrated. On khoå sôû cuûa luaân hoài sanh töû. Traùnh khoûi tam whatever occasion, the mind become ñoà aùc ñaïo. Phöôùc ñöùc vaø coâng ñöùc voâ ñieàu concentrated in a Bhikkhu who is tranquil and kieän laø nhöõng nhaân toá chính ñöa ñeán giaûi feels pleasure, on that occasion, the thoaùt. concentration enlightenment factor is 3) The state in which things are as they are: aroused in him, and he develops it, an by Traïng thaùi nhö thò cuûa söï vaät. development it comes to fulfilment in him: Anatanirdesapratisthana samadhi: Voâ Moät vò coù thaân khinh an, an laïc, taâm vò aáy Löôïng Nghóa Xöù Tam Muoäi—Into which the ñöôïc ñònh tónh. Naày caùc Tyø Kheo, trong khi Buddha is represented as entering before Tyø Kheo coù thaân khinh an, an laïc, taâm vò aáy

preaching the doctrine of infinity (the Lotus Buddha. At the time of the Buddha, there was a Sutra)—Phaät nhaäp vaøo ñònh naày tröôùc khi Ngaøi wealthy merchant named Sudatta living in the noùi kinh Voâ Löôïng Nghóa (Phaùp Hoa). kingdom of Sravasti. Because of his concern and Anathapindika (skt & p): A Na Tha Taân Ñoà generosity towards the poor and less fortunate, he Ñaø—A Na Ñaø Taân Ñoà Ñaø—Caáp Coâ Ñoäc. was given the epithet ‘Anathapindika’ or ‘provider for widows and orphans.’ One day the Buddha was invited to preach in Sravasti, Anathaphindika tried to find a suitable place for the Buddha and His Sangha of 1,250 monks. Determining that the estate of Prince Jeta, son of King Prasenajit, with its grassy fields and leafy trees, would be ideal, he approached the prince and offered to buy it. The prince startled, said proudly, ‘I am prepared to sell you as much land as you can cover with gold.’

Anathaphindika remained silent for a moment, at which point the Prince laughed, “that seems to be too much for you, does it?” Anathapindika replied, “Why, no,” (Entrance to the ruin of Anathapindika Stupa— I was simply thinking which of my storehouses to Ñöôøng vaøo pheá thaùp Ngaøi Caáp Coâ Ñoäc) take the gold from. Later in the day, as the Prince A Sanskrit term for “Feeder of the destitute.” One watched in amazement, bullock cart after bullock who takes care of widows and orphans. One who cart arrived at his estate, and the workers began presented Sakya Muni Buddha with the Jetavana- to lay a carpet of gold upon the land, stretching in vihara (Jeta Grove). Chief faithful supporter of all directions. The only patches of ground which the Buddha. One of the Buddha’s disciples. His could not be covered were those where the trees real name is Sadatta, the giver of cakes or food to stood. Prince Jeta, realizing that the Buddha must the poor, the feeder of forlorn, who lived at the be an exceptional man, then decided to donate time of the Sakyamuni Buddha, was one of the these patches of land. In honour of the two Buddha’s most renowned lay folowers. His real benefactors, the estate was henceforth known as name was Sudatta, but he is referred to as the Garden of Jeta and Anathapindika. In Anathapindika. He spent a great deal of money to Buddhist literature, the name of Anathapindika acquire the Jetavana Grove, where he had built a has become synonymous with selfless, or extreme monastery for the Buddha and his order. This generosity in the cause of Dharma, i.e. building place also became the preferred rainy season temples, printing sutras and commentaries. retreat of the Buddha. Anathapindika was a wealthy banker from Sravasti, who bought the Jetavana Grove for Sakyamuni Buddha and his followers. The Buddha spent his last twenty-five rainy season retreats there. Anathapindika is described as one of the most liberal giver of alms among the Buddha’s lay followers, and several of the Buddha’s discourses are addressed to him. His generosity was so great that he was finally reduced to poverty, but he was rewarded with rebirth in Tusita heaven. According to Buddhist legendary, he was the one who presented Sakyamuni Buddha with the Jetavana-vihara (Ruin of Anathapindika Stupa in Sravasti—Pheá (Jeta Grove). He was also a chief supporter of the thaùp cuûa Ngaøi Caáp Coâ Ñoäc taïi xöù Xaù Veä Quoác)

vaøng treân ñaát. Moät luùc sau, chæ tröø nhöõng goác caây Töø Baéc Phaïn coù nghóa laø “Caáp Coâ Ñoäc,” ngöôøi laø chöa phuû vaøng, coøn thì vaøng ñaõ ñöôïc loùt töù caáp döôõng cho nhöõng ngöôøi coâ ñoäc, hay ngöôøi höôùng. Luùc ñoù Thaùi töû Kyø Ñaø nghó raèng chaéc laø chaêm soùc cho coâ nhi quaû phuï. Ngöôøi ñaõ daâng cho Ñöùc Phaät Thích Ca phaûi laø moät sieâu nhaân, oâng Phaät vöôøn Kyø Thoï. Ngöôøi hoä trì tín taâm cuûa Phaät. beøn quyeát ñònh hieán nhöõng maûnh ñaát naày. Hai vò Caáp coâ ñoäc, moät trong nhöõng ñeä töû cuûa Phaät, teân thí chuû, ngöôøi hieán ñaát, keû xaây tònh xaù, neân töø ñoù thaät laø Tu Ñaït (Sadatta), ngöôøi cho ngöôøi ngheøo môùi coù teân “Kyø Thoï Caáp Coâ Ñoäc Vieân.” Trong baùnh vaø ñoà aên, ngöôøi nuoâi naáng nhöõng keû coâ ñoäc, vaên chöông Phaät giaùo, chöõ Caáp Coâ Ñoäc ñoàng soáng vaøo thôøi cuûa Ñöùc Phaät Thích Ca vaø laø moät nghóa vôùi “vò tha,” hay quaûng ñaïi trong vieäc xaây trong nhöõng ñeä töû taïi gia noåi tieáng cuûa

Phaät. OÂng chuøa, döïng thaùp, in kinh, aán toáng, vaân vaân ñaõ duøng soá tieàn lôùn ñeå mua vöôøn Kyø Ñaø xaây tònh xaù cho Phaät vaø Taêng ñoaøn, nôi ñaõ trôû thaønh choán an döôõng cuûa Phaät trong muøa kieát haï an cö. Ñöùc Phaät ñaõ traûi qua 25 muøa an cö kieát haï cuoái ñôøi cuûa Ngaøi taïi vöôøn Kyø Thoï Caáp Coâ Ñoäc. Caáp Coâ Ñoäc laø ngöôøi ñöôïc moâ taû laø moät trong nhöõng thí chuû roäng raõi nhaát cuûa Ñöùc Phaät, vaø vaøi baøi giaûng cuûa Ñöùc Phaät cuõng ñaõ noùi veà oâng. Söï boá thí cuûa oâng lôùn ñeán noãi laøm cho cuoái cuøng oâng phaûi trôû neân ngheøo khoå, nhöng laïi ñöôïc quaû taùi sanh vaøo cung trôøi Ñaâu Suaát. Theo truyeàn thuyeát Phaät giaùo, oâng laø ngöôøi ñaõ cuùng döôøng cho Phaät vöôøn Kyø thoï. OÂng cuõng laø moät Phaät töû heát loøng uûng hoä (Anathapindika Stupa in Sravasti—Thaùp Ngaøi Ñöùc Phaät. Ngöôøi ta noùi vaøo thôøi Ñöùc Phaät coøn taïi Caáp Coâ Ñoäc taïi xöù Xaù Veä) theá, coù moät vò thöông gia tröôûng giaû teân laø Tu Ñaït, soáng trong thaønh Xaù Veä. Vì oâng raát quan Anathapindika-Vihara (skt): Kyø Thoï Caáp Coâ taâm cöùu giuùp ngöôøi ngheøo cuõng nhö coâ nhi quaû Ñoäc Vieân—See Anathapindika. phuï neân oâng ñöôïc ngöôøi ta meänh danh laø Caáp Coâ Anaticari (p): Pure in conduct—Ñöùc haïnh trong Ñoäc. Ngöôøi ta noùi coù moät laàn Ñöùc Phaät ñöôïc saïch. thænh ñeán thaønh Xaù Veä, Caáp Coâ Ñoäc coá tìm moät Anatman: Nairatmyam (skt)—Anatta (p)—No- nôi thích hôïp cho Ngaøi vaø 1.250 Tyø Kheo trong Soul—No-Self—Nonself—Not self—Not Taêng ñoaøn. Cuoái cuøng oâng öng yù vôùi ngoâi vöôøn spiritual—Without self—No self—Destitute of cuûa Thaùi Töû Kyø Ñaø, con vua Ba Tö Naëc, vôùi coû spirit or self—Something different from spirit or caây xanh möôùt, thaät laø moät nôi lyù töôûng ñeå thieát soul. Anatma or Egolessness, no-self, not self, laäp tònh xaù daâng Phaät. OÂng tìm ñeán Thaùi Töû Kyø non-ego, or the emptiness of a self. Ñaø ñeå hoûi mua mieáng vöôøn. Thaùi töû laáy laøm ngaïc (I) The meanings of Anatman—Nghóa cuûa Voâ nhieân hoûi oâng raèng: “Toâi saún saøng baùn taát caû ngaõ: nhöõng ñaát ñai maø oâng coù theå phuû ñaày vaøng.” 1) A Sanskrit term for “No-self.” One of the Tröôûng giaû Caáp Coâ Ñoäc traàm ngaâm suy nghó moät “three characteristics” (tri-laksana) that the luùc, trong khi thaùi töû Kyø Ñaø cöôøi thích thuù maø Buddha said apply to all conditioned raèng, “Coù leõ nhö vaäy thaät laø quaù söùc ñoái vôùi oâng, (samskrita) phenomena, the others being coù phaûi vaäy khoâng oâng Caáp Coâ Ñoäc?” “Taïi sao impermanence and unsatisfactoriness or oâng khoâng traû lôøi ta?” Tröôûng giaû Caáp Coâ Ñoäc suffering. The doctrine holds that, contrary to beøn traû lôøi: “Taïi sao khoâng ñöôïc chöù?” Toâi chæ the assertions of the brahmanical orthodoxy ñang suy nghó coi neân duøng kho vaøng naøo thoâi.” of the Buddha’s time, there is no permanent, Ngaøy hoâm sauThaùi töû Kyø Ñaø ngaïc nhieân khi nhìn partless, substantial “self” or soul. The thaáy nhöõng xe boø chôû ñaày vaøng roøng ñang tieán brahmanical tradition taught that the essence vaøo khu vöôøn cuûa oâng. Sau ñoù thôï baét ñaàu loùt of every individual is an eternal, unchanging

essence (called the atman). The Buddha chôn taùnh con ngöôøi. Phaät töû khoâng neân laàm declared that such a essence is merely a “voâ ngaõ” cuûa Phaät giaùo vôùi thuyeát “voâ ngaõ” conceptual construct and that every cuûa AÁn giaùo vôùi nghóa

laø chôn taùnh maø taâm individual is in fact composed of a constantly con ngöôøi khoâng theå nhaän bieát ñöôïc. changing collection of “aggregates” 3) How can one speak of “Anatta” if there is no (skandha)—Anatman laø töø ngöõ Baéc Phaïn coù “Atta”? We must understand what the nghóa laø “voâ ngaõ.” Moät trong ba ñaëc tính maø Buddha meant by “Anatta”. He never meant Ñöùc Phaät ñaõ daïy aùp duïng cho taát caû phaùp höõu anything in contra-distinction to “Atta”. He vi, hai ñaëc tính khaùc laø voâ thöôøng vaø khoå ñau did not place two terms in juxtaposition and hay baát toaïi. Giaùo phaùp naøy traùi ngöôïc vôùi say: “This is my ‘Anatta’ in opposition to giaùo phaùp cuûa Baø La Moân vaøo thôøi Ñöùc Phaät ‘Atta’.” The term “Anatta”, since the prefix coøn taïi theá. Truyeàn thoáng Baø La Moân daïy “an” indicates non-existence, and not raèng coát loõi cuûa moïi ngöôøi laø caùi “thöôøng opposition. So “Anatta” literally means no ngaõ” hay caùi ngaõ vónh haèng khoâng thay ñoåi. atta, that is the mere denial of an “atta”, the Ngöôïc laïi, Ñöùc Phaät laïi tuyeân boá raèng caùi non-existence of “atta”. The believers in an ñöôïc goïi laø “ngaõ” aáy chæ laø moät khaùi nieäm “atta” tried to keep their “atta”. The Buddha ñöôïc döïng leân, kyø thaät moãi caù nhaân ñeàu laø söï simply denied it, by adding the prefix “an”. keát hôïp cuûa caùc uaån luoân thay ñoåi. As this concept of an Atta, Self, or Soul, was 2) Non-existence of a permanent self. The body deep rooted in many whom the Buddha met, consists of the five elements and there is no He had to discourse at length on this pivotal self. Elements exist only by means of union question of Self to learned men, dialecticians of conditions. There is no eternal and and hair-splitting disputants—Laøm theá naøo unchangeable substance in them—Khoâng coù ngöôøi ta coù theå noùi laø voâ ngaõ neáu khoâng coù söï hieän höõu cuûa caùi töï ngaõ tröôøng toàn. Thaân ngaõ? Chuùng ta phaûi hieåu Ñöùc Phaät muoán noùi naày chæ laø söï keát hôïp cuûa nguõ uaån. Nguõ uaån gì vôùi töø “Voâ ngaõ” naày. Ñöùc Phaät khoâng heà chæ hieän höõu khi coù ñaày ñuû nhôn duyeân maø coù moät yù gì ñoái laäp vôùi “Ngaõ” caû. Ngaøi khoâng thoâi. ñaët hai töø naày ôû vò trí keá nhau vaø noùi: “Ñaây (II) The doctrine of “Anatman”—Thuyeát Voâ ngaõ: laø caùi voâ ngaõ cuûa toâi ñoái laäp vôùi caùi ngaõ 1) The doctrine of “Anatman” is one of the naày.” Töø Anatta, vì tieáp ñaàu ngöõ “An” chæ central teachings of Buddhism; it says that no moät söï khoâng hieän höõu, abhava, chöù khoâng self exists in the sense of a permanent, phaûi ñoái laäp. Anatta coù nghóa laø khoâng coù eternal, integral and independent substance “Atta,” ñoù chæ ñôn thuaàn laø söï phuû nhaän cuûa within an individual existent—Voâ ngaõ hay moät “Atta”, söï khoâng hieän höõu cuûa moät tính voâ ngaõ laø moät trong nhöõng hoïc thuyeát “Atta” maø thoâi. Nhöõng ngöôøi tin coù moät troïng taâm cuûa ñaïo Phaät. Noù phuû ñònh caùi ngaõ “Atta” coá gaéng ñeå giöõ caùi “Atta” cuûa hoï, coøn beân trong moät caù nhaân theo nghóa baát töû, baát Ñöùc Phaät chæ phuû nhaän noù baèng caùch theâm dieät, duy nhaát vaø ñoäc laäp. tieáp ñaàu ngöõ “An” vaøo. Vì caùi quan nieäm coù 2) The anatta or anatma doctrine taught by the moät “Atta”, töï ngaõ hay linh hoàn naày ñaõ aên Buddha, to which most Buddhists, including saâu trong raát nhieàu ngöôøi maø Ñöùc Phaät töøng Zen practitioners, subscirbe, is briefly the gaëp, neân Ngaøi ñaõ phaûi thuyeát nhöõng baøi

phaùp “not self” idea of man’s true nature. This is daøi veà vaán ñeà Baûn ngaõ naày cho nhöõng nhaø trí not to be confused with the “not self” thöùc, nhöõng nhaø bieän chöùng vaø nhöõng ngöôøi expression used in Hindu philosophies. It gioûi tranh luaän. means that the true nature of man is not (III) Two special characteristics of “Anatman”— conceivable by the human mind: Giaùo thuyeát Hai ñaëc taùnh cuûa Voâ ngaõ: The doctrine of no- “Anatta” hay “Antma” ñöôïc Ñöùc Phaät thuyeát self has two main characteristics: selflessness giaûng maø haàu heát Phaät töû, keå caû thieàn gia of things (dharma-nairatmya) and ñeàu cho raèng ñaây laø yù töôûng “voâ ngaõ” cuûa selflessness of person (pudgalanairatmya)—

Voâ Ngaõ, thuyeát Voâ Ngaõ coù hai ñaëc taùnh (IV) Determinism and Selflessness—Thuyeát Taát chính laø phaùp voâ ngaõ vaø nhaân voâ ngaõ Ñònh vaø Voâ ngaõ: 1) Pudgalanairatmya (skt): Selflessness of 1) Not-self, No-self, Egolessness, Non- person—Nhaân Voâ Ngaõ—Man as without ego Personality, Non-self, or Non-ego— or permanent soul, or no permanent human Determinism means the theory of being ego or soul—Con ngöôøi khoâng coù söï thöôøng determined by fate, nature, or god. Buddhism haèng cuûa caùi ngaõ. believes in the absence of a permanent, 2) Dharmanairatmya (skt): Phaùp Voâ Ngaõ— unchaging self or soul—Non-existence of a Selflessness of things. permanent self. According to the Vimalakirti a) No permanent individuality in or Sutra, the body consists of the five elements independence of things: Things are without or skandhas, which together represent body independent individuality, i.e. the tenet that and mind, and there is no such so-called things have no independent reality, no reality “self.” Elements exist only by means of union in themselves—Vaïn höõu khoâng coù thöïc ngaõ, of conditions. There is no eternal and khoâng coù töï tính, khoâng ñoäc laäp. unchangeable substance in them. When these b) The idea that there is no self-substance or come apart, so-called “body” immediately “Atman” constituting the individuality of disappears. Since the form which is created each object is insisted on by the followers of by the four elements is empty and without Mahayana Buddhism to be their exclusive self, then the human body, created by the property, not shared by the Hinayana. This unification of the five skandhas, must also be idea is naturally true as the idea of “no self- empty and without self. Human body is in a substance” or Dharmanairatmya is closely transforming process from second to second. connected with that of “Sunyata” and the In Theravada, no-self is only applied to the latter is one of the most distinguishing marks person; in the Mahayana, all things are of the Mahayana., it was natural for its regarded as without essence—Thuyeát taát scholars to give the former a prominent ñònh chæ cho lyù thuyeát coù söï quyeát ñònh cuûa position in their philosophy: Caùi yù nieäm cho ‘ñònh meänh,’ hay Thieân meänh, hay thöôïng raèng khoâng coù töï tính hay ngaõ taïo neân tính ñeá. Phaät giaùo chuû tröông söï vaéng maët cuûa ñaëc thuø cuûa moãi söï vaät ñöôïc nhöõng ngöôøi moät baûn ngaõ thöôøng haèng baát bieán. Theo theo Phaät Giaùo Ñaïi Thöøa khaúng ñònh laø ñaëc Kinh Duy Ma Caät, voâ ngaõ coù nghóa laø söï hieåu bieät cuûa hoï chöù khoâng phaûi cuûa Tieåu Thöøa. YÙ bieát chôn chaùnh raèng thaân goàm nguõ uaån chöù nieäm naày thaät töï nhieân vì yù nieäm veà “khoâng khoâng coù caùi

goïi laø “baûn ngaõ tröôøng toàn.” Töù tính” laø moät trong nhöõng ñaëc ñieåm noåi baäc ñaïi chæ hieän höõu bôûi nhöõng duyeân hôïp. nhaát cuûa Ñaïi Thöøa, neân thaät laø töï nhieân khi Khoâng coù vaät chaát tröôøng toàn baát bieán trong caùc hoïc giaû Ñaïi Thöøa ñaëc “Phaùp Voâ Ngaõ” ôû thaân naày. Khi töù ñaïi heát duyeân tan raõ thì thaân moät vò trí noåi baäc trong trieát hoïc cuûa hoï. naày laäp töùc bieán maát. Vì vaät chaát do töù ñaïi c) In the Lankavatara Sutra, the Buddha taught: caáu thaønh, troáng roãng, khoâng coù thöïc chaát, “When a Bodhisattva-mahasattva recognizes neân con ngöôøi do nguõ uaån keát hôïp, cuõng that all dharmas are free from Citta, Manas, khoâng coù töï ngaõ vónh cöõu. Con ngöôøi thay ñoåi Manovijnana, the Five Dharmas, and the töøng giaây töøng phuùt. Theo giaùo lyù Tieåu Thöøa Threefold Svabhava, he is said to understand thì “Voâ Ngaõ” chæ aùp duïng cho loaøi ngöôøi, well the real significance of nhöng trong Phaät giaùo Ñaïi Thöøa thì vaïn höõu Dharmanairatmya.”—Trong Kinh Laêng Giaø, ñeàu voâ ngaõ. Ñöùc Phaät daïy: “Khi moät vò Boà Taùt Ma ha taùt 2) According to Prof. Junjiro Takakusu in The nhaän ra raèng taát caû caùc phaùp ñeàu thoaùt ngoaøi Essentials of Buddhist Philosophy, the taâm, maït na, yù thöùc, nguõ phaùp, vaø ba töï tính, Buddha regarded this world as a world of thì vò aáy ñöôïc goïi laø hieãu roõ thöïc nghóa cuûa hardship, and taught the ways to cope with it. “Phaùp Voâ Ngaõ.” Then what are the reasons which make it a

world of hardship? The first reason, as given tuøy theo söï phoái hôïp cuûa nhöõng nhaân duyeân, by the Buddha is that all things are selfless or cöôøng ñoä cuûa gioù vaø nhöõng chuyeån ñoäng, egoless, which means that no things, men, phöông höôùng cuûa gioù, vaân vaân. Nhöng khi animals and inanimate objects , both living nhöõng taùc duïng cuûa nhöõng nhaân duyeân ñoù and not living, have what we may call their chaám döùt, soùng seõ khoâng coøn nöõa. Cuõng vaäy, original self or real being. Let us consider khoâng theå naøo coù caùi ngaõ bieät laäp vôùi nhaân man. A man does not have a core or a soul duyeân ñöôïc. which he can consider to be his true self. A b) As long as a man is an existent depending on man exists, but he cannot grasp his real a series of causations, it is unreasonable for being, he cannot discover his own core, him to try to hold on to himself and to regard because the existence of a man is nothing but all things around him from the self-centered an “existence depending on a series of point of view. All men ought to deny their causations.” Everything that exists is there own selves and endeavor to help each other because of causations; it will disappear when and to look for co-existence, because no man the effects of the causation cease: Theo Giaùo can ever be truly independent: Khi con ngöôøi Sö Junjiro Takakusu trong Cöông Yeáu Trieát coøn laø moät hieän höõu tuøy thuoäc moät chuoãi Hoïc Phaät giaùo, Ñöùc Phaät xem theá giôùi naày laø nhaân duyeân thì , neáu y coá gaéng trì giöõ laáy theá giôùi cuûa khoå ñau, vaø Ngaøi ñaõ daïy nhöõng chính mình vaø nhìn moïi vaät quanh mình töø phöông phaùp ñoái trò noù. Vaäy caùi gì ñaõ laøm theá quan ñieåm ñoäc toân ngaõ laø moät ñieàu thaät voâ giôùi naày trôû thaønh khoå ñau? Lyù do ñaàu tieân lyù. Moïi ngöôøi phaûi töø boû caùi ngaõ cuûa mình, nhö Ñöùc Phaät ñaõ daïy, laø caùc phaùp ñeàu voâ coá gaéng giuùp ñôõ keû khaùc vaø phaûi nhaän höùc ngaõ, nghóa laø vaïn vaät, höõu tình hay voâ tình, caùi hieän höõu coäng

ñoàng, vì khoâng theå naøo taát caû ñeàu khoâng coù caùi maø chuùng ta coù theå con ngöôøi hoaøn toaøn hieän höõu ñoäc laäp ñöôïc. goïi laø baûn ngaõ hay thöïc theå. Chuùng ta thöû c) If all things owe their existence to a series of khaûo saùt con ngöôøi. Moät ngöôøi khoâng theå causations, their existence is a conditional xem tinh thaàn hay hoàn cuûa y laø moät thöïc ngaõ. one; there is no one thing in the universe that Y hieän höõu nhöng khoâng theå naøo naém ñöôïc is permanent or independent. Therefore, the caùi thöïc theå cuûa y, khoâng theå tìm thaáy ñöôïc Buddha's theory that selflessness is the tinh thaàn cuûa y, bôûi vì söï hieän höõu cuûa con nature of all things inevitably leads to the ngöôøi khoâng gì ngoaøi caùi 'hieän höõu tuøy thuoäc next theory that all things are impermanent vaøo moät chuoãi nhaân duyeân.' Moïi vaät hieän (anitya): Neáu moïi vaät ñeàu hieän höõu tuøy thuoäc höõu ñeàu laø vì nhaân duyeân, vaø noù seõ tan bieán vaøo moät chuoãi nhöõng nhaân duyeân thì caùi hieän khi nhöõng taùc duïng cuûa chuoãi nhaân duyeân aáy höõu ñoù cuõng chæ laø tuøy thuoäc ñieàu kieän maø chaám döùt. thoâi; khoâng coù moät vaät chaát naøo trong vuõ truï a) The waves on the water's surface certainly naày coù theå tröôøng toàn hay töï taïi. Do ñoù Ñöùc exist, but can it be said that a wave has its Phaät daïy raèng voâ ngaõ laø yeáu tính cuûa vaïn vaät, own self? Waves exist only while there is vaø töø ñoù, ñöa ñeán moät lyù thuyeát nöõa laø vaïn wind or current. Each wave has its own vaät ñeàu voâ thöôøng, laø ñieàu khoâng theå traùnh. characteristics according to the combination d) Men in general seem to be giving all of their of causations, the intensity of the winds and energy to preserving their own existence and currents and their directions, etc. But when their possessions. But in truth it is impossible the effects of the causations cease, the waves to discover the core of their own existence, are no more. Similarly, there cannot be a self nor is it possible to preserve it forever. Even which stands independent of causations: for one moment nothing can stay unchanged. Nhöõng laøn soùng treân maët nöôùc quaû laø hieän Not only is it insecure in relation to space but höõu, nhöng coù theå goïi moãi laøn soùng ñeàu coù töï it is also insecure in relation to time. If it ngaõ hay khoâng? Soùng chæ hieän höõu khi coù gioù were possible to discover a world which is lay ñoäng. Moãi laøn soùng ñeàu coù rieâng ñaëc tính spaceless and timeless, that would be a world

of true freedom, i.e., Nirvana: Haàu heát moïi state of our existence; Nirvana (negatively ngöôøi ñeàu doác heát naêng löïc vaøo vieäc gìn giöõ extinction; positively perfection) is our ideal, söï hieän höõu cuûa mình vaø nhöõng tö höõu cuûa that is, perfect freedom, quiescence: Leõ dó hoï. Nhöng thöïc ra, khoâng theå naøo tìm ñöôïc nhieân khoâng coù gì coù theå ñöôïc xem nhö laø trung taâm hieän höõu cuûa noù, cuõng khoâng theå khoâng gian voâ haïn vaø thôøi gian voâ cuøng. naøo giöõ noù ñôøi ñôøi ñöôïc. Khoâng vaät naøo laø Ngay caû vaät lyù hoïc ngaøy nay cuõng nhìn nhaän khoâng bieán chuyeån, ngay caû trong moät saùt na. caùi voâ taän cuûa thôøi gian vaø khoâng gian. Tuy Khoâng nhöõng noù baát oån trong töông quan vôùi nhieân, Ñöùc Phaät ñaõ xöôùng thuyeát veà lyù töôûng khoâng gian, maø noù cuõng baát oån trong töông Nieát Baøn hay tòch dieät, theo nguyeân taéc voâ quan vôùi thôøi gian nöõa. Neáu ta coù theå tìm thöôøng vaø voâ ngaõ. Nieát Baøn coù nghóa laø huûy ñöôïc moät

theá giôùi khoâng coù khoâng gian vaø dieät sinh töû, huûy dieät theá giôùi duïc voïng, huûy thôøi gian, theá giôùi ñoù môùi thaät laø theá giôùi töï dieät nhöõng ñieàu kieän thôøi gian vaø khoâng gian. do chaân thaät, töùc laø Nieát Baøn. Sau heát, Nieát Baøn coù nghóa laø caûnh giôùi cuûa e) If, as the modern physicists assert, space is giaûi thoaùt vieân maõn. Voâ ngaõ hay khoâng coù söï curved and time is relative, this world of baát bieán, voâ thöôøng hay khoâng coù söï tröôøng space and time is our enclosed abode from toàn laø traïng huoáng thaät söï cuûa söï hieän höõu which there is no escape; we are tied down in cuûa chuùng ta. Nieát Baøn theo nghóa tieâu cöïc laø the cycles of cause and effect: Neáu nhö huûy dieät, nhöng theo nghóa tích cöïc laø troøn nhöõng nhaø vaät lyù hieän ñaïi xaùc nhaän, khoâng ñaày, laø lyù töôûng cuûa chuùng ta, aáy laø söï giaûi gian laø moät trong nhöõng soá löôïng bieán ñoåi vaø thoaùt troïn veïn. thôøi gian laø töông ñoái thì theá giôùi cuûa khoâng Anatta (p): Anatma (skt)—Voâ ngaõ—Not-Self— gian thôøi gian naày laø caùi nguïc tuø maø chuùng ta Non-self—Non-ego—Absence of a permanent, khoâng theå naøo thoaùt ra ñöôïc, töùc laø chuùng ta unchanging self or soul—Voâ ngaõ, phi ngaõ, khoâng ñaõ bò troùi buoäc trong voøng nhaân quaû roài vaäy. coù töï ngaõ, khoâng coù baûn chaát, khoâng ñaùp öùng f) As long as men cannot discover a world ñöôïc söï mong öôùc cuûa con ngöôøi. Moät trong Tam which is not limited by time and space, men töôùng: voâ thöôøng, khoå, voâ ngaõ—See Anatman. must be creatures of suffering. To assert that Anatta lakkhana (p): Ñaëc tính hay töôùng voâ such a state, unlimited in time and space, is ngaõ. Hieän töôïng vöôït ngoaøi khaû naêng kieåm soaùt. attainable by man is the message of Anatta-nupassana-nana (p): Tueä giaùc thaáy Buddhism: Khi naøo con ngöôøi chöa tìm ñöôïc ñöôïc söï voâ ngaõ. Tröïc giaùc ñöôïc raèng khoâng ai coù caùi theá giôùi khoâng bò haïn cuoäc bôûi thôøi gian theå ñieàu khieån, kieåm soaùt caùc phaùp. vaø khoâng gian, con ngöôøi vaãn phaûi laø moät taïo Anavabodha (skt): Baát Giaùc—Not knowing— vaät khoå ñau. Xaùc nhaän raèng con ngöôøi coù theå Unconsciously, unknowingly, unenlightened or ñaït ñöôïc caûnh giôùi ñoù, caûnh giôùi khoâng bò Uncomprehending, without “spiritual” insight, the haïn cuoäc bôûi thôøi gian vaø khoâng gian laø söù condition of people in general, who mistake the meänh cuûa Phaät Giaùo. phenomenal for the real, and by ignorance beget g) Of course, there is no such thing as a limitless karma, reaping its results, in the mortal round of time. Even modern physical science does not transmigration. One’s attachment to the self- recognize infinity in time and space. nature of realities takes place owing to one’s not However, the Buddha brought forward his knowing hat the truth that what is presented as an ideal, Nirvana (extinction), following his external world is no more than the mind itself— theories of selflessness and impermanence. Khoâng giaùc ngoä hay khoâng hieåu maø cho raèng theá Nirvana means extinction of life and death, giôùi hieän töôïng laø hieän thaät vaø vì si meâ maø gaây extinction of worldly desire, and extinction of toäi taïo nghieäp, cuõng nhö chaát choàng nghieäp baùo space and time conditions. This, in the last trong voøng töû sanh luaân hoài. Söï chaáp tröôùc cuûa analysis, means unfolding a world of perfect ngöôøi ta vaøo töï tính cuûa caùc thöïc tính xaõy ra do freedom. Selflessness (no substance) and bôûi ngöôøi

ta khoâng bieát chaân lyù veà nhöõng gì ñöôïc impermanence (no duration) are the real

hieån baøy ra theá giôùi beân ngoaøi chæ laø chính caùi grand-parents, great grand-parents, and taâm cuûa mình maø thoâi. great-great grand-parents. They can Anavajjasukha (p): Haïnh phuùc khoâng bò khieån celebrate with a party or with the simpliest traùch—One of the four kinds of bliss of lay ancestral ritual of burning incense and Buddhists, according to the Anguttara Nikaya bowing before their ancestors' altars or Sutra. Herein the Aryan disciple is blessed with before their ancestors' portraits. In some blameless action of body, blameless action of families, beside placing offerings of food and speech, blameless action of mind. At the thought, drink in front of the altar, they also have the bliss and satisfaction come to him. This is called custom to burn paper money for their the bliss of blamelessness—Moät trong boán loaïi ancestors. In addition, in some areas in haïnh phuùc cho ngöôøi taïi gia ñöôïc Ñöùc Phaät daïy Central Vietnam, there still exist some Clan trong kinh Taêng Nhöùt A Haøm. Baäc Thaùnh nhaân Temples which worship ancestors of the khoâng bò khieån traùch veà thaân khaåu yù. Khi nghó same surnames. It is no doubt that ancestor nhö vaäy, ngöôøi aáy caûm thaáy thoûa thích vaø maõn worship has helped our people maintain unity nguyeän. Ñoù laø haïnh phuùc khoâng bò khieån traùch—and continuity (maintaining generations): See Four kinds of bliss of lay Buddhists. Daân toäc Vieät Nam töø laâu ñaõ tin töôûng coù linh Anavakara-sunyata (skt): Emptiness of hoàn hay thaàn thöùc sau khi qua ñôøi. Ngöôøi ta dispersion—Taùn Khoâng—Khoâng cuûa söï phaân luoân nghó raèng toå tieân phuø hoä con chaùu coøn taùn—See Emptiness of dispersion. soáng. Chính vì theá maø con chaùu luoân thôø phöôïng toå tieân vôùi loøng kính troïng toái thöôïng. Anavaragra-sunyata (skt): Emptiness of Ngöôøi Vieät Nam khoâng nhöõng toå chöùc ngaøy limitlessness—Voâ Teá Khoâng—Khoâng khoâng bieân kî gioã cho cha meï quaù vaõng, maø hoï coøn laøm teá—See Emptiness of limitlessness. leã kî gioã cho oâng baø noäi, ngoaïi, oâng baø coá, Anavatapta (skt): hay coá toå nöõa. Hoï coù theå laøm leã kî gioã nhö 1) Heatless: No heat—Voâ Nhieät—A naäu ñaït moät böõa tieäc hay moät nghi thöùc thôø cuùng ñôn trì—Long vöông trì—Khoâng coù söùc noùng. giaûn nhaát laø ñoát nhang vaø laïy tröôùc baøn thôø 2) Heaven without heat or affliction: Voâ Nhieät hay hình aûnh cuûa toå tieân hoï. Trong vaøi gia Thieân—See Nine heavens of the fourth ñình, ngoaøi vieäc daâng cuùng thöùc aên thöùc uoáng dhyana heaven and Four dhyana heavens. tröôùc baøn thôø toå tieân, hoï coøn coù tuïc ñoát giaáy Anavatapta-deva (skt): Voâ Nhieät Thieân— tieàn cho ngöôøi cheát. Hôn nöõa, trong vaøi vuøng Anavatapta or Atapta heaven, without heat or ôû mieàn Trung nöôùc Vieät, haõy coøn nhöõng ngoâi affliction, the second of the five pure-dwelling nhaø thôø hoï, nôi thôø cuùng nhöõng toå tieân trong heavens, in the fourth dhyana heaven—Taàng trôøi cuøng doøng toäc. Chaúng nghi ngôø gì caû, taäp tuïc thöù hai cuûa Nguõ Tònh Cö Thieân trong Töù Thieàn thôø cuùng toå tieân ñaõ giuùp cho daân ta duy trì Thieân, coõi trôøi voâ phieàn voâ naõo. ñöôïc söï ñoaøn keát vaø noái doøng noái doõi. Ancestor (n): Toå tieân. 2) Buddhism always promotes ancestor worship Ancestors'

blessing: Phuùc aám—The beneficent by the practice of chanting sutras for the influence of one's ancestors' virtue—AÛnh höôûng dead, hoping to relieve their karma: Phaät phuùc ñöùc töø toå tieân. giaùo luoân khuyeán khích vieäc thôø cuùng toå tieân Ancestor worship: Thôø cuùng toå tieân. baèng caùch tuïng kinh caàu sieâu cho ngöôøi quaù 1) Vietnamese people have long believed in the vaõng, vôùi hy voïng laøm nheï ñi nghieäp chöôùng existence of the soul or consciousness after cho hoï sôùm ñöôïc sieâu thoaùt. death. Ancestors are thought to watch over Ancestral tablet: Baøi vò. and to support their living descendants. Thus, An-Ch'an Zen master: An Thieàn Thieàn Sö— living descendants always worship their Zen Master An Thieàn—A Vietnamese famous ancestors with ultimate respect. Vietnamese Zen master in the early nineteenth century. He people celebrate death anniversary, not only was the author of "A Thorough Study on the for their deceased parents, but also for their Three Religions" composed in the middle of the

nineteenth century. Probably printed in 1845. He Ancient times: Ñôøi xöa—Thôøi coå ñaïi. spent most of his life at Ñaïi Giaùc Temple in Boà And so on: Vaân vaân. Sôn, Baéc Ninh to expand Buddhism—Thieàn sö Andaja (skt): Oviparous birth—Noaõn Sanh—noåi tieáng cuûa Vieät Nam vaøo ñaàu theá kyû thöù 19. Egg-born, or birth from eggs. Oviparious, as is the Ngaøi laø taùc giaû boä "Tam Giaùo Thoâng Khaûo" ñöôïc case with chicken, goose, birds, etc.—Loaøi sanh bieân soaïn vaøo giöõa theá kyû thöù 19, coù leõ ñöôïc in töø tröùng, nhö loaøi chim; loaøi naày ôû trong tröùng taïo vaøo khoaûng naêm 1845. Haàu heát cuoäc ñôøi hoaèng thaønh hình theå, ñuùng ngaøy thì tröùng vôõ ra, nhö phaùp cuûa ngaøi, ngaøi truï taïi chuøa Ñaïi Giaùc ôû Ñoà loaøi gaø vòt, chim, ngoãng, vaân vaân Sôn, Baéc Ninh—See Thorough Study in the Three Andhra (skt): AÙn Ñaït La—A kingdom in Religions. Southern India, between the Krishna and Anchoress (n): Nöõ aån só. Godavari rivers, whose capital was Vengi; the Anchoret (n): Anchorite—AÅn só. country south-east of this was known as Maha-Anchoretic (a): Anchoritic—AÅn tu. Andhra—Moät vöông quoác naèm veà phía nam AÁn Anchorite (n): Ngöôøi ôû aån—Ngöôøi soáng xa nhaân Ñoä, giöõa hai con soâng Krishna vaø Godavari, kinh theá. ñoâ cuûa noù laø Vengi; nöôùc naèm veà phía ñoâng nam Ancients (n): Coå nhaân. cuûa AÙn Ñaït La ñöôïc bieát ñeán vôùi caùi teân Ñaïi AÙn Ancient Buddhas: Coå Phaät—There are seven Ñaït La. ancient Buddhas—Coù baûy vò coå Phaät—See Seven Andira: An Ñeå (Leã) La Ñaïi Töôùng—See ancient Buddhas. Twelve spirits connected with the Master of Ancient examples: Nieâm Coå—Nieâm Ñeà—To Healing. refer to ancient principles—Neâu leân nhöõng Anecdote (n): Giai thoaïi. nguyeân taéc thôøi xöa. Anenjabhisankharo (p): Imperturbable karmic Ancient masters: Coå Ñöùc—See Ancient sages. formation—Baát ñoäng haønh—See Three dharmas Ancient masters' saying: Trí cuûa baäc coå ñöùc— (XXX). In Zen, there is a kind of question in which an Anenjata (skt): Immovability—Baát ñoäng—See ancient master's saying is referred to. A monk Nine kinds of non-action. said to Yun-Meân: "What would one do when no Anga (skt): boundaries are seen, however wide the eyes are Anga (skt): open?" Said Yun-Meân: "Look!"—Trong Thieàn, 1) A limb of the body: Chi (tay chaân). coù loaïi caâu hoûi ñaëc

ra lôøi noùi cuûa moät baäc laõo tuùc. 2) The division of the teaching of the Buddha Moät nhaø sö hoûi Vaân Moân: "Tröøng maét leân maø into twelve angas or limbs: Söï phaân chia giaùo cuõng khoâng thaáy bôø meù thì laøm sao?" Vaân Moân phaùp cuûa Ñöùc Phaät ra laøm 12 phaàn—See baûo: "Xem kìa?"—See Eighteen kinds of Twelve divisions of Mahayana Sutras question. (canon). Ancient merits: Coå Ñöùc—Coâng ñöùc cuûa ngöôøi 3) Name of one of the 16 great countries in xöa. ancient India: Teân cuûa moät trong 16 nöôùc Ancient sages: Ancient scholars—Master of the thôøi coå AÁn Ñoä. past—Tieàn trieát—Coå Ñöùc—Meritorious person Angaraka (skt): A Giaø La Giaø—The planet of the past—Baäc Thaùnh, baäc hoïc giaû, baäc thaày, Mars; a star of ill omen; a representation in the hay baäc coù nhieàu coâng ñöùc vaøo thôøi xöa. Garbhadhatu—Hoûa tinh—See Seven brilliant Ancient scholars: Coå Ñöùc—See Ancient sages. ones, and Nine luminaries. Ancient seven Buddhas: Buddha Sakyamuni Angels in heaven: Deva (skt)—Thieân—See and the other six Buddhas who preceded him— Devas. Phaät Thích Ca Maâu Ni vaø saùu vò Phaät tröôùc Anger (n): Krodha or Dosa or Dvesa Pratigha Ngaøi—For more information, please see Seven (skt)—Aversion—Hate—Ill-will—Repugnance— ancient Buddhas. Resentment—Phaãn (saân nhueá hay saân haän)—Saân

haän—See Seventy-five dharmas of the Vì vaäy Ñöùc Phaät daïy: "Khi mình giaän ai, haõy Abhidharma Kosa. lui laïi vaø raùng maø nghó ñeán moät vaøi ñieàu toát (I) An overview of "Anger"—Toång quan veà cuûa ngöôøi aáy. Laøm ñöôïc nhö vaäy, côn giaän töi "Saân haän": One of the three poisons in noù seõ nguoâi ñi." Buddhism (greed, anger and ignorance)— (II) Characteristics of "Anger"—Ñaëc ñieåm cuûa Anger is an emotional response to something Saân haän: It is a fire that burns in all human that is inappropriate or unjust. If one does not beings, causing a feeling of displeasure or obtain what one is greedy can lead to anger. hostility toward others. Angry people speak Anger is an emotion involved in self- and act coarsely or pitiless, creating all kinds protection. However, according to Buddhist of sufferings. Of the three great poisons of doctrines, anger manifests itself in a very Greed, Hatred and Ignorance, each has its crude manner, destroying the practitioner in a own unique evil characteristic. However, of most effective way. Thus, according to the these poisons, hatred is unimaginably Buddha's teachings in the Dharmapada Sutra, destructive and is the most powerful enemy to subdue anger and resentment, we must of one's cultivated path and wholesome develop a compassionate mind by meditating conducts. The reason is that once hatred on loving kindness, pity and compassion. arises from within the mind, thousands of According to Buddhism, the basis of anger is karmic obstructions will follow to appear usually fear for when we get angry we feel immediately, impeding the practitioner from we are not afraid any more, however, this is making progress on the cultivated path and only a blind power. The energy of anger, if learning of the philosophy of Buddhism. it's not so destructive, it may not be of any Therefore, the ancient virtuous beings taught: constructive. In fact, extreme anger could "One vindictive thought just barely surfaced, eventually lead us even to taking our own ten thousands doors of obstructions are all life. Thus the Buddha

taught: “When you are open.” Supposing while you were practicing angry at someone, let step back and try to meditation, and your mind suddenly drifted to think about some of the positive qualities of a person who has often insulted and that person. To be able to do this, your anger mistreated you with bitter words. Because of would be reduced by its own.”—Saân haän laø these thoughts, you begin to feel sad, angry, söï ñaùp laïi caûm xuùc ñoái vôùi vieäc gì khoâng and unable to maintain peace of mind; thus, thích ñaùng hay khoâng coâng baèng. Neáu khoâng even though your body is sitting there ñaït ñöôïc caùi mình ham muoán cuõng coù theå ñöa quietly, your mind is filled with afflictions ñeán saân haän. Saân haän lieân heä tôùi vieäc töï baûo and hatred. Some may go so far as leaving veä mình. Tuy nhieân, theo giaùo thuyeát nhaø their seat, stopping meditation, abandoning Phaät thì saân haän töï bieåu loä trong noù moät tö whatever they are doing, and getting caùch thoâ loã, phaù maát haønh giaû moät caùch höõu completely caught up in their afflictions. hieäu nhaát. Chính vì theá maø trong kinh Phaùp Furthermore, there are those who get so Cuù, Ñöùc Phaät daïy ñeå cheá ngöï saân haän, chuùng angry and so depressed to the point where ta phaûi phaùt trieån loøng töø bi baèng caùch thieàn they can’t eat and sleep; for their satisfaction, quaùn vaøo loøng töø bi. Theo Phaät giaùo, caên baûn sometimes they wish their wicked friend to cuûa söï saân giaän thöôøng thöôøng laø do söï sôï haõi die right before their eyes. Through these, we maø ra. Vì khi chuùng ta noåi giaän leân thöôøng know that hatred is capable of trampling the chuùng ta khoâng coøn sôï haõi ñieàu gì nöõa, tuy heart and mind, destroying people’s nhieân, ñaây chæ laø moät loaïi naêng löôïng muø cultivated path, and preventing everyone quaùng. Naêng löôïng cuûa söï giaän döõ coù tính from practicing wholesome deeds. Thus the caùch taøn phaù vaø khoâng xaây döïng ñöôïc Buddha taught the way to tame hatred in the chuyeän gì heát. Thaät vaäy, giaän döõ thaùi quaù coù Lotus Sutra as follows: “Use great theå daãn ñeán vieäc töï mình keát lieãu ñôøi mình. compassion as a home, use peace and

tolerance as the armor, use all the Dharma of caû phaùp khoâng laøm toøa ngoài.” Chuùng ta phaûi Emptiness as the sitting throne.” We should neân nghó raèng khi ta khôûi taâm giaän hôøn phieàn think that when we have hatred and naõo laø tröôùc tieân töï ta laøm khoå ta. Chính ngoïn afflictions, the first thing that we should be löûa saân haän aáy beân trong thì thieâu ñoát noäi aware of is we are bringing miseries on taâm, coøn beân ngoaøi thì noù khieán thaân ta ngoài ourselves. The fire of hatred and afflictions ñöùng chaúng yeân, than daøi, thôû vaén. Nhö theá internally burns at our soul, and externally aáy, chaúng nhöõng chuùng ta khoâng caûi hoùa influences our bodies, standing and sitting ñöôïc keû thuø, maø coøn khoâng ñem laïi chuùt naøo restlessly, crying, moaning, screaming, etc. In an vui lôïi laïc cho chính mình. this way, not only are we unable to change (III) How to balance “Anger”?—Laøm theá naøo ñeå and tame the enemy, but also unable to gain quaân bình söï “Saân haän”?: When angry states any peace and happiness for ourselves—Söï of mind arise strongly, balance them by saân haän ñoát chaùy trong loøng chuùng sanh, gaây developing feelings of loving-kindness. If neân bieát bao caûnh traùi yù vaø thuø nghòch cho someone does

something bad or gets angry, ngöôøi khaùc. Ngöôøi saân haän noùi naêng thoâ bæ do not get angry ourselves. If we do, we are khoâng coù chuùt töø bi, taïo neân khoâng bieát bao being more ignorant than they. Be wise. nhieâu laø khoå naõo. Trong Tam Ñoäc, moãi thöù Keep compassion in mind, for that person is coù moät aùc tính ñoäc ñaùo khaùc nhau; tuy nhieân, suffering. Fill our mind with loving-kindness saân haän coù moät töôùng traïng voâ cuøng thoâ baïo, as if he was a dear brother. Concentrate on noù laø keû thuø phaù hoaïi ñöôøng tu cuõng nhö the feeling of loving-kindness as a meditation coâng haïnh cuûa ngöôøi tu Phaät maïnh meõ nhaát. subject. Spread it to all beings in the world. Lyù do laø khi moät nieäm saân haän ñaõ sanh khôûi Only through loving-kindness is hatred trong taâm thì lieàn theo ñoù coù muoân ngaøn thöù overcome—Khi saân haän noåi leân phaûi nieäm chöôùng ngaïi khaùc laäp töùc hieän ra, ngaên trôû taâm töø. Khi taâm noùng giaän noåi leân chuùng ta con ñöôøng tu ñaïo, coâng haïnh cuõng nhö söï phaûi quaân bình chuùng baèng caùch khai trieån tieán tu cuûa ngöôøi hoïc ñaïo. Chính vì theá maø taâm töø. Neáu coù ai laøm ñieàu xaáu ñoái vôùi chuùng coå ñöùc coù daïy raèng: “Nhöùt nieäm saân taâm ta hay giaän chuùng ta, chuùng ta cuõng ñöøng khôûi, baù vaïn chöôùng moân khai.” (coù nghóa laø noùng giaän. Neáu saân haän noåi leân, chuùng ta khi moät nieäm oaùn thuø vöøa chôùm khôûi, thì coù caøng meâ muoäi vaø toái taêm hôn ngöôøi ñoù nöõa. ngaøn muoân cöûa chöôùng khai môû). Thí duï nhö Haõy saùng suoát giöõ taâm töø aùi vaø thöông ngöôøi ñang luùc ngoài thieàn, boãng chôït nhôù ñeán ngöôøi ñoù vì hoï ñang ñau khoå. Haõy laøm cho taâm traøn kia baïc aùc, xaáu xa, gaây cho ta nhieàu ñieàu cay ñaày tình thöông, xem ngöôøi ñang giaän doãi ñaéng xöa nay. Do nghó nhôù nhö theá neân taâm mình nhö anh, chò, em thaân yeâu cuûa mình. ta chaúng nhöõng khoâng yeân, maø coøn sanh ra Luùc baáy giôø chuùng ta haõy chuù taâm vaøo caûm caùc söï buoàn giaän, böùc röùc. Thaân tuy ngoài yeân giaùc töø aùi, vaø laáy söï töø aùi laøm ñeà muïc thieàn ñoù maø loøng daãy ñaày phieàn naõo saân haän. ñònh. Traûi loøng töø ñeán taát caû chuùng sanh treân Thaäm chí coù ngöôøi khoâng theå tieáp tuïc toïa theá gian naày. Chæ coù loøng töø aùi môùi thaéng thieàn ñöôïc nöõa, cuõng nhö khoâng theå tieáp tuïc ñöôïc söï saân haän maø thoâi. laøm nhöõng gì hoï ñang laøm vì taâm hoï bò traøn (IV) The Buddha’s teaching on “Anger”—Lôøi ngaäp bôûi phieàn naõo. Laïi coù ngöôøi böïc töùc ñeán Phaät daïy veà “Saân haän”: queân aên boû nguû, nhieàu khi muoán laøm gì cho 1) One should give up anger; one should keû kia phaûi cheát lieàn töùc khaéc môùi haû daï. abandon pride. One should overcome all Qua ñoù môùi bieát caùi taâm saân haän noù luoân daøy fetters. No suffering befall him who calls xeùo taâm can vaø phaù hoaïi con ñöôøng tu taäp nothing his own: Xa boû loøng giaän döõ, tröø dieät cuûa ngöôøi tu nhö theá naøo. Chính vì thaáy nhö taùnh kieâu caêng, giaûi thoaùt moïi raøng buoäc, theá maø Ñöùc Phaät ñaõ daïy caùch ñoái trò saân haän khoâng chaáp tröôùc danh saéc; ngöôøi khoâng coù trong Kinh Phaùp Hoa nhö sau: “Laáy ñaïi töø bi moät vaät chi aáy, söï khoå chaúng coøn theo doõi laøm nhaø, laáy nhaãn nhuïc laøm aùo giaùp, laáy taát ñöôïc. (Dhammapada 221).

2) He who controls his anger which arises as a Saân haän hay giaän döõ laø moät chöôùng ngaïi cho rolling chariot. He is a true charioteer. Other chaùnh nieäm. Ñaây laø moät trong naêm chöôùng ngaïi people are only holding the rein: Ngöôøi naøo maø Ñöùc Phaät ñaõ noùi tôùi trong Kinh Phaùp Hoa— ngaên ñöôïc côn giaän döõ noåi leân nhö döøng ñöôïc See Five hindrances (I). chieác xe ñang chaïy maïnh, môùi laø keû cheá ngöï Anger and foolishness: Giaän döõ vaø cuoàng daïi. gioûi, ngoaøi ra chæ laø keû caàm cöông hôø maø Anger caused by ignorance: Giaän döõ sanh ra thoâi. (Dhammapada 222). bôûi si meâ. 3) Conquer anger by love; conquer evil by Angry and ill-will: Phaãn noä vaø uaát haän—See good; conquer stingy by giving; conquer the Six roots of contention. liar by truth: Laáy töø bi thaéng noùng giaän, laáy Anger penetrating the bones to the marrow: hieàn laønh thaéng hung döõ, laáy boá thí thaéng xan Giaän vaøo xöông tuûy (Oaùn nhaäp coát tuûy)—Very tham, laáy chôn thaät thaéng ngoa nguïy. angry. (Dhammapada 223). 4) One should speak the truth. One should not Angkor Wat: A major temple complex in be angry. One should give when asked to. central Cambodia built during the reign of King These are three good deeds that help carry Suryavarman II (1113-1150). Originally dedicated men the realm of heaven: Noùi chaân thaät, to the Hindu god Visnu, but after that it became a khoâng giaän hôøn, ñích thaân boá thí cho ngöôøi Buddhist establishment following the conversion ñeán xin. Ñoù laø ba vieäc laønh ñöa ngöôøi ñeán of the succeeding Khmer kings to Buddhism, coõi chö Thieân. (Dhammapada 224). Angkor Wat served as a Buddhist holy place. 5) One should guard against the bodily anger, or After the destruction of the Angkor by the Thais physical action, and should control the body. in the fifteenth century, Khmer capital moved to One should give up evil conduct of the body. Phnom Penh. It was not rediscovered until the One should be of good bodily conduct: Gìn nineteenth century—Moät daõy nhöõng töï vieän ôû giöõ thaân ñöøng noùng giaän, ñieàu phuïc thaân trung boä Cam Boát ñöôïc xaây vaøo thôøi vua haønh ñoäng, xa lìa thaân laøm aùc, duøng thaân tu Suryavarman ñeä nhò. Ban ñaàu ñöôïc xaây ñeå thôø haïnh laønh. (Dhammapada 231). phöôïng thaàn Visnu cuûa AÁn Ñoä giaùo, nhöng sau ñoù 6) One should guard against the anger of the trôû thaønh cô sôû Phaät giaùo. Sau khi caùc vua Khmer tongue; one should control the tongue. One caûi ñaïo vaø trôû veà quy y Phaät, ngoâi ñeàn ñöôïc duøng should give up evil conduct in speech. One ñeå thôø cuùng theo Phaät giaùo. Sau khi Angkor Wat should be of good conduct in speech: Gìn giöõ bò ngöôøi Thaùi taøn phaù vaøo theá kyû thöù 15 (1431), lôøi noùi ñöøng noùng giaän, ñieàu phuïc lôøi noùi kinh ñoâ Khmer ñaõ dôøi veà Nam Vang vaø ngoâi ñeàn chaùnh chôn, xa lìa lôøi noùi thoâ aùc, duøng lôøi noùi chæ ñöôïc tìm thaáy laïi vaøo theá kyû thöù 19. tu haønh. (Dhammapada 232). Ango (jap): Rains retreat—An cö kieát haï—A 7) One should guard against the anger of the Japanese Buddhist term for “Dwelling in peace.” mind; one should control the mind. One This is a three-month period of intensive spiritual should give up evil conduct of the mind. One training in a temple or a Zen monastery during should practice virtue with the mind: Gìn giöõ the rainy season in summer—Thuaät ngöõ Phaät yù ñöøng noùng giaän, ñieàu phuïc yù tinh thuaàn, xa giaùo Nhaät Baûn coù nghóa laø “Soáng trong an

laïc.” lìa yù hung aùc, duøng yù ñeå tu chaân. Ñaây laø thôøi kyø ba thaùng tu taäp taâm linh cao ñoä (Dhammapada 233). trong moät töï vieän hay Thieàn vieän vaøo thôøi kyø möa ** See Six sins that smother the six paramitas or gioù vaøo muøa heø—See Summer retreat. the pure mind, Seven messengers, and Angry (a): Caùu kænh. Seventy-five dharmas of the Abhidharma Angry demons: Asura-gati (skt)—The state of Kosa. angry demons—Asuras’ realm where those who Anger is a bar to remembrance: Nieäm are wicked, hot-tempered, violent or are initiated Chöôùng—This is one of the five hindrances into paganism (the path of asuras is filled with which the Buddha mentioned in the Lotus Sutra— quarrelling and acrimonious competition)—A-Tu-

La, tieáng Phaïn goïi laø Asura, nghóa laø taùnh tình have been waiting for you; however, the problem xaáu xa, cuõng coù nghóa laø phöôùc baùo khoâng baèng is you; you don’t want to stop.” So surprised at the chuùng sanh ôû hai coõi ngöôøi vaø trôøi. Ñaây laø caûnh Buddha’s response, Angulimala asked the giôùi cuûa nhöõng chuùng sanh xaáu aùc, hay giaän döõ, Buddha: “Recluse Gautama, while you are taùnh tình noùng naûy, thích baïo ñoäng hay gaây goã, walking, you say ‘I stand still.’ And to me who vaø si meâ theo taø giaùo (chuùng sanh trong caûnh giôùi stand still, you say that I am not standing still. naày cuõng coù phöôùc baùo, nhöng laïi bò tham voïng, Therefore, recluse Gautama, let me ask you, doái traù, kieâu maïn, laø quaû cuûa nhöõng tieàn nghieäp ‘How is that you are standing still, but I am not laán löôùt, neân taâm thöôøng hay chöùa ñaày töùc giaän standing still?’” The Buddha replied: vaø chaáp tröôùc). “Angulimala, I am standing still, having given up Angry despair is to be abandoned: Phaãn naõo the stick and the sword for all beings. But you are caàn phaûi töø boû—See Eight things that lead to the merciless to all beings, therefore, I am standing cutting off of affairs. still, and you are not standing still.” The Buddha Angry and displeased with one’s fellows: then continued to explain to him the real meaning Töùc giaän ñoái vôùi caùc vò ñoàng phaïm haïnh—See of “stop.” He understood and told the Buddha: Five mental blockages. “Long have I revered you, the great sage. Now having heard your own words, I will soon Anguish: Noãi ñau ñôùn hay ñau khoå—In renounce evil.” Then Angulimala hurled his Buddhism, anguish means painful resistance to sword and weapon down a cliff, into a pit. He the reality of mortality—Trong Phaät giaùo, ñaây laø then was converted to practice Buddhism and noãi ñau khoå veà boä maët thaät cuûa sanh töû töû sanh. eventually attained enlightenment. Angulimala (skt): Chæ Man (Voâ Naõo)—The killer who was converted by the Buddha—Moät keû saùt nhaân ñöôïc Ñöùc Phaät chuyeån hoùa—Öông Quaät Ma La—A Brahmin follower who erroneously practiced by killing people and wore chaplet of finger-bones (the Sivaitic sect that wore such chaplets), and made assassination a religious act. After he killed 99 people, the hundredth person he met was his mother. While chasing to kill his mother, the Buddha appeared, he turned to chase the Buddha; however, after some conversations with the Buddha, he was converted by the Buddha. He repented his evil ways and joined the (Angulimala Stupa in Sravasti—Thaùp Chaøng Voâ Order. He was a greatest killer when the Buddha Naõo

taïi xöù Xaù Veä) was alive. However, the Buddha with his Buddha eye, foresaw that this killer had the potential to Moät moân ñoà Baø La Moân, ngöôøi ñaõ tu taäp sai laàm attain Arhathood enlightenment because of his baèng caùch gieát ngöôøi vaø ñeo chuoãi ñöôïc xaâu laïi good karma from previous lives. According to baèng nhöõng ngoùn tay cuûa nhöõng ngöôøi cheát, vaø Buddhist sutras, one day when the Buddha was in coi chuyeän saùt haïi ngöôøi laø moät haønh ñoäng tín the neighborhood to beg for food, he appeared in ngöôõng linh thieâng. Sau khi oâng gieát 99 ngöôøi, front of Angulimala's house, the killer was ngöôøi thöù 100 maø oâng gaëp laø meï oâng. Trong khi attempting to kill his mother, but he saw the ñang ñuoåi gieát meï, thì Ñöùc Phaät xuaát hieän, oâng Buddha and decided to chase after the Buddha beøn buoâng tha meï maø ñuoåi theo Phaät. Tuy nhieân, instead. He kept chasing the Buddha but in no sau vaøi caâu trao ñoåi vôùi Phaät, oâng ñöôïc Phaät caûm way he could catch up with the Buddha. He then hoùa. Hoái haän vì nhöõng toäi loãi cuûa mình, oâng beøn yelled at the Buddha: "Gotama, stop! Stop! Stop! xin gia nhaäp Taêng ñoaøn. Vôùi thieân nhaõn thoâng, He Kept asking the Buddha to stop. The Buddha Phaät nhìn thaáy coø theå hoùa ñoä ñöôïc oâng trôû thaønh responded: "Angu! I have stop for so long and

A La haùn vì nhöõng thieän nghieäp trong nhöõng ñôøi numbered from one to eleven—Töø Baéc Phaïn coù tröôùc cuûa oâng. Theo kinh ñieån Phaät thì moät ngaøy nghóa laø "Nhöõng baøi giaûng veà Taêng Nhaát." Gioû noï trong khi ñang khaát thöïc trong vuøng, Phaät xuaát kinh taïng thöù tö trong kinh taïng Pali. Taêng Nhaát A hieän tröôùc nhaø cuûa Öông Quaät Ma La, trong khi Haøm bao goàm nhöõng baøi thuyeát giaûng cuûa Ñöùc oâng naày ñang ñuoåi gieát meï, khi thaáy Phaät Öông Phaät, vaø thænh thoaûng cuûa caùc ñaïi ñeä töû cuûa Ngaøi, Quaät beøn ñuoåi theo ñeå gieát Phaät. Cöù chaïy theo ñöôïc saép xeáp thöù töï theo con soá cuûa töøng ñeà muïc Phaät maø khoâng baét kòp, Öông Quaät beøn la to leân trong kinh. Nhöõng baøi giaûng naøy ñöôïc xeáp töø soá keâu Phaät döøng laïi, döøng laïi ! Phaät beøn ñaùp laïi moät ñeán soá möôøi moät. raèng: "Naày Öông Quaät ! Ta ñaõ döøng laïi töø laâu vaø Angya (jap): A Japanese Buddhist term for ñang ñôïi nhaø ngöôi ñaây! Tuy nhieân, vaán ñeà laø "Wandering on foot." This is the pilgrimage of a ngöôi khoâng chòu döøng laïi." Öông Quaät Ma La young Zen novice who has completed the first laáy laøm laï tröôùc caâu traû lôøi naøy, beøn hoûi Ñöùc Theá phrase of his training in a provincial temple to a Toân: "Trong khi oâng ñang ñi, naøy oâng Coà Ñaøm, Zen monastery, where he hopes to be accepted sao oâng laïi baûo 'Ta ñaõ döøng laïi' vaø ñoái vôùi toâi, and receive training under a Zen master. In toâi ñaõ döøng roài, thì oâng laïi noùi laø chöa döøng? Naøy Japan, this is usually a pilgrimage to a distant oâng Coà Ñaøm, toâi xin hoûi oâng veà vaán ñeà 'Theá naøo monastery, often through trackless terrain and laø oâng ñang döøng böôùc, nhöng toâi laïi khoâng with peril. It was regarded as an opportunity for döøng?'" Ñöùc Phaät traû lôøi: "Naøy Öông Quaät Ma the novice to put his physical strength of character La, Ta ñang döøng böôùc, sau khi töø boû ñao tröôïng to the test, to develop presence of mind by ñoái vôùi taát caû chuùng sanh höõu tình. Chæ coù ngöôi overcoming unforeseen dangers, and, by meeting laø taøn aùc vôùi muoân loaøi, vì theá maø Ta noùi Ta ñang many different kinds of people in

joyful as well döøng böôùc vaø ngöôi vaãn chöa döøng.” Nghe xong as adverse circumstances, to ripen inwardly. In Öông Quaät Ma La hieåu yù baøi phaùp neân baûo Ñöùc the prescribed equipage of a novice is a round Theá Toân: “Töø laâu toâi ñaõ toân kính ngaøi, moät baäc sa straw hat with a very low brim. This directs the moân, moät baäc ñaïi Thaùnh. Nay laïi nghe ñöôïc gaze of the pilgrim onto the path before him; it chính lôøi daïy cuûa ngaøi, toâi seõ töø boû aùc nghieäp.” also prevents him from looking around, which Noùi xong, ñoaïn Öông Quaät Ma La quaêng dao would not be conducive to the mental kieám vaø vuõ khi xuoáng bôø vöïc saâu. Sau ñoù Phaät concentration he is supposed to maintain during giaûi thích cho Öông Quaät theá naøo laø “Döøng laïi.” the entire pilgrimage. A black cloak, white Cuoái cuøng Öông Quaät hieåu vaø caûi ñaïo thaønh Phaät woolen socks, and a straw sandals are also part of töû vaø cuoái cuøng sau khi duïng coâng tu taäp oâng ñaõ his outfit. On his chest, the monk carries a bundle ñaéc quaû A La Haùn. with his summer and winter robes, his eating and Angulimala-Sutra (skt): Chæ Man Kinh—Sutra begging bowls, a razor for shaving his head, and of the story of Angulimala—Kinh keå veà chuyeän some sutra texts. On his back, he carries a rolled- cuûa chaøng Voâ Naõo—See Angulimala. up straw raincloak. When the monk has come Anguli-parvan (skt): Chæ Tieát. through all the difficulties of the pilgrimage and 1) A measure, the 24th part of a forearm: Ñôn vò arrived at the monastery, he is often refused in ño löôøng töông ñöông vôùi 1/24 caùnh tay: order to test the earnestness of his desire for Hasta (skt). spiritual training. If, after days of persistence 2) Finger-joint: Loùng tay. outside the monastery, not rarely in rain and Anguttara Nikaya (p): Taêng Nhaát A Haøm snow, or in the entrance hall of the monastery, he (Taêng Chi Boä Kinh)—A Sanskrit term for is finally let in, then he must provide a further “Increased-by-One-Discourses.” The fourth proof of his seriousness through a week of sitting collection in the “Basket of Discourses” (Sutta- in a solitary cell under the most austere conditions pitaka) of the Pail Canon. It contains sermons before he is finally accepted into the monastic attributed to the Buddha, and sometimes his main community—Thuaät ngöõ Phaät giaùo Nhaät Baûn coù disciples, that are arranged according to the nghóa laø “du haønh baèng caùch ñi boä” (haønh höông number of items contained in the texts. These are baèng chaân). Ñaây laø moät chuyeán haønh höông cuûa

moät taân thieàn sinh, ngöôì môùi vöøa hoaøn taát giai Anicchantika (skt): A Xieån Ñeå Ca—Without ñoaïn taäp luyeän sô khôûi ôû moät ngoâi chuøa trong desire, i.e. undesirous of nirvana—Voâ duïc, chæ söï tænh, ñi ñeán moät Thieàn vieän vôùi hy voïng ñöôïc thu khoâng tham mong nieát baøn. nhaän theo hoïc vôùi vò Thieàn sö taïi ñoù. Taïi Nhaät Anidas-sana-appatigham-rupam (p): Baûn, ñaây thöôøng laø moät chuyeán ñi boä qua caùc Invisible and unresisting matter—Voâ kieán voâ ñoái vuøng xa xoâi heûo laùnh khoâng coù ñöôøng ñi vaø nguy saéc—See Three dharmas (XXIX). hieåm. Ñaây ñöôïc coi nhö laø cô hoäi thöû thaùch vò taân Anidassana-sappatigham rupam (p): thieàn sinh naøy veà khaû naêng chòu ñöïng tröôùc nhöõng Invisible and resisting matter—Voâ kieán höõu ñoái thöû thaùch khoâng löôøng tröôùc ñöôïc, cuõng nhö ñeå saéc—See Three dharmas (XXIX). tröôûng thaønh noäi taäm khi gaëp gôõ vôùi

nhieàu ngöôi Anila: AÙt Neå (Leã) La Ñaïi Töôùng—See Twelve trong thuaän cuõng nhö nghòch caûnh. Khi baét ñaàu spirits connected with the Master of Healing. cuoäc haønh höông, vò taân thieàn sinh phaûi ñoäi noùn rôm coù vaønh troøn ñeå haïn cheá taàm nhìn cuûa maét Anilambha (skt): Voâ Duyeân Tam Muoäi—Dieät ñoái vôùi con ñöôøng tröôùc maët vaø traùnh vieäc nhìn Taän Ñònh—Unpropped samadhi in which all ngoù hai beân, coù haïi cho vieäc taäp trung maø ngöôøi mental functions cease to connect with tu phaûi giöõ ñuùng trong suoát chuyeán haønh höông environment and cease to function—Thieàn ñònh cuûa mình. Moät aùo choaøng ñen, moät quaàn vaûi traéng dieät heát taát caû taâm thöùc maø xa lìa sôû duyeân. vaø moät ñoâi giaøy rôm laø trang phuïc cuûa ngöôøi du Anima and animus: Hoàn Phaùch—Animus and haønh. Tröôùc ngöïc, vò taân thieàn sinh mang moät anima, the spiritual nature or mind, and the chieác tuùi ñöïng aùo quaàn vaøo muøa ñoâng vaø muøa heø, animal soul; the two are defined as mind and chieác baùt ñeå aên vaø chieác baùt ñeå khaát thöïc, moät body or mental and physical, the invisible soul chieác dao caïo ñeå caïo toùc vaø vaøi baûn kinh. Treân inhabiting in the visible body, the former being löng vò aáy mang moät taám aùo möa baèng rôm. Khi celestial, the latter terrestrial—Teân goïi khaùc cuûa ñaõ vöôït qua moïi chöôùng ngaïi treân ñöôøng haønh taâm thaân. Hoàn laø taâm thöùc, coù dieäu duïng nhöng höông vaø tôùi ñöôïc Thieàn vieän mình choïn, thöôøng khoâng coù hình haøi, phaùch laø hình theå vaø laø choã thì vò aáy bò töø choái ñeå thöû thaùch loøng khao khaùt tu cho taâm thöùc nöông vaøo. taäp taâm linh cuûa mình leân tôùi möùc naøo. Neáu sau Animals: Tirascina (skt)—Tiryagyoni (skt)—Suùc vaøi ngaøy chôø ñôïi beân ngoaøi hay taïi coång tu vieän, vaät—Suùc sanh—Beasts—One of the three evil khoâng hieám khi phaûi chôø ñôïi döôùi möa hay tuyeát, ways, and also one of the four fields for roài sau ñoù ngöôøi ta cho anh ta vaøo haønh lang cuûa cultivating happiness (blessing)—Suùc sanh, moät Thieàn ñöôøng, taïi ñaây vò taân thieàn sinh naøy phaûi trong ba aùc ñaïo, cuõng laø moät trong boán maûnh cho thaáy moät baèng chöùng nöõa veà söï kieân ñònh cuûa ruoäng phöôùc ñieàn—See Three evil ways, Four mình baèng caùch toïa thieàn caû moät tuaàn leã trong fields for cultivating happiness, and Seven states moät phoøng caùch bieät döôùi nhöõng ñieàu kieän khaéc of sentient beings. nghieät tröôùc khi ñöôïc chính thöùc nhaän vaøo coäng Animal abuse: Haønh haï thuù vaät—A Bhiksu or ñoàng cuûa Thieàn vieän taïi ñoù. Bhiksuni who commits animal abuse, commits an An-Hui: An Hueä—One of the ten famous Expression of Regret Offence—Vò Tyø Kheo hay Southern Indian exponents on Buddhist doctrine, Tyø Kheo Ni naøo haønh haï thuù vaät laø phaïm giôùi Ba spcially of the Vijnaptimatratasiddhi sastra, in the Daät Ñeà, phaûi phaùt loà saùm hoái. fifth century—Moät trong möôøi luaän sö noåi tieáng Animal food: Thöïc phaåm baèng thòt thuù vaät. ngöôøi AÁn vaøo theá kyû thöù naêm (ñaëc bieät veà Duy Animal food is filthy, not at all clean as a Thöùc Hoïc). nourishing agency for the Bodhisattva: Thòt Anicca (p): Voâ thöôøng—See Impermanence. cuûa thuù vaät dô baån, chaúng saïch seõ chuùt naøo ñeå Anicca lakkhana (p): Ñaëc tính hay töôùng voâ laøm nguoàn dinh döôõng cho moät vò Boà Taùt—See thöôøng. Hieän töôïng sinh dieät cuûa caùc phaùp. Eight reasons for not eating animal food.

Anicca-nupassana-nana (p): Tueä giaùc thaáy Animal-gati: Huyeát Ñoà—One of the three gati, ñöôïc söï voâ thöôøng. Tröïc giaùc ñöôïc söï dieät taän another name for the gati or destiny of rebirth as nhanh choùng cuûa caùc phaùp.

an animal—Moät trong tam ñoà, teân khaùc cuûa suùc sanh nhö loaøi traâu, boø, löøa, ngöïa bò söï khoå chôû sanh ñaïo. keùo naëng neà. Loaøi deâ, heo, vòt, gaø, thì bò söï khoå Animal ghost: Mei Ghost—Mî quyû—See Ten veà banh da xeû thòt laøm thöùc aên cho loaøi ngöôøi. kinds of ghosts that will be reborn as an animal to Caùc loaøi khaùc thì chòu söï khoå veà ngu toái, nhô continue to pay their debts. nhôùp, gieát haïi vaø aên uoáng laãn nhau. Animal kingdom: Suùc sanh giôùi (vöông quoác Animan (skt): Naêng tieåu—To shrink self or cuûa loaøi suùc sanh). others (to make self or others smaller), or the Animal path: Baøng Sanh Thuù—The animal world and all things to an atom—Coù khaû naêng path, that of rebirth as an animal, one of the six laøm cho nhoû laïi ñöôïc—See Eight supernatural gati—Moät trong luïc thuù, con ñöôøng cuûa suùc powers of transformation. sanh—See Six paths. Animation: Jivitindriya (skt)—Breath of life— Animals previously killed: Con thuù ñaõ bò gieát Liveliness—Vitality—Sinh khí. töø tröôùc—Moùn thòt ñaõ laøm töø tröôùc khi coù söï hieän Animeshalochana Stupa: The dieän cuûa mình taïi ñoù—See Nine kinds of clean Animeshalocana stupa is located within the flesh. courtyard of the Maha Bodhi Temple in Animal realm: Tirracchana (p)—Thuù Ñaïo—See Bodhgaya. This is a small stupa erected at the site Tirracchana. where the Buddha stood during the third week, out of gratitude, stood gazing at the Bodhi Tree Animal womb: Tirascinayoni (skt)—Caûnh giôùi for giving him shelter, while he attained Supreme suùc sanh. Enlightenment. The stupa was built in bricks, Animal world: Tirascinayoni (skt)—Caûnh giôùi some of which are carved. It is square at the base suùc sinh. and, tapering towards the top, the height being 55 Animalism (n): Thuyeát nhaân loaïi ñoäng vaät (cho feet—Thaùp Animeshalocana toïa laïc trong saân raèng con ngöôøi cuõng chæ laø moät loaïi ñoäng vaät Thaùp Ñaïi Giaùc taïi Boà Ñeà Ñaïo Traøng. Ñaây laø moät thuaàn tuùy, khoâng coù phaàn taâm thöùc hay taäm linh). ngoâi thaùp nhoû ñöôïc döïng leân taïi nôi Ñöùc Phaät ñaõ Animalist (n): Ngöôøi tin theo thuyeát ñoäng vaät ñöùng trong suoát tuaàn leã thöù ba ñeå caûm nieäm aân nhaân loaïi (tin raèng con ngöôøi cuõng nhö con thuù, ñöùc cuûa caây Boà Ñeà ñaõ che naéng che möa cho khoâng sai khaùc ôû nhuïc duïc vaø duïc caûm). Ngaøi trong suoát thôøi gian Ngaøi thieàn ñònh ñeå ñaït Animality: Tiryagyoni-gati (skt)—Animality— ñeán ñaïi giaùc. Thaùp ñöôïc xaây baèng gaïch, moät soá The state of animals—Animals' realm reserved ñöôïc chaïm khaéc. Neàn thaùp hình vuoâng, nhoïn veà for those souls who are dull-witted, depraved, or höôùng ñænh, vôùi chieàu cao khoaûng 55 boä Anh. have committed fornication. The path of animals, Animism: Animism means "nature worship" such as buffaloes, cattle, donkeys and horses, is Primitive man, not to mention the sun, feared the subject to heavy toil. Other domestic animals, moon and stars. They had the same feeling such as goats, pigs, chicken and ducks, are subject toward the snow-capped mountains soaring above to be killed to make food for human beings. Still them, the great rivers that sometimes flow quietly other animals suffer from stupidity, living in filth, and at other

times overflow their banks and cause and killing one another for food—Suùc Sanh Ñaïo heavy floods that ravage the land, and the Tieáng Phaïn laø Tiryagyoni, nghóa laø loaøi chuùng boundless immense ocean stretching to the sanh sanh ra ñeå bò ngöôøi ñôøi haønh haï vaø aên thòt. horizon. They revered birds because of their Ñaây laø caûnh giôùi suùc sanh, nôi taùi sanh cuûa nhöõng wonderful ability to fly, and stood in awe of keû si meâ, sa ñoïa, töûu saéc, baøi baïc, ñoái traù vaø taø powerful beasts like elephants, tigers and lions. daâm (treân töø roàng, thuù, caàm, suùc; döôùi ñeán thuûy Man's fear of natural things changed gradually to toäc vaø loaøi coân truøng, khoâng bao giôø ñi thaúng the feeling of awe and finally to that worship of ñöôïc nhö con ngöôøi hay chö Thieân. Loaøi naày such forces and fierce animals as gods—Animism thöôøng gieát haïi vaø aên thòt laãn nhau, ñoàng loaïi thì coù nghóa laø "söï toân thôø thieân nhieân." Ngöôøi yû maïnh hieáp yeáu. Ngoaøi ra, chuùng coøn bò con nguyeân thuûy, ngoaøi maët trôøi ra, hoï coøn sôï caû maët ngöôøi sai söû chuyeân chôû vaø ñaùnh ñaäp). Coõi baøng traêng vaø caùc vì sao. Hoï cuõng coù caûm giaùc nhö theá

ñoái vôùi nhöõng ñænh nuùi phuû tuyeát cao vuùt, nhöõng Unextinguished—Baát dieät hay khoâng bò tieâu con soâng lôùn coù khi lôø ñôø troâi chaûy, nhöng cuõng huûy—In the Lankavatara Sutra, the Buddha told coù khi traøn bôø gaây neân luõ luït taøn phaù ñaát ñai, vaø Mahamati: "Oh Mahamati! The doctrine of bieån caû bao la voâ taän chaïy daøi ñeán taän chaân trôøi. immortality advocated by the Blessed One is not Hoï kính troïng loaøi chim vì khaû naêng bay boång kyø the same as that of other philosophers, not only as dieäu cuûa chuùng, vaø sôï nhöõng con maõnh thuù nhö rards immortality, but as regards birth and voi, coïp vaø sö töû. Noãi sôï haõi cuûa con ngöôøi ñoái impermanence. Why? According to them, there is vôùi thieân nhieân töø töø thay ñoåi thaønh caûm giaùc kính a self-substance about which they assert sôï vaø cuoái cuøng thaønh söï toân thôø nhöõng söùc maïnh immortality and unchangeability. My position is hay nhöõng vaät theå vaø caùc loaøi maõnh thuù nhö caùc not that, for it does not fall into the categories of thaàn linh. being and non-being. It goes beyond the Animitta (skt): Having no-signs—Khoâng categories of being and non-being, of birth and Töôùng—Voâ Töôùng—A Sanskrit term for disappearance; it is not existence nor is it non- "Signlessness." "Signs" include forms, sounds, existence. How is it not non-existent? Because it scents, tastes, and tangible objects, men, women, is like unto a diversity of forms appearing in a birth, aging, sickness, death, and so forth. The dream or maya. How is it not existent? Because absence of these is signlessness. So, animitta the self-substance of forms is not to be asserted as means formlessness, no-form, devoid of existent. We see them as appearances which are appearance, or absence of chracteristics of all not realities, we grasp (grahana) them as before dharmas; the mark of absolute truth, which is us yet they are not really graspable. For this devoid of distinctions. Animitta is commonly reason, all existences are to be regarded neither used as an epithet of Nirvana—Töø Baéc Phaïn chæ as existent nor as non-existent. If we know that "Voâ Töôùng." Töôùng bao goàm saéc, thanh, höông, we see before us is no more than the vò, xuùc, phaùp, ñaøn oâng, ñaøn baø, sanh, laõo, beänh, manifestation of our own mind and abide within töû, vaân

vaân. Söï vaéng maët cuûa nhöõng thöù naøy laø voâ ourselves where no dualistic discrimination takes töôùng. Nhö vaäy voâ töôùng coù nghóa laø khoâng coù place, we see that there is nothing astir in the hình thöùc, khoâng coù caùc veû beân ngoaøi, khoâng coù world. The ignorant assert themselves in their daáu hieäu roõ reät cuûa chö phaùp. Ñaây laø ñaëc tröng doings, discriminate therein, but the wise do not. cho Chaân Lyù tuyeät ñoái, khoâng heà bieát ñeán moät söï Oh Mahamati! This is due to the discrimination of phaân bieät ñoái xöû naøo—See Three emancipations. unrealities whereby the ignorant get altogether Animittasukha (skt): Voâ Töôùng Laïc—Bliss of confused in their judgments. The ignorant are formlessness. A Bodhisattva will always make confused in the judgment of birth and no-birth, himself properly enjoy the bliss of formlessness, and of the crated and of the uncreated; there is and will also make others properly abide in the really no appearance, no disappearance of the Mahayana—Söï an laïc cuûa voâ töôùng, hay caùi haïnh magical figures, of which we can assert either as phuùc cuûa söï khoâng coù hình töôùng. Moät vò Boà Taùt born or as passed. Oh Mahamati! By being seõ luoân laøm cho mình höôûng ñuùng caùi haïnh phuùc untruthful it is meant that the self-nature of things voâ töôùng vaø cuõng laøm cho ngöôøi khaùc an truù ñuùng is not truthfully discerned as it is in itself. When trong Ñaïi Thöøa. however an untrue view prevails, there is an attachment to the self-substance of things, failing Animitto-samadhi (p): The concentration on to see them in their solitary quietude, and as long the signlessness—Voâ töôùng ñònh—See Three as this quietude fails to be seen, there will be no dharmas (XLIV) (B). disappearance of wrongful discrimination. Animosity (n): Söï thuø oaùn. Therefore, Mahamati, a view based on Anirodha (skt): Anishthita (skt & p)—Baát dieät— formlessness of things is superior to that based on Eternal—Everlasting—Immortal—Undying (not form, because form is the cause of birth. When dying)—No disappearance—Not extinguished— there is formlessness, it puts a stop to the rise of Not destroyed—Not subject to annihilation— discrimination, and there is a state of immortality,

which is nirvana. Oh Mahamati! One finds söï sinh. Khi coù söï phi saéc töôùng thì söï sinh khôûi Nirvana where one sees the abode of reality in its cuûa phaân bieät bò chaám döùt, vaø coù moät traïng thaùi truthful signification and abandons the baát töû töùc Nieát Baøn. Naøy Mahamati! Ngöôøi ta tìm discrimination of all that is mind and all that thaáy Nieát Baøn taïi choã ôû cuûa thöïc tính trong yù belongs to mind."—Trong Kinh Laêng Giaø, Ñöùc nghóa chaân thöïc cuûa noù vaø töø boû söï phaân bieät taát Phaät baûo Mahamati: "Naøy Mahamati! Baát dieät caû nhöõng gì laø taâm vaø taát caû nhöõng gì thuoäc veà maø Theá Toân noùi khoâng gioáng vôùi hoïc thuyeát cuûa taâm." caùc trieát gia khaùc. Taïi sao? Vì theo hoï, coù moät caùi Anirodhanutpada (skt): Baát Dieät Baát Sinh— töï tính maø hoï khaúng ñònh laø söï baát töû vaø söï baát Vöôït khoûi söï sinh vaø söï dieät—Neither dying or khaû bieán. Laäp tröôøng cuûa ta khoâng phaûi theá, vì söï being reborn—Immortal—No disappearance nor baát dieät maø Ta noùi khoâng rôi vaøo caùc phaïm truø appearance. höõu vaø phi höõu, noù vöôït khoûi caùc phaïm truø höõu vaø Aniruddha

(skt): Anuruddha (skt)—A Na phi höõu cuûa sinh vaø dieät; noù khoâng phaûi hieän höõu Luaät—A Naâu Laâu Ñaø—One of the ten great cuõng khoâng phaûi phi hieän höõu. Noù khoâng hieän disciples of the Buddha. He is known for his höõu theá naøo? Vì töï tính cuûa caùc hình töôùng khoâng possession of the divine eye. He was a cousin of theå ñöôïc khaúng ñònh laø hieän höõu. Chuùng ta nhìn Sakyamuni and was one of the six princes in the thaáy chuùng nhö laø caùc hình töôùng voán khoâng phaûi Sakyamuni Buddha throne to cultivate the Way. laø nhöõng thöùc tính, chuùng ta chaáp chuùng maø cho He had the greatest vision (deva insight) among laø chuùng ñang ôû tröôùc chuùng ta, tuy theá chuùng all Buddha's Arhat disciples. The Buddha thöïc söï khoâng theå bò chaáp. Vì lyù do naày neân moïi predicted Anuruddha to reappear as the Buddha hieän höõu caàn phaûi ñöôïc xem laø khoâng hieän höõu Samantaprabhasa—A Naäu Laâu Ñaø, moät trong cuõng khoâng phi hieän höûu. Neáu chuùng ta bieát raèng möôøi moân ñoà lôùn cuûa Ñöùc Phaät. Ngaøi noåi tieáng nhöõng gì chuùng ta nhìn thaáy ôû tröôùc chæ laø söï bieåu vôùi Thieân Nhaõn. Laø em hoï cuûa Phaät Thích Ca vaø hieän cuûa chính caùi taâm cuûa chuùng ta vaø neáu laø moät trong trong saùu hoaøng töû cuûa doøng Thích chuùng ta truù ôû beân trong chuùng ta, trong ñoù khoâng Ca, ñeä nhöùt thieân nhaõn trong soá nhöõng ñeä töû A-coù söï phaân bieät coù tính caùch nhò bieân xaõy ra, thì La-Haùn cuûa Phaät. Ñöùc Phaät thoï kyù A Naäu Laâu Ñaø chuùng ta thaáy raèng khoâng coù gì loaïn ñoäng treân theá sau naày seõ thaønh Phaät hieäu laø Phoå Minh Nhö giôùi. Phaøm phu tin chaéc vaøo nhöõng haønh ñoäng cuûa Lai—See Ten chief disciples of the Buddha. hoï vaø phaân bieät trong ñoù chöù ngöôøi trí thì khoâng Anissuki (p): Not jealous—Khoâng ganh tî. nhö theá. Naøy Mahamati! Chính nôi phaân bieät Anitya (skt): Anicca (p)—Ephemeral— nhöõng caùi khoâng thöïc maø theo ñoù phaøm phu bò Impermanence—Inconstant—Transient— laãn loän hoaøn toaøn trong nhöõng phaùn ñoaùn cuûa hoï. Unsual—Not everlasting—Occasional— Hoï laàm laãn trong söï phaùn ñoaùn veà sinh vaø baát Incidental—Irregular—Unstable—Uncertain— sinh, veà caùi ñöôïc taïo ra vaø caùi khoâng ñöôïc taïo ra; Voâ thöôøng (khoâng toàn taïi maõi maõi)—A Sanskrit thöïc ra khoâng coù söï xuaát hieän, cuõng khoâng coù söï term for "Impermanence." Impermanence is the bieán maát cuûa nhöõng hình töôïng, do aûo thuaät maø ever changing nature of all phenomena from chuùng ta khaúng ñònh laø ñöôïc sinh ra hay bieán dieät. arising, dwelling and passing away. Anitya is the Naøy Mahamati! Söï khoâng ñuùng thöïc coù nghóa state of not being permanent, of lasting or existing raèng tính cuûa caùc söï vaät khoâng ñöôïc nhìn ra moät only for a short time, of changing continually. caùch ñuùng thöïc nhö noù trong töï noù. Tuy nhieân, Physical changes operating from the state of moät khi ta coù kieán giaûi khoâng ñuùng thì ta seõ coù söï formation, to that of development, decay and chaáp vaøo töï tính cuûa caùc söï vaät maø khoâng nhìn disintegration are exact manifestations of the law thaáy chuùng noù trong söï tòch tònh cuûa chuùng; vaø heã of transformation. All things in the universe, from chöøng naøo khoâng nhìn thaáy söï tòch tònh naày, thì söï the small grain of sand, the human body, to the phaân bieät sai laàm seõ khoâng bò maát ñi. Do ñoù big one such as the earth, moon and sun are Mahamati! Moät kieán

giaûi ñöôïc ñaët treân caên baûn governed by the aove law, and as such, must phi saéc töôùng thì cao hôn kieán giaûi ñaët treân caên come through these four periods. This process of baûn saéc töôùng, vì saéc töôùng laø nguyeân nhaân cuûa changes characterizes impermanence. Anitya is

one of the three fundamental of everything situations, able cleverly to tolerate and endure existing: Impermanence (Anitya), Suffering various conditions and circumstances of life, then (Duhkha) and Non-ego (Anatman). they may be able to transform misfortunes, Impermanence is the basis of life, without which failures, and sufferings into blessings and existence would not be possible. happiness. Everything in life, if it has form “Impermanence” is one of the “three characteristics, then, inevitably, one day it will be characteristics” (trilaksana) that Sakyamuni destroyed. A human life is the same way, if there Buddha said distinguish all conditioned (samskrta) is life, there must be death. Even though we say a phenomena, the others being selflessness and hundred years, it passes by in a flash, like unsatisfactoriness or suffering. According to this lightning streaking across the sky, like a flower’s doctrine, all conditioned phenomena, i.e., blossom, like the image of the moon at the bottom phenomena that come into being due to causes of lake, like a short breath, what is really eternal? and conditions, are constantly changing, and so Even our dear bodies, we are unable to maintain there is no possibility of holding onto anything. its youth, health, and vitality forever because it This is connected with the other two must endure inevitable sufferings, deterioration, characteristics, since the transitory nature of old age, sickness, and death. Everything in life is phenomena leads to inevitably suffering, because impermanent, artificial, dream-like, and transient beings are inevitably separated from things that like a bubble in water. After the sunshine, there is they desire. Also, because phenomena are rain; after rain there is cessation; after health constantly changing, there is no possibility of a there is sickness; after happiness there is sadness; permanent and unchanging “self” or soul (atman). after being together there is being apart; after Everything in this world is subject to change and success there is failure; after rise there is fall. perish; nothing remains constant for even a single Along the long river some stretch are straight, ksatna or short moment. Everything, every others curve; sometimes it is quite peaceful, other phenomenon passes through a period of birth, times turbulent and chaotic. Sincere Buddhists maturity, transformation, and destruction. The should always remember the impermanence of all Diamond Sutra taught: “Just examine the various things, should always try to cultivate, should conditioned dharma, it is no different than a always turn your misfortunes and setbacks as well bubble or dwedrop; observe and realize as obstacles into advantageous situations; should everything is impermanent, births and deaths are always awaken, abandon ignorance to see the like lightning flashes.” Contemplation on the light of enlightenment, and become more impermanence of things will help us prevent from determined to solidify your mind to make firm being imprisoned by the things of the world. progress on your cultivated path—Voâ thöôøng Sincere Buddhists should always be awakened nghóa laø khoâng thöôøng, khoâng

maõi maõi ôû yeân and realize: “Nothing in this world lasts forever.” trong moät traïng thaùi nhaát ñònh maø luoân thay hình In the end, everything is a part of the cycle of ñoåi daïng. Ñi töø traïng thaùi hình thaønh, cao to, thaáp “Formation, Existence, Decadence, and nhoû, tan raõ, vaân vaân, ñaïo Phaät goïi ñaây laø nhöõng Emptiness.” If there is birth, naturally, there will giai ñoaïn thay ñoåi ñoù laø thaønh truï hoaïi khoâng. Taát be existence for a certain amount of time, then caû söï vaät trong vuõ truï, töø nhoû nhö haït caùt, thaân decay will come, and, in the end, return to dirt con ngöôøi, ñeán lôùn nhö traùi ñaát, maët traêng, maët and sand. Because we are awakened to these trôøi ñeàu naèm trong ñònh luaät voâ thöôøng. Voâ conditions of life, we begin realizing the theory thöôøng laø neùt caên baûn trong giaùo lyù nhaø Phaät: of “Impermanence” the Buddha taught in the Soáng, thay ñoåi vaø cheát (thay ñoåi lieân tuïc trong sutras is accurate. No matter how much glory, töøng phuùt giaây). Laø moät trong ba ñaëc tröng cuûa söï wealth, or success was achieved in the past, in the toàn taïi: Voâ thöôøng, khoå vaø voâ ngaõ. Voâ thöôøng laø end, these accomplishments are not any different yeáu toá caên baûn cuûa ñôøi soáng, khoâng coù noù söï hieän than a beautiful dream. Sincere Buddhists should höõu seõ khoâng coù. Voâ thöôøng laø moät trong ba ñaëc know how to adapt and make best of their tính cuûa chö phaùp maø Ñöùc Phaät ñaõ giaûng daïy veà

caùc phaùp höõu vi, hai ñaëc tính kia laø voâ ngaõ vaø khoå ñau, heát vui roài buoàn, heát hôïp roài tan, heát vinh roài ñau hay baát toaïi. Theo giaùo thuyeát nhaø Phaät, taát nhuïc, heát leân xe roài xuoáng ngöïa, soâng daøi luùc caû caùc hieän töôïng höõu vi ñeàu vì nhaân duyeân maø phaúng laëng, luùc leân thaùc xuoáng gheành. Phaät töû coù, chuùng luoân thay ñoåi. Ñieàu naøy cuõng quan heä chôn thuaàn neân luoân bieát leõ voâ thöôøng, phaûi luoân vôùi hai ñaëc tính coøn laïi, laø vì baûn chaát voâ thöôøng coá gaéng tu taäp, phaûi coá gaéng bieán caùc nghòch caûnh cuûa vaïn höõu daãn tôùi söï khoå ñau khoâng traùnh khoûi, ruûi ro cuõng nhö caùc ñieàu trôû ngaïi cho mình vaø cho vì chuùng sanh khoâng theå naøo taùch rôøi vôùi nhöõng ngöôøi thaønh nhöõng hoaøn caûnh thuaän lôïi; phaûi luoân vaät maø mình ham muoán. Cuõng vì caùc hieän töôïng thöùc tænh, boû meâ theo ngoä maø laäp taâm theâm vöõng luoân thay ñoåi neân khoâng theå naøo coù moät caùi ngaõ maïnh treân böôùc ñöôøng tu. thöôøng haèng khoâng thay ñoåi ñöôïc. Moïi vaät treân Anityata (skt): ñôøi naày ñeàu phaûi thay ñoåi vaø hoaïi dieät; khoâng vaät 1) Impermanence—Voâ thöôøng—See Twenty- gì thöôøng haèng duø chæ trong phuùt giaây, hay saùt na four non-interactive activity dharmas. ngaén nguûi. Moïi vaät, moïi hieän töôïng ñeàu phaûi qua 2) Unfixed: Baát ñònh—See Fifty-one Dharmas giai ñoaïn sanh, truï, dò, dieät. Kinh Kim Cang daïy: interactive with the Mind. “Nhöùt thieát höõu vi phaùp, nhö moäng, huyeãn, baøo, 3) See Anitya and Seventy-five dharmas of the aûnh, nhö loä dieäc nhö ñieän, öng taùc nhö thò quaùn.” Abhidharma Kosa. Nghóa laø haõy xem caùc phaùp höõu vi, naøo khaùc chi Anityata-bhumika (skt): Indeterminate boùng boït, ñieåm söông, quaùn xem taát caû voâ functions—Baát ñònh ñòa phaùp—See Seventy-five thöôøng, sanh sanh dieät dieät nhö tuoàng chôùp dharmas of the Abhidharma Kosa. chaêng.” Quaùn chieáu ñöôïc söï voâ thöôøng cuûa vaïn Aniyada

(skt): Baát ñònh toäi. höõu seõ giuùp chuùng ta khoâng bò troùi buoäc bôûi söï Aniyata (skt): Nhò Giôùi Baát Ñònh—The meaning vaät cuûa theá gian. Phaät töû chôn thuaàn neân luoân of the term “Aniyata” is “Indefinite.” Two thöùc tænh raèng: “Muoân vaät ôû ñôøi voán khoâng beàn offences of indefinite are connected with vöõng.” Chung quy cuõng naèm trong boán leõ “Thaønh, activities of sex. It depends on circumstances and Truï, Hoaïi, Khoâng” maø thoâi. Heã coù sanh ra, töùc the seriousness of the offence, offenders can be nhieân laø coù truï nôi ñôøi moät thôøi gian naøo ñoù, keá temporarily expelled from the Order—Nghóa cuûa ñeán bò hö hoaïi ñi vaøo keát cuoäc quy veà nôi caùt buïi. töø “Aniyata” laø baát ñònh. Nhò giôùi baát ñònh laø hai Do tænh ngoä nhö vaäy, chuùng ta môùi thaáy thuyeát giôùi phaïm lieân heä tôùi tình duïc maø söï vi phaïm coøn “voâ thöôøng” maø Ñöùc Phaät ñaõ töøng tuyeân daïy mô hoà, khoâng roõ raøng. Tuy nhieân, tuøy theo tröôøng trong kinh ñieån laø ñuùng. Bao nhieâu coâng danh, hôïp vaø taùnh chaát nghieâm troïng cuûa noù maø ngöôøi phuù quyù, thaønh ñaït trong quaù khöù, roát roài nhöõng phaïm toäi naày seõ bò taïm thôøi truïc xuaát khoûi giaùo thöù naày coù khaùc naøo moät giaác mô hoa. Phaät töû ñoaøn. chôn thuaàn phaûi bieát quyeàn bieán, tuøy duyeân, an 1) Not to sit down together with a woman in a nhaãn thì raát coù theå caùc nghòch caûnh, khoå naõo ñöôïc lonely place which can lead to activities of chuyeån bieán thaønh thuaän caûnh. Moïi vaät treân ñôøi sex. If the monk confesses, the Order will naày neáu ñaõ coù mang caùi töôùng höõu vi, aét coù ngaøy base on his confession for punishment. If he hoaïi dieät. Ñôøi ngöôøi cuõng theá, heã coù sanh laø coù fails to confess or his confession does not töû, tuy noùi traêm naêm, nhöng so vôùi vuõ truï thì coù match with the woman lay follower’s khaùc naøo aùnh ñieån chôùp, hay thoaùng töïa söông confession, the Order will base on what the tan, nhö hoa hieän trong göông, nhö traêng loàng ñaùy woman lay follower’s confession to nöôùc, nhö hôi thôû mong manh, chöù naøo coù beàn determine his punishment: Caám ngoài noùi laâu? Taám thaân yeâu quyù nhöùt naày cuûa chuùng ta maø chuyeän vôùi ñaøn baø nôi choã vaéng veû ñaùng nghi chuùng ta coøn khoâng theå giöõ cho treû trung, maïnh ngôø, coù theå ñöa ñeán nhöõng hoaït ñoäng veà tình khoûe maõi ñöôïc, maø phaûi bò ñeán caùi thôøi chòu caùc duïc. Neáu vò Tyø Kheo cöù thaät maø xöng toäi, thì moái khoå sanh, giaø, beänh, cheát. Theá môùi bieát taát caû giaùo hoäi seõ y nhö lôøi khai maø trò. Neáu lôøi khai söï vaät treân ñôøi naày ñeàu laø voâ thöôøng, giaû taïm, cuûa Tyø Kheo khoâng gioáng nhö lôøi khai cuûa nhö moäng, nhö huyeãn, nhö boït nöôùc maø thoâi. Heát Öu Baø Di trong cuoäc, thì giaùo hoäi seõ y theo naéng laïi möa, heát möa trôøi taïnh, heát maïnh roài lôøi cuûa vò Öu Baø Di maø trò.

2) Not to sit down together with a woman in a the heart or mind—To obtain tranquility of private, covered place in such a way which mind—A Japanese Buddhist term for “Heart- may develop into a situation of sexual mind in peace.” Peace of mind is a state of intercourse. Punishment is same as in (1): consciousness that according to Buddhism, is Caám ngoài noùi chuyeän vôùi ñaøn baø nôi kín ñaùo possible only through the experience of rieâng tö coù theå daãn ñeán vieäc haønh daâm. Hình enlightenment. In Zen the practice of sitting phaït cuõng gioáng nhö ñieàu (1) vöøa keå

treân. meditation is seen as the shortest path to peace of Aniyato rasi (p): Indeterminate—Baát ñònh tuï— mind. Peace of mind is also a renowned koan, the See Three dharmas (XXIV). example 41 in the Wu-Men-Kuan: “Bodhidharma Anja (jap): sat facing the wall. The second patriarch, who had 1) A Japanese Buddhist term for “A Zen monk been standing in the snow, cut off his own arm who attends the Zen master”—Thuaät ngöõ and said, ‘The mind of yours student still finds no Phaät giaùo Nhaät Baûn coù nghóa laø “Moät vò Taêng peace. I entreat you, master, please give it tu Thieàn laøm thò giaû cho moät vò thaày.” peace.’ Bodhidharma said, ‘Bring your mind here 2) The pronunciation customary in Zen of a and I’ll give it peace.’ The second patriarch said, word otherwise pronounced “Gyoja”: this is ‘I’ve looked for the mind, but finally it can’t be Japanese term for the Sanskrit term found.’ Bodhidharma said, ‘Then I have given it “Acharin,” denoting a Buddhist ascetic or peace thoroughly!’”—Thuaät ngöõ Phaät giaùo Nhaät wandering monk—Loái phaùt aâm thöôøng duøng Baûn coù nghóa laø “An taâm hay traùi tim an laïc.” Söï trong nhaø Thieàn thay cho töø “Gyoja,” coù an taâm hay an laïc trong taâm, theo quan nieäm Phaät nghóa laø khoå haïnh hay moät ngöôøi tu Phaät giaùo giaùo, laø traïng thaùi taâm thöùc maø chæ coù söï theå theo loái du haønh. nghieäm giaùc ngoä môùi cho pheùp chuùng ta bieát tôùi. Trong Thieàn, caùch taäp toïa thieàn ñöôïc coi nhö moät Anjali (skt): AÁn Maãu—Salutation with joined trong nhöõng con ñöôøng ngaén nhaát giuùp ñaït tôùi söï palms—Hôïp Chöôûng—To bring the ten fingers or an laïc trong taâm. Söï an taâm cuõng laø moät trong two palms together, the “mother” of all manual nhöõng coâng aùn noåi tieáng trong “Voâ Moân Quan,” signs. Salutation with joined hands, or joining the theo thí duï 41: “Toå Boà Ñeà Ñaït Ma ngoài quay maët palms together when saluting. The open hands vaøo töôøng. Nhò toå ñöùng trong tuyeát, töï caét caùnh placed side by side and slightly holowed (as if by tay mình vaø noùi, ‘Taâm ñeä töû khoâng an. Thöa thaày, a beggar to receive food; hence when raised to con caàu xin thaày an taâm cho con.’ Toå Boà Ñeà Ñaït the forehead, a mark of supplication) reverence, Ma noí, ‘Haõy mang taâm cuûa nhaø ngöôi laïi ñaây vaø salutation—Chaáp hay tay chaøo (hai baøn tay chaáp ta seõ an taâm cho ngöôi.’ Nhò toå (Hueä Khaû) thöa: vaøo nhau). Chaáp möôøi ngoùn tay hay hai baøn tay ‘Con khoâng tìm ñöôïc taâm.” Toå Boà Ñeà Ñaït Ma vaøo nhau, ñaây laø “meï” cuûa taát caû caùc daáu aán. Hai noí: ‘Vaäy laø ta ñaõ an taâm cho ngöôi roài ñoù.’” baøn tay ñeå beân nhau trong tö theá khaát thöïc, naâng töø töø leân traùn nhö moät daáu hieäu khaån khoaûn vaø Ankokuji (jap): Chuøa An Quoác (Nhaät). toân kính. Anna (skt): AÙt Na—Name of a mountain in Anjali-Mudra (skt): Maãu Ñaø La Phaùp AÁn—The India—Teân cuûa moät ngoïn nuùi ôû AÁn Ñoä. palms are held together at the level of the chest. Annata-indriyam (p): Cuï tri caên—The faculty This is the customary gesture of greeting in India. of the one who knows—Trí caên cuûa baäc thöùc In Buddhism, it expresses “Suchness.”—Hai loøng giaû—See Three dharmas (XXXIX). baøn tay eùp vaøo nhau ngang ngöïc. Cöû chæ naày Annexation (n): Söï theâm vaøo. thöôøng duøng ñeå chaøo hoûi taïi AÁn ñoä. Trong Phaät Annihilate (v): To disperse—To put an end to— giaùo cöû chæ naày coù nghóa laø “Nhö theá ñoù.”—See To cause to cease—Tieâu

dieät. Mudra. Annihilate the barriers or hindrances: Hoùa Anjin (jap): Santi (skt)—Upasamayama (skt)— giaûi trôû ngaïi. Tranquility of mind—Söï yeân tænh cuûa taâm—Laøm Annihilation: Uccheda (p & skt)—Ñoaïn kieán— cho taâm yeân tænh hay ñaït ñöôïc söï yeân—To quiet Heterodox teaching denies the law of cause and

effect. It holds to the idea of annihilation. This is Anniversary of the descent: Giaùng Ñaûn—The one of the eight incorrect views—Ngoaïi thuyeát anniversary of the descent, i.e. the Buddha's choái boû luaät nhaân quaû. Ngoaïi giaùo cho raèng moïi birthday, not the conception—Coøn goïi laø Ñaûn thöù ñeàu ñoaïn dieät. Ñaây laø moät moät taùm loaïi taø Sinh, Giaùng Sinh, hay Ñaûn Nhaät, laø ngaøy kyû nieäm kieán—See Two extreme views, Three properties giaùng traàn cuûa Ñöùc Phaät (ngaøy Ñöùc Phaät Thích of matter, Eight incorrect views, and Eight Ca ñaûn sinh, theo lòch söû laø cuoái tieát xuaân, ñaàu misleadings. haï, khí trôøi maùt meû, ñieàu hoøa. Ngay khi Ñöùc Phaät Annihilation of all desire: vöøa ñaûn sinh thì coù caùc vò Phaïm Thieân, Ñeá Thích, 1) One of the four mistaken ways of seeking Töù Thieân Vöông ñoùn röôùc vaø taém cho Ngaøi baèng perfection, mentioned in The Complete caùc thöù nöôùc thôm. Vì theá maø sau khi Ñöùc Phaät Enlightenment Sutra: Dieät Beänh—Moät trong nhaäp dieät, haøng naêm cöù ñeán ngaøy Phaät ñaûn laø caùc boán beänh ñöôïc noùi ñeán trong Kinh Vieân chuøa coù leä "Moäc Duïc" hay taém röûa cho töôïng Giaùc. Dieät phieàn naõo nôi thaân taâm ñeå caàu Phaät). vieân giaùc goïi laø dieät beänh, vì taùnh vieân giaùc Anno Domini (Latin): After the Day of Christ chaúng phaûi do tòch dieät maø ñöôïc)—See Four (A.D.). ailments. Announcement: Jnapti (skt)—Declaration—Taùc 2) This is also one of the eight misleadings: baïch. Ñoaïn—Ñaây cuõng laø moät trong taùm thöù meâ— Announcement of distribution of the See Eight misleadings. kathina garment: Xuaát Ñoäi Ca Ñeå—The public Annihilation-illusion: See Holding to the view announcement of distribution of the kathina of total annihilation. garment (coâng ñöùc y) in the last month of the Annihilation trance: Nirodha-samapatti (skt)— rainy season, i.e. of the coming forth of the monks Dieät taän ñònh—See Seventy-five dharmas of the from their retreat—Thaùng cuoái cuøng trong muøa Abhidharma Kosa. an cö kieát haï, Taêng chuùng coâng boá phaân phaùt Annihilation-view: Ucchedaditthi (p)— 'coâng ñöùc y' tröôùc khi ra khoûi ñoäi nguõ cuûa ñaïi Ucchedadarsana (skt)—Annihilation-illusion—chuùng. See Holding to the view of total annihilation. Annoy everybody: Naõo chuùng (laøm cho moïi Annihilationism (n): Chuû thuyeát ñoaïn kieán. ngöôøi phieàn naõo). Annihilationist (n): Ngöôøi theo thuyeát ñoaïn Annoy and harm: Naõo haïi. kieán. Annoy someone: Cause someone trouble—Gaây Annihilationist view: Vibhava-ditthi (p)—Ñoaïn phieàn nhieãu cho ai. kieán. Annoy and trouble: Naõo loaïn. Annin (jap): Ksanti (skt)—Endurance— Annoyance: Disturbance—Perplexity—Forebearance—Patience—An nhaãn. Trouble—Phieàn. Annindriyam (p): Dó tri caên—The faculty of Annunciate (v): Baùo cho bieát tröôùc. highest knowledge—Trí caên toái thöôïng—See Annunciation (n): Söï baùo cho bieát tröôùc. Three dharmas (XXXIX). Annyoin (jap): Vieän an döôõng (Nhaät). Anniversary (n): Leã kyû nieäm haøng naêm. Anoint (v): Xöùc daàu (hay raõi nöôùc trong caùc Anniversary of the

death of a person: Kî cuoäc leã). Nhaät—Huùy Nhaät—The anniversary of the Anoint the hand or cut it off: Ñoà Caùt— passing away day of a parent, when all thoughts Instances of love and hatred—Xoa höông vaøo tay, are directed to him, and other things avoided— vaø caét ñöùt tay laø hai thaùi cöïc bieåu loä thöông vaø Ngaøy cheát cuûa moät ngöôøi, cuûa cha meï. Vì töôûng gheùt (Phaät laáy hai hình aûnh naày ñeå ví vôùi hai loaïi nhôù ñeán ngöôøi quaù coá maø kieâng traùnh moät soá vieäc nhaân duyeân aân oaùn). laøm trong ngaøy. Anoint oneself with perfumes: Taåm mình vôùi caùc loaïi höông.

Anointing: Abhiseka (skt)—Quaùn Ñaûnh—See Anshin (jap): An taâm—See Anjin. Abhiseka. Answering questions: Ñoái ñaùp hay traû lôøi caâu Anoku-Bodai (jap): A Naäu Boà Ñeà—See hoûi. Anuttara-samyak-sambodhi. (A) There are two kinds of reply—Coù hai caùch Anokutara-Samyaku-Sanbodai (jap): A Naäu ñoái ñaùp—See Two kinds of reply. Ña La Tam Mieäu Tam Boà Ñeà—See Anuttara- (B) There are four kinds of reply—See Four ways samyak-sambodhi. of answering questions. Another life: Tha Sinh—Tha Theá—Another Answers to Doubts and Skepticism world, either previous or after this—Ñôøi khaùc hay Commentary: Quaàn Nghi Luaän—A theá giôùi khaùc, hoaëc ñôøi tröôùc hoaëc ñôøi sau. commentary which provides explanations and Anottappam (p): Fearlessness of wrong- clarifications to Buddhists' doubts and skepticism doing—Voâ Quyù—See Fifty-two mental states. of the Pureland Buddhism, written by a Pureland Anpapaduka (skt): Opapatika-yoni (p)—Hoùa Patriarch—Ñaây laø quyeån luaän giaûi toûa caùc moái Sanh—See Aupapaduka. nghi ngôø cuûa Phaät töû veà phaùp moân nieäm Phaät, ñöôïc vieát bôûi moät vò Toå Tònh Ñoä. Anrakudo (jap): Nieát Baøn Ñöôøng—Dieân Thoï Ñöôøng—Tónh Haønh Ñöôøng—Voâ Thöôøng Vieän— Antagraha-drsti (skt): Extremism—Bieân A Japanese Buddhist term for "Nirvana Hall." Kieán—Chaáp Kieán—See One-sided standpoint. The nirvana hall, or dying place of a monk in a Antara-bhava (skt): Thaân Trung Höõu—The monastery, in the direction of the sunset at the intermediate state of existence—Thaân taâm sau north-west corner. Other names for the infirmary khi cheát—See Intermediate existence body, and are the "hall of prolonging life," and the "hall of Three states of mortal existence (C). peace and joy."—Thuaät ngöõ Phaät giaùo Nhaät Baûn Antara-kalpa (skt): Intermediate kalpa—Tieåu coù nghóa laø "Nieát Baøn Ñöôøng." Nôi ñöa chö Taêng Kieáp. ñau naëng ñeán ñeå nhaäp dieät, veà höôùng maët trôøi 1) A small kalpa: A period of growth and decay laën, goùc taây baéc cuûa töï vieän. Nhöõng teân khaùc chæ of the universe—An intermediate kalpa— traïm xaù trong chuøa laø "phoøng duy trì söï soáng," vaø Moät giai ñoaïn taêng giaûm thaønh hoaïi cuûa vuõ "phoøng an laïc." truï. An-Shi-Kao: An-Shih-Kao, one of the famous 2) According to the Kosa Sastra, the period in monks, who first advocated of the Zen or which human life increases by one year a meditation doctrine in China, about 150 A.D. He century until it reaches 84,000; then it is was a Parthian monk of the second century, a reduced at the same rate till the life-period crown prince of Parthie and was intended to reaches ten years of age. These two are each assume the throne at his father's death; however, a small kalpa: Theo Caâu Xaù Luaän thì kieáp he entered a monastery. He went to China

around soáng con ngöôøi cöù moãi theá kyû laø taêng moät 148 and was the first to translate Buddhist tuoåi, cöù taêng nhö theá cho ñeán khi taêng tôùi 8 scriptures into Chinese. He founded the Dhyana vaïn tö tuoåi thì laïi baét ñaàu giaûm daàn cuõng moãi school, an early Chinese Buddhism—An Theá traêm naêm moät tuoåi, cho ñeán khi tuoåi thoï chæ Cao, moät trong nhöõng vò cao Taêng noåi tieáng, coøn 10 tuoåi. Moãi chu kyø taêng hoaëc giaûm nhö ngöôøi chuû tröông mang Thieàn vaøo Trung Quoác vaäy laø moät tieåu kieáp. vaøo khoaûng 150 sau Taây lòch. Ngaøi laø ngöôøi xöù 3) According to the Sastra on the Prajna- Parthie vaøo theá kyû thöù hai, laø hoaøng thaùi töû xöù Paramita Sutra, the two above mentioned Parthie, ngöôøi seõ noái ngoâi vua cha; tuy nhieân, oâng cycles together as one small kalpa: Theo Trí ñaõ xuaát gia tu haønh. OÂng ñaõ töøng ñeán Trung quoác Ñoä Luaän thì hai chu kyø taêng giaûm tuoåi thoï naêm 148 sau Taây Lòch vaø laø ngöôøi ñaàu tieân dòch ñöôïc Caâu Xaù Luaän noùi ôû treân laø moät “Tieåu kinh ñieån Phaät giaùo ra Haùn töï. Ngaøi laø ngöôøi ñaõ Kieáp”. laäp ra tröôøng phaùi Thieàn Na, moät tröôøng phaùi sôùm Antaravasaka (skt): Inner garment of a monk— nhaát cuûa Phaät giaùo Trung quoác. An Ñaø Hoäi.

Antarayikadharma (skt): Obstructing condition Anticlericalist (n): Ngöôøi coù tö töôûng hay chuû of the passage to Nirvana—Chöôùng phaùp. tröông baøi baùc vaø choáng ñoái tu só. Antarikravavasina (skt): Living in the air— Antinomian (n): Söï maâu thuaãn. Khoâng cö (truù nguï treân khoâng). Antinomianism: Chuû nghóa maâu thuaãn (theo caùi Antecendent Existence Body: Thaân Tieàn naøy maø cuõng muoán theo caùi kia)—In Buddhism, Höõu—Antecedent means before, the origin, or antinomianism means a notion that one wants to the beginning, etc. Existence means it is inhabited live in the monastery but ignoring the precepts— currently, and used presently, etc. The antecedent Trong Phaät giaùo, ngöôøi soáng theo chuû nghóa maâu existence body is the present form body, physical thuaãn laø ngöôøi muoán soáng trong töï vieän nhöng or non-physical, created from various karmasand khoâng chòu giöõ giôùi. predestined affinities that each sentient being Anti-religions: Choáng toân giaùo. accumulated in the past. In turn, this antecedent Anu (skt): A Naõ—Minute—Infinitesimal—The existence body will pass through these four stages smallest aggregation of matter—A molecule of impermanence: birth, old age, sickness, and consisting of seven atoms—Phaân töû hay thaønh death. The antecedent existence body will remain phaàn goàm baûy nguyeân töû. only for a definite period of time, but it will not Anubhava (skt): Kinh nghieäm—Experience— be permanent or eternal because there is birth, Experience means knowledge derived from then there must be death. There is absolutely no personal experiment; impression on the mind not being of the four types of sentient beings, with an from memory—Söï hieåu bieát xuaát phaùt töø söï quan antecedent existence body, can overcome this saùt cuûa caù nhaân hay thöïc nghieäm; aán töôïng cuûa inevitable fate of these four unchanging laws of taâm chöù khoâng töø kyù öùc. impermanence including the Heavenly Fairies—Anubhuti (skt): Chöùng Nghieäm—To verify— Tieàn coù nghóa laø tröôùc, khôûi thuûy hay ñaàu tieân. Experimental evidence—Knowledge derived Höõu coù nghóa laø ñang

coù, ñang mang, hay ñang from any sources but memory, i.e., knowledge nhaän laáy. Thaân Tieàn Höõu laø caùi thaân xaùc töù ñaïi from perception, from feelings, from sensing, hieän taïi, theå chaát hay phi theå chaát, do caùc nghieäp etc.—Söï hieåu bieát khoâng do kyù öùc, nhö söï hieåu duyeân tieàn kieáp taïo thaønh maø chuùng sanh chuùng bieát töø tri giaùc, caûm thoï, vaø caûm giaùc, vaân vaân. ta ñang mang laáy hieän giôø. Thaân tieàn höõu naày seõ phaûi laàn löôït traûi qua boán giai ñoaïn, sanh, laõo, Anuddhatya-kukrtya (skt): Restlessness— beänh, vaø töû. Thaân tieàn höõu chæ soáng coøn ñöôïc Ambitious—Unsettled—Traïo cöû (nhöõng phieàn trong moät thôøi gian naøo ñoù, chôù khoâng ñöôïc beàn naõo khieán cho taâm xao xuyeán khoâng an tónh). vöõng hay tröôøng cöûu. Bôûi leõ heã coù sanh taát coù Anuggahita (p): Baûo veä, ñaëc bieät cho vieäc haønh dieät. Khoâng coù baát cöù moät loaïi chuùng sanh naøo thieàn. trong töù sanh coù theå vöôït qua ñònh luaät voâ thöôøng Anujna: A Sanskrit term for “Lesser baát di baát dòch naày, keå caû caùc baäc Thieân Tieân. authorization.” Tantric ceremony that authorizes Anthology: Tuyeån taäp. the performance of certain ritual practices Anthology of the Most Distinguished and associated with a particular tantric cycle, such as recitation of Mantras and meditation on a deity. It Talented Zen Masters: Tuyeån Taäp Caùc Thieàn is not, however, a full initiation, and so a person Sö Noåi Tieáng vaø Taøi Danh Nhaát. who receives this empowerment is not allowed to Anticipating gifts in return: Caàu Baùo Thí, moät engage in completion stage (sampanna-krama) trong taùm loaïi boá thí theo Kinh Phuùng Tuïng trong yogas—Töø Baéc Phaïn coù nghóa laø “Thieåu quyeàn” Tröôøng Boä Kinh—One gives, thinking: “He will (hay moät vò coù ít thaåm quyeàn veà caùi gì). Nghi leã give me something.” This is one of the eight Maät giaùo cho pheùp thöïc hieän moät vaøi nghi thöùc bases for giving according to the Sangiti Sutta in thöïc haønh lieân heä tôùi moät chu kyø Maät giaùo ñaëc the Long Discourses of the Buddha—See Eight bieät, nhö tuïng chuù vaø thieàn taäp veà moät vò thaàn causes of dana. tieâu ñieåm. Tuy nhieân, vôùi moät nghi leã ñieåm ñaïo Anticlerical (a): Baøi baùc tu só.

toaøn dieän, thì ngöôøi thoï nhaän “Anujna” khoâng 1) To wanderfrom place to place: Ñi töø nôi naày ñöôïc pheùp chuû leã trong giai ñoaïn hoaøn taát. ñeán nôi khaùc. Anuloma (skt): Sôû Ñaéc Phaåm Haïnh Phaät (tu taäp 2) A wandering monk who wanders to convert nhöõng phaåm haïnh caàn thieát ñeå trôû thaønh Phaät)— people: Du Taêng tu haønh theo loái du phöông See Four courses of attainment of Buddhahood. hoaèng hoùa. Anumodana (p): Lôøi caàu chuùc cuûa nhaø sö sau Anuradha (skt): Phoøng—Name of one of the khi nhaän laõnh cuûa tín thí (töù vaät duïng). twenty eight constellations—See Twenty eight Anunaya (p): Complaisance—AÙi Kieát Söû—See constellations. Seven fetters. Anuradhapura: A Naäu La Ñaø Boå La—Name of Anupadhisesa (skt): Anupadisesa-nibbana (p)— the northern city and old capital of Sri Lanka Voâ Dö Nieát Baøn—See Final nirvana without (Ceylon) until the 10th century. It is the site of the remainder of reincarnation. three most important early monasteries: the Mahavihara, Jetavana, and Abhayagiri. After the Anupalabdhya (skt): Baát Khaû Ñaéc. tenth century, Anuradhapura fell into oblivion 1) Beyond laying hold of—Unobtainable. when the capital moved to Colombo

and only Unknowable, another name for “Void.”: rediscovered in the nineteenth century. There are Ngoaøi taàm naém baét. Moät teân khaùc cuûa two gigantic stupas there: Ruwenwali and “Khoâng”. Thuarama—Teân kinh ñoâ cuõ cuûa Tích Lan tröôùc 2) All things are beyond the reach of knowledge theá kyû thöù X, naèm veà phía baéc ñaûo. Nôi coù ba tònh because there are no such things as self- xaù quan troïng nhaát vaøo thôøi sô khai cuûa Phaät giaùo substance and its outward signs: Taát caû caùc taïi xöù naøy laø Mahavihara, Jetavana, vaø söï vaät ñeàu baát khaû ñaéc hay ôû ngoaøi taàm hieåu Abhayagiri. Sau theá kyû thöù möôøi, Anuradhapura bieát, vì khoâng coù söï vaät naøo nhö töï tính vaø bò queân laõng sau khi kinh ñoâ ñöôïc dôøi veà nhöõng töôùng veû beân ngoaøi cuûa noù caû. Colombo cho tôùi theá kyû XIX môùi ñöôïc phaùt hieän. 3) Apart from “Mind-Only” such notions as Coù hai thaùp moä lôùn taïi ñaây laø Ruwanweli vaø Brahma, etc, are not to be known: Ngoaøi Thuarama. “Taâm” ra thì nhöõng yù nieäm nhö Phaïm Thieân, vaân vaân ñeàu baát khaû ñaéc hay khoâng theå bieát Anuruddha (skt): A Na Luaät. ñöôïc. 1) First cousin of Sakyamuni Buddha and one of 4) Truth, or reality, or self-nature are the ten main disciples, said in the Pali Canon unattainable and incomprehensible, for they to be the foremost in the use of the “divine are the marks of Suchness: Chaân thöïc, thöïc eye” (deva-caksus or dibba-cakkhu)—A naäu taùnh, töï taùnh, vaân vaân laø baát khaû ñaéc vaø laâu ñaø (A-na-luaät ñaø), moät ngöôøi em hoï vaø khoâng theå hieåu ñöôïc, vì ñaây laø nhöõng töôùng cuõng laø moät trong möôøi ñaïi ñeä töû cuûa Ñöùc traïng cuûa “nhö nhö.” Phaät, theo kinh ñieån Pali thì Ngaøi baäc nhaát veà thieân nhaõn—See Aniruddha. Anupalambha-sunyata (skt): Emptiness of 2) The second Anuruddha was an influential unattainability—Baát Khaû Ñaéc Khoâng—Khoâng scholar-monk of Sri Lanka (an important cuûa caùi baát khaû ñaéc—See Emptiness of Singhalese scholar of the Theravada) who unattainability. lived between the eighth and the twelfth Anupama (skt): A Baø Ma—A title of the centuries. According to Sinhalese tradition, Buddha, defined as “Unequalled rank.”—Moät he was an elder (thera) who lived at the danh hieäu cuûa Ñöùc Phaät, ñöôïc ñònh nghóa laø “Voâ Mulasoma Vihara. He is credited with Ñaúng Ñaúng.” authoring three important Pali-Abhidharma Anupubha-nirodha (p): Chín söï ñoaïn dieät— commentaries—A Naäu Laâu Ñaø thöù hai laø See Nine successive cessations. moät hoïc giaû noåi tieáng ngöôøi Tích Lan thuoäc Anupubbena-carikam-caramano (p): Haønh tröôøng phaùi Nguyeân Thuûy, soáng vaøo khoaûng cöôùc. nhöõng theá kyû thöù VIII hay thöù XII. Theo truyeàn thoáng Tích Lan, ngaøi laø vò tröôûng laõo

ñaõ töøng soáng taïi tònh xaù Mulasoma. Ngaøi laø things as arising and perishing, forming taùc giaû cuûa ba boä luaän Vi Dieäu Phaùp noåi attachment to them: Töø “Voâ Sanh” ñöôïc tieáng baèng tieáng Pali: duøng ñeå dieãn taû taùnh cuûa Nieát Baøn. Trong i) Compendium of the Meaning of Higher Phaät giaùo Ñaïi Thöøa, Voâ Sanh coù nghóa laø söï Knowledge (Abhidhammattha-sangaha or chaám döùt doøng suy töôûng lan man khoâng Collection of the Meaning of the maïch laïc, qua ñoù chuùng ta nhaän bieát söï bieán Abhidharma): Söu Taäp Vi Dieäu Phaùp hay hieän cuûa vaïn höõu, roài töø ñoù chaïy theo chuùng. Bình Giaûi Abhidharma. 4) According

to the Madhyamaka philosophy, ii) Ascertainment of Ultimate Truth non-birth means Nirvana which is beyond (Paramattha-vinichaya): Chöùng thöïc veà Chaân birth and death or not subject to birth and Lyù Tuyeät Ñoái Luaän death, or reincarnation: Theo trieát hoïc Trung iii) Discrimination of Name and Form Quaùn, Voâ Sanh laø chaân lyù cuûa Nieát Baøn (Namaupa-pariccheda): Phaân Bieät Danh Saéc khoâng sanh khoâng dieät, khoâng taùi sanh, hay Luaän. khoâng coøn phaûi luaân hoài sanh töû. Anus: Haäu moân—See Nine impure openings in 5) In the Lankavatara Sutra, the Buddha taught: our body. “Ignorance always binds the ignorant to Anusasani-patihariyam (p): The miracle of wrong discriminations concerning the self- instruction—Giaùo giôùi thaàn thoâng—See Three nature of existence. That is to say, because dharmas (LIII). we are so addicted to the categories of being and non-being, birth and disapearance, Anusaya (p): Seven inherent tendencies—Seven creation and destruction, etc., which are the latent proclivities—Thaát Tuøy Mieân—See Seven products of discrimination, we cannot look underlying tendencies. into the truth and reality of things; we must Anusmrti (skt): Attentive—Contemplation— disentangle ourselves from this bondage of Chuyeân chuù. the so-called logical necessity of opposites Anussati (p): There are ten recollections—Coù and return to the primary experience if there möôøi ñeà muïc suy nieäm—See Ten recollections. be any such and see and interpret things from Anutpada (skt): Anutpatti (p)—Ajata (skt)— the knowledge revealed therein and thereby. Non-birth—Not to be reborn—Exempt from By this primary experience which is not rebirth—Unproductive—Sapless—Baát sinh—See logical but issues from a discipline, existence Anutpatti. is taken in its truthful signification, all the Anutpado-nirvanam (skt): Nieát Baøn Baát intellectual scaffoldings and constructions are Sinh—Nirvana means no-birth (anything that is thus done away with, and what is known as subject to birth-and-death is not Nirvana). non-discriminative knowledge Anutpatti (skt): Anutapada or Anutpanna (skt)— (avikalpajnana) shines out, and as a result Ajata (skt)—Non-birth—Unproductive— we see that all things are unborn, uncreated, Sapless—Baát sanh. and never pass away, and that all 1) Unborn: Non-birth (not being born)—Not to appearances are like magically created be reborn—Exempt from rebirth— figures, or like a dream, like shadows Uncreated—Non-appearance—Chaúng sanh reflected on a screen of eternal solitude and hay chaúng taùi sanh. tranquillity. This is not yet perfect attainment. 2) Neither dying nor being reborn—Immortal: To be able to perfectly attain, the screen of Anirodhanupada (skt)—Chaúng töû chaúng sanh eternity too must be abolished, for it is only (Baát töû). thus that ignorance is forever dispelled, 3) Non-Birth is a term used to describe the leaving us perfectly free and unhamperedin nature of Nirvana. In Mahayana Buddhism, all our seeings and doings.”—Theo Kinh No-Birth means the ‘extinction’ of the Laêng Giaø, Ñöùc Phaät daïy: “Söï voâ minh ñaõ caâu discursive thinking by which we conceive of thuùc phaøm phu taïo ra söï phaân bieät sai laàm veà

töï tính. Töùc laø, vì quaù meâ ñaém vaøo caùc phaïm death. When one gains truø höõu vaø phi höõu, sinh vaø dieät, söï taïo laäp vaø “Anutpattikadharmakshanti”, one has realized the söï huûy hoaïi, vaân vaân, voán laø nhöõng saûn phaåm ultimate

truth of Buddhism—Nhaãn ñaït ñöôïc qua cuûa phaân bieät, neân chuùng ta khoâng theå nhìn hieåu bieát raèng taát caû moïi hieän töôïng ñeàu khoâng suoát vaøo chaân lyù vaø thöïc tính cuûa caùc söï vaät, sanh. Söï hieåu bieát veà taùnh khoâng vaø voâ sanh cuûa chuùng ta phaûi thoaùt ra khoûi söï caâu thuùc cuûa chö Boà Taùt, nhöõng vò ñaõ ñaït ñöôïc Baùt Ñòa hay caùi goïi laø söï caàn thieát thuoäc luaän lyù veà nhöõng Baát Thoái Ñòa. Giai ñoaïn thieàn ñònh kham nhaãn, ñoái laäp vaø quay trôû veà vôùi kinh nghieäm cô trong giai ñoaïn naày söï troåi daäy veà aûo töôûng hieän baûn neáu nhö chuùng ta coù ñöôïc maø nhìn thaáy töôïng ñeàu chaám döùt nhôø böôùc ñöôïc vaøo thöïc vaø dieãn dòch caùc söï vaät baèng caùi trí hueä ñöôïc chöùng taùnh khoâng cuûa vaïn phaùp. Ñaây laø nhaän ra hieån loä ôû trong kinh nghieäm cô baûn naày, voán raèng khoâng coù caùi gì ñaõ ñöôïc sinh ra hay ñöôïc taïo khoâng thuoäc luaän lyù maø phaùt sinh do tu taäp, ra trong theá giôùi naày, raèng khi caùc söï vaät ñöôïc maø ta thuû ñaéc ñöôïc söï hieän höõu trong yù nghóa thaáy ñuùng nhö thöïc töø quan ñieåm cuûa caùi trí tuyeät chaân thaät cuûa noù, taát caû moïi giaøn giaù vaø kieán ñoái, thì chuùng chính laø Nieát Baøn, laø khoâng bò aûnh truùc cuûa tri thöùc do ñoù maø bò phaù vôõ, vaø ñieàu höôûng bôûi sinh dieät chuùt naøo caû. Khi ngöôøi ta ñaït ñöôïc goïi laø caùi trí voâ phaân bieät seõ toûa saùng, ñeán “Baát Khôûi Phaùp Nhaãn” thì ngöôøi ta theå chöùng vaø keát quaû laø chuùng ta thaáy raèng taát caû caùc söï caùi chaân lyù toái haäu cuûa Phaät giaùo. vaät laø khoâng sinh ra, khoâng ñöôïc taïo laäp vaø Anuttara-samyak-sambodhi (skt): This khoâng bao giôø tieâu dieät; vaø thaáy raèng moïi Sanskrit term which means Supreme Perfect töôùng traïng ñeàu gioáng nhö nhöõng hình töôïng Enlightenment. This is the ultimate fruit of the ñöôïc taïo ra baèng aûo thuaät, hay gioáng nhö moät Great Vehicle—Töø Phaïn ngöõ naøy, Haùn dòch laø A giaác moäng, nhöõng caùi boùng ñöôïc phaûn chieáu Naäu Ña La Tam Mieäu Tam Boà Ñeà, coù nghóa laø treân maët taám maøn cuûa söï tòch tónh mieân Toaøn giaùc toái thöôïng hay Chaùnh ñaúng Chaùnh tröôøng. Ñieàu naày cuõng chöa phaûi laø söï thuû giaùc. Ñaây laø quaû vò toái thöôïng trong Ñaïi Thöøa. ñaéc toaøn haûo. Muoán ñöôïc toaøn haûo thì ngay Anuttara-yoga-tantra: A Sanskrit term for caû taám maøn thöôøng haèng cuõng phaûi bò loaïi “Highest yoga tantra.” The fourth and highest of boû, vaø chæ coù nhö theá thì voâ minh môùi bò xua the four classes of Buddhist Tantras, according to tan vónh vieãn ñeå cho chuùng ta hoaøn toaøn töï Tibetan Tantric Buddhism. These classes of tantra taïi, khoâng coøn bò trôû ngaïi trong caùi thaáy vaø focus on meditational practices relating to subtle haønh ñoäng cuûa chuùng ta.”—See Four kinds of energies called “winds” (prana) and “drops” “not-born”. (bindu), which move through the subtlest Anutpattikadharma (skt): Baùt Baát Sinh “channels” (nadi) in our bodies. The practices of Phaùp—Eight ways in which the conception of no- this class of tantra are divided into two main birth is established—See Eightfold notion of no- stages—Töø Baéc Phaïn chæ “Du Giaø Maät Toâng Toái birth, and Eight ways of no-birth. Thöôïng.” Theo Maät toâng Taây taïng, thì ñaây laø loaïi Anutpattikadharmakshanti (skt): Baát Khôûi maät chuù thöù tö vaø laø loaïi cao nhaát trong boán loaïi Phaùp Nhaãn—Voâ sinh khôûi phaùp nhaãn— maät chuù. Nhöõng loaïi maät chuù naøy taäp trung vaøo

Realization of the Dharma of non-appearance. thieàn taäp lieân heä tôùi nhöõng naêng löïc vi teá ñöôïc Calm rest, as a Bodhisattva, in the assurance of goïi laø “gioù” vaø “nhöõng gioït,” di chuyeån qua no rebirth. The stage of endurance, or patient nhöõng keânh vi teá nhaát trong thaân theå chuùng ta. meditation, that has reached the state where Thöïc taäp cuûa loaïi maät chuù naøy ñöôïc chia laøm hai phenomenal illusion ceases to arise, through entry giai ñoaïn: into the realization of the Void, or noumenal of 1) The “generation stage” (upatti-krama): Giai all things. This is the recognition that nothing has ñoaïn phaùt ñoäng been born or created in this world, that when 2) The “completion stage” (sampanna-krama). things are seen from the point of view of In the first stage the meditator generates a absolute knowledge, they are Nirvana vivid image of a buddha from the wisdom themselves, are not at all subject to birth and consciousness realizing emptiness (sunyata),

and in the second stage invites the buddha to Anzen (jap): An Thieàn—A Japanese Buddhist merge with him or her, so that the term for “Peaceful Zen.” This expression is practitioner and buddha are viewed as usually used for proper practice of sitting inseparable: Giai ñoaïn hoaøn thaønh. Trong meditation, in which body and mind come to giai ñoaïn ñaàu, haønh giaû phaùt sanh ra moät lucidly wakeful calm—Thuaät ngöõ Phaät giaùo Nhaät hình aûnh sinh ñoäng cuûa moät vò Phaät ñeå töø Baûn coù nghóa laø “An Thieàn hay Thieàn eâm ñeàm.” thöùc tueä chöùng nghieäm “taùnh khoâng,” vaø giai Töø ngöõ naøy thöôøng ñöôïc duøng ñeå chæ vieäc tu taäp ñoaïn thöù nhì haønh giaû thænh vò Phaät aáy hoøa toát veà toïa thieàn, nhôø ñoù maø thaân taâm ñaït tôùi söï hôïp vôùi mình laøm moät, sao cho mình thaáy thanh thaûn saùng suoát. raèng mình vaø vò Phaät aáy khoâng theå taùch rôøi Apabharani or Bharani (skt): Vò—Name of ñöôïc nöõa. one of the twenty eight constellations—See Anuyoga: A Sanskrit term for “Subsequent Twenty eight constellations. yoga.” A class of tantric texts in the Nyingmapa Apadana (skt): This is one of the eight cases of order of Tibetan Buddhism, which contains nouns in Sanskrit—Sôû toøng thanh hay töø bieåu thò teachings referred to as “the trio Guru, great vaät ñoù töø ñaâu tôùi. Ñaây laø moät trong taùm tröôøng perfection, and the Great Compassionate One.” hôïp chuyeån thanh trong Phaïn ngöõ (subanta)—See These are teachings attributed to the guru Eight cases of nouns in Sanskrit. Padmasambhava, the great perfection, and Aparagati (skt): A Ba Na Giaø Ñeâ—Evil Avalokitesvara, the embodiment of compassion— directions—Evil incarnations—AÙc thuù—The Töø Baéc Phaïn chæ “Heä quaû cuûa Du Giaø.” Moät loaïi three evil paths, i.e. animal, hungry ghost, hell— kinh ñieån Maät giaùo trong tröôøng phaùi Nyingmapa Tam aùc ñaïo, nhö suùc sanh, ngaï quyû, ñòa nguïc. cuûa Phaät giaùo Taây Taïng, chöùa ñöïng nhöõng lôøi Aparagodana (skt): A Baùt Lôïi Cuï Ñaø Ni— daïy veà “ba vò thaày, Ñaïi Toaøn, vaø Ñaïi Bi.” Nhöõng Continent at the West of Mount Meru—Taây Ngöu giaùo thuyeát naøy do Lieân Hoa Sanh (moät nhaø sö Hoùa Chaâu (luïc ñòa ôû veà phía Taây cuûa nuùi Tu truyeàn giaùo taïi Taây Taïng goác ngöôøi AÁn Ñoä), moät Di)—See Four continents. baäc Ñaïi Toaøn, vaø laø hieän thaän Ñaïi Bi cuûa Ngaøi Quaùn Theá AÂm. Apara-godaniya (skt): Godaniya (skt)—Ngöu Hoùa Chaâu—The western of the four continents Anxious (a): Lo

laéng. into which every world is divided, where oxen are (being) Anxious to find out the master's the principal product and medium of exchange— attitude: Thieân Tích—In Zen, there is a kind of Taây Ngöu hoùa chaâu, moät trong boán chaâu chaùnh, question whereby the questioner is anxious to nôi coù nhieàu traâu boø, neân duøng traâu boø ñeå trao ñoåi find out the master's attitude. A monk asked haøng hoùa—See Four continents. Chao-Chou, "All things are reducible to the One; Aparapariyavedaniya-kamma (p): but where is the One reducible?" Chao-Chou Indefinitely effective karma (karma rippening in replied, "When I was in the district of Ch'ing I a later life, but there is no definite time frame)— had a robe made that weighed seven pounds."— Nghieäp Voâ Haïn Ñònh—See Indefinitely effective Trong Thieàn, coù loaïi caâu hoûi maø ngöôøi hoûi noùng karma. loøng muoán thaáy ra thaùi ñoä cuûa thaày. Moät nhaø sö Aparapraneya (skt): Not relying on others—Baát hoûi Trieäu Chaâu: "Vaïn phaùp quy nhaát; nhaát quy veà do ö tha, khoâng döïa vaøo ngöôøi khaùc. ñaâu?" Trieäu Chaâu noùi: "Khi ôû Thanh Chaâu, toâi coù may ñöôïc moät chieác aùo naëng baûy caân."—See Apart from birth and death: Creation and Eighteen kinds of question. destruction—Immortal—Ly sanh taùnh—See Twelve aspects of the Bhutatathata. Anyathatva (skt): Differentiation—Baát hoøa hôïp tính—See Twenty-four non-interactive activity Apart From Defilement Buddha: Phaät Ly dharmas. Caáu. Anyhow: Duø sao ñi nöõa. Apart from mind: Without mind—Phi taâm (ngoaøi taâm).

Apart from mind there is no Buddha: Ly their face." Or To harbor blood to spit at Tinh Voâ Bieät Phaät—Apart from the soul, there is someone, the mouth is the first to suffer from no other Buddha, i.e. the mind is Buddha—Phi filth—Coå Ñöùc daïy: "Thí nhö nhôn thoùa thieân, taâm phi Phaät (ngoaøi taâm khoâng coù Phaät). Rôøi taâm hoaøn tuøng kyû thaân truïy." Nghóa laø ngöôøi phun taùnh seõ khoâng bao giôø thaáy Phaät, nghóa laø taâm töùc nöôùc mieáng leân trôøi, nöôùc mieáng rôi trôû Phaät. xuoáng ngay nôi maët chính hoï. Hoaëc laø Apas (skt): Apo (p)—Thuûy Ñaïi (Thaáp)—Water, "Ngaäm maùu phun ngöôøi nhô mieäng mình." fluidity, or liquid. Unlike the earth element it is (III) The Buddha's teachings on Apavada—Lôøi intangible. It is the element which enables the Phaät daïy veà Phæ Baùng trong Kinh Phaùp Cuù: scattered atoms of matter to cohere together. Not to slander, not to harm, but to restrain After death, these water-based substances will oneself in accordance with the fundamental dry up. In other words, they have returned to moral codes, to be moderate in eating, to water—Nöôùc (ñaøm, muû, maùu, moà hoâi, nöôùc tieåu, dwell in secluded abode, to meditate on nöôùc maét, nöôùc trong maùu, muõi daõi, taát caû caùc higher thoughts, this is the teaching of the chaát nöôùc trong ngöôøi noùi chung). Khoâng gioáng Buddhas (Dharmapada 185)—Chôù neân phæ nhö ñòa ñaïi, noù khoâng theå naém ñöôïc. Thuûy ñaïi baùng, ñöøng laøm naõo haïi, giöõ giôùi luaät tinh giuùp cho caùc nguyeân töû vaät chaát keát hôïp laïi vôùi nghieâm, uoáng aên coù chöøng möïc, rieâng ôû choã nhau. Sau khi ta cheát ñi roài thì nhöõng chaát nöôùc tòch tònh, sieâng tu taäp thieàn ñònh; aáy lôøi chö naày thaûy ñeàu caïn khoâ khoâng coøn nöõa, noùi caùch Phaät daïy. khaùc chuùng hoaøn traû veà cho nöôùc—See

Apaya (p & skt): The four evil destinies—Töù AÙc Catudhatuvavatthana. Thuù—Coù boán caûnh khoå: suùc sanh, ngaï quæ, a tu la, Apasmara (skt): ñòa nguïc. Chuùng sinh ôû nhöõng coõi naøy thieáu thieän 1) A Ba Ma La: Nhaân töø quyû—Malevolent nghieäp neân khoâng coù haïnh phuùc. demons, epilepsy, and the demons who cause 1) Hells: Ñòc Nguïc. it. 2) Hungry ghosts: Ngaï Quyû. 2) A Baø Sa Ma La: Epileptic demons, demons 3) Animals: Suùc Sanh. of epilepsy—Quyû ñoäng kinh. 4) Asuras (which is sometimes evil sometimes good): A Tu La. Apatrapya (skt): Bashfulness—Embarrassment—Remorse—Quí hay caûm thaáy Apaya-kosallam (p): Skills in going down—Toån theïn vôùi ngöôøi—See Fifty-one Dharmas ích thieän xaûo—See Three dharmas (XLVII). interactive with the Mind and Seventy-five Ape-like passion: Tình vieân—The passion like dharmas of the Abhidharma Kosa (III) (a). an ape, never still—Tình caûm duïc voïng cuõng Apavada (skt): Reproach—Blaming—Baøi baùc—gioáng nhö con khæ, khoâng bao giôø ñöùng yeân moät Phæ Baùng. choã. (I) The meanings of Apavada—Nghóa cuûa Phæ Apex: Ñænh—Crown—Summit—Top. Baùng: Apogee (n): Ñieåm xa quaû ñaát nhaát. 1) To slander: Noùi xaáu—To speak ill of—To Apologize in advance: Xin loãi tröôùc. defame—To dispraise—To calumniate—To Appamado (p): Baát Phoùng Daät—No slackness— refute—To deny—To vilify. No looseness—Concentration of mind and will on 2) A refutation takes place when the impossible the good—Khoâng töï tieän phoùng tuùng, maø phaûi taäp nature of a proposition based on wrong views trung tö töôûng vaøo nhöõng ñieàu thieän laønh. is not clear comprehended: Söï phæ baùng xaõy Appanihito samadhi (p): The concentration on ra khi baûn chaát baát khaû höõu cuûa moät meänh ñeà desirelessness—Voâ nguyeän ñònh—See Three ñöôïc ñaët caên baûn treân nhöõng kieán giaûi sai dharmas (XLIV) (B). laàm khoâng ñöôïc hieåu roõ raøng. Appeal to the Buddhas: Khuyeán Thænh—See (II) Ancient virtues taught: “Those who spit at the Five stages in a penitential service (II) (4). sky, immediately the spit will fall back on

Appeal to the universal Buddhas to keep Appear in the body of a dragon: Hieän thaân the law-wheel rolling: Khuyeán Thænh—Khuyeán Roàng—See Thirty-two response bodies. thænh thaäp phöông chö Phaät chuyeån phaùp luaân— Appear in the body of an elder: Hieän thaân See Five stages in a penitential service (I). Tröôûng Giaû—See Thirty-two response bodies. Appear: Arise—Come into being—Display— Appear in the body of a Gandharva: Hieän Exhibit—Manifest—Sinh khôûi—Thò hieän—Xuaát thaân Caøn Thaùt Baø—See Thirty-two response hieän. bodies. Appear to abide in a mansion with spouse, Appear in the body of a god: Hieän thaân children, and retinue: Appearing to abide in a Trôøi—See Thirty-two response bodies. mansion with spouse, children, and retinue, is a Appear in the body of a god from the palace of Enlightening Beings, because they Heaven of Self-Mastery: Hieän thaân Trôøi Töï develop their past associates—Thò hieän ôû noäi Taïi—See Thirty-two response bodies. cung theâ töû quyeán thuoäc laø cung ñieän cuûa Boà Taùt, Appear in the body of a god from the vì thaønh töïu chuùng sanh ñoàng haïnh thuôû xöa— Heaven of Great Self-Mastery: Hieän thaân See Ten kinds of palace of great enlightening Trôøi Ñaïi Töï Taïi—See Thirty-two response beings. bodies. Appear to be born as a child: Hieän thaân sô

Appear in the body of a gracious lady: Hieän sanh—See Ten kinds of Budha-work in all worlds thaân ñoàng nöõ—See Thirty-two response bodies. in all times of the Buddhas (B) (2). Appear in the body of a great Heavenly Appear to be born in all lands: Hieän thaân moïi General: Hieän thaân Trôøi Ñaïi Töôùng Quaân— nôi—For the sake of sentient beings they appear to be born in all lands—Vì chuùng sanh neân thò See Thirty-two response bodies. hieän thoï sanh nôi taát caû caùc quoác ñoä—See Ten Appear in the body of a human king: Hieän kinds of way of adornment of Great Enlightening thaân Nhaân Vöông—See Thirty-two response Beings (10). bodies. Appear to be born in a royal palace: For the Appear in the body of a Kinnara: Hieän thaân sake of sentient beings they appear to be born in Khaån Na La—See Thirty-two response bodies. a royal palace—Vì chuùng sanh maø thò hieän ñaûn Appear in the body of a Mahoraga: Hieän sanh nôi vöông cung—See Ten kinds of Buddha- thaân Ma Haàu La Giaø—See Thirty-two response work in all worlds in all times of the Buddhas (B) bodies. (3). Appear in the body of noblewoman: Hieän Appear in the body of an Asura: Hieän thaân A thaân meänh phuï—See Thirty-two response bodies. Tu La—See Thirty-two response bodies. Appear in the body of one enlightened to Appear in the body of a Bhikshu: Hieän thaân condition: Hieän thaân Duyeân Giaùc—See Thirty- Tyø Kheo—See Thirty-two response bodies. two response bodies. Appear in the body of a Bhikshuni: Hieän Appear in the body of one of the Four thaân Tyø Kheo Ni—See Thirty-two response Heavenly Kings: Hieän thaân Töù Thieân Vöông— bodies. See Thirty-two response bodies. Appear in the body of a Brahma King: Hieän Appear in the body of an official: Hieän thaân thaân Phaïm Thieân—See Thirty-two response Teå Quan—See Thirty-two response bodies. bodies. Appear in the body of a person: Hieän thaân Appear in the body of a Brahman: Hieän thaân ngöôøi—See Thirty-two response bodies. Baø La Moân—See Thirty-two response bodies. Appear in the body of a Prince from the Appear in the body of a Buddha: Hieän Phaät kingdoms of the Four Heavenly Kings: Hieän thaân—See Thirty-two response bodies. thaân Thaùi Töû cuûa Töù Thieân Vöông—See Thirty- two response bodies.

Appear in the body of a pure youth: Hieän vöông, töù thieân vöông, ñeá thích, phaïm vöông laø thaân ñoàng nam—See Thirty-two response bodies. cung ñieän cuûa Boà Taùt, vì ñieàu phuïc chuùng sanh Appear in the body of a Shakra: Hieän thaân taâm töï taïi—See Ten kinds of palace of great Ñeá Thích—See Thirty-two response bodies. enlightening beings. Appear in the body of solitarily enlightened Appear to live in a royal palace: Thò hieän nôi vöông cung—According to the Flower Adornment one: Hieän thaân ñoäc giaùc Phaät—See Thirty-two Sutra, Chapter 38, there are ten reasons response bodies. Enlightening Beings appear to live in a royal Appear in the body of a Sound-Hearer: palce—Theo Kinh Hoa Nghieâm, Phaåm 38, coù Hieän thaân Thanh Vaên—See Thirty-two response möôøi lyù do khieán chö Ñaïi Boà Taùt thò hieän ôû vöông bodies. cung—See Ten reasons Enlightening Beings Appear in the body of an upasaka: Hieän thaân appear to live in a royal palace. Cö Só—See Thirty-two response bodies. Appear as leaving home: Hieän thaân xuaát gia— Appear in the body of an upasika: Hieän thaân See Ten kinds of Budha-work in all worlds in all nöõ cö só—See

Thirty-two response bodies. times of the Buddhas (B) (2). Appear in the body of a Yaksha: Hieän thaân Appear as princes: Hieän thaân laøm Thaùi töû— Döôïc Xoa—See Thirty-two response bodies. See Ten kinds of Budha-work in all worlds in all Appear as children: Thò hieän thaân ñoàng töû— times of the Buddhas (B) (2). According to the Flower Adornment Sutra, Appear supernaturally: Hieån linh—To make Chapter 38, there are ten reasons Enlightening one's appearance (deceased person)—To make Beings appear as children—Theo Kinh Hoa one's presence felt. Nghieâm, Phaåm 38, coù möôøi lyù do khieán chö Ñaïi Appear to testify to those who enter the Boà Taùt thò hieän ôû thaân ñoàng töû—See Ten kinds of ranks of truth: Neáu coù chuùng sanh hay nhaäp Buddha-work in all worlds in all times of the phaùp vò, thôøi Phaät ñeàu hieän chöùng—See Ten Buddhas (B) (2), and Ten reasons Enlightening kinds of Budha-work in all worlds in all times of Beings appear as children. the Buddhas (A). Appear in countless worlds: Appearing in Appear (arise) to this world: Giaùng hieän. countless worlds is a way of generating qualities of Buddhahood, by maturing sentient beings—Voâ Appearance (n): Nimitta or Rupa (skt): Vaät soá theá giôùi ñeàu thò hieän laø ñaïo xuaát sanh Phaät chaát—Appearance—Form—Image—Mark— phaùp, vì thaønh thuïc chuùng sanh—See Ten ways Material—Outward—Beà ngoaøi—Dieän muïc— of generating the qualities of Buddhahood of Arising—Söï xuaát hieän—Birth—Söï sanh ra—Hình Great Enlightening Beings. aûnh. Appear to descend from heaven in infinite 1) Appearances or phenomena. Appearances (nimitta) mean qualities belonging to sense- worlds: All Buddhas can, in a single instant, objects such as visual, olfactory, etc.: Caùc appear to descend from heaven in infinite phaùp höõu vi hay hieän töôïng (töôùng). Töôùng worlds—Trong moät nieäm, taát caû chö Phaät hay thò nghóa laø caùc tính chaát thuoäc ñoái töôïng caûm hieän voâ löôïng theá giôùi, töø coõi trôøi giaùng xuoáng— quan nhö maét, muõi, vaân vaân. See Ten kinds of instantly creative knowledge of 2) There are two kinds of manifestation or the Buddhas. appearance: Coù hai söï thò hieän—See Two Appear and disappear: Laáp loù. kinds of manifestation. Appear to dwell in the rank of ruler, 3) There are three kinds of rupa (appearance or celestial world guardian, Indra, or Brahma: object): Coù ba loaïi saéc—See Three kinds of Appearing to dwell in the rank of ruler, celestial appearance. world guardian, Indra, or Brahma is a palace of Appearance of the Buddha: Hoùa Hieän—The Enlightening Beings, in order to tame beings with forms of a Buddha or bodhisattva for saving the mentality of controllers—Thò hieän ôû ngoâi luaân creatures may take any form required for that

end—Söï xuaát hieän hay hình töôùng cuûa moät vò Appellation designation: Epithet—Danh hieäu. Phaät hay Boà Taùt nhaèm cöùu ñoä chuùng sanh, coù theå Applaud (v): Hoan ngheânh. döôùi baát cöù hình thöùc naøo (ñuû caùc loaïi hình töôùng) Apple of one's eye: Pupil—Con ngöôi cuûa maét. tuøy theo cöùu caùnh. Application (n): Appearance of death: Töû töôùng—The 1) Söï aùp duïng. appearance of death. Signs at death indicating the 2) Upanaya (skt)—Hôïp—See Five parts of a person's good or evil karma—Töôùng cuûa chuùng syllogism. sanh luùc cheát. Xem xeùt töû töôùng cuûa con ngöôøi coù 3) Löu thoâng phaân—AÙp duïng Kinh—See

Three theå bieát ñöôïc nôi vaõng sanh toát hay xaáu. divisions of a treatise on a sutra. Appearance of meditation: Ñònh Töôùng— Applied Buddhism: Phaät giaùo öùng duïng—Phaät Unchanging—Determined—Determination— giaùo thöïc tieån. Fixity—Nirvana—All phenomena have no Applied thought: Thought applied, directed to fixity—Töôùng thöôøng truï baát bieán (heát thaûy moïi an object—Taàm, yù töôûng daùn vaøo hay höôùng ñeán phaùp trong theá gian ñeàu khoâng coù ñònh töôùng). moät ñoái töôïng. Appearance of phenomena: Hoa Khai—Söï Apply (v) for: Xin hay thænh caàu. xuaát hieän cuûa moïi hieän töôïng. Appoint (v): Chæ ñònh Appearances or phenomena: Töôùng—See Five laws or categories (I). Appoint one's heir: Laäp töï. Appearance is unreal: Töôùng voâ taùnh— Appreciate (v): Traân quyù—Bieát ôn. Seeming is unreal, i.e. a robe appearing like a Appreciate a Dharma talk: Ca ngôïi cuoäc Phaùp snake—Töôùng khoâng coù töï taùnh, thí duï nhö sôïi thoaïi. daây nhìn nhö con raén chöù khoâng phaûi laø con raén— Appreciate one's wholesome actions: Traân See Three things that are without a nature or quyù nhöõng haønh ñoäng thieän laønh cuûa mình. separate existence of their own. Appreciative joy: Mudita pana (p)—Hyû—See Appearing in various forms and utilizing Fifty-two mental states. various means to save beings: By various Apprehend clearly: Anna (p)—Ajna or Ajnati means, perform Buddha-work in all regions, all (skt)—Lieãu Ngoä. networks, all circles, all systems, in all worlds— 1) To apprehend, perceive or understand Duøng caùc thöù phöông tieän ôû nôi taát caû phöông, taát clearly: Hieãu roõ. caû löôùi, taát caû voøng, taát caû heä thoáng, taát caû theá 2) Thorough enlightenment: Clear giôùi maø laøm Phaät söï—See Ten kinds of Buddha- apprehension—Clear knowledge or work in all worlds in all times of the Buddhas (B) understanding—Perfect knowledge—(2). Complete enlightenment—Söï hieåu roõ. Appease (v) the mind: Ñieàu taâm (laøm tónh Apprehend and hold in memory: Nieäm trì taâm). (duy trì trí nhôù khoâng giaùn ñoaïn). Appellation (n): Samabhidha (skt)—Danh Apprehend the immateriality of all things: hieäu—According to the Flower Adornment Sutra, To interpret the immateriality of all things—Giaûi Chapter 38, after accomplishing cultivating ten khoâng. ways of generating the qualities of Buddhahood, Apprehend the idea of reality: Ngoä Nhaäp— Enlightening Beings will attain these ten Perceive the idea of reality—Enter into the idea appellations of greatness (See ten ways of of reality—Giaùc ngoä lyù thöïc töôùng, hay nhaäp vaøi generating the qualities of Buddhahood)—Theo lyù thöïc töôùng (tænh ngoä vaø ñaéc nhaäp laø hai trình Kinh Hoa Nghieâm, Phaåm 38, sau khi thaønh töïu tu ñoä lieân tieáp cuûa ngöôøi tu Phaät. Trong Kinh Phaùp taäp möôøi ñaïo xuaát sanh Phaät phaùp, chö Boà Taùt seõ Hoa, phaåm Phöông Tieän, Ñöùc Phaät ñaõ daïy: ñaït ñöôïc möôøi danh hieäu ñaïi tröôïng phu—See "Muoán laøm cho chuùng sanh ngoä nhaäp tri kieán Ten appellations of greatness of Great Phaät, neân ngaøi ñaõ thò hieän ôû ñôøi."). Enlightening Beings.

Apprehensions: Giaùc (bieát)—There are four khoâng chuùt sôï seät vì baïn khoâng phaïm phaûi loãi laàm intelligences or apprehensions mentioned in the naøo. Awakening of Faith (Khôûi Tín Luaän)—Coù boán Appropriate methods: Phöông caùch hay phaùp thöù giaùc ngoä theo Ñaïi Thöøa Khôûi Tín Luaän—See moân hôïp

lyù—One should select an appropriate Four apprehensions of the Awakening of faith. method and practice it perseverance until Apprehension of the meaning of reality reaching the Western Pure Land—Chuùng ta neân through wisdom: Tueä nghóa. löïa moät phöông caùch hôïp lyù cho ñeán khi veà Taây Phöông Tònh Ñoä. Apprehension of ultimate reality: Dharma- viraja (skt)—Pure dharma—Pure truth—Thanh Appropriate revision: Hieäu ñính (söûa chöõa laïi tònh phaùp—Tinh chaân. cho thích hôïp). Apprehensive (a): Asanki (p)—Asanta (skt)— Appropriation (n): Söï thích hôïp. Baát An—Anxious—Discomfort—Want of Approval: Mudra (skt)—Acceptance—Söï chaáp tranquility. thuaän Bieåu töôïng (daáu hieäu)—Stamp— Apprehensive and carefully, as if on the Approval—Assurance—Emblem—Proof—Seal—Sign—Symbol—Manual signs indicative brink of a deep gulf, or as if treading on of various ideas—See Mudra. thin ice: Sôï haõi caån thaän nhö ñeán choã nöôùc saâu Approval of enlightenment: AÁn khaû— hay ñi treân baêng moûng (chieán chieán caêng caêng, Approval of enlightenment of the disciple by the nhö laâm thaâm uyeân, nhö lyù baïc baêng). teacher. This is the acknowledgement of the Approach (v): Tieán ñeán. disciple's ability to be a teacher—AÁn chöùng cuûa Approach dying: Laâm chung—To approach on ngöôøi thaày veà söï ngoä ñaïo cuûa moät ñeä töû. Ñaây laø the brink of death. söï thöøa nhaän veà khaû naêng laøm thaày cuûa ñeä töû töø Approach the gods or Buddhas in worship: moät vò thaày—See Seal of approval. Tham Ngheä—Khi leã baùi, ngöôøi ta tin raèng mình Approve: Accept—Chaáp thuaän. coù theå ñeán hoïc hoûi vôùi chö Thieân hay chö Phaät. Approximate enlightenment: Töông Töï Giaùc. Approach (v) to the problem of knowledge: 1) The approximate enlightenment which in the Caùch lyù giaûi veà vaán ñeà kieán thöùc. ten grounds, or stages or periods in Approaching the midday: Laâm Teà—Gaàn giôø Bodhisattva-wisdom, ten necessary activities ngoï—Near noon. of a Bodhisattva, ten kinds of dedications Appropriate: Correct—Suitable—Ñuùng—Phuø expounded by the Buddha of past, present hôïp. and future approximates to perfect Appropriate audience for the occasion enlightenment by the subjection of all Appropriate conduct: Haïnh kieåm thích hôïp illusion: Ñòa vò Boà Taùt trong tam thaäp vò laø (cuûa moät ngöôøi con Phaät)—To be a good Thaäp Truï, Thaäp Haønh vaø Thaäp Hoài Höôùng, Buddhist, you should have an appropriate conduct ñaõ phaùt ra trí tueä gioáng nhö chaân trí ñeå cheá of a real Buddhist. You should always conduct phuïc phieàn naõo—See Ten grounds and Ten yourself according to the Buddha's teachings. To Kinds of Dedications Expounded By The achieve these, you will not only become a noble Buddha of Past, Present, and Future. man and attain happiness in this very life, but you 2) The second of the four intelligences or will also be able to leave this world without fear apprehensions mentioned in the Awakening for you have committed no sins—Laøm moät phaät of Faith: Loaïi thöù hai trong Töù Giaùc ñaõ noùi töû thuaàn thaønh, baïn phaûi coù haïnh kieåm thích hôïp trong Khôûi Tín Luaän—See Four cuûa moät ngöôøi con Phaät chôn thuaàn. Baïn phaûi apprehensions of the Awakening of faith. luoân haønh xöû theo nhöõng lôøi Phaät daïy. Laøm ñöôïc Approximately (adv): AÙng chöøng—About. nhö vaäy chaúng nhöõng baïn trôû thaønh moät con

Appurtenances: There are seven appurtenances ngöôøi cao thöôïng, ñaït ñöôïc haïnh phuùc ngay trong of a monk—Coù baûy moùn tuøy thaân cuûa moät vò ñôøi naøy, maø coøn coù theå baïn seõ rôøi khoûi coõi naøy Taêng—See Seven appurtenances of a monk.

Apramada (skt): Exertion—Baát phoùng daät—See by the absence of a productive cause—Söï Seventy-five dharmas of the Abhidharma Kosa. tòch dieät xaõy ra maø khoâng caàn coù nhöõng noã Apramana (skt): Voâ löôïng—Immeasurable— löïc hay söï tòch dieät ñöôïc taïo ra do khuyeát Unlimited—Unlimited—Immeasurable— duyeân—See Three non-created dharmas. Measureless—Boundless—Infinite—Countless. 2) Cessation without knowledge: Through the There are four infinite characteristics of a natural cessation of the causes—Ñoaïn dieät Bodhisattva: kindness, pity, joy, and self- khoâng baèng tri thöùc, nghóa laø do söï ñoaïn dieät sacrifice—Raát nhieàu, khoâng ñong ñeám hay ño töï nhieân cuûa nguyeân nhaân—See Nine kinds löôøng ñöôïc. Coù boán thöù voâ löôïng cuûa vò Boà Taùt laø of non-action (A). Töø, Bi, Hyû, Xaû. 3) Extinction due to lack of productive cause: Phi traïch dieät—See Seventy-five dharmas of Apramanabha (skt): Infinite (Immeasurable) the Abhidharma Kosa. Infinite Light Heaven—Light or splendor—Voâ Löôïng Quang Thieân—See Second Dhyana Apravishtam (skt): Baát Nhaäp—Not entered— Heaven (II) (2). Like the moon in water, which is neither in it nor out of it—Nhö traêng trong nöôùc, khoâng phaûi ôû Apramana-dhyana (skt): Töù Voâ Löôïng trong maø cuõng khoâng phaûi ôû ngoaøi. Thieàn—The measureless-meditations are exactly identical with those of the Yoga system. Which Apriorism: Thuyeát veà boån höõu. one is indebted to the other we cannot say. Both Apunnabhisankharo (p): Demeritorious look quite Buddhistic—Voâ löôïng thieàn hoaøn toaøn karmic formation—Phi phöôùc haønh—See Three gioáng nhö thieàn cuûa heä thoáng Du Giaø. Vaán ñeà dharmas (XXX). beân naøo vay möôïn beân naøo, chuùng ta khoâng theå Arabbha-vatthuni (p): Baùt Tinh Taán Söï (taùm noùi ñöôïc. Caû hai ñeàu mang chaát Phaät giaùo. **See söï tinh taán)—See Occasions for making an effort. Four immeasurable minds. Arada-kalama (skt): Alara-kalama (p)—The Apramanasubha (skt): Infinite (Limitless) name of the hermit to whom Prince Siddhartha Purity Heaven—Voâ löôïng Tònh Thieân—See visited and asked about the enlightenment Third Dhyana Heaven (II) (2). immediately after he left his royal palace and Apranihita (skt): Wishlessness— became an ascetic. Arada-kalama is said to have Desirelessness—Voâ Nguyeän—See Three been a Samkhya philosopher and to have lived emancipations. near the Vesali city, modern Besarh in the Aprapti (skt): Non-acquisition—Phi ñaéc—See Muzzaffapur district of Bihar state in the Seventy-five dharmas of the Abhidharma Kosa. northeast India—A La La laø teân vò ñaïo só maø thaùi töû Só Ñaït Ña ñaõ ñeán hoûi ñaïo giaûi thoaùt ngay sau Apratihata (skt): Unhindered—Voâ Ngaïi. khi Ngaøi rôøi hoaøng cung xuaát gia ñeå trôû thaønh nhaø 1) Unhindered: Undoubted—Without doubt— tu khoå haïnh. Ngöôøi ta noùi ñaïo só A La La laø moät Without obstacle—Resistless—Without trieát gia theo phaùi Soá Luaän vaø soáng gaàn thaønh Tyø resistance—Töï taïi thoâng suoát, khoâng trôû Xaù Ly, nay laø

thaønh phoá Besarh trong quaän ngaïi. Muzzaffapur, tieåu bang Bihar, vuøng ñoâng baéc AÁn 2) Permeating everywhere: Töï taïi qua laïi khoâng Ñoä. trôû ngaïi. 3) All pervasive, dynamic omnipresence which Araddhaviriyo (p): Arden and zealous—Haêng enters everywhere without hindrance light say vaø nhieät thaønh. the light of a candle: Töï taïi thoâng dung thaønh Araha (p): Completely pure, worthy of worship ra moät theå, nhö aùnh ñeøn giao thoa hoøa vaøo or respect from humans and gods—Hoaøn toaøn nhau. trong saïch thanh tònh, xöùng ñaùng ñöôïc ngöôøi, trôøi ** See Four Unobstructed Eloquences. vaø phaïm thieân kính troïng. Ñaây laø aân ñöùc ñaàu tieân Apratisamkhyanirodha (skt): Phi traïch dieät. trong möôøi aân ñöùc cuûa Phaät. 1) An annihilation taking place without Arahant (skt): Arhat (p)—A La Ha—A-La- premeditated efforts or an extinction caused Haùn—One of the titles of Buddha, the arhan who

has overcome mortality—ÖÙng Cuùng, moät trong Arahattaphala (skt): Ariyaphalam (p)—A La nhöõng danh hieäu cuûa Ñöùc Phaät—See Arhat and Haùn Quaû—Arahanthood—The fruition of Four kinds of holy men (II). arahantship—The fruit of Arhat discipline—Who Arahant is incapable of committing sexual attains the fourth stage of Sainthood, and is no intercourse: Moät vò laäu taän Tyø Kheo khoâng theå more reborn anywhere. After his death he attains coá yù haønh daâm—See Five impossible things. Parinirvana. The highest rank attained by Arahant is incapable of deliberately taking Sravakas. An Arhat is a Buddhist saint who has attained liberation from the cycle of Birth and the life of a living being: Moät vò laäu taän Tyø Death, generally through living a monastic life in Kheo khoâng theå coá yù saùt haïi ñôøi soáng loaøi höõu accordance with the Buddha's teachings. This is tình—See Five impossible things. the supreme goal of Theravada practice, as Arahant is incapable of storing up goods contrasted with Bodhisattvahood in Mahayana for sensual indulgence as he did formerly in practice—Ngöôøi ñaõ ñaït ñöôïc Thaùnh quaû vò thöù tö, the household life: Moät vò laäu taän Tyø Kheo khoâng coøn taùi sanh. Sau khi cheát ngöôøi aáy vaøo khoâng theå tieâu duøng caùc vaät chöùa caát vaøo caùc thuù Nieát baøn. Ñaây laø quaû vò cao nhaát cho caùc haøng vui duïc laïc nhö khi coøn laø cö só—See Five Thanh vaên. A La Haùn laø moät vò Thaùnh ñaõ giaûi impossible things. thoaùt khoûi luaân hoài sanh töû, baèng caùch soáng ñôøi Arahant is incapable of taking what is not tònh haïnh ñuùng theo lôøi Phaät daïy. Ñaây laø muïc given so as to constitute theft: Moät vò laäu taän tieâu toái thöôïng cuûa tröôøng phaùi Theravada, ñoái laïi Tyø Kheo khoâng theå coá yù laáy cuûa khoâng cho ñeå vôùi quaû vò Boà Taùt trong tröôøng phaùi Ñaïi thöøa— taïo toäi troâm caép—See Five impossible things. See Arhat. Arahant is incapable of telling a deliberate Arama (p): Moät töï vieän cho caùc Tyø Kheo. lie: Moät vò laäu taän Tyø Kheo khoâng theå töï mình Aranna (skt): bieát maø noùi laùo—See Five impossible things. 1) A forest: Moät ngoâi röøng. Arahanthood: A-La-Haùn—See Arahantship. 2) A monastery in the forest: Moät ngoâi tònh xaù Arahantship: Arahanthood—Who attains the trong röøng. fourth stage of Sainthood is no more reborn Arannavasi: A Sanskrit term for "forest anywhere. After his death he attains Parinibbana. dweller." General term for Theravada monks who

The highest rank attained by Sravakas. An Arhat eschew life in cities or settled monasteries and is a Buddhist saint who has attained liberation attempt to recreate the eremitical life of the early from the cycle of Birth and Death, generally Buddhist order. Like the monks of the Pali Canon, through living a monastic life in accordance with they wander from place to place, only taking the Buddha's teachings. This is the goal of shelter during the rainy season retreat, and subsist Theravada practice, as contrasted with solely on alms—Töø Baéc Phaïn chæ "ngöôøi truù nguï Bodhisattvahood in Mahayana practice—Quaû vò trong röøng raäm." Moät töø toång quaùt trong Phaät giaùo A-La-Haùn, ngöôøi ñaït Thaùnh quaû vò thöù tö, khoâng Nguyeân Thuûy ñeå chæ nhöõng vò Taêng choái boû cuoäc coøn taùi sanh. Sau khi cheát ngöôøi aáy ñaït quaû vò soáng an ñònh trong caùc töï vieän vaø coá taùi taïo cuoäc Nieát baøn. Ñaây laø quaû vò cao nhaát cuûa haøng Thanh soáng aån só cuûa giaùo ñoaøn Phaät giaùo buoåi sô khai. Vaên. A La Haùn laø Thaùnh quaû vò maø ngöôøi ñaït Cuõng gioáng nhö caùc nhaø sö trong kinh ñieån Pali. ñöôïc seõ khoâng coøn luaân hoài sanh töû nöõa nhôø soáng caùc vò Taêng naøy raøy ñaây mai ñoù, chæ truï laïi vaøo ñôøi tònh haïnh vaø tuaân thuû nhöõng lôøi Phaät daïy. muøa möa, vaø chæ soáng baèng cuûa cuùng döôøng cuûa Ñaây laø muïc tieâu thöïc haønh cuûa tröôøng phaùi thí chuû maø thoâi. Theravada, ñoái laïi vôùi quaû vò Boà taùt trong Phaät Aranya (skt): A lan nhaõ. giaùo Ñaïi thöøa. 1) Aranya literally means "Forest," or "Woods," Arahatta (p) Arhattva (skt): Quaû vò A La or "Wilderness," but here it refers to the Haùn—The final stage of sainthood, or the state of forest as a quiet place of cultivation for being an Arhat—See Arhat. wandering monks: A Lan Nhaõ coù nghóa laø

"Röøng," hay "Nôi hoang daõ," nhöng ôû ñaây A Archishmati (skt): Blazing land—Ground of Lan Nhaõ chæ moät khu röøng yeân tònh ñöôïc blazing wisdom—Dieãm Hueä ñòa—See Ten duøng laøm nôi tu taäp cho caùc du taêng khaát só. grounds (II). 2) A hermitage or a place of retirement for Architecture: The art of building—Khoa kieán meditation: Nôi aån cö hay nôi daønh cho thieàn truùc. taäp. Archive (n): Vaên khoá. Aranyaka (skt): One who leave his home to Archpriest: Toïa Chuû Noâ—A master of a temple seek enlightenment—Ngöôøi xuaát gia ñi tìm söï who understands Buddhism only intellectually, giaùc ngoä—Nhaøn cö. without practicing; thus lacks of respect from the Aranya Bhikshu: A Luyeän Nhaõ Tyø Kheo—A Sangha—Vò truï trì chæ hieåu bieát giaùo ñieån maø forest Bhiksu—A monk who lives a solitary life in khoâng coù thöïc haønh neân khoâng ñöôïc söï kính troïng the forest—Laâm Taêng hay Sôn Taêng, vò Tyø Kheo cuûa Taêng chuùng. soáng ñoäc cö trong röøng. Ardent (a): Nhieät taâm. Arata-Kalama: Giaûi ñaõi. Ardra (skt): Bahu (skt)—Tham—Name of one of Arati (p): Discouragement—Naûn chí—See Thaäp the twenty eight constellations—See Twenty Ñaïo Binh Ma. eight constellations. Arava-kayanam (skt): Thanh vaên—See Five Area of a vihara: Area of a monastic vehicles (I). establishment—Ñaïi giôùi. Arbitrary (a): Ñoäc ñoaùn—Dogmatic. Areligious (a): Voâ toân giaùo. Arbuda (skt): Arfura (skt): A Chaâu Ñaø—Name of a hermit 1) AÙc Boä Ñaø—AÙt Phuø Ñaø—A Boä Ñaøm—The who was said to be a previous life of Arbuda hell—AÙt Phuø Ñaø ñòa nguïc—Nghaïch

Maudgalyayana—Teân vò ñaïo só tieàn thaân cuûa boä ñaø—Hell of tumours and blains—The first Muïc Kieàn Lieân. of the eight cold hells, where cold raises Arghya (skt): Fragrant liquid—Nöôùc thôm. tumours on the skin—Ñòa nguïc laïnh thöù nhöùt Argpya: Cuùng döôøng. trong baùt haøn ñòa nguïc, nôi nhöõng khoái u noåi treân da vì quaù laïnh—See Hells, and Eight Argue (v): Caõi—To dispute—To quarrel. cold hells. Argue (v) against: Lyù luaän choáng laïi. 2) Ngaïch Boä Ñaøm—Foetus which is at the end Argue (v) in a circle: Rôi vaøo voøng lyù luaän laån of the second week—Ngaøy cuoái cuûa tuaàn thöù quaån. hai—See Eight stages of the human foetus. Argue (v) in favour of: Lyù luaän nghieâng veà. Arca (skt): A Lôïi Sa—Connected with the rsi, or Argue in a loud voice: Tranh caõi lôùn tieáng— holy men; especially their religious utterences in Under no circumstance, a Bhiksu or Bhiksuni verse—Coù lieân heä ñeán Tieân nhaân hay Thaùnh argues in a loud voice. If he or she angrily argues nhaân; ñaëc bieät chaân ngoân thaønh töïu cuûa caùc baäc in a loud voice and is gently encouraged by coå tieân ñöôïc ghi laïi baèng keä. another monks or nun that he or she should say no Archaeology: Khaûo coå hoïc. more but return to his or her breathing or go Archaic style: Loái vaên chöông coå. outside to practice walking meditation in order to Arched insteps: Arched top feet—Treân baøn guard his or her mind, and yet does not listen and chaân noåi cao ñaày ñaën—See Thirty-two auspicious continue to argue in a loud voice, commits an marks. Expression of Regret Offence—Tyø Kheo vaø Tyø Kheo Ni khoâng ñöôïc lôùn tieáng tranh caõi trong baát Arched top feet: Arched insteps—Treân baøn cöù tröôøng hôïp naøo. Neáu moät vò Tyø Kheo hay Tyø chaân noåi cao ñaày ñaën—See Thirty-two auspicious Kheo Ni tranh caõi moät caùch giaän döõ maø ñöôïc vò marks. Taêng hay Ni khaùc nhoû nheï khuyeân ñöøng neân noùi Archetype: Khuoân maãu—Model. nöõa maø neân tìm veà hôi thôû hay neân ñi ra ngoaøi thöïc taäp haønh thieàn ñeå phoøng hoä taâm mình, theá

nhöng vò aáy vaãn tieáp tuïc lôùn tieáng tranh caõi laø vò La Haùn coù nghóa laø “Boá Ma,” hay “ÖÙng aáy phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt Cuùng.” Trong thôøi Phaät giaùo AÁn Ñoä nguyeân loà saùm hoái). thuûy, A La Haùn laø moät hình aûnh ñaùng kính Argue with obstinacy: Duøng chöõ böôùng ñeå caõi nhaát trong coäng ñoäng Phaät giaùo, vì A La Haùn lyù (Cöôõng töø ñoaït lyù). laø baäc ñaõ ñaït ñöôïc Nieát Baøn, baäc ñaõ caét ñöùt Arguing of right and wrong: Tranh luaän thò phieàn naõo vaø seõ khoâng coøn taùi sanh trong theá phi (ñuùng sai). giôùi khoå ñau nöõa. Theo Phaät giaùo Nguyeân Thuûy, A La Haùn laø möùc ñoä ñaït ñaïo cao nhaát Argument (n): Luaän chöùng—The four trong Phaät giaùo Nguyeân Thuûy. A La Haùn laø arguments which Vasubandhu quoted from the baäc ñaõ ñaït tôùi giai ñoaïn “Voâ Hoïc.” Ñaây laø Exegetic Literature. Vasubandhu prefers Thaùnh quaû cao nhaát trong Töù Thaùnh Quaû Vasumitra’s opinion (3) as the best of the four Tieåu Thöøa. Vaø töø A La Haùn coøn ñöôïc duøng arguments though he was not entirely satisfied nhö laø moät trong möôøi danh hieäu cuûa Ñöùc with it—Boán luaän chöùng maø ngaøi Theá Thaân ñaõ Phaät. Tuy nhieân, trong caùc taùc phaåm gaàn ñaây trích daãn töø neàn vaên hoïc Luaän Taïng. Trong ñoù cuûa tröôøng phaùi Ñaïi Thöøa, A La Haùn cuøng Theá Thaân taùn ñoàng quan ñieåm cuûa Theá Höõu (3) vôùi Ñoäc Giaùc Phaät ñöôïc

caùc thaày Ñaïi Thöøa laø hôïp lyù nhaát trong soá boán luaän chöùng, duø oâng aùm chæ nhö laø söï tu taäp ôû caáp thaáp. Caùc vò khoâng hoaøn toaøn thoûa maõn vôùi noù—See Four naøy haï thaáp giaù trò cuûa A La Haùn vì cho raèng arguments from Vasubandhu. söï tu taäp theo A La Haùn vaø Ñoäc Giaùc Phaät laø Argumentation (n): Luaän thuyeát. töï kyû vaø chöa ñaït ñöôïc trí tueä taùnh khoâng cuûa Arhan: A La Haùn—Arhan, one of the four stages Ñaïi Thöøa. in Hinayana sanctity—A La Haùn, moät trong boán 2) A Buddhist adept who has overcome all Thaùnh quaû trong Tieåu Thöøa—See Arhat and Four afflictions. Who has done what needs be stages in Hinayana sanctity. done, and attained enlightenment and is no Arhat (p): A-la-haùn. longer subject to death and rebirth. A sravaka (I) An overview of "Arhat"—Toång quan veà A who has attained the highest rank. Arahant La Haùn: represents the example of a virtually pure 1) Arhat literally means "foe destroyer," or superhuman teacher. So, he is an object of "worthy of respect." In early Indian veneration and a merit-field which other Buddhism, the arhat was the most respected Buddhist should follow to cultivate. Some figure in the Buddhist community, for arhat people consider Arahant's ideal as low, was the one who had attained nirvana, who compared to the Bodhisattva ideal; however, had servered affliction and would not be devoted Buddhists should always remember reborn into the world of suffering. According that both of them are on the same level, but to the Theravada School, Arhat is the highest each ideal has its own special meaning—Moät rank of attainment in Theravada Buddhism. vò Phaät töû ñaõ döùt töø moïi phieàn naõo, ngöôøi ñaõ Araht is one who has cut off all afflictions thaønh töïu nhöõng gì caàn thaønh töïu vaø ñaõ ñaït and reached the stage of "Nothing left to ñeán giaùc ngoä, khoâng coøn phaûi luaân hoài sanh learn." This is the highest stage of the four töû nöõa. Moät vò Thanh Vaên ñaõ ñaït ñöôïc quaû vò kinds of holy phalas in Hinayana Buddhism. giaùc ngoä cao nhaát. A La Haùn töôïng tröng cho And it has been using as one of the Buddha's maãu möïc ñöùc haïnh thanh tònh. Theá neân A La ten epithets However, in most recent Haùn laø moät ñoái töôïng ñaùng kính vaø ruoäng Mahayana Buddhist writings, Mahayana phöôùc ñieàn cho chuùng sanh khaùc cuùng döôøng, teachers imply arhats, along with the cuõng nhö noi theo maø tu taäp. Coù nhieàu ngöôøi pratyekabuddhas as low practice. They cho raèng lyù töôûng A La Haùn laø thaáp hôn lyù disparage the Arhats's lower vehicle töôûng Boà Taùt, kyø thaät hai baäc ñoù ñeàu ñöôïc practices for being self-centered and xem troïng nhö nhau, vaø moãi lyù töôûng coù moät incomplete in the wisdom of emptiness—A yù nghóa ñaëc bieät cuûa noù.

(II) The meanings of Arhat—Nghóa cuûa A La and acquired various supernatural powers, Haùn: and awakened the nature of the misery of 1) A Pali term for "Worthy One." The term samsara. He practice four dhyanas, eight 'Arahanta' is composed of two parts: Ari and attainments. He obtained eight kinds of super hanta. Ari means enemies or defilements. knowledge, threefold knowledge, resulted in Hanta means killing or destroying. So, an the liberation in the end. This freedom made Arahant is a man who killed or destroyed all him an Arahant who destroyed the fetter of defilements like lust, hatred, and delusion, rebirth in the cycle of samsara and enjoyed

etc. This is an ideal phala of Theravada himself in Nirvana, and was worthy of being Buddhism; a person who has extinguished all revered in this world—Töø Nam Phaïn coù defilements (asrava) and afflictions (klesa) so nghóa laø “ÖÙng Cuùng.” Töø “Arahant” ñöôïc thoroughly that they will not reappear in the thaønh hình töø hai phaàn: Ari vaø hanta. ‘Ari’ coù future. At death, the arhat enters Nirvana, nghóa laø keû thuø hoaëc phieàn naõo, ‘hanta’ laø and will not be reborn again. Although arhats gieát hoaëc tieâu dieät. Neân ‘A La Haùn’ laø moät vò are commonly castigated in Mahayana ñaõ giaûi thoaùt taát caû caùc phieàn naõo nhö khao literature for pursuing a “selfish” goal of khaùt, saân haän, si meâ, vaân vaân. Ñaây laø moät personal nirvana, they are also said to be quaû vò lyù töôûng trong Phaät giaùo Nguyeân worthy of respect and to have attained a Thuûy; moät vò ñaõ loaïi tröø ñöôïc heát thaûy nhöõng higher level of spiritual development. The nhieãm oâ vaø phieàn naõo moät caùch hoaøn toaøn vaø figure of the lo-han (arhat) became widely chuùng seõ khoâng coøn taùi xuaát hieän trong töông popular in East Asia, particularly in Ch’an, lai nöõa. Ñeán luùc vieân tòch thì vò A La Haùn seõ which emphasized personal striving for nhaäp nieát baøn, vaø seõ khoâng khoâng coøn taùi liberation. The earliest known sanh nöõa. Maëc daàu A La Haùn thöôøng bò caùc representations of the arhat in China date to kinh vaên Ñaïi Thöøa chæ trích moät caùch nghieâm the seventh century, and the arhat motif khaéc laø theo ñuoåi muïc tieâu giaûi thoaùt nieát became widespread in the ninth and tenth baøn caù nhaân vò kyû, hoï laø nhöõng vò “öùng cuùng” centuries. Today groups of 500 arhat figures vì hoï ñaõ ñaït ñöôïc söï phaùt trieån taâm linh cao are often seen in Ch’an monasteries, and ñoä. Hình aûnh cuûa vò La Haùn ñaõ trôû neân phoå some larger complexes have a separate caäp treân khaép caùc vuøng Ñoâng AÙ, ñaëc bieät laø “arhat hall.” It should also be mentioned that trong Thieàn Toâng, vì Thieàn nhaán maïnh ñeán the term “arhat” is also applied to Buddhas, söï giaûi thoaùt caù nhaân. Nhöõng bieåu töôïng sôùm because they too have eliminated all nhaát veà A La Haùn ñöôïc bieát ñeán ôû Trung Hoa defilements and enter nirvana at death. In laø vaøo theá kyû thöù baûy, vaø chuû ñeà A La Haùn early Buddhism, “Arahant” denotes a person ñaõ trôû neân phoå bieán roäng raõi vaøo nhöõng theá who has gained insight intot the true nature of kyû thöù chín vaø thöù möôøi. Ngaøy nay nhöõng things and the Buddha was the first Arahant. nhoùm hình aûnh cuûa 500 vò La Haùn thöôøng After the first conversion, five brothers of ñöôïc thaáy khaép caùc thieànï vieän, vaø vaøi töï vieän Kondanna also became Arahantas. According lôùn ñaõ xaây rieâng moät A La haùn Ñöôøng. to the Pali Nikayas such as Samyutta Nikaya, Ngöôøi ta cuõng neân nhaéc laïi laø töø A La Haùn Anguttara Nikaya, and Majjhima Nikaya, cuõng daønh ñeå chæ chö Phaät, vì chö Phaät cuõng Arahantas are those who comprehend the laø nhöõng baäc ñaõ ñoaïn tröø heát nhieãm oâ vaø formula of the twelve causes (nidanas), had nhaäp nieát baøn khi vieân tòch. Trong thôøi Phaät eradicated the three taints or affluences giaùo nguyeân thuûy, töø “A La Haùn” ñöôïc ñònh (asravas), practiced the seven factors of nghóa nhö laø ngöôøi ñaõ ñaït ñöôïc baûn chaát thaät enlightenment (sambojjhanga), got rid of the cuûa caùc phaùp vaø Ñöùc Phaät ñöôïc coi laø vò A five hindrances (nivaranas),

freed himself La Haùn ñaàu tieân. Sau thôøi phaùp “Chuyeån from the three roots of evil, and ten fetters. Phaùp Luaân,” naêm anh em Kieàu Traàn Nhö He practiced self-restraint and concentration, cuõng trôû thaønh nhöõng baäc A La Haùn. Theo

Töông Öng Boä Kinh, Taêng Chi Boä Kinh vaø in a way. And now, brethren, his disciples are Trung Boä Kinh, A La Haùn laø ngöôøi hieåu lyù way-farers who follow after him. That, duyeân sanh, ñaõ dieät taän ba laäu hoaëc, tu taäp brethren, is the distinction, the specific thaát boà ñeà phaàn, côûi boû nguõ chöôùng, thoaùt feature which distinguishes the Tathagat khoûi nguõ phieàn naõo vaø möôøi taø kieán. Vò aáy tu who, being Arahant, is fully enlightened, taäp giôùi, ñònh vaø ñaït ñöôïc nhieàu naêng löïc from the brother who is free be insight.”— sieâu nhieân cuõng nhö thöùc tænh ñöôïc baûn chaát Trong Töông Öng Boä Kinh, Ñöùc Phaät khoâng ñau khoå cuûa theá giôùi ta baø. Vò aáy ñaõ tu taäp töù coù söï phaân bieät khaùc nhau giöõa Ngaøi vaø A La thieàn, baùt ñònh, baùt thaéng trí, tam minh... ñöa Haùn: “Naày caùc Tyø Kheo! Nhö Lai laø baäc A ñeán giaûi thoaùt an laïc toái haäu, thoaùt khoûi vónh La Haùn, laø baäc giaùc ngoä hoaøn toaøn, laøm cho vieãn voøng troùi buoäc cuûa luaân hoài sanh töû, vaø con ñöôøng khôûi leân maø tröôùc ñoù chöa khôûi, trôû thaønh baäc xöùng ñaùng ñöôïc cuùng döôøng ôû ñem ñeán con ñöôøng maø tröôùc ñoù chöa coù, theá gian naøy. tuyeân boá con ñöôøng maø tröôùc ñoù chöa ñöôïc 2) One of the fruitions of the path of tuyeân boá. Ngaøi laø ngöôøi bieát, hieåu vaø thieän cultivation—Moät trong nhöõng quaû vò treân xaûo veà con ñöôøng. Vaø naày caùc Tyø Kheo, caùc böôùc ñöôøng tu taäp—See Fruit of Arhat. ñeä töû cuûa Ngaøi laø nhöõng vò soáng theo ñaïo, 3) No longer learning: Voâ Hoïc (Baát Hoïc). tieáp tuïc thaønh töïu ñaïo. Naày caùc Tyø Kheo, ñoù 4) According to the Sthaviras, Arhats are perfect laø söï sai bieät, ñieåm ñaëc bieät ñeå phaân bieät beings; but according to the Mahasanghikas, Nhö Lai, baäc A La Haùn, hoaøn toaøn giaùc ngoä Arhats are not perfect, they are still troubled vôùi caùc Tyø Kheo ñöôïc giaûi thoaùt nhôø trí tueä.” by doubts and are ignorant of many things. 6) According to the “Buddhist Images of Human Thus, Mahayana Buddhism advises Buddhists Perfection”, Nathan Katz showed that: “The not to hold up Arhats as ideals. Rather those Arahant is said to be equal to the Buddha in should be emulated as ideals who during terms of spiritual attainment, as they have aeons of self-sacrifice and continuous both completely overcome the asava—Theo struggle to save sentient beings and to attain taùc phaåm “Baäc Toaøn Thieän trong Phaät Giaùo”, Buddhahood: Theo Thöôïng Toïa Boä, A La Nathan Katz ñaõ chæ ra raèng: “A La Haùn ñöôïc Haùn laø moät baäc hoaøn thieän hoaøn myõ; nhöng noùi laø ñoàng vôùi Ñöùc Phaät veà phöông dieän theo Ñaïi Chuùng Boä, A La Haùn chöa phaûi laø chöùng ñaït vaø giaûi thoaùt vì caû hai ñeàu hoaøn baäc hoaøn myõ, hoï vaãn coøn bò nhöõng nghi hoaëc toaøn vöôït qua caùc kieát söû laäu hoaëc. quaáy nhieãu vaø vaãn coøn raát nhieàu ñieàu chöa 7) According the the Milindapanha, Arahants ñöôïc lieãu giaûi. Chính vì theá maø Phaät Giaùo outshining all other Bhiksus, overwhelming Ñaïi Thöøa khuyeân Phaät töû khoâng neân ñeà cao them in glory and splendor, because they are lyù töôûng A La Haùn. Thay vì vaäy, neân noi emancipted in heart. Arahantship is called göông nhöõng baäc

ñaõ hieán troïn ñôøi mình, ñaõ the jewel of emancipation—Trong Kinh Na hy sinh töï ngaõ vaø khoâng ngöøng coá gaéng nhaèm Tieân Tyø Kheo, A La Haùn noåi baät saùng choùi ñaït ñeán muïc ñích cöùu ñoä chuùng sanh cuõng vaø traàm tónh giöõa caùc Tyø Kheo khaùc, bôûi leõ nhö caûnh giôùi cuûa chö Phaät. caùc ngaøi coù söï giaûi thoaùt vaø an tónh trong thaân 5) In the Book of Kindred Sayings, the Buddha taâm. A La Haùn ñöôïc goïi traân baùu cuûa söï giaûi does not make any statement differentiating thoaùt. between Himself and an Arahant: “The 8) Arhat still has three meanings—A-la-haùn coøn Tathagata, Brethren, who being Arahant, is coù ba nghóa: fully enlightened, he it is who doth cause a a) Worthy of offerings—ÖÙng Cuùng: Worthy of way to arise which had not arisen before; offerings, worthy of worship or respect from who doth bring about a way not brought about humans and gods, one of the ten titles of a before; who doth proclaim a way not Tathagata. It is said that if you make proclaimed before; who is the knower of a offerings to an Arahan, you thereby attain way, who understands a way, who is skilled limitless and boundless blessings. There is no

way to calculate how many—Ngöôøi xöùng After the first conversion, five brothers of ñaùng ñöôïc cuùng döôøng cuûa ngöôøi vaø trôøi, laø Kondanna also became Arahants. The baäc ñaõ xa lìa moïi ñieàu aùc, moät trong möôøi Arahants are described as Buddhanubuddha, danh hieäu cuûa Nhö Lai. Ngöôøi ta tin raèng neáu i.e., those who attained enlightenment after baïn cuùng döôøng cho moät vò A La Haùn thì baïn the fully Enlightened One. Then, as time ñöôïc voâ löôïng phöôùc ñöùc, khoâng coù caùch chi passed, the conception of Arahantship was maø tính toaùn cho ñöôïc. gradually widened and elaborated by the b) Slayer of thieves: Boá Ma—Saùt Taëc—Phaù Buddha and his successors. Thus, an Arahant si—Killer of the demons of ignorance, or who was also supposed to comprehend the slayer of the enemy. The thieves here are not formula of the twelve nidanas, had external thieves, but the thieves within eradicated the three asravas, practiced the yourself: the thieves of ignorance, the thieves seven factors of enlightement, got rid of the of afflictions, the thieves of greed, hatred, five hindrances, freed himself from the three pride, doubt, wrong views, killing, stealing, roots of evil, ten fetters of belief. He lying, and so on. They are unknown to you, practiced self-restraint and concentration, and but they quietly rob all your virtues—Ngöôøi acquired various supernatural power, and ñaõ tieâu dieät heát ma chöôùng naõo phieàn. Ma awakened the nature of the misery of chöôùng phieàn naõo ôû ñaây khoâng phaûi laø ngoaïi samsara. He practiced the Four meditations, ma, maø nhöõng teân giaëc ôû ngay beân trong four ecstatic attainments and the supreme chính baïn: giaëc si meâ, giaëc phieàn naõo, giaëc condition of trance and obtained the six kinds tham, saân, maïn, nghi, taø kieán, saùt, ñaïo, daâm, of super knowledge, threefold knowledge, voïng. vaân vaân. Baïn khoâng bieát, nhöng chuùng etc, resulted in the liberation in the end. This aâm thaàm cöôùp maát ñi heát ñaïo ñöùc cuûa baïn. freedom made him an Arahant who c) Patience with the nonproduction of destroyed the fetter of rebirth in the cycle of dharmas—Voâ sanh phaùp nhaãn: They have samsara and enjoyed himself in Nibbana, and attained the patience with the

nonproduction was worthy of being revered in this world. In of dharmas. They do not have to be reborn, the Pasadika Sutta, the Buddha reminded us because they have destroyed all the karma of the following Arahant formula: “The brother reincarnation—A La Haùn ñaõ ñaït ñöôïc voâ who is an Arahant in whom the intoxicants sanh phaùp nhaãn. Hoï khoâng coøn taùi sanh vì ñaõ are destroyed, who has done his task, who dieät heát nghieäp luaân hoài sanh töû. has laid down his burden, who has attained (III) According to the Encyclopedia of Buddhism, salvation, who has utterly destroyed the the word ‘Arahanta’ is derived from the root fetters of rebirth, who is emancipated by true ‘Arh’, to deserve, to be worthy, to be fit, and dharmas. The dicipline of a Buddhist is aimed is used to denote a person who has achieved at the attainment of Arahantship. In other the goal of religious life in Theravada words, Arahant is an ideal man or sage at the Buddhism. Arahanta is composed of two highest of spiritual development—Theo Baùch parts’Ari’ and ‘Hanta’. ‘Ari’ means enemies Khoa Toaøn Thö Phaät Hoïc, töø Arahant xuaát or defilements. ‘Hanta’ means killing or phaùt töø goác ‘Arh”, nghóa laø ‘xöùng ñaùng’ hay destroying. So, an Arahant is a man who ‘thích hôïp’, vaø ñöôïc duøng ñeå bieåu thò cho moät killed or destroyed all defilements like lust, ngöôøi ñaõ ñaït ñöôïc muïc ñích cuûa ñôøi soáng hatred and ignorance. I.B. Hornor in “The phaïm haïnh theo Phaät Giaùo Nguyeân Thuûy. Early Buddhist Theory of Man Perfected” Arahant ñöôïc thaønh hình töø hai phaàn: ‘Ari’ vaø gives us the following four forms of the ‘hanta’. ‘Ari’ coù nghóa laø keû thuø hoaëc phieàn nouns: araha, arahat, arahanta, and arahan. In naõo. ‘Hanhta’ laø gieát hoaëc tieâu huûy. Theá neân early Buddhism, the term denotes a person A La Haùn laø moät vò ñaõ giaûi thoaùt taát caû caùc who has gained insight into true nature of phieàn naõo nhö tham lam, saân haän vaø si meâ. things, and the Buddha was the first Arahant. I.B. Hornoor trong Giaùo Lyù Nguyeân Thuûy veà

Baäc Toaøn Thieän, ñaõ ñöa ra boán maãu cuûa benefits to all the realms of humans and gods, danh töø A La Haùn nhö sau: Araha, Arahat, and so they were well known to all (in all Arahanta, vaø Arahan. Trong Phaät giaùo Buddhist Sutras, 1,250 bhiksus were always Nguyeân Thuûy, töø A La Haùn chæ ngöôøi ñaõ ñaït mentioned)—Ñaïi A La Haùn laø caùc vò ñaõ baäc ñöôïc baûn chaát thaät cuûa caùc phaùp, vaø Ñöùc voán laø Phaùp Thaân Ñaïi Só, ñaõ chöùng ñöôïc Phaät ñöôïc coi laø vò A La Haùn ñaàu tieân. Sau Phaùp Thaân, thò hieän ra laøm ñeä töû Phaät. Caùc khi thuyeát baøi phaùp ñaàu tieân ‘Kinh Chuyeån baäc naøy ñeàu chöùng thöïc pheùp tu baát khaû tö Phaùp Luaân’, naêm anh em Kieàu Traàn Nhö nghì Phaät Phaùp, cho neân goïi laø Ñaïi A La cuõng trôû thaønh nhöõng baäc A La Haùn. Nhöõng Haùn. Töø khi Ñöùc Phaät chuyeån Phaùp Luaân, vò A La Haùn naày ñöôïc moâ taû nhö laø nhöõng caùc baäc naøy luùc naøo cuõng theo Phaät, mang laïi ngöôøi ñaõ ñöôïc giaûi thoaùt sau baäc giaùc ngoä lôïi ích cho khaép coõi nhaân thieân, cho neân ñöôïc hoaøn toaøn, töùc laø Ñöùc Phaät. Theo doøng thôøi ñaïi chuùng bieát ñeán (trong caùc kinh Phaät ñeàu gian, khaùi nieäm A La Haùn töø töø ñöôïc Ñöùc coù keå ñeán 1.250 vò). Phaät vaø nhöõng ñeä töû cuûa Ngaøi keá tieáp môû (V) Arhat according to the view of Theravada roäng vaø chi tieát hoùa. Do ñoù, A La Haùn cuõng Buddhism—A La Haùn

theo quan ñieåm coù nghóa laø ngöôøi hieåu lyù Duyeân Sanh, ñaõ Nguyeân Thuûy: dieät ñöôïc ba laäu hoaëc, tu taäp thaát giaùc chi, ruõ 1) During the life of the Buddha, many of his boû ñöôïc naêm trieàn caùi, thoaùt khoûi caên baûn disciples attained enlightenment in his phieàn naõo vaø möôøi taø kieán. Vò aáy ñaõ tu taäp presence. They fully eradicated the fires of giôùi, ñònh, vaø ñaït ñöôïc nhieàu naêng löïc sieâu greed, hatred and delusion and, having phaøm, vaø tænh thöùc ñöôïc baûn chaát ñau khoå attained Nirvana, were released from cuûa theá giôùi ta baø. Vò aáy ñaõ tu taäp Töù Thieàn, samsara, the endless cycle of rebirth. These ñaït ñöôïc Töù ñònh, saùu thaéng trí, tam minh, “Worthy Ones” (Arhats) form part of the vaân vaân, ñöa ñeán giaûi thoaùt an laïc toái haäu. Söï Noble Sangha (in which Buddhists take giaûi thoaùt naày ñöa vò aáy thaønh baäc A La Haùn, refuge), along with the Buddha and the thoaùt khoûi voøng troùi buoäc cuûa luaân hoài sanh Dharma, and represent the ideal of the töû vaø an höôûng Nieát Baøn, trôû thaønh baäc xöùng Theravada tradition. Because they received ñaùng ñöôïc cuùng döôøng ôû theá gian. Trong the teaching as disciples, rather than Kinh Thanh Tònh, Ñöùc Phaät ñaõ ñöa ra coâng discovering it for themselves, they are not thöùc veà moät vò A La Haùn nhö sau: “Vò aáy laø “Perfect Buddhas.” Famous Arhats include baäc A La Haùn, laäu hoaëc ñaõ dieät tröø, nhöõng Sariputra, known for his wisdom and ability vieäc neân laøm ñaõ laøm, gaùnh naëng ñaõ ñaët to teach; Mogallana, renowned for his mental xuoáng, ñaõ giaûi thoaùt hoaøn toaøn nhöõng troùi and meditational power; and Ananda, the buoäc cuûa taùi sanh, vò aáy giaûi thoaùt bôûi söï thöùc Buddha’s attendant, who was recognized for tænh caùc phaùp.” Muïc ñích tu taäp cuûa ngöôøi his devotion and supernatural memory in Phaät töû laø ñaït ñeán quaû vò A La Haùn. Noùi caùch reciting the Buddha’s teaching at the First khaùc, A La Haùn laø baäc giaùc ngoä hay baäc Council. Ananda is also known for his role in phaïm haïnh ñaõ ñaït ñöôïc ñænh cao nhaát trong establishing the first Buddhist order of nuns— tieán trình phaùt trieån taâm linh. Trong thôøi Ñöùc Phaät coøn taïi theá, nhieàu ñeä töû (IV) Great Arhats—Ñaïi A La Haùn: Great Arhats cuûa Ngaøi ñaït ñöôïc giaùc ngoä döôùi söï chöùng are great beings belonging to the kieán cuûa Ngaøi. Hoï ñaõ hoaøn toaøn ñoaïn tröø Dharmakaya, i.e. Great Bodhisattvas, who nhöõng ngoïn löûa tham, saân, si vaø ñaït ñöôïc expendiently take the appearance of Nieát Baøn, khoâng coøn luaân hoài sanh töû nöõa. monastic disciples of the Buddha. They have Nhöõng baäc “Cao Quyù” hay A La Haùn naøy realized the inconceivable reality of the thaønh hình moät phaàn cuûa ñoaøn theå Taêng Giaø Buddha Dharma, and so they are called (nôi veà nöông cuûa caùc Phaät töû), cuøng vôùi Phaät “great”. They accompanied the Buddha as vaø Phaùp; vaø töôïng tröng cho lyù töôûng cuûa He turned the Wheel of the Dharma, bringing Phaät giaùo Nguyeân Thuûy. Vì hoï tieáp nhaän

giaùo phaùp töø Ñöùc Phaät, chöù khoâng phaûi töï Nirodha). Vò aáy ñaõ vöôït qua nhöõng hoaït ñoäng thaân khaùm phaù ra nhöõng phaùp aáy, neân hoï bình thöôøng cuûa theá gian maëc duø vaãn soáng khoâng phaûi laø nhöõng vò Phaät “Toaøn Giaùc.” trong cuoäc ñôøi thöôøng cuûa theá gian. Duø vaãn Caùc vò A La Haùn noåi tieáng goàm coù caùc ngaøi coøn soáng trong traàn tuïc, vò aáy ñaõ töï naâng Xaù Lôïi

Phaát, ñöôïc bieát ñeán bôûi trí tueä vaø khaû mình leân moät traïng thaùi sieâu theá. Nhöõng haønh naêng thuyeát phaùp; Muïc Kieàn Lieân noåi tieáng ñoäng cuûa vò aáy khoâng bò taùc ñoäng bôûi Tam nhôø thaàn thoâng vaø khaû naêng thieàn ñònh, vaø Ñoäc Tham Saân Si. Vò aáy voâ nhieãm vôùi moïi ngaøi A Nan, thò giaû cuûa Ñöùc Phaät, noåi tieáng ñieàu aùc vaø vôùi caùc caáu ueá cuûa taâm. Trong vò do söï taän tuïy vaø trí nhôù sieâu phaøm trong vieäc aáy khoâng coøn caùc tuøy mieân phieàn naõo hay truøng tuïng laïi nhöõng lôøi Phaät daïy trong laàn nhöõng khuynh höôùng nguû ngaàm (anusaya). Vò keát taäp kinh ñieån laàn thöù nhaát. Ngaøi A Nan aáy vöôït qua caû thieän laãn aùc, töø boû caû toát laãn cuõng noåi tieáng trong vai troø thaønh laäp giaùo xaáu. Quaù khöù, hieän taïi vaø vò lai khoâng coøn hoäi Tyø Kheo Ni ñaàu tieân cuûa Phaät giaùo. laøm cho vò aáy phaûi lo laéng. Vò aáy khoâng chaáp 2) The position of the Arhat, the Consummate tröôùc ñieàu gì trong theá gian naày, vì vaäy One, is very clear. When a person totally khoâng coøn saàu lo. Nhöõng thaêng traàm cuûa eradicates the lust, hatred, and delusion, that cuoäc soáng khoâng laøm vò aáy xao xuyeán lo sôï leads to becoming, he is liberated from the nöõa. Theo Kinh Haïnh Phuùc (Mangala Sutta): shackles of samsara, from repeated “Khi xuùc chaïm vieäc ñôøi, taâm khoâng ñoäng existence. He is free in the full sense of the khoâng saàu.” word. He no longer has any quality which (VI) Arhat according to the view of Mahayana will cause him to be reborn as a living being, Buddhism—A La Haùn theo quan ñieåm Ñaïi because he has realized Nibbana, the entire Thöøa: The Mahayanists always maintained cessation of continuity and becoming (bhava- that an Arhat had not completely shaken off nirodha); he has transcended common or all attachment to ‘I’ and ‘mine.’ He set out to worldly activities and has raised himself to a obtain Nirvana for himself, and he won state above the world while yet living in the Nirvana for himself, but others were left out world: his actions are issueless, are of it. In this way, the Arhat could be said to karmically ineffective, for they are not make a difference between himself and motivated by the lust, hatred and delusion, by others, and thereby to retain, by implication, the mental defilements (kilesa). He is some notion of himself as different from immune to all evil, to all defilements of the others, thus showing his inability to realize heart. In him, there are no latent or the truth of ‘Not-self’ to the full. Mahayana underlying tendencies (anusaya); he is Buddhism compared the Arhat unfavorably beyond good and evil, he has given up both with the Bodhisattva, and it claimed that all good and bad; he is not worried by the past, should emulate the Bodhisattva and not the the future, nor even the present. He clings to Arhat—Nhöõng ngöôøi theo Phaät giaùo Ñaïi nothing in the world and so is not troubled. Thöøa luoân cho raèng A La Haùn laø vò chöa He is not perturbed by the vicissitudes of life. hoaøn toaøn ruõ heát söï troùi buoäc ñoái vôùi ‘ngaõ’ vaø His mind is unshaken by contact with worldly ‘ngaõ sôû’ (caùi ‘ta’ vaø caùi ‘cuûa ta’). Vò A La contingencies; he is sorrowless, taintless and Haùn saép ñaët Nieát Baøn cho chính mình, vaø ñaõ secure—A La Haùn laø baäc ñaõ tröø dieät hoaøn ñaït ñöôïc Nieát Baøn cho chính mình, nhöng toaøn tam ñoäc Tham, Saân, Si ñöa ñeán taùi sanh. vaãn boû ngöôøi khaùc beân ngoaøi. Baèng caùch nhö Vò aáy ñaõ giaûi thoaùt khoûi nhöõng

troùi buoäc cuûa vaäy, ngöôøi ta coù theå noùi vò A La Haùn vaãn coøn voøng luaân hoài, khoâng coøn phaûi taùi sanh. Vò aáy phaân bieät giöõa ta vaø ngöôøi; vaø nhö vaäy A La ñöôïc töï do vaø khoâng coøn ñieàu gì khieán vò aáy Haùn vaãn coøn giöõ moät vaøi khaùi nieäm veà mình phaûi taùi sanh laïi laøm ngöôøi. Vò aáy ñaõ chöùng vôùi tö caùch khaùc bieät vôùi ngöôøi khaùc, do vaäy ñaéc Nieát Baøn, söï taän dieät hoaøn toaøn cuûa doøng chöùng toû raèng vò A La Haùn vaãn chöa coù khaû höõu dieät (tieán sanh vaø trôû thaønh—Bhava- naêng chöùng ngoä vieân maõn chaân lyù veà “Voâ

Ngaõ.” Phaät giaùo Ñaïi Thöøa so saùnh moät vò A by a charioteer, those whose pride and La Haùn moät caùch baát lôïi nhö vaäy ñoái vôùi moät afflictions are destroyed (Dharmapada 94): vò Boà Taùt, vaø tuyeân boá raèng taát caû phaûi noi Nhöõng vò A-la-haùn ñaõ tòch tònh ñöôïc caùc caên, theo ñöôøng cuûa vò Boà Taùt chöù khoâng phaûi laø nhö teân kî maõ ñaõ ñieàu luyeän ñöôïc ngöïa laønh, con ñöôøng cuûa vò A La Haùn. neân khoâng coøn phieàn naõo ngaõ maïn vaø ñöôïc (VII)Four stages of Arhatship—Töù Thaùnh quaû: caùc haøng nhôn thieân kính moä. See Four kinds of holy men (II). 6) Like the earth, Arhats who are balanced and (VIII)Nine grades of arhats: Cöûu Voâ Hoïc—There well-disciplined, resent not. He is like a pool are nine grades of arhats who are no longer without mud; no new births are in store for learning, having atained their goal—Coù chín him (Dharmapada 95): Nhöõng vò A-la-haùn ñaõ loaïi voâ hoïc cuûa caùc baäc A-La-Haùn ñaõ ñaït boû heát loøng saân haän, taâm nhö coõi ñaát baèng, ñöôïc muïc ñích toái haäu khoâng caàn phaûi hoïc laïi chí thaønh kieân coá nhö nhaân ñaø yeát la, nhö nöõa—See Nine grades of arhats. ao baùu khoâng buøn, neân chaúng coøn bò luaân hoài (IX)The Buddha’s teachings on Arhat in the xoay chuyeån. Dharmapada Sutra—Nhöõng lôøi Phaät daïy veà 7) Those Arhats whose mind is calm, whose A La Haùn trong kinh Phaùp Cuù: speech and deed are calm. They have also 1) There is no more suffering for him who has obtained right knowing, they have thus completed the journey; he who is sorrowless become quiet men (Dharmapada 96): Nhöõng and wholly free from everything; who has vò A-la-haùn yù nghieäp thöôøng vaéng laëng, ngöõ destroyed all fetters (Dharmapada 90): Ngöôøi nghieäp haønh nghieäp thöôøng vaéng laëng, laïi coù ñaõ giaûi thoaùt heát thaûy, ñaõ döùt heát thaûy buoäc chaùnh trí giaûi thoaùt, neân ñöôïc an oån luoân. raøng, laø ngöôøi ñi ñöôøng ñaõ ñeán ñích. 8) The man who is not credulous, but knows the 2) The mindful exert themselves, they do not uncreated, who has cut off all links and enjoy in an abode; like swans who have left retributions, and renounces all desires. He is their pools without any regret (Dharmapada indeed a supreme man (Dharmapada 97): 91): Keû duõng maõnh chaùnh nieäm, taâm khoâng Nhöõng vò A-la-haùn chaúng coøn phaûi tin ai, ñaõ öa thích taïi gia, ví nhö con ngoãng khi ra khoûi thaáu hieåu ñaïo voâ vi, döùt tröø vónh vieãn nguyeân ao, chuùng boû laïi caùi nhaø ao hoà cuûa chuùng nhaân, cuøng quaû baùo raøng buoäc, loøng tham duïc khoâng chuùt nhôù tieác. cuõng xa lìa. Chính ñoù laø baäc Voâ thöôïng só. 3) Arhats for whom there is no accumulation, 9) In a village or in a forest, in a valley or on the who reflect well over their food, who have hills, on the sea or on the dry land, wherever

perceived void, signless and deliverance, and Arhats dwell, that place is delightful their path is like that of birds in the air which (Dharmapada 98): Duø ôû xoùm laøng, duø ôû röøng cannot be traced (Dharmapada 92): Nhöõng vò nuùi, duø ôû ñaát baèng, duø ôû goø truûng, duø ôû bieån A-la-haùn khoâng chaát chöùa taøi saûn, bieát roõ caû hay ñaát khoâ, duø ôû baát cöù choán naøo maø coù muïc ñích söï aên uoáng, töï taïi ñi trong caûnh giôùi vò A-la-haùn, thì ôû ñoù ñaày daãy caûnh töôïng yeân "khoâng, voâ töôùng, giaûi thoaùt" nhö chim bay vui. giöõa hö khoâng. 10) For Arhats, delightful are the forests, where 4) Arhats whose afflictions are destroyed, who common people find no delight. There the are not attached to food, who have perceived passionless will rejoice, for they seek no void, signless and deliverance, and their path desires nor sensual pleasures (Dharmapada is like that of birds in the air which cannot be 99): Laâm daõ laø caûnh raát vui ñoái vôùi vò A-la- traced (Dharmapada 93): Nhöõng vò A-la-haùn, haùn, nhöng ngöôøi ñôøi chaúng öa thích, traùi laïi döùt saïch caùc hoaëc laäu, khoâng tham ñaém uoáng duïc laïc laø caûnh öa thích ñoái vôùi ngöôøi ñôøi, vò aên, töï taïi ñi trong caûnh giôùi "khoâng, voâ töôùng, A-la-haùn laïi laùnh xa. giaûi thoaùt" nhö chim bay giöõa hö khoâng. (X) According to the Sutra In Forty-Two 5) The gods even pay homage to Arhats whose Sections, Chapter 1, the Buddha said—Theo senses are subdued, like steeds well-trained Kinh Töù Thaäp Nhò Chöông, Chöông 1, Ñöùc

Phaät daïy: "Always observe the 250 precepts; Arise (appear) in the world: Be born or come enter into and abide in purity by practicing into life—Xuaát hieän ôû ñôøi. the Four Noble Truths, which accomplish Arises: Khôûi daäy. Arahantship. Arahants can fly and transform Arishta (skt): Baát dieät, khoâng theå tieâu dieät themselves. They have a lifespan of vast ñöôïc—The imperishable. aeons and wherever they dwell they can Arising of delusions: Khôûi leân nhöõng sai laàm— move earth and heaven. One who achieves See Two types of arising of errors or delusions. (certifies) Arahantship severes love and desire in the same manner as severing the Arising, dwelling, decaying, and passing four limbs; one is never able to use them away: Sanh, Truï, Dò, Dieät—Birth, growth, decay again."—"Thöôøng giõ gìn 250 giôùi, soáng ñôøi and death are the four phases of existence on thanh tònh, thöïc haønh Töù Dieäu Ñeá, thaønh töïu earth—Boán giai ñoaïn hieän höõu treân theá gian. quaû vò A-La-Haùn. Vò chöùng quaû A-La-Haùn coù Arising of errors: Khôûi leân nhöõng sai laàm— theå phi haønh, bieán hoùa, keùo daøi maïng soáng, There are two types of arising of errors or nôi naøo ngöôøi aáy soáng ñeàu laøm ñoäng ñeán ñaát delusions—See Two types of arising of errors or trôøi. Ngöôøi chöùng quaû A-La-Haùn laø ngöôøi ñaõ delusions. ñoaïn taän aùi duïc, nhö chaân tay bò chaët khoâng Arising and extinction: Sanh Dieät. theå xöû duïng trôû laïi ñöôïc." 1) Beginning and end: Production and Arhat's deliverance from hindrances to annihilation—Appearance and wisdom: Hueä giaûi thoaùt—Trí hueä giaûi thoaùt cuûa disappearance—Birth and extinction—Sanh baäc A La Haùn, aùm chæ caùc baäc A La haùn ñoän caên vaø Dieät. ñaõ lìa boû chöôùng phieàn naõo—See Two kinds of 2) All life or phenomena that have birth and deliverance (C). death: Caùc phaùp höõu vi döïa vaøo nhaân duyeân Arhatship: Stage

of an arhat—A La Haùn ñòa (A hoøa hôïp, töø phaùp chöa coù trôû thaønh coù goïi laø La Haùn quaû)—See Ten grounds (III). sanh; döïa vaøo nhaân duyeân maø phaùp ñaõ coù trôû thaønh khoâng goïi laø dieät. Arahatta (p): A La Haùn—Arahant (skt)—See Arhat and Four kinds of holy men (II). Arising in a good place, a heavenly world Aranyaka (skt): Hermitage—Live in after death: After death, at breaking up of the retirement—A lan nhaõ—Nhaøn cö. body, he arises in a good place, a heavenly world. This is one of the five advantages to one of Arhats or saints: Thaùnh nhaân—This is one of good morality and of success in morality—Ngöôøi the five reverence-fields which belong to the giöõ giôùi, sau khi thaân hoaïi meänh chung ñöôïc sanh eight fields for cultivating blessedness—Ñaây laø leân thieän thuù hay Thieân giôùi. Ñaây laø moät trong moät trong naêm Kính Ñieàn thuoäc taùm ruoäng phöôùc naêm ñieàu lôïi ích cho ngöôøi ñuû giôùi—See Five ñieàn—See Eight fields for cultivating blessedness advantages to one of good morality. (I) (A). Arising of personality: Sakkaya-samudayo Arhya (skt): Argha (skt)—A Giaø. anto (p)—Höõu thaân taäp bieân—See Three 1) Water: Nöôùc. dharmas (XXI). 2) Ceremonial water, e.g. offerings of scented water, or water containing fragrant flowers in Arising from the primal nature: Taùnh Khôûi— ceremonies: Nghi thöùc daâng nöôùc thôm trong Arising from the bhutatathata, in contrast with caùc buoåi leã. arising from secondary causes (Duyeân khôûi)— Phaùp tính chaân nhö töï mình khôûi leân maø khôûi taùc Arise: Appear—Come into being—Sinh khôûi— ra chö phaùp, ñoái laïi vôùi duyeân khôûi laø caùc phaùp Xuaát hieän—The Tathagata arises in the world, do caû chaân thöïc vaø hö voïng hoøa hôïp laïi maø khôûi the Arhat, the Fully Self-Awakened One—Ñöùc leân. Nhö Lai xuaát hieän ôû ñôøi, baäc A La Haùn, Chaùnh Ñaúng Chaùnh Giaùc. Aristocracy (n): Taàng lôùp quyù toäc.

Aristotle (n): Trieát gia Hy Laïp (384-322 B.C.)— Tyø Kheo töï baèng loøng vôùi baát cöù loaïi y naøo, Greek philosopher (384-322 B.C.). taùn thaùn söï baèng loøng vôùi baát cöù loaïi y naøo, Ariya (p): Arya (skt)—Thaùnh nhaân—Ñaáng Toái khoâng coá yù tìm caàu y moät caùch khoâng xöùng thöôïng. ñaùng, khoâng buoàn aùo naõo neáu khoâng ñöôïc y; nhöng khi ñöôïc y vò naày khoâng nhieãm tröôùc, Ariya-atthangika-magga (p): Baùt Thaùnh khoâng say meâ, khoâng coù phaïm toäi, vò naày Ñaïo—Noble Eightfold Path. duøng y, thaáy caùc nguy hieåm vaø bieát roõ söï giaûi Ariya-dhanani (p): Thaát Thaùnh Taøi—Baûy taøi thoaùt. Vì töï baèng loøng vôùi baát cöù loaïi y naøo saûn—Baûy taøi saûn cuûa baäc Thaùnh Nhaân—Seven neân vò aáy khoâng khen mình cheâ ngöôøi. ÔÛ ñaây Treasures of Enlightened Beings. vò naày kheùo leùo, tinh caàn, tænh giaùc, chaùnh Ariyan-abiding: Ariyo-viharo (p)—Thaùnh truù— nieäm. Vò Tyø Kheo naày ñöôïc goïi laø moät vò ñaõ See Three dharmas (LII). trung thaønh vôùi Thaùnh chuûng theo truyeàn Ariyan dispositions: Thaùnh cö—Ariya-vasa thoáng nguyeân thuûy quaù khöù. (p)—According to the Sangiti Sutta (Sutra) in the 2) A monk is content with any alms-food he Long Discourses of the Buddha, there are ten may get (similar as in 1): Baèng loøng vôùi ñoà Ariyan dispositions—Theo Kinh Phuùng Tuïng khaát thöïc nhaän ñöôïc. trong Tröôøng Boä Kinh, coù möôøi Thaùnh Cö—See 3) A monk is content with any old lodging-place Ten

Ariyan dispositions. or sitting under trees (similar as in 1): Baèng Ariyaphalam (p): Thaùnh Quaû—The holy loøng ngoài döôùi goác caây hay moät phoøng xaù cuõ truth—Fruit of the saintly life (bodhi or kyõ. nirvana)—Holy fruition—Fruit of Arhatship—The 4) Entire withdrawal from the world or fond of fruition of holiness—Ñaïo quaû cuûa baäc Thaùnh, ñaït abandoning (similar as in 1): Hoaøn toaøn ñöôïc Boà Ñeà hay Nieát Baøn. **See Six stages of buoâng boû theá söï. Bodhisattva developments (6). Ariyo-viharo (p): Ariyan-abiding—Thaùnh truù—Ariya-sacca (p): Töù Dieäu Ñeá—Four Noble See Three dharmas (LII). Truth. Arjaka (skt): A Leâ Thuï—A tree with white Ariyasaccani (p): Noble truth—Chaân lyù cao scented flowers, said to fall in seven parts, like an thöôïng. epidendrum—Moät loaïi caây coù hoa thôm. Ariya-vamsa (p): Töù Thaùnh Haønh—Töù Thaùnh Arjuna (skt): A Chu Ñaø Na—A Thuaän Na—A Chuûng—Töù Y—Töù Löông Döôïc—According to noble tree in India. Nagarjuna obtained this name the Sangiti Sutta in the Long Discourses of the because he was born under the foot of this tree— Buddha, there are the four holy ways—Theo Kinh Moät loaïi caây quyù beân AÁn Ñoä. Ngaøi Long Thoï ñaûn Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán Thaùnh sanh döôùi coäi caây naày neân mang teân Nagarjuna. chuûng: Arka (skt): A La Ca—A Ca—A Giaø—Hoa 1) Wearing rags from dust-heaps: Here a monk traéng—White flower. is content with any old robe, praises such Armor: AÙo giaùp—According to the Flower contentment, and does not try to obtain robes Adornment Sutra, Chapter 38, there are ten kinds improperly or unsuitably. He does not worry of armor of Great Enlightening Beings. if he does not get a robe, and if he does, he is Enlightening beings who abide by these can wear not full of greedy, blind desire, but makes use the supreme armor of Buddhas and crush all of it, aware of such dangers and wisely aware demon armies—Theo Kinh Hoa Nghieâm, Phaåm of its true purpose. Nor is he conceited about 38, coù möôøi thöù maëc giaùp cuûa chö Boà Taùt. Chö being thus content with any old robe, and he Ñaïi Boà Taùt an truï trong phaùp naày thôøi maëc ñöôïc does not disparage others. And one who is maõo giaùp voâ thöôïng cuûa Nhö Lai, vaø coù theå xoâ thus skilful, not lax, clearly aware and deïp taát caû ma quaân—See Ten kinds of armor of mindful, is known as a monk who is true to Great Enlightening Beings. the ancient, original Ariyan lineage—Baèng loøng maëc ñoà baù naïp töø vaûi raùch—ÔÛ ñaây vò

Armor of dedication: Giaùp hoài höôùng—Use to chuùng sanh—See Ten kinds of armor of Great construct the adornments of all Buddhas—Duøng Enlightening Beings. ñeå kieán laäp taát caû söï trang nghieâm cuûa Phaät—See Armorous net: Love net—Löôùi tình. Ten kinds of armor of Great Enlightening Beings. Army of afflictions: Phieàn Naõo Quaân—The Armor of firm stability and freedom from army of temptations, tempters or allurements. distraction of the mind of universal Army of Asura: A tu la quaân—See Asura and knowledge: Giaùp nhöùt thieát trí taâm kieân coá Six paths. chaúng taùn loaïn—Use to prevent cultivators from Army of Mara: Ma quaân (quaân binh ma aùc). enjoying other vehicles—Duøng ñeå traùnh vieäc öa Army of temptations: Ñaïo quaân cuûa söï caùm thích nhöõng thöøa khaùc—See Ten kinds of armor doã. of Great Enlightening Beings. Arni (skt): Alni (skt)—A Lôïi

Ni—According to Armor of great benevolence: Giaùp ñaïi töø— Eitel in The Dictionary of Chinese-English Use to rescue all sentient beings—Duøng ñeå cöùu Buddhist Terms, Arni was a kingdom which hoä taát caû chuùng sanh—See Ten kinds of armor of formed part of ancient Tukhara, situated near to Great Enlightening Beings. the source of the Oxus—Theo Eitel trong Trung Armor of great commitment: Giaùp ñaïi Anh Phaät Hoïc Töø Ñieån, Arni laø moät phaàn cuûa nguyeän—Use to fulfill all their tasks—Duøng ñeå vöông quoác coå Tukhara, toïa laïc nôi nguoàn cuûa hoaøn taát moïi vieäc laøm ñeán choã roát raùo—See Ten doøng Oxus. kinds of armor of Great Enlightening Beings. Arnold, Sir Edwin (1832- 1904): One of the Armor of great compassion: Giaùp ñaïi bi—Use famous British literary figures, author of an to endure all suffering—Duøng ñeå kham chòu taát influential poem on Buddhism entitled “The Light caû söï khoå—See Ten kinds of armor of Great of Asia,” which was published in 1879. The poem Enlightening Beings. describes the life and teaching of Sakyamuni Armor of single-minded certainty: Giaùp nhöùt Buddha. This poem has made a considerable taâm quyeát ñònh—Help freeing from doubts and contribution to the Dharma propagation among confusion in regard to all things—Nhaèm giuùp xa Westerners since then. Although a devout lìa nghi hoaëc nôi caùc phaùp—See Ten kinds of Christian, Arnold still saw much in common armor of Great Enlightening Beings. between Christianity and Buddhism. He became Armor of skill in means: Giaùp thieän xaûo Principal of Deccan College in Poona, India, in phöông tieän—Use to generate universal roots of 1856, at the age of 25. At the same time he goodness—Duøng ñeå xuaát sanh thieän caên phoå composed Buddhist poetry and translated many moân—See Ten kinds of armor of Great texts from Sanskrit to English. He visited Enlightening Beings. Bodhgaya in 1885 and campaigned for funds to restore it from its dilapidated condition—Sir Armor of virtue: Giaùp phöôùc ñöùc—Use to Edwin Arnold, moät trong nhöõng khuoân maët vaên benefit all sentient beings—Duøng ñeå laøm lôïi ích chöông noåi tieáng cuûa Anh Caùt Lôïi, taùc giaû cuûa taäp taát caû chuùng sanh—See Ten kinds of armor of thô coù aûnh höôûng trong Phaät giaùo chuû ñeà “AÙnh Great Enlightening Beings. Saùng AÙ Chaâu,” ñöôïc xuaát baûn naêm 1879. Taäp thô Armor of the ways of transcendence: Giaùp dieãn taû laïi cuoäc ñôøi vaø giaùo phaùp cuûa Ñöùc Thích Ba La Maät—Use to liberate all conscious Ca Maâu Ni Phaät. Thi phaåm naøy ñaõ ñoùng goùp phaàn beings—Duøng ñeå ñoä thoaùt taát caû chuùng sanh— lôùn vaøo vieäc truyeàn baù chaùnh phaùp ñeán ngöôøi Taây See Ten kinds of armor of Great Enlightening phöông töø ñoù ñeán nay. Maëc duø laø moät tín höõu Cô Beings. Ñoác thuaàn thaønh, Arnold vaãn thaáy coù nhieàu ñieåm Armor of wisdom: Giaùp trí hueä—Use to töông ñoàng giöõa Cô Ñoác vaø ñaïo Phaät. OÂng trôû destroy the darkness of affliction of all sentient thaønh Vieän tröôûng cuûa Vieän ñaïi hoïc Deccan, ôû beings—Duøng ñeå döùt toái aùm phieàn naõo cuûa taát caû Poona, AÁn Ñoä vaøo naêm 1856, vaøo tuoåi 25. Vaøo thôøi ñoù oâng cuõng laøm thô vaø phieân dòch nhieàu

kinh ñieån ra Anh ngöõ töø ngoân ngöõ Baéc Phaïn. OÂng Arrangement: The arrangement, which can vieáng thaêm Boà Ñeà Ñaïo Traøng vaøo naêm 1885 vaø

arrange and distribute all skillful and good phaùt ñoäng quyõ truøng tu Ñaïo Traøng töø tình traïng deeds—Trang nghieâm phong luaân, coù khaû naêng ñoå naùt. laøm trang nghieâm vaø phaân boá caùc ñieàu thieän Arogya (skt): Kha Loä Chæ. xaûo—See Four kinds of atmosphere. 1) Freedom from sickness, healthy: Khoûe maïnh. Arrangement of all the goodness: Trang 2) A greeting from a superior monk (are you Nghieâm Phong Luaân, coù khaû naêng trang nghieâm well? Or Be you well?): Lôøi chaøo cuûa moät vò vaø phaân boá caùc ñieàu thieän xaûo—See Ten types of Taêng coù tuoåi haï cao. characteristics of manifestation of a Buddha (1). Arogya-mada (skt): The great intoxication of Array of pure lights atmosphere: Tònh Quang health—Traïng thaùi ñoäc haïi cuûa söï voâ beänh. Trang Nghieâm phong luaân—See Ten types of Arogya-mado (p): Voâ beänh kieâu—Intoxication characteristics of manifestation of a Buddha (8). with health—Kieâu maïn vì thaân khoâng beänh—See Arrest: To seize—To take—Caâu (baét giöõ). Three dharmas (XLVIII). Arrogance (n): Söï kieâu maïn. Arogyra (skt): Healthy—Absence of illness—An 1) Kieâu (khi lôøn ngöôøi khaùc)—Ngaõ maïn— laønh. According to the Kosa Sastra, there are seven Aroma (n): Muøi höông. pretensions or arrogances—Theo Caâu Xaù Around: On every side—Chu (chung quanh). Luaän, coù baûy loaïi kieâu maïn—See Six things Arousals of craving: AÙi sanh—According to that defile the pure mind and Seven the Sangiti Sutta in the Long Discourses of the arrogances. Buddha, there are four arousals of craving—Theo 2) This is one of the eight kinds of pride, mana, Kinh Phuùng Tuïng trong tröôøng Boä Kinh, coù boán aùi arrogance or self-conceit—Ñaây laø moät trong sanh—See Four sources of affection for a bhiksu taùm loaïi maïn—See Eight kinds of pride or or bhiksuni. arrogance. 3) Mana (skt): Maïn—Ngaõ maïn Töï cao töï phuï— Arouse (v): Khai Giaùc—To awaken, or to allow See Fifty-one Dharmas interactive with the the original Buddha-nature to open and enlighten Mind. the mind—Laøm cho Phaät taùnh baûn sô ñöôïc khai 4) Mada (skt): Kieâu—See Seventy-five môû vaø taâm trí ñöôïc giaùc ngoä—See Arrogance. dharmas of the Abhidharma Kosa. Arouse (v) energy: Tha thieát soáng tinh taán— 5) Devout Buddhists should always remember Here a monk who arouses energy, and wants to that envy is generated by one’s feeling of persist in this—ÔÛ ñaây vò Tyø Kheo tha thieát soáng inferiority, while pride, haughtiness, and tinh taán vaø khaùt voïng soáng tinh taán trong töông arrogance are born from a false sense of lai—See Seven grounds for commendations. superiority. These kinds of pride and Arouse the determination for arrogance are caused by looking at things enlightenment with extraordinary will: from a distorted, self-centered point of view. Duøng thuø thaéng nguyeän phaùt Boà Ñeà taâm, töï bieát Those who have truly understood the thoï kyù—See Ten ways of receiving the prediction Buddha’s teachings and been able to obtain a of Budhahood (A). right view of things will never succumb to Arouse right energy: Bodhisattvas arouse right such warped thinking—Phaät töû thuaàn thaønh energy, diligently cultivating all difficult practices neân luoân nhôù raèng taät ñoá phaùt sinh do ngöôøi of enlightening beings, entering the ten powers of ta coù caûm giaùc mình thaáp keùm, trong khi kieâu Buddhas without hindrances—Khôûi chaùnh tinh maïn (taø maïn, ngaõ maïn, taêng thöôïng maïn, taán,

sieâng tu taát caû khoå haïnh cuûa Boà Taùt, nhaäp etc.) phaùt sinh töø caûm giaùc töï toân sai laàm. thaäp löïc cuûa Phaät khoâng chöôùng ngaïi—See Ten Nhöõng thöù töï kieâu naøy sinh ra do ngöôøi ta kinds of path of Great Enlightening Beings (8). nhìn caùc söï vaät töø moät quan ñieåm sai leänh. Arrange (v): To fix at—To place or put—An vò. Nhöõng ai ñaõ thöïc söï thoâng hieåu Phaät phaùp vaø

coù theå ñaït ñöôïc caùi nhìn ñuùng ñaén veà söï vaät Arrogant thoughts: Maïn töôûng (nhöõng tö töôûng seõ khoâng bao giôø nhaân nhöôïng loái suy nghó kieâu maïn). leäch laïc nhö theá. Arrow of desire: Duïc Tieån. Arrogance is to be abandoned: Quaù maïn caàn 1) The arrows of desire, or lust: Nhöõng muõi teân phaûi töø boû—See Eight things that lead to the cuûa loøng tham duïc. cutting off of affairs. 2) The darts of the Bodhisattva, who hooks and Pride because of clan or name: Caäy nôi gia draws all beings to Buddha: Duïc Kim Cang— theá hay tieáng taêm maø kieâu maïn—See Eight kinds Nhöõng muõi teân Kim Cang cuûa Boà Taùt, duøng of pride or arrogance. ñeå caâu moùc vaø loâi keùo chuùng sanh veà vôùi Arrogance because of cleverness: This is one Phaät. of the eight kinds of pride or arrogance—Caäy nôi Arrow's flight: Nhaát Tieån Ñaïo—Ñöôøng teân thoâng minh trí tueä maø kieâu maïn. Ñaây laø moät trong bay. taùm thöù kieâu maïn—See Eight kinds of pride or Arrow and rock: Thæ Thaïch—Arrow and rock arrogance. are two incompatibles, for an arrow cannot pierce Arrogance because of good looks: This is one a rock—Muõi teân vaø ñaù laø hai thöù choáng choïi laïi of the eight kinds of pride or arrogance—Caäy nôi vôùi nhau vì muõi teân khoâng xuyeân qua ñaù ñöôïc. töôùng haûo maø kieâu maïn. Ñaây laø moät trong taùm Art: According to extant records of the earliest thöù kieâu maïn—See Eight kinds of pride or Buddhist community, iconographic representation arrogance. was discouraged by Sakyamuni Buddha and his Arrogance because of independence or high followers, who wanted to prevent the position: This is one of the eight kinds of pride development of cults that focus on the figure of or arrogance—Caäy nôi töï taïi hay quyeàn cao chöùc the Buddha, rather than on the doctrines and troïng maø kieâu maïn. Ñaây laø moät trong taùm thöù practices he taught. In addition, the central focus kieâu maïn—See Eight kinds of pride or arrogance. of the monastic community was introspective Arrogance because of strength: Caäy mình meditation, rather than external symbolism. As maïnh hôn ngöôøi neân kieâu maïn—See Eight kinds Buddhism grew and attracted more followers, of pride or arrogance. artistic representations began to appear. There was, however, an initial reclutance to represent Arrogance because of wealth: Caäy nôi nhieàu the Buddha directly, and so he was often depicted tieàn laém baïc maø kieâu maïn—See Eight kinds of in aniconic motifs, such as his footsprints (buddha- pride or arrogance. pada) or the Bodhi Tree (Bodhi-Vrksa). The most Arrogance and pride: Kieâu Maïn—Arrogance widespread aniconic representation of the Buddha and pride, a kind of klesa, one of the five higher was in the form of reliquaries called "Stupas." bonds of desire—Kieâu maïn laø teân moät loaïi phieàn These continue to be popular throughout the naõo, moät trong nguõ thöôïng phaàn keát—See Eight Buddhist world, and a plethora of styles has kinds of pride or arrogance. developed. In Indian Buddhism it was commonly Arrogance

because of strength: Caäy mình thought that they physically represented the maïnh hôn ngöôøi neân kieâu maïn. Ñaây laø moät trong Buddha, and some texts indicate that it was taùm thöù kieâu maïn—This is one of the eight kinds widely believed that venerating a stupa was of pride or arrogance—See Eight kinds of pride or equivalent to venerating the Buddha himself. arrogance. Iconic representations began to appear on stupas Arrogance because of wealth: Caäy nôi nhieàu some time after the reign of Asoka (272- 236 tieàn laém baïc maø kieâu maïn. Ñaây laø moät trong taùm B.C.), and a number of figures are found on thöù kieâu maïn—This is one of the eight kinds of stupas at Bharhut, Sanci, and Amaravati. These pride or arrogance—See Eight kinds of pride or monuments have carved depicting scenes from arrogance. the life of the Buddha. Around the end of the first Arrogant and haughty: Ngaõ maïn coáng cao. century, artists began to fashion representations

of the Buddha, and the Buddha dispersed symbol nhöõng caûnh hoïa veà ñôøi soáng cuûa Ñöùc Phaät. Vaøo in Buddhist art all over the world. The earliest khoaûng cuoái theá kyû thöù nhaát, caùc nhaø hoïa só baét known examples of the Buddha image borrowed ñaàu veõ caùc kieåu bieåu tröng veà Ñöùc Phaät hay motifs from non-Buddhist traditions, since there nhöõng daáu hieäu taûn maùc veà Ngaøi töø khaép nôi treân was at that time no accepted notion regarding theá giôùi. Nhöõng thí duï sôùm nhaát veà hình töôïng how he should be represented. Artists in Mathura, cuûa Ñöùc Phaät ñöôïc möôïn töø nhöõng chuû ñeà khoâng present-day north central India, for example, phaûi laø cuûa Phaät giaùo, vì coù luùc ngöôøi ta khoâng adopted imagery from the depiction of Yaksas, chaáp nhaän khaùi nieäm veà phaûi neân hoïa Ngaøi nhö and in Gandhara, present-day Afghanistan, artists theá naøo. Thí duï nhö nhöõng nhaø hoïa só ôû Mathura, appear to have been influenced by Greek art. As baây giôø laø Baéc Trung AÁn, chaáp nhaän hình aûnh töø Buddhism spread to other parts of the world this böùc hoïa mieâu taû cuûa nhöõng Daï Xoa, vaø ôû Kieän trend continued, and the Buddha image has Ñaø La, baây giôø laø A Phuù Haõn, caùc nhaø hoïa só acquired the characteristics and artistic motifs of döôøng nhö chòu aûnh höôûng cuûa ngheä thuaät Hy the local populations of every Buddhist society. Laïp. Khi Phaät giaùo ñöôïc truyeàn ñi tôùi caùc nôi Despite Buddhism’s initial rejection of artistic khaùc treân theá giôùi thì khuynh höôùng naøy vaãn tieáp representation, Buddhist art flourished both in tuïc, vaø hình töôïng Ñöùc Phaät coù hôi höôùng ñòa India and throughout Asia. With the development phöông cuûa caùc coäng ñoàng phaät giaùo naøy, ngheä of tantric Buddhism in India, art and imagery also thuaät vaø hình töôïng cuõng ñaõ quyeän vaøo thieàn taäp. became integrated into meditative practice. As Maëc daàu söï choái boû tieân khôûi cuûa Phaät giaùo veà tantric Buddhism spread to Tibet, Mongolia, nhöõng bieåu töôïng ngheä thuaät, ngheä thuaät Phaät China, Japan, Korea and Vietnam, elaborate use giaùo vaãn thònh haønh ngay treân ñaát AÁn vaø khaép AÙ of imagery became widespread in many Chaâu. Vôùi söï phaùt trieån cuûa Maät Toâng ôû Taây quarters—Theo nhöõng hoà sô coøn soùt laïi cuûa coäng Taïng, Moâng Coå, Trung Hoa, Nhaät Boån, Ñaïi Haøn ñoàng Phaät giaùo, nhöõng bieåu töôïng baèng hình aûnh vaø Vieät Nam, vieäc söû duïng hình töôïng

moät caùch khoâng ñöôïc Ñöùc Phaät Thích Ca Maâu Ni vaø caùc ñeä trau chuoát ñaõ trôû neân phoå caäp ôû nhieàu nôi. töû cuûa Ngaøi khuyeán khích, vì caùc Ngaøi muoán Arts of the Buddhist religion: Methods of the traùnh veà sau naøy phaùt trieån ra nhöõng heä phaùi chæ Buddhist religion—Ñaïo thuaät. nhaém vaøo hình töôïng Phaät, hôn laø giaùo phaùp maø Artcraft Circle: Karma-mandala (skt)—Kieát Ngaøi ñaõ giaûng daïy. Hôn nöõa, ñieåm taäp trung chuû Ma Maïn Ñaø La—The Artcraft Circle is the circle yeáu cuûa coäng ñoàng Phaät giaùo laø thieàn ñònh veà töï of sculptured figures. In Japan and East Asian xem xeùt noäi taâm cuûa chính mình, hôn laø nhöõng countries, there are no artcraft circles of bieåu töôïng beân ngoaøi. Khi Phaät giaùo phaùt trieån vaø sculptured figures, but the multitude of Buddhistic thu huùt nhieàu tín ñoà hôn thì söï tieâu bieåu veà ngheä images of Java is said to be of this kind. Karma in thuaät baét ñaàu xuaát hieän. Tuy nhieân, coù söï ruït reø Sanskrit means “action” or “work,” here it ban ñaàu ñeå bieåu tröng veà Ñöùc Phaät, vaø thöôøng thì especially means the artistic work of solid Ngaøi ñöôïc veõ döôùi nhöõng daïng khoâng phaûi ngöôøi representation—Kieát Ma Maïn Ñaø La laø Maïn Ñaø maø cuõng khoâng phaûi laø ñoäng vaät, nhö daáu baøn La baèng nhöõng hình aûnh ñieâu khaéc. ÔÛ Nhaät vaø chaân cuûa Ngaøi hay laø caây Boà Ñeà. Lan truyeàn caùc nöôùc Ñoâng AÙ khoâng coù Maïn Ñaø La ñieâu roäng raõi nhaát laø nhöõng “thaùp.” Nhöõng thaùp naøy khaéc, nhöng voâ soá töôïng Phaät ôû Java ñöôïc xem tieáp tuïc phoå caäp trong theá giôùi Phaät giaùo, vaø quaù nhö laø thuoäc loaïi naày. Karma trong Phaïn ngöõ coù nhieàu kieåu caùch ñaõ phaùt trieån. Trong Phaät giaùo nghóa laø “nghieäp” hay “haønh ñoäng,” ôû ñaây ñaëc AÁn Ñoä ngöôøi ta thöôøng nghó raèng nhöõng thaùp naøy bieät coù nghóa laø ngheä thuaät trình baøy baèng vaät tieâu bieåu cho hình theå Ñöùc Phaät, vaø trong moät vaøi raén—See Four kinds of Mandala. kinh ñieån ngöôøi ta coøn tin töôûng moät caùch roäng Arteries and veins: Huyeát Maïch—Two linked raõi raèng toân kính thaùp cuõng nhö toân kính Ñöùc Phaät things which are closely connected—Huyeát maïch vaäy. Nhöõng bieåu töôïng veà hình theå baét ñaàu xuaát bao goàm ñoäng maïch vaø tænh maïch keá noái nhau (ví hieän treân nhöõng thaùp ôû Bharhut, Sanci, vaø nhö caùc toâng phaùi ñeàu coù toâng chæ uyeân aùo do chö Amaravati. Nhöõng töôïng ñaøi naøy ñaõ ñöôïc khaéc toå caùc ñôøi truyeàn laïi, ñôøi ñôøi truyeàn noái nhö huyeát

maïch trong cô theå con ngöôøi, keá noái nhau, luoân meaning of a proposition or theory—Quaùn Saùt luoân noái theo ngöôøi tröôùc, vaø môû loái cho ngöôøi Nghóa Thieàn, moät trong boán loaïi Thieàn, haøm sau). nghóa quaùn saùt “nghóa lyù” cuûa moät meänh ñeà hay Arts of Buddhist religion: Methods of moät lyù thuyeát. Buddhist religion—Ñaïo thuaät (phöông phaùp hay Artharva-veda (skt): A-taùt-thì-ñaø. ngheä thuaät tu haønh cuûa Phaät giaùo). Arthavikalpa (skt): Phaân bieät veà taøi saûn—Artha (skt): Lôïi laïc—Meaning—Object— Discrimination about wealth—One of the Advantage—Use—Wealth—Motive. discriminations or “Vikalpas,” i.e, to get attached 1) Meaning—Nghóa: When it is used as to gold, silver, and other various treasures and to “meaning,” it stands contrasted to words or the talking about them—Moät trong nhöõng loaïi letters, and the latter are thought inadequate phaân bieät, nhö chaáp

thuû vaøo vaøng, baïc, vaø nhieàu to fully describe the former—Khi töø naày ñoà quyù khaùc hay baèng caùch noùi veà caùc thöù aáy. ñöôïc duøng vôùi nghóa laø “nghóa,” noù traùi nghóa Article of faith: Tín ñieàu. vôùi ngoân töø hay vaên töï, vaø ngoân töø ñöôïc cho Articles of religion: Tín ñieàu toân giaùo. raèng khoâng töông xöùng ñeå mieâu taû ñaày ñuû veà Articles for worship: Phaät Cuï—Nhöõng moùn yù nghóa. duøng cuùng Phaät (nhöõng ñoà vaät trang trí treân baøn 2) Objects—Söï vaät: When it means “objects” in thôø)—The six articles for worship in monastaries general, it is almost equivalent to the (articles used on an altar in worship of Buddha)— external world, which is, however, better Saùu moùn daønh trong vieäc cuùng kieán hay saùu moùn expressed by Vishaya. Vishaya seems to maø Thieàn Laâm daâng ñeå cuùng Phaät. **See Six have a more collective sense than Artha articles for worship. when both refer to the objective world—Khi Artificial (a): Nhaân taïo. töø naày coù nghóa laø caùc söï vaät hay ñoái töôïng thì noù haàu nhö töông ñöông vôùi theá giôùi beân Artificial barriers: Chöôùng ngaïi nhaân taïo. ngoaøi, tuy raèng theá giôùi beân ngoaøi ñöôïc dieãn Artificial name: Prajnaptinamamatreyam taû baèng töø Vishaya. Vishaya hình nhö coù (skt)—Duy Giaû Thieát Danh—In accordance with nghóa chung hôn laø Artha khi caû hai ñeàu chæ to the thinking of ordinary people or worldly way vaøo theá giôùi khaùch quan hay ñoái töôïng. of thinking, there is an ego-substance, which, 3) Phenomena in contrast with Noumena. however, to Buddhist theory, it is only an artificial “Practice” or the thing, affair, matter, in name, not a real existence—Theo suy nghó thoâng contrast with “Theory” or the underlying thöôøng thì coù moät ngaõ theå; tuy nhieân, ñoái vôùi giaùo principle—“Söï” hay caùc phaùp höõu vi do nhaân lyù nhaø Phaät noù chæ laø giaû danh chöù khoâng hieän duyeân sanh ra, ñoái laïi vôùi “Lyù” hay caùc phaùp höõu. voâ vi xa lìa khoûi moïi nhaân duyeân sanh ra. Artistic work: Work of art—Coâng trình myõ “Thöïc haønh” ñoái laïi vôùi “Lyù thuyeát”. thuaät. Artha-carya (skt): Lôïi haønh—Useful conduct— Aruna (skt): Rakta (skt)—Red—Maøu ñoû. Beneficial conduct—Lôïi Haønh Nhieáp—Useful Aruna-kamala (skt): A Lö Na Hoa—Boâng sen deeds—Beneficial action—Useful conduct, or ñoû—The red lotus. beneficial action—Conduct profitable to others— Arupa (skt): Phi Saéc—Formless—Without rupa, Beneficial conduct which helps others love and form or shape—Not composed of the four receive the truth—Khôûi thieän haønh veà thaân khaåu elements—Nhöõng thöù khoâng coù hình töôùng hay yù ñeå laøm lôïi cho ngöôøi khaùc ñeå hoï nhieáp thuï chaân hình theå, khoâng ñöôïc thaønh laäp bôûi töù ñaïi (nhöõng lyù—See Four elements of popularity. thöù do töù ñaïi sinh ra vaø hình thaønh thì goïi laø saéc). Arthakatha (skt): Explanation—Commentary— Arupa-bhavo (p): Becoming in the formless Bình luaän. world—Voâ saéc höõu—See Three dharmas (XVII). Arthapravicayam (skt): Arthapravicayam, one Arupa-dhatu (skt & p): Arupaloka (skt)—The of the four dhyanas. It consists in examining the formless element—Voâ Saéc Giôùi—The realm of

formlessness or formless-realm—Being above the trong coõi naøy khoâng coøn khoå ñau, lo laéng hay realm of form—Realm beyond form—See Three phieàn naõo nöõa, nhöng ñaây vaãn ñöôïc coi nhö dharmas (XIII) (A). baát toaïi theo quan ñieåm Phaät

giaùo, bôûi vì khi 1) A Sanskrit term for “Formless Realm.” One thoï maïng cuûa chuùng sanh treân coõi naøy chaám of the “three worlds” (triloka) of traditional döùt hoï vaãn phaûi taùi sanh vaøo coõi thaáp hôn Buddhist cosmology. Beings are born into this trong voøng luaân hoài sanh töû. Theo Phaät giaùo, realm as a result of successful cultivation of voâ saéc giôùi thieàn laáy voâ saéc giôùi thieân laøm meditative states called the “four formless ñoái töôïng. Theo truyeàn thuyeát, Ñöùc Phaät tu absorptions” (arupya-samapatti), each of taäp Voâ saéc thieàn vôùi Arada Kalama, moät nhaø which corresponds to a heaven realm within tu khoå haïnh ñaõ ñaït ñöôïc traïng thaùi Thöùc Voâ the Formless Realm. The formless realm of Bieân; vaø vôùi Udraka Ramaputra, moät nhaø tu pure spirit, where there are no bodies, places, khoå haïnh khaùc ñaõ ñaït ñöôïc traïng thaùi cao things. Its extent is undefinable in the four nhaát laø Phi töôûng phi phi töôûng xöù ñònh. Cuoái empty regions (Töù khoâng xöù). In the cuøng Ñöùc Phaät ñaõ vöôït qua caùc thaày mình, Formless Realm there is no physicality, and vaø, khoâng coøn gì ñeå hoïc hoûi nöõa, Ngaøi töï daán the beings who reside there have lives free böôùc treân con ñöôøng cuûa mình, maëc cho from pain, anxiety, or afflictions, but this is nhöõng lôøi yeâu caàu noàng haäu cuûa hai nhaø tu seen as unsatisfactory from a Buddhist khoå haïnh kia, môøi Ngaøi ôû laïi ñeå daïy cho caùc standpoint, because when their lives in the ñoà ñeä cuûa hoï. **See Four immaterial Formless Realm end they are again reborn in heavens. the lower levels of cyclic existence. The 2) The realm of no Beauty (non-form): This is heavens without form, immaterial, consisting the realm of the higher deities. The formless only of mind in contemplation. According to or immaterial realm of pure spirit. There are Buddhism, formless-realm-meditations have no bodies, palaces, things. Where the mind the formless heaven as their objective. It is a dwells in mystic contemplation. Its extent is well-known fact that in the Buddha’s career indefinable in the four “empty” regions of he practiced the formless dhyana with Arada spaces (Töù khoâng xöù)—Caûnh giôùi voâ saéc, Kalama, and ascetic who attained the mental khoâng coøn thaân theå, cung ñieän, ñoà vaät. Nôi state of boundless consciousness, and Udraka ñoù taâm an truï trong thieàn ñònh thaâm dieäu. Ramaputra, another ascetic who reached the Caûnh giôùi naày traûi daøi ñeán Töù Khoâng Xöù— highest stage of being neither conscious nor Ñaây laø coõi cuûa thieân thaàn baäc cao (caûnh giôùi unconscious. Finally, the would-be Buddha naày cao hôn caûnh saéc giôùi, chuùng sanh khoâng surpassed his teachers and, having found no coøn bò vaät chaát raøng buoäc, ñöông theå thuaàn laø more to learn from them, went his own way tinh thaàn ñoäc laäp, chuùng sanh trong coõi naày in spite of their eager requests to stay and thöôøng truï trong thaâm ñònh, khoâng coù caûnh train their respective pupils—Töø Baéc Phaïn giôùi xöù sôû. Y theo thaéng lieät cuûa thieàn ñònh, coù nghóa laø “Voâ Saéc Giôùi.” Moät trong tam coõi naày laø coõi töù khoâng xöù). giôùi theo truyeàn thoáng vuõ truï hoïc Phaät giaùo. Arupaloka (p): Caûnh giôùi voâ saéc. Chuùng sanh sanh vaøo choán naøy do keát quaû Aruparaga: Attachment to the formless cuûa söï tu taäp thaønh coâng boán giai ñoaïn thieàn meditative worlds—The seventh fetter. ñònh goïi laø “Töù Khoâng Xöù.” Treân coõi saéc Arupasamadhi (skt): See Four Stages

of giôùi, nôi chæ coù tinh thaàn thanh tònh, nôi Formlessness. khoâng coøn thaân theå, khoâng coøn cung ñieän, Arupa-tanha (p): Craving for the formless khoâng coøn vaät chaát. Coõi trôøi voâ saéc keùo daøi world—Voâ saéc aùi—See Three kinds of craving (I) khoâng haïn ñònh trong töù khoâng xöù. Coõi naày (B), and Three dharmas (XIV) (B). khoâng coù vaät chaát cuûa saéc phaùp, maø chæ coøn thöùc taâm truï nôi thieàn ñònh thaâm dieäu. Treân Arupya (skt): Voâ saéc ñònh—See Four immaterial coõi voâ saéc khoâng coù thaân saéc, vaø chuùng sanh heavens.

Arupyacarin (skt): Voâ Saéc Haønh—Formless extent. The he removes the “kasina” by deeds—The exact meaning of this term is difficult attending only to the space it pervaded, to know. It may refer to the life in the world of contemplating it as “infinite space.” The no-form, or it is regarded as synonymous with expression “base of infinite space,” strictly “Anabhogacarya.”—Nhöõng haønh ñoäng voâ hình speaking, refers to the concept of infinite saéc. Nghóa chính xaùc cuûa thuaät ngöõ naày thaät khoù space which serves as the object of the first bieát. Coù leõ noù nhaèm aùm chæ ñôøi soáng ôû coõi voâ saéc, immaterial-sphere consciousness. This is the hay noù ñoàng nghóa vôùi voâ coâng duïng haïnh. state or heaven of boundless space, where Arupya-dhatu (skt &p): Voâ saéc giôùi—The the mind becomes void and vast like space. realm of formlessness—Being above the realm of Existence in this stage may last 20,000 great form—Realm beyond form—The formless realm kalpas—Hö Khoâng Xöù—Trong coõi khoâng voâ of pure spirit, where there are no bodies, places, bieân xöù, söï hieån hieän cuûa hình saéc hoaøn toaøn things. Its extent is undefinable in the four empty toaøn bieán maát, vaø haønh giaû nhaän bieát moïi vaät regions (Töù khoâng xöù)—The heavens without nhö hö khoâng khoâng coøn bieân xöù nöõa, khoâng form, immaterial, consisting only of mind in coøn bò ngaên ngaïi nöõa. Khoâng xöù ñaàu tieân contemplation—Treân coõi saéc giôùi, nôi chæ coù tinh trong Töù Khoâng Xöù. Khi caùi taâm ñöôïc taùch thaàn thanh tònh, nôi khoâng coøn thaân theå, khoâng khoûi caûnh giôùi hình vaø chaát, ñöôïc ñaëc bieät coøn cung ñieän, khoâng coøn vaät chaát. Coõi trôøi voâ ñöa thaúng ñeán khoâng gian voâ bieân thì noù saéc keùo daøi khoâng haïn ñònh trong töù khoâng xöù. ñöôïc goïi laø ñang truù trong khoâng voâ bieân xöù. Coõi naày khoâng coù vaät chaát cuûa saéc phaùp, maø chæ Ñeå ñaït ñeán coõi naày, haønh giaû ñaõ ñaït tôùi taàng coøn thöùc taâm truï nôi thieàn ñònh thaâm dieäu—See thieàn thöù naêm trong saéc giôùi coù theå trau doài Triloka and Arupa-dhatu. thieàn voâ saéc, baét ñaàu gom taâm vaøo ñieåm saùng phaùt ra töø ñeà muïc hay ñoái töôïng (kasina), cho Arupya-samapatti (skt & p): A Sanskrit term ñeán khi naøo ñieåm saùng aáy lôùn daàn ñeán bao for “formless absorptions.” Four meditative states truøm toaøn theå khoâng gian. Ñeán ñaây haønh giaû that correspond to levels within the Formless khoâng coøn thaáy gì khaùc ngoaøi aùnh saùng naày, Realm (arupya-dhatu), the highest realm within cuøng khaép moïi nôi. Töø ngöõ Khoâng Voâ Bieân cyclic existence. One is reborn in one of these Xöù hay khoâng gian ñaày aùnh saùng naày khoâng levels in dependence upon successful cultivating coù thöïc, khoâng phaûi laø moät thöïc taïi, maø chæ laø the corresponding absorption—Töø Baéc Phaïn coù moät khaùi nieäm (khoâng gian phaùt huy töø ñoái

nghóa laø “Voâ saéc ñònh.” Voâ saéc ñònh laø boán traïng töôïng). Ñaây laø coõi trôøi voâ bieân nôi maø taâm thaùi thieàn ñònh töông öùng vôùi boán coõi trong coõi trôû neân vaéng laëng vaø voâ taän nhö hö khoâng. trôøi voâ saéc, laø coõi trôøi cao nhaát trong voøng luaân Thoï meänh trong coõi trôøi naày coù theå daøi ñeán hoài sanh töû. Chuùng sanh sanh vaøo nhöõng coõi naøy 20.000 ñaïi kieáp. do söï tu taäp thieàn ñònh thaønh coâng töông öùng: 2) In the absorption of limitless consciousness 1) In the absorption of limitless space (vijnananantya-samapatti), the meditator first (akasanantya-samapatti), the appearance of views the preceding absorption as gross and forms to the mind completely disappears, and then views the discrimination that the meditator perceives everything as consciousness is limitless as peaceful. After limitless space, without any obstruction or attaining the state of the base of infinite variety. The first of the four immaterial space, meditator continues to concentrate on jhanas. When the mind, separated from the this state of “infinite space” until he takes as realm of form and matter, is exclusively object the consciousness of the base of directed towards infinite space, it is said to be infinite space, and contemplates it as “infinite abiding in the Akasanantya-yatanam. To consciousness” until the second immaterial reach this, a meditator who has mastered the absorption arises, or when the mind going fifth fine-material jhana based on a “kasina” beyond infinite space is concentrated on the object spreads out the counterpart sign of the infinitude of consciousness it is said to be “kasina” until it becomes immeasurable in

abiding in the Vijnananantya. This is the state “Khoâng bieát choã naøo ñeå hieän höõu.” Ñaây laø or heaven of boundless knowledge. Where coõi trôøi voâ höõu nôi khoâng coøn söï phaân bieät. the powers of perception and understanding Thoï meänh trong coõi trôøi naày coù theå keùo daøi are unlimited. Existence in this stage may ñeán 60.000 ñaïi kieáp. last 40,000 great kalpas—Trong coõi thöùc voâ 4) In the succeeding absorption, even this is left bieân xöù, haønh giaû thaáy caùi ñònh ôû khoâng voâ behind, and there is no coarse discrimination bieân xöù haõy coøn thoâ thieån, ñoaïn thaáy raèng at all, only subtle discrimination. This is ngay caû thöùc cuõng khoâng coøn bieân xöù nöõa, generally referred to as the “peak of cyclic khoâng coøn bò ngaên ngaïi nöõa. Sau khi ñaït existence” (bhavagra), because it leads to ñöôïc traïng thaùi “Khoâng Voâ Bieân Xöù,” haønh rebirth at the highest level of the Formless giaû tieáp tuïc gom taâm vaøo sô thieàn voâ saéc cho Realm, a state in which beings have ñeán luùc phaùt trieån nhò thieàn voâ saéc, hay khi enormously long unpleasantness and only the caùi taâm vöôït khoûi caùi khoâng gian voâ bieân maø subtlest of discriminations. This fourth and taäp trung vaøo söï voâ bieân cuûa thöùc. Ñaây laø coõi final immaterial attainment is so called trôøi voâ taän trí nôi maø khaû naêng hieåu bieát vaø because it cannot be said either to include thaåm thaáu laø voâ taän. Thoï meänh trong coõi trôøi perception or to exclude perception. The naày coù theå keùo daøi ñeán 40.000 ñaïi kieáp. nature of this concentration is neither in the 3) In the absorption of limitless of nothingness sphere of mental activities nor out of it. This (akimcanya-samapatti), even viewing is the state or heaven of neither thinking nor everything as limitless consciousness appears not thinking which may resemble a

state of as gross, and meditator cultivates a mental intuition. The realm of consciousness or state in which only nothingness appears to knowledge without thought is reached the mind. This is more subtle than the (intuitive wisdom). Existence in this stage preceding absorption, since there is no may last to 80,000 great kalpas. In a Buddhist content at all, only undifferentiated context, however, this is still unsatisfactory, nothingness. The third immaterial attainment since one's lifespan eventually ends, and one has its object the present non-existence or is again reborn in the lower realms of cyclic voidness. Meditators must give attention to existence, where one will again suffer, grow the absence of that consciousness in the old, and die. Thus for Buddhists the final goal second immaterial-sphere consciousness. should be a supramundane path, one that When the mind going even beyond the realm leads out of cyclic existence altogether and of consciousness finds no special resting which results in either the state of abode, it acquires the concentration called buddhahood or at least the more limited "knowing nowhere to be." This is the state or Nirvana of an Arhat or Pratyeka-buddha— heaven of nothing or non-existence. Where Phi Töôûng Phi Phi Töôûng Xöù—Trong giai the discriminative powers of mind are ñoaïn thieàn ñònh keá tieáp naøy, khoâng coøn söï subdued. Existence in this stage may last phaân bieät thoâ thieån, maø chæ coøn nhöõng phaân 60,000 great kalpas—Trong voâ sôû höõu xöù, bieät vi teá maø thoâi. Goïi laø "Phi Töôûng Phi Phi haønh giaû thaáy ngay caû moïi vaät trong thöùc voâ Töôûng Xöù" vì ôû traïng thaùi naày, "töôûng" bieân xöù haõy coøn thoâ thieân, neân haønh giaû tu khoâng theå ñöôïc bao goàm maø cuõng khoâng theå taäp traïng thaùi tinh thaàn vi teá hôn trong ñoù bò loaïi tröø. maø cuõng khoâng coù "khoâng töôûng." khoâng coøn gì hieän leân trong taâm nöõa. Ñeà muïc Baûn chaát cuûa caùi ñònh naày laø khoâng ôû trong cuûa taàng thieàn voâ saéc thöù ba laø "khoâng coù gì caûnh giôùi hoaït ñoäng cuûa taâm thöùc maø cuõng heát," nôi ñaây haønh giaû phaûi chuù yù vaøo söï khoâng ôû ngoaøi caûnh giôùi aáy. Ñaây laø coõi trôøi vaéng maët cuûa "thöùc" trong nhò thieàn voâ saéc. voâ töôûng, nôi chæ coøn trí tröïc giaùc chöù khoâng Khi maø taâm cuûa haønh giaû vöôït khoûi caû caùi coøn suy töôûng nöõa. Thoï meänh trong coõi trôøi caûnh giôùi cuûa thöùc maø thaáy khoâng coù choã naøo naày coù theå keùo daøi ñeán 80.000 ñaïi kieáp. Tuy rieâng ñeå truù, thì noù ñaït ñöôïc caùi ñònh goïi laø nhieân, trong kinh ñieån Phaät giaùo, ñaây cuõng

coøn laø baát toaïi, vì khi thoï meänh chaám döùt thì Minh Vöông). Ñaây laø moät trong taùm Kim Cang chuùng sanh trong coõi naøy vaãn phaûi chòu luaân vöông hay Kim Cang Hoä Boà taùt cho Phaät Tyø Loâ hoài sanh töû vaøo nhöõng caûnh giôùi thaáp hôn, nôi Giaù Na—See Eight diamond-kings. maø ngöôøi laïi phaûi chòu caûnh, sanh, laõo, beänh, Arya-Acalanatha Raja: Baát Ñoäng Minh töû. Nhö vaäy ñoái vôùi ngöôøi Phaät töû, cöùu caùnh Vöông—See Fifteen bodhisattvas who represent cuoái cuøng phaûi laø con ñöôøng giaûi thoaùt ra the Buddha's dharmakaya, or spiritual body; khoûi caûnh luaân hoài sanh töû ñeå hoaëc giaû tieán wisdom in graciousness and a pierce or angry tôùi quaû vò Phaät hoaëc giaû ít laém cuõng ñaït ñöôïc form against evil (I). nieát baøn höõu haïn cuûa moät vò A La Haùn hay Aryadasa (skt): A

Leâ Da Ñaø Sa—A monk of the moät vò Ñoäc Giaùc Phaät. Mahasanghikah—Moät vò sö cuûa tröôøng phaùi Ñaïi Arya (skt): Ariya (p)—Thaùnh—Saint— Chuùng Boä. Venerable—A Leâ Da—A Li Da—A Li Daõ—A Aryadesa (skt): Thaùnh phöông—See Holy land. Löôïc—A Di. Aryadeva (skt): Devabodhisattva (skt)—Thaùnh 1) A Sanskrit term for “noble” or “wise.” A Ñeà Baø—Thieân Thaàn—A Sanskrit term for “Wise person who has attained the path of seeing god.” Name of Devabodhisattva, a native of (darsana-marga), the third of the five Ceylon and he is said in some biographical Buddhist paths. In Mahayana, this means that sources to have been blind in one eye. He is one such a person has had directed experience of of the major philosophers of the Madhyamaka emptiness (sunyata)—Töø Baéc Phaïn coù nghóa school and the author of the influential work “The laø “Cao quyù” hay “khoân ngoan.” Moät ngöôøi Four Hundred” (Catuhsataka). By all accounts he ñaõ ñaït ñöôïc “kieán ñaïo,” con ñöôøng thöù ba was a fierce polemicist, who attacks on rival trong naêm con ñöôøng tieán tu cuûa ngöôøi Phaät philosophers and that led to his assassination. The töû. Trong Phaät giaùo Ñaïi Thöøa, “Arya” chæ fifteen patriarch, a native of South India, or ngöôøi ñaõ chöùng ngoä “taùnh khoâng.” **See Ceylon, and disciple of Nagarjuna; he is also Four kinds of holy men. styled as Devabodhisattva, Aryadeva, and 2) Saint: Thaùnh giaû—Sage. Nilanetra. He was the author of the nine works 3) Holy: Thieâng lieâng. and a famous antagonist of Brahmanism. His 4) Gods: Thaùnh thaàn. works, which are only fully extant in Tibetan and 5) One who is wise and good, and is correct in Chinese versions, are commentaries on the all his characters: Chöùng ñaéc Chính Ñaïo. writings of his teacher Nagarjuna. The Four 6) The saint is the opposite of the common or Hundred (Chatuh-shataka) explains in four unenlightened man: Thaùnh Nhaân ñoái laïi vôùi hundred verses the absence of substantiality Phaøm Nhaân. (anatman or shunyata) through the use of 7) Honourable one: Noble one—A man who has negative dialectic. The Treatise on the Hundred thought on the four chief principles of Songs (Shata-shastra) exercised a great influence Buddhism and lives according to them— on Buddhism. In it Aryadeva attempted to refute Thaùnh giaû, Thaùnh nhaân hay toân giaû (ngöôøi ñaõ various philosophical theories opposed to ra khoûi caûnh khoå). Buddhism. It is one of the foundational works of Aryabhasa (skt): Thaùnh ngöõ. the Three Treatises (San-Lun) school of Chinese 1) Sacred speech, language, words, or sayings: Madhyamaka—Töø Baéc Phaïn coù nghóa laø “vò trôøi Thaùnh ngoân hay nhöõng lôøi noùi cuûa caùc baäc khoân ngoan.” Teân cuûa Boà Taùt Ñeà Baø, ngöôøi goác Thaùnh. Tích Lan, theo bieân nieân tieåu söû thì oâng muø moät 2) Sanskrit: Phaïn ngöõ—Indian language—Ngoân maét. OÂng laø moät trong nhöõng trieát gia chính cuûa ngöõ cuûa AÁn Ñoä. tröôøng phaùi Trung Quaùn, laø taùc giaû boä Töù Baùch Aryacalanatha Bodhisattva (skt): This is one Luaän noåi tieáng. Theo yù kieán chung thì oâng laø moät of the eight diamond-kings, or bodhisattvas as nhaø buùt chieán döõ tôïn, ngöôøi ñaõ taán coâng caùc ñòch guardians of Vairocana (Ñaïi Nhöït Nhö Lai)—Tröø thuû vaø ñieàu ñoù ñaõ ñöa ñeán söï vieäc oâng bò aùm saùt Caùi chöôùng Boà Taùt (hieän laøm Baát Ñoäng Toân cheát. Toå thöù 15 doøng Thieàn AÁn Ñoä, goác ngöôøi

Tích Lan, laø ñeä töû cuûa Ngaøi Long Thoï Boà Taùt. of holiness (four paths that lead to the OÂng cuõng ñöôïc goïi laø Ñeà Baø Boà Taùt, Thaùnh supramundane state of Nirvana)—Thaùnh ñaïo hay Thieân vaø Thanh Muïc. OÂng laø taùc giaû cuûa chín taùc con ñöôøng sieâu nhieân goàm boán giai ñoaïn tieán phaåm vaø laø moät ngöôøi noåi tieáng veà choáng laïi Baø "Thaùnh": La Moân. Caùc taùc phaåm cuûa oâng chæ coøn toàn taïi 1) Stream enterer: Shrota-apana—Nhaäp Löu. qua nhöõng baûn dòch baèng tieáng Taây Taïng vaø 2) Once returner: Sakridagamin—Nhöùt Lai. Trung Hoa, bình giaûi nhöõng baøi vieát cuûa Thaày 3) Never returner: Anagamin—Baát Lai. oâng laø Ngaøi Long Thoï Boà Taùt. Töù Baùch Luaän giaûi 4) Worthy one: Arhat—ÖÙng cuùng—Everyone thích söï vaéng maët cuûa baûn ngaõ, döïa vaøo caùc bieän below this level of attainment is referred to chöùng tieâu cöïc. Baùch Luaän coù aûnh höôûng raát lôùn as an "ordinary being" (Prthag-jana)—Baát cöù ñoái vôùi Phaät giaùo, trong ñoù Thaùnh Ñeà Baø coá gaéng ai coøn döôùi quaû ÖÙng Cuùng ñeàu ñöôïc coi nhö baùc boû nhöõng trieát lyù khaùc nhau ñoái laäp vôùi Phaät laø ngöôøi phaøm. giaùo. Ñaây laø moät trong nhöõng boä luaän caên baûn ** See Four kinds of holy men. cuûa tröôøng phaùi Ñaïi Thöøa Tam Luaän Toâng ôû Aryans (skt): A Sanskrit term for a collective Trung Hoa. group of Indo-European tribes that migrated from Arya-grahamatrka-dharani-sutra (skt): central and northern Europe around the beginning Thaùnh Dieäu Maãu Ñaø La Ni Kinh. of the second millenium B.C., possibly due to Aryajnana (skt): Thaùnh Trí—Holy wisdom— ecological or climatic changes and the need to Supreme knowledge—Wisdom of Buddha— seek new pastures for their animals. They spoke Supreme knowledge—Sage-like or saint-like the Indo-Aryan languages of which Sanskrit is a knowledge—Supreme wisdom, or the wisdom of descendant. At that time, two main routes of a saint, whereby one is enabled to look into the migration were followed—Töø Baéc Phaïn duøng ñeå deepest recesses of consciousness in order to chæ moät nhoùm nhöõng boä laïc thuoäc saéc daân AÁn AÂu grasp the inmost truth hidden away from the sight di cö töø mieàn Trung vaø Baéc AÂu ñeán mieàn Baéc AÁn of ordinary understanding. In Buddhism, this is Ñoä vaøo khoaûng ñaàu thieân nieân kyû thöù nhì tröôùc the wisdom of the Buddha, or the saints or the Taây lòch, coù leõ vì lyù do sinh thaùi hay khí haäu thay sages; the wisdom which is above all ñoåi vaø vì nhu caàu caàn tìm ñoàng coû môùi cho nhöõng particularization, i.e. the wisdom of ñaøn gia suùc. Hoï noùi nhöõng ngoân ngöõ AÁn AÂu maø transcendental truth—Caùi trí tueä toái thöôïng hay Phaïn ngöõ laø haäu dueä. Vaøo thôøi ñoù, coù hai con trí hueä cuûa baäc Thaùnh, nhôø ñoù ngöôøi ta coù theå ñöôøng di cö chính: nhìn vaøo nhöõng choã thaâm saâu nhaát cuûa taâm thöùc 1) One to Western Europe: 1) Moät laø con ñöôøng ñeå naém laáy caùi chaân lyù thaâm maät bò che khuaát maø ñi Taây AÂu. caùi trí taàm thöôøng khoâng theå thaáy ñöôïc. Trong 2) The other to Iran and India. In India, the ñaoï Phaät, ñaây laø Phaät trí hay trí cuûa caùc baäc Aryans colonized the Norhtern part of the Thaùnh, trí sieâu vieät vaø vöôït ra ngoaøi moïi söï phaân country and according to some accounts bieät. subjugated the indigenous Dravidian peoples, Aryajnanacakshus (skt): Thaùnh Trí Nhaõn— who came to comprise the lowest of the four The eye of supreme wisdom,

also called the castes of Aryan society. The religious belief wisdom eye or Prajnanacakshus—Con maét cuûa trí of the Aryans are recorded in ancient Hindu tueä toái thöôïng, cuõng ñöôïc goïi laø tueä nhaõn. scriptures written in Sanskrit known as the Vedas, and involved the worship of a Aryajnanasvabhavavastu (skt): Thaùnh Trí plurality of divine beings, many of whom are Baùch Tính Söï—Supreme wisdom as constituting personifications of natural phenomena such the ultimate fact of existence—Trí tueä toái thöôïng as the sun, moon, and atmospheric nhö laø taïo thaønh söï kieän toái haäu cuûa hieän höõu. phenomena like lightning, thunder, and Arya-marga (skt): Ariya-magga (p)—The Noble storms. In Buddhism, the term “Arya” is used Path or the Path of holiness. Sacred in the sense of “Noble” or “Venerable,” and supermundane path. It consists of the four stages takes on a specific meaning in connection

with the noble ones who have attained central tenets of Buddhism (four Truths, the four various advanced stages of spiritual Noble Truths, the four Philosophies). A progress—Con ñöôøng ñi ñeán Ba Tö vaø AÁn fundamental doctrine of Buddhism which clarifies Ñoä. Taïi AÁn Ñoä, ngöôøi Aryans ñaõ chieám cöù the cause of suffering and the way to mieàn Baéc AÁn vaø theo moät vaøi truyeän keå thì emancipation. Sakyamuni Buddha is said to have hoï ñaõ khuaát phuïc nhöõng thoå daân Dravidian, expounded the Four Noble Truths in the Deer vaø bieán hoï thaønh giai caáp thaáp nhaát trong boán Park in Sarnath during his first sermon after giai caáp trong xaõ hoäi Aryan. Tín ngöôõng cuûa attaining Buddhahood. The Buddha organized ngöôøi Aryans ñöôïc ghi laïi trong nhöõng kinh these ideas into the Fourfold Truth as follows: ñieån Veä Ñaø coå, lieân heä vieäc thôø phuïng ña “Life consists entirely of suffering; suffering has thaàn, nhieàu thaàn ñöôïc nhaân caùch hoùa töø caùc causes; the causes of suffering can be hieän töôïng thieân nhieân nhö maët trôøi, maët extinguished; and there exists a way to extinguish traêng, vaø nhöõng hieän töôïng thuoäc veà baàu khí the cause.”—Töø Baéc Phaïn coù nghóa laø “Thaùnh quyeån nhö saám, seùt, baõo toá. Trong Phaät giaùo, Ñeá.” Boán chaân lyù nhieäm maàu trong giaùo lyù nhaø töø “Arya” ñöôïc duøng trong nghóa “Cao quyù” Phaät, noùi roõ vì ñaâu coù khoå vaø con ñöôøng giaûi hay “Toân quyù,” vaø coù nghóa ñaëc bieät lieân heä thoaùt. Ngöôøi ta noùi Ñöùc Phaät Thích Ca Maâu Ni ñaõ vôùi ñaáng toân quyù ngöôøi ñaõ ñaït ñöôïc nhöõng giaûng baøi phaùp ñaàu tieân veà “Töù Dieäu Ñeá” trong taàng tieán boä taâm linh cao. vöôøn Loäc Uyeån, sau khi Ngaøi giaùc ngoä thaønh ** See Four Noble Truths and Eight Noble Phaät. Trong ñoù Ñöùc Phaät ñaõ trình baøy: “Cuoäc Paths. soáng chöùa ñaày ñau khoå, nhöõng khoå ñau ñoù ñeàu coù Aryan treasures: There are seven Ariyan nguyeân nhaân, nguyeân nhaân cuûa nhöõng khoå ñau treasures—See Seven treasures of Enlightened naày coù theå bò huûy dieät baèng con ñöôøng dieät khoå.” Beings. (I) The contents of the four noble truths—Noäi Aryaprajnacaksu (skt): Noble eye of dung cuûa Töù Thaùnh Ñeá: wisdom—Thaùnh tueä nhaõn. 1) The truth of suffering—Khoå Ñeá: Duhkha or Duhkha-satya (skt)—Söï thaät veà khoå— Arya-pudgala (skt): Ngöôøi cao quí; ngöôøi ñaõ Suffering or the pain—All existence entails böôùc vaøo moät trong boán giai ñoaïn cuûa con ñöôøng

suffering—Duhkha holds that all existence sieâu nhieân—Noble one; persons who are on one involves inevitable unsatisfactoriness or of the four stages of the supermundane path—See suffering. That is to say all existence is Arya-marga. characterized by suffering and does not bring Arya-samgha (skt): Arya-samgha is a Sanskrit satisfaction Moïi hieän höõu ñeàu coù baûn chaát term for “noble community.” The community of khoå chöù khoâng mang laïi toaïi nguyeän (söï khoå the aryas or those “noble persons” (arya-pudgala) voâ bieân voâ haïn, sanh khoå, giaø khoå, bònh khoå, who have attained the supermundane path (arya- cheát khoå, thöông yeâu maø phaûi xa lìa khoå, oaùn marga). This is the Samgha referred to in the gheùt maø cöù gaëp nhau laø khoå, caàu baát ñaéc khoå, formula of the three refuges (trisarana), and its vaân vaân. Khoå ñeo theo nguõ uaån nhö saéc thaân, distinct from the broader Buddhist community söï caûm thoï, töôûng töôïng, hình aûnh, haønh including laymen and laywomen—Töø Baéc Phaïn ñoäng, tri thöùc). duøng ñeå chæ “coäng ñoàng cuûa caùc baäc toân quyù.” 2) The truth of accumulation—Taäp Ñeá: Coäng ñoàng cuûa nhöõng baäc Thaùnh hay nhöõng baäc Samudhaya-satya (skt)—Söï thaät veà caên cao quyù, nhöõng vò ñaõ ñaït ñöôïc con ñöôøng sieâu nguyeân cuûa caùi khoå—The truth of vieät. Ñaây laø coäng ñoàng Taêng giaø ñöôïc noùi ñeán accumulation or the truth of the arising of trong Tam Baûo, khaùc bieät vôùi coäng ñoàng phaät suffering. Samudhaya-satya asserts that giaùo roäng raõi hôn bao goàm caû ngöôøi nam vaø ngöôøi suffering is caused by desire (trsna). nöõ taïi gia. a) Truth of the causes of suffering—Taäp Ñeá laø Arya-satya (skt): Ariya-sacca (p)—Töù Dieäu söï thaät roõ raøng veà nguoàn goác cuûa nhöõng noãi Ñeá—A Sanskrit term for “noble truths.” Four khoå: According to Buddhist tenets, craving or

desire is the cause of suffering. It creates (II) Other details of the Four Noble Truths—dissension in the family and society that Nhöõng chi tieát khaùc veà Töù Thaùnh Ñeá: In degenerates into war between races, nations, Tibetan Buddhism, each of the four is said to and groups of nations in the world—Theo have four attributes—Theo Phaät giaùo Taây giaùo lyù nhaø Phaät, tham aùi laø nguyeân nhaân cuûa Taïng, moãi Thaùnh ñeá ñeàu coù nhöõng thuoäc tính ñau khoå. Nhöõng duïc voïng xaáu xa naûy nôû töø rieâng. nhöõng vieäc vuïn vaët trong gia ñình, lan ra 1) The attributes of the first truth are—Nhöõng ngoaøi xaõ hoäi, vaø noå lôùn thaønh chieán tranh thuoäc tính cuûa Thaùnh ñeá thöù nhaát: giöõa caùc chuûng toäc, giöõa caùc quoác gia, hay a) Impermanence—Voâ thöôøng: Impermanence giöõa nhöõng phe nhoùm cuûa caùc quoác gia treân or the fact that possessions, states of theá giôùi. happiness, etc., eventually change and pass b) The truth of the origin of suffering or causes away—Voâ thöôøng hay yeáu toá veà sôû höõu, of suffering, or its location—All sufferings haïnh phuùc, vaân vaân... cuoái cuøng roài cuõng seõ are caused by ignorance, which gives rise to thay ñoåi vaø hoaïi dieät. craving and illusions (craving or grasping the b) Misery—Khoå ñau: All ordinary beings and wrong things), i.e. craving for life, for mental states are prone to misery because of pleasure, for power, for wealth; the more he being under the influence of afflictions—Taát earns, the more he wants—Ngu si laø nguyeân caû phaøm phu vaø nhöõng traïng thaùi taâm ñeàu nhaân cuûa moïi caùi

khoå (söï ham soáng laøm cho phaûi chòu khoå ñau vì chuùng sanh naøo cuõng bò chuùng sanh cöù maõi cheát ñi soáng laïi, heã ham aûnh höôûng cuûa phieàn naõo. soáng taát ham vui söôùng, ham quyeàn theá, ham c) Emptiness—Khoâng: All conditioned taøi saûn, caøng ñöôïc caøng ham). phenomena lack inherent existence—Taát caû 3) Nirodha-satya (skt): Dieät Ñeá—Chaân lyù dieät phaùp höõu vi ñeàu khoâng coù töï tính. khoå—The truth of the cessation of suffering d) Selflessness—Voâ ngaõ: There is no such true (its cessation)—The truth of dissolution—so-called enduring self or essence, but Extinction of suffering—There is an end to ordinary beings always cling the false notion suffering, and this state of no suffering is of “self”—Khoâng coù caùi goïi laø thöôøng ngaõ, called Nirvana. Nirodha-satya claims that nhöng phaøm phu luoân vöôùng maéc vaøo khaùi suffering can be brought to an end—Cöùu nieäm giaû taïo veà caùi ngaõ. caùnh dieät khoå laø Nieát baøn tònh tòch (neáu chòu 2) The attributes of the second truth are—Thuoäc haï loøng tham xuoáng roài boû noù ñi, hay truïc noù tính cuûa Thaùnh ñeá thöù nhì: ra khoûi mình thì goïi laø dieät). a) Cause—Nhaân: Contaminated actions and 4) Marga-satya (skt): Ñaïo Ñeá—The truth of the afflictions are the causes of sufferings and PATH that leads to the cessation of suffering afflictions—Nhöõng haønh ñoäng nhieãm oâ laø (the way of cure)—The truth of the right nhaân cuûa khoå ñau phieàn naõo. way—The way of such extinction—To b) Origin—Caên coá: Contaminated actions and practice the Eight-fold Noble Truths. Marga- afflictions are the origins of suffering satya is the path that leads to the cessation of because they tend to produce continued suffering, which is completed with the suffering—Nhöõng haønh ñoäng nhieãm oâ vaø attainment of Nirvana. Buddha taught: phieàn naõo laø caên coá cuûa khoå ñau vì chuùng coù “Whoever accepts the four dogmas, and khuynh höôùng saûn sanh ra khoå ñau lieân tuïc. practises the Eighfold Noble Path will put an c) Strong production—Söï saûn sanh maïnh meõ: end to births and deaths—Chaân lyù veà con Contaminated actions and afflictions produce ñöôøng dieät khoå, aáy laø thöïc haønh Baùt Thaùnh suffering with great force—Nhöõng haønh ñoäng ñaïo. Ñöùc Phaät ñaõ daïy raèng: “Baát cöù ai chaáp nhieãm oâ vaø phieàn naõo saûn sanh ra ñau khoå nhaän Töù Dieäu Ñeá vaø chòu haønh trì Baùt Chaùnh vôùi moät söùc löïc maïnh meõ. Ñaïo, ngöôøi aáy seõ heát khoå vaø chaám döùt luaân d) Condition—Duyeân: Contaminated actions hoài sanh töû.” and afflictions provide cooperative conditions

for further sufferings—Nhöõng haønh ñoäng cuøng khoûi voøng luaân hoài sanh töû, vaø ngöôøi ta nhieãm oâ vaø phieàn naõo cung caáp phoái hôïp vöôït thoaùt khoûi nhöõng khoå ñau phieàn naõo. duyeân cho nhieàu khoå ñau hôn nöõa. Aryasena (skt): A Leâ Da Tö NaA famous monk 3) The third truth’s attributes are—Thuoäc tính of the Mahasanghikah—Moät vò sö noåi tieáng cuûa cuûa Thaùnh ñeá thöù ba: tröôøng phaùi Ñaïi Chuùng Boä. a) Cessation—Dieät: Suffering can only be Aryasimha (skt): Bhikshu Simha—Sö Töû toân giaû overcome through completely extinguishing hay Sö Töû Tyø Kheo—The 24 patriarch of India the roots of suffering—Khoå ñau chæ coù theå Zen Buddhism. He was born into a Brahmin vöôït qua baèng caùch trieät tieâu caên coá cuûa family in Central India. He spreaded the chính noù. Buddha’s Teachings

in the Northern India. It is b) Pacification—Thanh tònh: Cultivation of a said that he was executed by the king of state in which afflictions are completely Kashmira—Vò toå thöù 24 cuûa Thieàn toâng AÁn Ñoä. abandoned—Tu taäp ñi ñeán traïng thaùi thanh Sanh ra trong moät gia ñình Baø-la-moân ôû Trung tònh trong ñoù phieàn naõo hoaøn toaøn bò loaïi boû. AÁn. OÂng laø ngöôøi ñaõ truyeàn baù Phaät giaùo veà phía c) Auspicious—Kieát töôøng: The complete Baéc AÁn Ñoä. Ngöôøi ta keå raèng oâng ñaõ bò vua xöù elimination of suffering, said to be the Kashmira haønh quyeát. supreme liberation—Hoaøn toaøn trieät tieâu ñau Aryastanga-marga: A Sanskrit term for khoå, traïng thaùi giaûi thoaùt toái thöôïng. “eightfold noble path.”—Töø Baéc Phaïn chæ “Taùm d) Definite emergence—Söï noåi baät roõ raøng: con ñöôøng cao thöôïng.”—Baùt Chaùnh Ñaïo. Completely eliminating suffering and its 1) Samyag-drsti (skt): Samma-ditthi (p)—Chaùnh causes, such that one is fully liberated from Kieán (hieåu ñuùng)—Correct views refer to cyclic existence—Hoaøn toaøn trieät tieâu khoå accepting certain key Buddhist concepts such ñau vaø nhöõng nhaân gaây ra khoå ñau, tôùi ñoù as the four noble truths (arya-satya), ngöôøi ta ñaõ thoaùt khoûi voøng luaân hoài sanh töû. dependent arising (pratiya-samutpada), 4) The attributes of the fourth truth—Thuoäc tính karma, etc., as well as to eliminating wrong cuûa Thaùnh ñeá thöù tö: views—Chaùnh kieán chæ vieäc chaáp nhaän a) Path—Con ñöôøng: Taking meditation on nhöõng khaùi nieäm chính yeáu trong Phaät giaùo selflessness as the cornerstone of the path to nhö töù dieäu ñeá, möôøi hai nhaân duyeân, liberation—Tu taäp thieàn ñònh veà voâ ngaõ laø nghieäp, vaân vaân., ñoàng thôøi loaïi tröø taát caû vieân gaïch loùt ñöôøng ñi ñeán giaûi thoaùt. nhöõng taø kieán. b) Suitability—Söï thích hôïp: Meditation on 2) Samyag-samkalpa (skt): Samm-sakappa selflessness is the most suitable path to (p)—Chaùnh Tö Duy (nghó ñuùng)—Correct liberation because it serves as an antidote to intention or right thinking involves cultivating ignorance—Thieàn ñònh veà voâ ngaõ laø con a proper orientation, that is, a mental attitude ñöôøng thích hôïp nhaát ñi ñeán giaûi thoaùt vì noù that aims at following the Buddhist path to chính laø chaát thuoác giaûi ñoäc dieät tröø voâ minh. awakening (Bodhi)—Chaùnh tö duy laø tö duy c) Achievement—Thaønh töïu: Meditation on lieân heä ñeán tu taäp ñuùng, nghóa laø taâm thaùi selflessness is the most appropriate path to luoân höôùng veà con ñöôøng cuûa ngöôøi Phaät töû liberation because through it on can correctly ñeå ñi ñeán giaùc ngoä Boà Ñeà. intuit the nature of mind—Thieàn ñònh veà voâ 3) Samyag-vac (skt): Samma-vaca (p)—Chaùnh ngaõ laø con ñöôøng thích hôïp nhaát ñi ñeán giaûi Ngöõ (noùi ñuùng)—Correct or Right Speech or thoaùt vì qua noù ngöôøi ta coù theå coù caûm giaùc Perfect Speech. Correct speech involves tröïc tieáp veà baûn chaát cuûa taâm mình. avoiding harsh, untruthful, or divisive speech d) Liberation—Giaûi thoaùt: Direct realization of and idle chatter; on the contrary, one must selflessness leads to final liberation from involve in speaking truthfully, pleasantly, and cyclic existence, and one transcends all non-belligerently—Chaùnh ngöõ lieân heä ñeán sufferings and afflictions—Tröïc tieáp chöùng vieäc traùnh noùi lôøi thoâ loã, lôøi khoâng chaân thaät, nghieäm veà voâ ngaõ daãn ñeán giaûi thoaùt cuoái lôøi gaây chia reû, hay

nhaøn ñaøm hí luaän (lôøi noùi

nhaûm nhí); ngöôïc laïi, ngöôøi ta phaûi quan heä phaûi kieåm soaùt ñöôïc taâm mình. Xuyeân qua söï vôùi lôøi noùi chaïn thaät, vui veû vaø khoâng noùi lôøi töï quaùn saùt vaø taâm thaùi tænh thöùc, ngöôøi ta coù tranh chaáp. theå phaùt trieån chaùnh nieäm nhaèm laøm cho 4) Samyag-karmanta (skt): Samm-kammanta mình coù theå töï kieåm vaø taäp trung nhöõng tình (p)—Chaùnh Nghieäp (laøm ñuùng)—“Correct caûm, tö töôûng vaø caûm giaùc cuûa mình veà actions” entails adhering to the monastic höôùng tu taäp giaùc ngoä Boà Ñeà. rules outlined in the Pratimoksa, and for 8) Samyag-samadhi (skt): Samma-samadhi laypeople trying to adhere to the five or ten (p)—Chaùnh Ñònh (taäp trung tö töôûng ñuùng)— lay precepts—Chaùnh nghieäp haønh ñoäng ñuùng “Correct concentration” requires the previous theo giôùi luaät ñöôïc ñaët ra trong giôùi luaät cuûa steps. Unless one has a concentrated mind Phaät, vôùi ngöôøi taïi gia thì coá gaéng giöõ gìn that can fix itself calmly and one-pointedly nguõ giôùi. on a single object without being distracted by 5) Samyag-ajiva (skt): Samma-ajiva (p)— laxity or excitement, one cannot properly Chaùnh Maïng (möu sinh ñuùng)—“Correct enter into meditation, which requires intense livelihood” requires that one avoid concentration—Chaùnh ñònh ñoøi hoûi haønh giaû occupations that involve one in negative phaûi tu taäp nhöõng böôùc vöøa keå treân. Tröø phi actions, such as selling slaves, dealing in naøo mình coù chaùnh ñònh, ñeå taâm coù theå an truï munitions, butchery, etc.—Chaùnh maïng ñoøi nhaát ñieåm maø khoâng bò loâi cuoán hay laøm cho hoûi ngöôøi Phaät töû traùnh nhöõng ngaønh ngheà coù lo ra bôûi söï buoâng thaû hay kích thích, chöøng lieân heä tôùi aùc nghieäp, nhö mua baùn noâ leä, ñoù mình môùi coù theå ñi vaøo thieàn ñònh ñoøi hoûi suùng ñaïn hay ngheà ñoà teå. söï taäp trung maõnh lieät. 6) Samyag-vyayama (skt): Samma-vayama Aryastupa-mahasri (skt): Ñaùi Thaùp—To have (p)—Chaùnh Tinh Taán (noã löïc ñuùng)— a pagoda represented on the head, as in certain “Correct effort” refers to an attitude of images; a form of Maitreya—Thaùp töôïng treân properly orienting the mind toward the ñænh ñaàu cuûa moät vaøi hình töôïng, nhö töôïng Phaät desired goal of liberation from cyclic Di Laëc. existence and steadily applying oneself to Arya-tara (skt): Aryavalokitesvara (skt)—A Lôïi practices that are concordant with it—Chaùnh Da Ña La—Ñöùc Ña La—One of the titles of tinh taán coù nghóa laø taâm thaùi luoân höôùng veà Kuan-Yin—Moät trong nhöõng danh hieäu cuûa Ñöùc muïc tieâu giaûi thoaùt khoûi voøng luaân hoài sanh Quaùn AÂm. töû vaø vì theá maø töï thaân luoân noã löïc tu taäp Arya-vamsa (skt): Four holy ways—Töù Thaùnh theo ñuùng vôùi chaùnh phaùp. Haønh—See Four holy ways. 7) Samyag-smrti (skt): Samma-sati (p)—Chaùnh Aryavarman (skt): A Leâ Da Phaït Ma—A Nieäm (chuù taâm ñuùng)—“Correct famous monk of the Sarvastivadin school, author mindfulness” involves cultivating a state of of a work on the Vaibhasika philosophy—Moät vò mental clarity and alertness in which one is sö noåi tieáng cuûa phaùi Ñaïi Chuùng Boä, taùc giaû cuûa aware of one’s mental processes and boä A Tyø Ñaït Ma Luaän Giaûi hay Vi Dieäu Phaùp attitudes and, more importantly, in which one Luaän Giaûi. is in control of them. Through continuous self-examination and mental alertness, one As: Tatha

(skt)—In such manner—Like—So— can develop the mindfulness that enables one Thus—See Tathagata. to master one's emotions, thoughts and As black as night (ink): Toái ñen nhö möïc. feelings and focus them in the direction of As bright as day: saùng nhö ban ngaøy. awakening (bodhi)—Chaùnh nieäm laø tu taäp As cool as a cucumber: Bình tónh khoâng heà nao sao cho taâm mình luoân trong saùng vaø tænh nuùng. thöùc, trong ñoù mình phaûi tænh thöùc nhöõng bieán As cunning as a fox: Ranh ma nhö caùo giaø. chuyeån trong taâm cuõng nhö taâm thaùi cuûa As dumb as a statue: Caâm nhö heán. chính mình, vaø quan troïng hôn heát laø mình As far as I am concerned: Veà phaàn toâi.

As greedy as a dog: Tham aên nhö choù. (I) An overview of "Asaiksa"—Toång quan veà As if: Y nhö theå. Voâ Hoïc: Asaiksa or beyond learning stage refers to the stage of Arhatship in which no As if there were nobody near: Baøng nhöõïc voâ more learning or striving for religious nhaân (xem nhö beân mình khoâng coù ai)—Nhaõn achievement is needed (when one reaches trung voâ nhaân—Muïc haï voâ nhaân—Too proud for this stage) because he has cut off all illusions one's own good. and has attained enlightenment. The state of As if transformed: Nhö hoùa. arhatship, the fourth of the sravaka stages; As a last resource: Nhö caùch sau cuøng. the preceding three stages requiring study; As long as: Chöøng naøo there are nine grades of arhats who have As a man makes his bed, so must he lie: completed their course of learning—Khoâng Mình laøm mình chòu—Nhaân naøo quaû naáy. caàn phaûi hoïc nöõa vì ñaõ ñoaïn taän voïng hoaëc As man sows, so shall he reap: AÙc giaû aùc baùo. vaø ñaït thaønh giaùc ngoä. Khi ñaït tôùi giai ñoaïn As a matter of fact: Kyø thaät. naày, haønh giaû khoâng caàn phaûi hoïc hay coá As one does one receives: Töï Taùc Töï Thoï— gaéng thaønh töïu theo toân giaùo. Ñaây laø giai ñoaïn cuûa baäc A La Haùn, giai ñoaïn thöù tö Laøm ra caùi gì thì thoï duïng caùi naáy—Every man trong Thanh Vaên Thöøa, ba giai ñoaïn tröôùc laø receives the reward of his deed, creating his own höõu hoïc—See Asaiksa-marga. karma—Moãi ngöôøi ñeàu phaûi nhaän laõnh haäu quaû (II) Categories of "Asaiksa"—Phaân loaïi Voâ Hoïc: cuûa nghieäp do mình taïo ra. 1) Arhat (Worthy of Offerings) or No-birth in As a rule: Theo thöôøng leä. the Hinayana: A La Haùn hay Baát sanh trong As the tree, so the fruit: Rau naøo saâu naáy. Tieåu Thöøa laø baäc voâ hoïc—See Arhat and As you sow, so shall you reap: Troàng döa Four kinds of holy men. ñöôïc döa, troàng ñaäu ñöôïc ñaäu—Nhaân naøo quaû 2) The Buddha in the Mahayana: Phaät laø baäc voâ naáy. hoïc trong Ñaïi Thöøa—See Buddha. As-You-Will Jewel King Dharani: Nhö YÙ Asaiksa-marga (skt): Asekha-magga (p)—Voâ Baûo Luaân Vöông Ñaø La Ni—See Ten small hoïc ñaïo—A Sanskrit term for "Path to no more mantras. learning." Fifth and last of the Buddhist paths. As a whole: Noùi chung. Following the fourth, the "path of meditation" Asaddhamma (p): Thaát Phi Dieäu Phaùp—See (bhavana marga), the meditator overcome the Seven wrong practices. subtlest traces of afflictions and of the conception Asadha (skt): A Sa Ñaø. of a truly existing self (atman), together with their 1) The fourth month of India, between the seeds. In this period, all defilements and perverse months of June and July: Thaùng tö cuûa AÁn views about the knowable, such as belief in an Ñoä, khoaûng thaùng saùu

vaø thaùng baûy—See inherent, permanent self or atman, are overcome. Twelve Months of a Year in India. It is at this point one becomes enlightened as 2) Asadha, an Indian constellation in either an Arhat or a Buddha. A Theravada Sagittarius: Choøm sao cuûa AÁn Ñoä goàm sao Buddhist who completes this path is then referred “Ky” vaø sao “Ñaåu.” to as an Arhat. A Mahayanist who completes this 3) Name of an Indian monk. It is said he was path becomes a Buddha, and according to converted by a nun: Teân cuûa moät vò Tyø Kheo Sarvastivada at the end of this path one becomes AÁn Ñoä. Ngöôøi ta noùi oâng A Sa Ñaø ñöôïc ñoä either a sravaka buddha, pratyeka-buddha, or bôûi moät vò Tyø Kheo Ni. Samyak-sambuddha—Töø Baéc Phaïn coù nghóa laø Asaiksa (skt): Voâ Hoïc—Beyond study—No “Voâ Hoïc Ñaïo.” Con ñöôøng thöù naêm vaø cuõng laø longer learning—Stage beyond study—Where con ñöôøng cuoái cuøng trong vieäc tu taäp cuûa ngöôøi intuition rules—Baát Thoaùi töôùng—See Nine Phaät töû. Theo sau con ñöôøng thöù tö laø con ñöôøng grades of arhats. “Thieàn ñaïo,” haønh giaû vöôït qua nhöõng daáu hieäu vi teá nhaát cuûa phieàn naõo vaø khaùi nieäm veà söï hieän

höõu thaät coù cuûa moät caùi ngaõ, cuøng vôùi nhöõng caùc phaùp khoâng gì so saùnh noåi, cuõng khoâng gì nhaân cuûa chuùng. Trong giai ñoaïn naøy, taát caû moïi vöôït ñöôïc. phieàn naõo, taø kieán, chaúng haïn nhö söï tin töôûng Asamasama (skt): Equality without equal—Voâ vaøo moät caùi ngaõ thöôøng coøn, ñeàu ñöôïc khaéc phuïc. Ñaúng Ñaúng. Vaøo thôøi ñieåm naøy haønh giaû trôû neân chöùng ngoä 1) Equality without equal—The unequalled nhö laø moät vò A La Haùn hay moät vò Phaät. Haønh state of equilibrium: Of rank unequalled, or giaû theo Phaät giaùo Nguyeân Thuûy naøo ñaéc ñöôïc equal with the unequalled—Caùi khoâng gì “voâ hoïc ñaïo” ñöôïc xem nhö laø moät baäc A La saùnh noåi, laïi khoâng gì saùnh ngang baèng. Haùn. Haønh giaû Ñaïi Thöøa hoaøn taát ñöôïc con 2) Buddha and Buddhism are without equal: ñöôøng naøy laø trôû thaønh moät vò Phaät, vaø theo Toân hieäu cuûa chö Phaät vaø ñaïo Phaät (Phaät Thuyeát Nhaát Thieát Höõu Boä, vò naøo ñi ñeán cuoái khoâng ai saùnh baèng, ñaïo Phaät sieâu tuyeät “voâ hoïc ñaïo” laø trôû thaønh moät vò Ñoäc Giaùc Phaät, khoâng ñaïo naøo saùnh baèng). hay ñaéc Tam Mieäu Tam Boà Ñeà. Asambhuta (skt): Voâ thaønh hay khoâng ñöôïc hôïp Asakta (p): Voâ ngaïi. thaønh—Not combined. Asalaha Puja: Ngaøy cuûa Phaùp Baûo (Phaùp Baûo Asamga-citta (skt): Taâm Voâ Ngaïi—According Nhaät)—Asalha Puja, known as “Dharma Day”, is to The Avatamsaka Sutra, this is one of the celebrated on the full-moon day in July. This day eleven minds that lead to enlightenment. An commemorates the very first time the Buddha unimpeded heart which wishes to see all the taught Dharma to the five monks in the Deer Park impediments removed for others—Muoán deïp boû at Benares, India. One of the major religious taát caû chöôùng ngaïi cho keû khaùc—See Eleven festivals in Theravada Buddhist countries, which minds that lead to enlightenment. commemorates Sakyamuni Buddha’s preaching Asamjni (skt): Asannasatto (p)—Voâ Töôûng— of his first sermon in the Deer Park. The festival Without thought: Absence of thinking— takes its name from the fact that the sermon was Senseless—Not having full consciousness—Non- thought to have been

delivered on the full moon conscious—Non-perception—Khoâng coøn suy night of the month of Asalha. In Sri Lanka, the töôûng. festival is known as the “Esala Perahera.”—Asamjnika (skt): Fruition of thoughtless Asalha Puja laø “Ngaøy Phaùp Baûo,” ñöôïc cöû haønh heaven—Voâ töôûng quaû—See Seventy-five vaøo ngaøy traêng troøn thaùng baûy. Ngaøy naøy ñöôïc toå dharmas of the Abhidharma Kosa. chöùc ñeå töôûng nieäm ngaøy ñaàu tieân Ñöùc Phaät Asamjnika-samapatti (skt): Thoughtless chuyeån Phaùp Luaân cho naêm anh em Kieàu Traàn ecstacy—Voâ töôûng ñònh—See Seventy-five Nhö taïi vöôøn Loäc Uyeån trong thaønh Ba La Naïi. dharmas of the Abhidharma Kosa. Moät trong nhöõng ngaøy leã chính cuûa caùc xöù theo Phaät giaùo Nguyeân Thuûy, töôûng nieäm ngaøy Ñöùc Asamjnisamapatti (skt): Meditative Phaät thuyeát giaûng baøi phaùp ñaàu tieân trong Vöôøn concentration in the thoughtless heaven—Voâ Loäc Uyeån. Buoåi leã coù teân töø söï kieän ngöôøi ta nghó töôûng ñònh—See Twenty-four non-interactive raèng baøi phaùp ñaõ ñöôïc thuyeát giaûng trong ñeâm activity dharmas. traêng troøn cuûa thaùng Asalha (giöõa thaùng 6 vaø Asamjni-sattvah (skt): Voâ Töôûng—Absence of thaùng 7 döông lòch—See Twelve Months of a thinking—Absence of thinking, or the Heaven Year in India). Taïi Sri Lanka, buoåi leã ñöôïc bieát above Thought—See Nine heavens of the fourth tôùi mang teân leã “Esala Perahera.” dhyana heaven. Asama (skt): Without equal—Voâ Ñaúng. Asamjnivipaka (skt): Facts obtained by 1) Unequal: The one without equal—Khoâng ai thoughtless meditation—Voâ töôûng baùo—See baèng—So vôùi caùc loaøi sinh vaät khaùc khoâng Twenty-four non-interactive activity dharmas. moät loaøi naøo saùnh baèng. Asamkheya (skt): Countless—Exceedingly 2) An honoured title of the Buddha: Toân hieäu numerous—Innumerable—There are 47 number cuûa Phaät—Trí tueä cuûa Nhö Lai, trong taát caû “zero” after number “1” to make one asankhya. According to the Yogacara School, a Bodhisattva

must cultivate for at least three incalculable eons Theo Thuyeát Nhaát Thieát Höõu Boä, voâ vi phaùp before becoming a Buddha—Voâ löôïng—Voâ soá goàm coù ba loaïi: 1) hö khoâng; 2) traïch dieät keå—Coù 47 con soá “khoâng” theo sau soá “moät” laøm phaùp; vaø 3) voâ traïch dieät phaùp (see Traïch thaønh moät A Taêng Kyø. Theo tröôøng phaùi Du Giaø, Dieät). Tuy nhieân, tröôøng phaùi Nguyeân Thuûy moät vò Boà Taùt phaûi tu taäp ít nhaát trong ba a taêng chæ chaáp nhaän coù moät phaùp voâ vi maø thoâi, ñoù kyø kieáp tröôùc khi thaønh Phaät. laø Nieát Baøn hay “Voâ Traïch Dieät Phaùp.” Asamkhyeya kalpas: Voâ löôïng kieáp. **See Asamskrta dharma. Asamprajanya (skt): Improper knowledge—Baát (II) Asamkrta according to Taoism: Voâ vi theo chaùnh tri hay bieát khoâng chôn chaùnh—See Fifty- Laõo Giaùo—This is a Taoist term has the one Dharmas interactive with the Mind. literal meaning of “non-doing” or “non- striving” or “not making.” It does not imply Asamskrta (skt): Asamskrita (skt)—Asankhata inaction or mere idling. We are merely to (p)—Voâ Taùc—Voâ vi—Doing nothing—Non- cease striving for the unreal things which active—Passive—Not doing—Passive—Inactive, blind us to our true self—Ñaây laø moät töø cuûa physically or mentally—Not creating— Laõo giaùo coù nghóa ñen laø “khoâng laøm,” Uncreated—Not becoming. “khoâng gaéng söùc,” “khoâng göôïng eùp,”

hay (I) An overview of “Asamskrta”: Toång quan veà khoâng mieãn cöôõng taïo taùc. Noù khoâng aùm chæ “Voâ vi”—A Sanskrit term for söï baát ñoäng hay löôøi bieáng. Chuùng ta chæ “Unconditioned.” “Not being produced or khoâng neân gaéng söùc vì nhöõng vieäc khoâng non-causative.” Whatever dharmas lack chaân thaät, laøm cho chuùng ta hoùa muø ñeán noãi production, cessation, abiding, and change khoâng thaáy ñöôïc töï taùnh. are “unconditioned.” In other words, (III) Other meanings of “Asamskrta”—Nhöõng “unconditioned, unproduced,” refers to nghóa khaùc cuûa Voâ vi”: Asankhata (p)— everything that is completely beyond Unproduced—Unconditioned. conditioned existence, beyond arising, 1) Non-active: Inactive—Khoâng taùc ñoäng. dwelling and passing away. In original 2) Passive: Thuï ñoäng. teaching only Nirvana was regarded as 3) Spontaneous: Natural—Töï ñoäng. Unconditioned. According to other traditions, 4) Uncaused: Not subject to cause—Khoâng bò leä Unconditioned dharmas are those which are thuoäc vaøo nhaân. not produced to causes and conditions. In 5) Without intention: Not consecrated— Sarvastivada school, there are three types of Unadorned—Unpolished—Not prepared— unconditioned dharmas: 1) space (akasa); 2) Khoâng chuû yù. analytical cessetions (pratisamkhya-nirodha); 6) Free from the passions or senses: Thoaùt khoûi and 3) non-analytical cessations söï cheá ngöï cuûa duïc voïng vaø caûm giaùc. (apratisamkhya-nirodha). The Theravada 7) Dharma-nature: Phaùp Tính. tradition, however, only recognizes one 8) Dharmadhatu: Phaùp Giôùi. unconditioned dharma, Nirvana, which is a 9) Nirvana: Nieát Baøn. non-analytical cessation—Töø Baéc Phaïn coù nghóa laø “voâ vi.” Voâ Vi hay söï taïo taùc khoâng Asamskrta dharma (skt): Asankhata-dhamma coù nhaân duyeân. Phaùp khoâng nhôø haønh ñoäng (p)—Unconditioned or unproduced dharma—Dieät cuûa thaân khaåu yù. Baát cöù phaùp naøo khoâng Phaùp—Voâ vi phaùp. sanh, khoâng dieät, khoâng truï vaø khoâng bieán (I) The meanings of Asamskrta dharma—Nghóa ñoåi laø phaùp voâ vi. Noùi caùch khaùc, phaùp naøo cuûa Voâ Vi Phaùp: khoâng bò qui ñònh, khoâng thaønh hình, taát caû 1) The unconditioned dharma, the ultimate nhöõng gì naèm beân ngoaøi söï toàn taïi, sanh truï inertia from which all forms come, the dò dieät laø phaùp voâ vi. Trong giaùo lyù nguyeân noumenal source of all phenomenal—Phaùp thuûy chæ coù Nieát baøn môùi ñöôïc coi laø Voâ vi Voâ Vi (duøng ñeå dieät boû heát chö töôùng. Thaân maø thoâi. Theo caùc tröôøng phaùi khaùc thì phaùp taâm ñoái vôùi caûnh khoâng coøn caûm ñoäng, voâ vi laø phaùp khoâng sanh saûn ra nhaân duyeân. khoâng öa, khoâng gheùt, khoâng ham, khoâng

chaùn, khoâng vui, khoâng buoàn, khoâng möøng, 4) Akasanantyayatana (skt): Khoâng voâ bieân khoâng giaän). xöù—See Four formless jhanas. 2) Anything not subject to cause, condition or 5) The state of boundless knowledge: Thöùc voâ dependence: Phaùp xa lìa nhaân duyeân taïo taùc bieân xöù—See Four formless jhanas. hay khoâng coøn chòu aûnh höôûng cuûa nhaân 6) The state of nothing: Voâ sôû höõu xöù—See duyeân. Four formless jhanas. 3) Dharmas which are out of time, eternal, 7) Naivasamjnanasamjnayatana: Phi töôûng phi inactive, unchanging, and supra-mundane: phi töôûng xöù—See Phaùp thöôøng haèng, khoâng thay ñoåi, vöôït

thôøi Naivasamjnanasamjnayatana. gian vaø sieâu vieät. 8) The nature of conditioned arising: Duyeân 4) Nirvana and space are considered to be khôûi chi taùnh. unconditioned dharmas: Nieát Baøn vaø hö 9) The nature of the holy way: Thaùnh ñaïo chi khoâng ñöôïc xem nhö laø Voâ Vi Phaùp. taùnh. (II) Categories of Asamskrta dharma—Phaân loaïi (C) According to the Mahisasakah school, there Voâ Vi Phaùp: are nine kinds of non-action—Theo Hoùa Ñòa (A) According to Sarvastivadins there are three Boä, coù chín phaùp voâ vi hay chín phaùp giuùp categories of Asamskrta dharma—Theo Ñaïi haønh giaû töï taïi khoâng bò bieán thieân vì boán Chuùng Boä coù ba loaïi voâ vi phaùp: töôùng: 1) Space or ether: Akasa (skt)—Hö Khoâng. 1-3) Same as in (A). 2) Conscious cessation of the contamination of 4) Anenjata (skt): Immovability—Baát ñoäng. the passions: Pratisamkhya-nirodha (skt)— 5) Kusala-dharma-tathata (skt): Thieän Phaùp Thöùc Dieät. Chaân Nhö. 3) Unconscious or effortless cessation: 6) Akusala-dharma-tathata (skt): Baát Thieän Apratisamkhya-nirodha (skt)—Voâ Thöùc Dieät. Phaùp Chaân Nhö. (B) According to the Mahasanghikas, there are 7) Avyakrta-dharma-tathata (skt)—Voâ Kyù Phaùp nine categories of unconditioned dharmas— Chaân Nhö: That is, suchness of the dharma Theo Ñaïi Chuùng Boä, coù chín loaïi phaùp voâ vi: that are meritorious, unmeritorious and 1) Cessation through knowledge: neither the one, nor the other—Coù nghóa laø Pratisamkhyanirodha (skt)—Traïch dieät—— chaân nhö cuûa vaïn phaùp voán laø toát ñeïp, khoâng Ñoaïn dieät baèng tri thöùc. toát ñeïp, chaúng phaûi toát ñeïp maø cuõng chaúng 2) Cessation without knowledge: phaûi chaúng toát ñeïp. Apratisamkhyanirodha (skt)—Phi traïch 8) Marganga-tathata (skt): Ñaïo Phaàn Chaân Nhö. dieät—Cessation without knowledge, i.e., 9) Pratitya-samutpada-tathata (skt): Suchness of through the natural cessation of the causes. the factors of the Path and suchness of the The extinction due to lack of a productive Law of Dependent Origination—Duyeân Khôûi cause. An annihilation taking place without Chaân Nhö. premeditated efforts or an extinction caused (D) The Dharmaguptakas consider by the absence of a productive cause—Ñoaïn “Unconditioned dharmas” as “suchness” and dieät khoâng baèng tri thöùc, nghóa laø do söï ñoaïn “continuity in things,” by which they dieät töï nhieân cuûa nguyeân nhaân. Söï tòch dieät understand that which in their nature does not xaõy ra maø khoâng caàn coù nhöõng noã löïc hay söï change and in virtue of which, for example, tòch dieät ñöôïc taïo ra do khuyeát duyeân. good deeds do not produce evil fruits: Phaùi 3) Space: Sunya (skt)—Hö Khoâng—Akasa-Ñaøm Ma Cuùc Ña xem “phaùp voâ vi” nhö dhatu (skt): Hö khoâng—Khoâng gian—“chaân taùnh” vaø “söï thöôøng haèng cuûa söï vaät”, According to the Sarvastivadah Sect, there töùc laø thöïc chaát cuûa chuùng. Ñieàu ñoù khoâng are two kinds of space—Theo Höõu Boä toâng, theå laøm thay ñoåi baûn taùnh saâu saéc cuûa chuùng, coù hai loaïi hö khoâng—See Two kinds of hay taát caû nhöõng heä quaû cuûa chuùng, chaúng space.

haïn nhö nhöõng haønh ñoäng toát khoâng theå coù intelligence. He first studied under haäu quaû xaáu ñöôïc. Sarvastivada teachers, but he found that Asamskrta dharmakaya (skt): Eternal body of many of his questions were not being a Buddha:

Asamskrta dharmakaya (skt)—Voâ Vi satisfactorily addressed, and so he sought Phaùp Thaân—The eternal body of Buddha not instruction from the future buddha, Maitreya. conditioned by any cause and effect—Phaùp thaân After twelve years of meditating in a cave, maø Phaät sôû chöùng laø vónh haèng, khoâng chòu chi Asanga received a vision of Maitreya, and he phoái bôûi luaät nhaân quaû hay xa lìa moïi nhaân duyeân later traveled to Tusita heaven, where taïo taùc (trong Tònh Ñoä Luaän: “Voâ Vi Phaùp Thaân Maitreya instructed him in the doctrines of laø phaùp tính thaân. Phaùp tính tòch dieät cho neân Mahayana Buddhism. After his sojourn in phaùp thaân voâ töôùng). Tusita he returned to India, where he began Asamskrtasila (p): Boà Ñeà taâm giôùi—Kim cang composing commentaries on Maitreya’s baát hoaïi giôùi. works as well as a number of independent treatises (some modern scholars atttribute Asamskrta-sunyata (skt): Asamskrita-sunyata these works to a human master, often (skt)—Emptiness of things uncreated—Non- referred to as Maitreyanatha to distinguish active void—Voâ Vi Khoâng—The immaterial him from the bodhisattva of the same name, character of the transcendent—Khoâng cuûa caùc but Buddhist tradition generally assumes phaùp voâ vi. Taát caû voâ phaùp laø phi vaät chaát neân them to be the work of the future Buddha). khoâng theå naém baét ñöôïc—See Emptiness of Among Asanga’s most important works are things uncreated. the Compendium of the Great Vehicle Asana (skt & p): Sitting posture in meditation—(Mahayana-Samgraha), the Bodhisattva Toïa Phaùp—See Eight factors of Yoga Levels (Bodhisattva-bhumi), and the concentration. Compendium of Higher Doctrine Asangha (skt): Boà Taùt Voâ Tröôùc. (Abhidharma-Samuccaya). The Yogacara- 1) Unattached: Khoâng nhieãm tröôùc. bhumi-sastra was said to have been dictated 2) Asanga Bodhisattva, an Elder brother of to him by Maitreya in the Tushita Heaven. Vasubandhu. Asanga was the founder of the His writings and oral teachings, along with Yogacara or Consciousness-Only School of those of his brother Vasubandhu, became the Mahayana Buddhism. He was one of the two main sources of a new philosophical school, main figures of early Indian Yogacara which later came to be known as Yogacara. tradition, the other being his brother His philosophical insights and doctrinal Vasubandhu. In traditional biographies, innovations have had a profound impact on Asanga is said to have been a third level Mahayana thought and methods of practice, (bhumi) Bodhisattva, and Taranatha reports particularly in India, East Asia, and Tibet— that in a previous life his mother had been a Boà Taùt Voâ Tröôùc, ngöôøi anh trai cuûa ngaøi Buddhist monk who was a devotee of Theá Thaân. Voâ Tröôùc laø ngöôøi saùng laäp ra Du Avalokitesvara, but who had hurt the feelings Giaø hay Duy Thöùc Toâng cuûa Phaät Giaùo Ñaïi of another monk while debating with him, Thöøa. OÂng laø moät trong hai nhaân vaät chính and Avalokitesvara predicted that this world cuûa truyeàn thoáng Du Giaø cuûa AÁn Ñoä vaøo result in repeated births as a woman. During buoåi sô khai, ngöôøi kia chính laø em trai oâng one of these births, as a Buddhist laywoman laø ngaøi Theá Thaân. Theo tieåu söû ñöôïc vieát laïi named Prasannasila, she gave birth to bôûi tröôøng phaùi Du Giaø thì Voâ Tröôùc ñaõ Asanga, Vasubandhu, and a third son named chöùng Tam ñòa Boà

Taùt, vaø trong kieáp tröôùc, Virincynivatsa, all of whom entered the meï oâng chính laø moät Taêng só, ñaõ taän tuïy leã Buddhist order. Asanga received monastic baùi ngaøi Quaùn Theá AÂm Boà Taùt, nhöng ñaõ laøm ordination at an early age and soon toån haïi ñeán caûm giaùc cuûa moät vò Taêng khaùc demonstrated an unusual memory and great trong khi ñang ñaøm luaän, neân ngaøi Quaùn Theá

AÂm ñaõ tuyeân ñoaùn haäu quaû laø vò aáy kieáp sau long periodof time. According to the phaûi mang thaân ngöôøi nöõ. Trong moät trong Abhidharmakosa, there are either 47 or 49 caùc cuoäc taùi sanh aáy, meï oâng laøm moät caän söï number “zero” after number “1” to make one nöõ teân laø Prasannasila, vaø sanh ra Voâ Tröôùc asankhya—Töø Baéc Phaïn vôùi nghóa laø moät khoaûng vaø Theá Thaân, vaø ngöôøi con trai thöù ba teân laø thôøi gian thaät daøi, moät khoaûng thôì gian voâ ñònh. Virincynivatsa, caû ba ñeàu gia nhaäp giaùo ñoaøn Theo A Tyø Ñaït Ma Caâu Xaù Luaän, coù 47 hay 49 Phaät giaùo. Ngaøi Voâ Tröôùc thoï giôùi luùc tuoåi con soá “khoâng” theo sau soá “moät” laøm thaønh moät haõy coøn raát treû khi oâng sôùm chöùng toû coù moät A Taêng Kyø. trí nhôù khaùc thöôøng vaø trí thoâng minh vó ñaïi. Asankhyeyas of eons: Uncountable eons—Voâ Luùc ñaàu thì oâng theo tu hoïc vôùi caùc vò thaày löôïng kieáp. cuûa tröôøng phaùi Thuyeát Nhaát Thieát Höõu Boä, Asankhyeya kalpas: A taêng kyø kieáp—There nhöng sau ñoù thaáy coù nhieàu vaán ñeà khoâng are three asankhyeya kalpas, or the three ñöôïc giaûi ñaùp thoûa ñaùng vaø ñaõ tìm ñeán Haï countless aeons, or the periods of a bodhisattva’s Sanh Di Laëc Toân Phaät. Sau möôøi hai naêm tu development—Ba a taêng kyø kieáp hay ba giai taäp thieàn quaùn trong hang ñoäng, Voâ Tröôùc ñaõ ñoaïn phaùt trieån cuûa moät vò Boà Taùt—See Three nhaän ñöôïc söï ñieåm nhaõn cuûa Ñöùc Di Laëc, vaø asankhyeya kalpas. sau ñoù du haønh ñeán cung trôøi Ñaâu Suaát, nôi Asankrta-dharma (skt): Negative becoming Ñöùc Di Laëc ñaõ daïy oâng veà giaùo phaùp Phaät dharmas—Non-created elements—Voâ Vi Phaùp— giaùo Ñaïi Thöøa. Sau thôøi gian taïm truï nôi See Seventy-five dharmas of the Abhidharma cung trôøi Ñaâu Suaát ngaøi trôû veà AÁn Ñoä, vaø baét Kosa. ñaàu bieân soaïn luaän taïng veà nhöõng lôøi giaùo Asanna (p): Caän töû nghieäp—Death-proximate hoùa cuûa Ñöùc Di Laëc cuõng nhö moät soá baøi karma—According to the Abhidharma, death- luaän ñoäc laäp khaùc (vaøi hoïc giaû thôøi caän ñaïi proximate karma is an action, or a potent karma cho raèng caùc baøi luaän ñoäc laäp khaùc do vò thaày remembered or done shortly before death (dying khaùc ñeà teân Maitreyanatha ñaõ vieát, ñeå laøm moment), that is, immediately prior to the last khaùc teân mình vôùi vò Boà Taùt coù cuøng teân, javana process. If a person of bad character nhöng caùc tröôøng phaùi Phaät giaùo thì vaãn coi remembers a good deed he has done, or performs raèng ñoù laø nhöõng lôøi thuyeát giaûng cuûa Ñöùc Di a good deed just before dying, he may receive a Laëc). Trong soá nhöõng taùc phaåm quan troïng fortunate rebirth; and conversely, if a good person cuûa ngaøi Voâ Tröôùc laø boä Toaùt Yeáu veà Ñaïi dwells on an evil deed done earlier, or performs Thöøa, Boà Taùt Ñòa, vaø Toaùt Yeáu Vi Dieäu an evil deed just before dying, he may undergo Phaùp. Ngöôøi ta noùi boä Du Giaø Sö Ñòa Luaän an unhappy rebirth. For this reason, or its do chính Boà Taùt Di Laëc ñoïc cho ngaøi

cheùp laïi significant in determining the future birth, in treân cung trôøi Ñaâu Suaát. Nhöõng taùc phaåm Buddhist countries it is customary to remind a cuõng nhö nhöõng lôøi thuyeát giaûng cuûa oâng vaø dying person of his good deeds or to urge him to cuûa ngöôøi em laø Theá Thaân ñaõ trôû thaønh arouse good thoughts during the last moment of nguoàn trieát lyù chính cho tröôøng phaùi môùi, maø his life. When there is no weighty karma, and a sau naøy mang teân laø Du Giaø. Trieát lyù cuûa oâng potent death-proximate karma is performed, this vaø nhöõng canh taân veà giaùo thuyeát ñaõ aûnh karma will generally takes on the role of höôûng saâu roäng ñeán tö töôûng vaø phöông phaùp generating rebirth. This does not mean that a tu taäp theo Ñaïi Thöøa, ñaëc bieät laø ôû AÁn Ñoä, person will espcape the fruits of the other good Trung AÙ vaø Taây Taïng. and bad deeds he has committed during the Asangha Asamgra Bodhisattva: Voâ Tröôùc Boà course of life. When they meet with conditions, taùt—Brother of Vasubandhu, natives of Peshawar these karmas too will produce their due results— in fifth century—See Asangha. Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), caän töû Asankhyeya (skt): A taêng kyø—Countless— nghieäp laø ñieàu gì maø ta laøm hay nghó ñeán lieàn Innumerable—Voâ soá—A Sanskrit term with the tröôùc luùc laâm chung. Neáu moät ngöôøi xaáu maø nhôù meaning of an extraordinarily long or indefinitely laïi hoaëc ñöôïc laøm moät vieäc thieän tröôùc luùc laâm

chung, coù theå nhôø ñoù maø ngöôøi aáy ñöôïc taùi sanh tröông baûn ngaõ hoaøn toaøn huûy dieät sau khi vaøo caûnh giôùi toát (may maén) hôn; ngöôïc laïi, neáu thaân hoaïi maïng chung. moät ngöôøi toát maø tröôùc khi laâm chung laïi nhôù ñeán d) Avijjasava (p)—Voâ minh laäu—Khoâng thaáy moät haønh ñoäng baát thieän cuûa mình, ngöôøi aáy coù roõ hay thaáy sai laàm. theå taùi sanh vaøo moät traïng thaùi baát haïnh. Chính vì ** See Three dharmas (XVI). lyù do quyeát ñònh taùi sanh ñoù maø caùc xöù Phaät Giaùo Asavakkhayanana (skt): Laäu Taän Thoâng—The coù phong tuïc nhaéc nhôû ngöôøi saép cheát nhöõng knowledge of eradication of the taints—Hieåu bieát haønh ñoäng laønh ngöôøi aáy ñaõ laøm trong ñôøi, vaø taïo söï chaám döùt caùc phaùp traàm luaân. cô hoäi cho ngöôøi aáy taïo thieän nghieäp tröôùc phuùt Asavanam-khaye-nanam-vijja (p): laâm chung. Khi khoâng coù troïng nghieäp, vaø nghieäp Knowledge of the destruction of the corruption— caän töû ñöôïc thaønh laäp, thì nghieäp caän töû seõ giöõ Laäu taän trí minh—See Three dharmas (LI). vai troø chính trong vieäc taùi sanh. Ñieàu naày khoâng Asaya (skt): coù nghóa laø ngöôøi aáy seõ troán thoaùt ñöôïc nhöõng 1) A Theá Da—Desired to—Pleased to—Muoán. nghieäp thieän aùc ñaõ taïo ra trong ñôøi. Khi gaëp ñieàu 2) Seed: Chuûng töû. kieän thì nhöõng nghieäp thieän aùc seõ troå quaû töông Asbestos cassock: Hoûa Hoaûn Boá Caø Sa—A xöùng. non-inflammable robe said to be made of the hair Asaraddhya: Baát tín. of the fire rat—Loaïi aùo caø sa duøng loâng cuûa loaøi Asarya (skt): Teacher—A Xaø Leâ—Giaùo thoï hoûa thöû (chuoät löûa) maø deät, löûa chaúng theå ñoát sö—See Eight fields for cultivating blessedness chaùy ñöôïc, khi aùo dô chæ caàn neùm vaøo löûa maø giaët (I) (A). laø saïch. Asava: Ascarya (p): Tröø nghi Quaùi. 1) (skt): A Sa Phaï—A formula covering the Ascend: To come up—Böôùc leân—Ñi leân. three sections of the Garbhadhatu—Ba phaàn Ascend the altar: Böôùc tôùi baøn thôø

ñeå laøm leã. thoáng nhieáp taát caû chaân ngoân cuûa Thai taïng Giôùi: To ascend the seat (platform): Thaêng Toïa— a) “A” the Tathagata section: Chöõ “A” cuûa Maät To ascend the platform to expound the sutras, or giaùo laø Nhö Lai. to go up to the Dharma Hall to preach or to b) “Sa” the Lotus section: Chöõ “Sa” laø Lieân Hoa expound the sutras—Ñaêng ñaøn thuyeát phaùp. boä. Ascend the throne: Ñaêng Toøa—Böôùc leân toøa c) “Va” the Diamond section: Chöõ “Phaï” laø (moät vò Phaùp Sö saép thuyeát phaùp). Kim Cang Boä. Ascension (n): Söï leân cao. 2) (p): Cankers—Corruptions—Defilements— Ascertain (v) the Truth: Lieãu ñaït ñöôïc hay Stains—Caáu ueá—Laäu hoaëc—Hoaëc laäu; aùch hieãu roõ chaân lyù—To Comprehend—To recognize. noâ leä; traàm luaân; traàm mòch hay doøng nöôùc Ascetic: Khoå haïnh. luõ. Bôûi vì chuùng troùi buoäc, nhaän chìm vaø loâi (a): Asecetical—EÙp xaùc—Khoå haïnh—Dhutanga cuoán chuùng sinh troâi noåi trong soâng meâ beå or Dhuto (p)—Dhuta (skt)—Mendicant khoå. Coù boán loaïi hoaëc laäu. conducts—Ñoã Ña—Ñoã Traø—An ascetic—A a) Kamasava (p)—Duïc laäu—Öa thích thuï monk engaged in austerities—Hard practice höôûng nhöõng khoaùi caûm giaùc quan. or discipline to shake off or cleanse sins. To b) Bhavasava (p)—Höõu laäu—Khaùt voïng ñöôïc get rid of the trials of life; discipline to toàn taïi vónh vieãn. remove them and attain nirvana. To practise c) Ditthasava (p)—Kieán laäu—Quan kieán sai or to cultivate to release from ties to clothing, laàm veà vuõ truï vaø nhaân sinh. Coù saùu möôi hai food, and dwelling. Mendicant conducts taø kieán hay quan kieán sai laàm nhöng coù theå include twelve conducts and precepts which chia ra laøm hai nhoùm chính: thöôøng kieán vaø those who practice the Dharma of “Food ñoaïn kieán. Thöôøng kieán, cho raèng baûn ngaõ vaø Begging” must accord to—Tu haønh khoå haïnh theá giôùi tröôøng toàn vónh cöûu. Ñoaïn kieán chuû hay pheùp tu taåy röûa, ruõ saïch ba loaïi tham

tröôùc veà quaàn aùo, ñoà aên, vaø nôi ôû. Haïnh Ñaàu Tu haønh khoå haïnh hay pheùp tu taåy röûa, ruõ Ñaø bao goàm 12 haïnh vaø luaät cho ngöôøi tu saïch ba loaïi tham tröôùc veà quaàn aùo, ñoà aên, vaø theo phaùp “Khaát Thöïc”—See Twelve kinds nôi ôû. Haïnh Ñaàu Ñaø bao goàm 12 haïnh vaø luaät of ascetic practices (dhuta). cho ngöôøi tu theo phaùp “Khaát Thöïc”. (n): Khoå haïnh giaû (ngöôøi tu khoå haïnh). (II) Special characteristics of “Ascetic Ascetics who burn themselves alive: Phoù Hoûa practices”—Nhöõng ñaëc ñieåm cuûa “Khoå Ngoaïi Ñaïo—One of the six kinds of heterodox haïnh”: Practices of precepts to purify one’s setcs—Moät trong luïc ngoaïi ñaïo khoå haïnh. Nhoùm body and mind. There are twelve ascetic naày nhaåy vaøo löûa ñeå töï thieâu soáng (cho raèng ñaây rules—Tu haønh giôùi luaät thanh tònh thaân taâm, laø nhaân chöùng ñaéc ñaïo quaû). coù möôøi hai ñieàu khoå haïnh: Ascetics who dressed in rags and ate 1) Never wear a hat: Ñaàu chaúng ñoäi muû. 2) Never wear shoes: Chaân khoâng mang giaøy. garbage: Thuø Tröng Giaø—One of several kinds 3) Never keep money; if people offer money of ascetics at the time of the Buddha—Moät trong because they don’t know, explain and return nhöõng loaïi khoå haïnh vaøo thôøi Ñöùc Phaät coøn taïi to them: Khoâng giöõ tieàn baïc; neáu coù ai cho theá, maëc raùch röôùi vaø aên nhöõng thöù raùc boû. thì giaûi thích roài traû laïi.

Ascetic monk: Vò sö tu theo khoå haïnh—A monk 4) Wearing patched robes: Maëc aùo vaù. who engaged in austerities—See Twelve kinds of 5) Eating only begged food: Chæ aên ñoà khaát ascetic practices (dhuta). thöïc. Ascetic monk in the mountain of the 6) Eating only a meal a day at noon time: Ngaøy bamboo Forest: King Tran Nhan Tong, the first chæ aên moät ngoï. patriarch of Vietnamese Zen sect in the Mountain 7) Not to eat further food or eating in the of the Bamboo Forest—Truùc Laâm Ñaàu Ñaø (Vua afternoon: Khoâng aên theâm hay aên saùi giôø. Traàn Nhaân Toâng, vò sô toå cuûa toâng phaùi Thieàn 8) Living in secluded, solitary place: Soáng nôi Truùc Laâm Yeân Töû). yeân tænh coâ lieâu. Ascetic practices: Dhuta (p)—Duskara-carya 9) Living in the open: Soáng nôi troáng traûi. (skt)—Tu haønh khoå haïnh—Austere practices—Tu 10) Meditating under a tree: Tham thieàn döôùi goác Haønh Khoå Haïnh caây. (I) The meanings of “Ascetic practices”—Nghóa 11) Living in whatever place: Soáng baát cöù nôi cuûa “Khoå haïnh”: naøo. 1) Ascetic practices—Undergoing difficulties, 12) Sitting only, never lying down: Chæ ngoài chöù hardships, or sufferings, i.e. burning, khoâng naèm. tormenting; hence religious austerity, (III) The Buddha’s teachings on Ascetic mortification—Chòu ñöïng nhöõng khoå haïnh practices—Lôøi Phaät daïy veà Khoå Haïnh: hay haønh xaùc (ngoaïi ñaïo tu khoå haïnh ñeå caàu 1) One day the Buddha came across an ascetic sanh Thieân, ñaïo Phaät goïi khoå haïnh laø “Ñaàu who sat by the bank of a river, and who had Ñaø”). practiced austerities for 25 years. The 2) Dhutanga or Dhuto (p)—Dhuta (skt)— Buddha asked him what he had got out of all Mendicant conducts—Ñoã Ña—Ñoã Traø—An his practices. The ascetic proudly replied that ascetic—A monk engaged in austerities— now at last he could cross the river by Hard practice or discipline to shake off or walking on the water. The Buddha tried to cleanse sins. To get rid of the trials of life; point out that this was little gain for so much discipline to remove them and attain nirvana. practice, since for one penny the ferry would To practise or to cultivate to release from ties take him across—Ngaøy kia Ñöùc Phaät gaëp to clothing, food, and dwelling. Mendicant moät thaày tu khoå haïnh ñaõ tu taäp khoå haïnh conducts include twelve conducts and trong 25 naêm, ñang ngoài beân bôø soâng. Ñöùc precepts which those who practice the Phaät hoûi oâng ta ñaõ thaønh ñaït ñöôïc gì sau Dharma of “Food Begging” must accord to—nhöõng tu taäp khoù nhoïc aáy. Nhaø tu khoå haïnh

haõnh dieän traû lôøi raèng ít ra baây giôø oâng ta coù Ashamed of the small and in love with the theå vöôït qua soâng baèng caùch ñi treân maët great: Sæ Tieåu Moä Ñaïi—Ashamed of the nöôùc. Ñöùc Phaät ñaõ coá gaéng vaïch ra cho oâng Hinayana and in love with the Mahayana—Choái ta thaáy raèng ñieàu ñoù chaúng ñaùng giaù laø bao boû hay maéc côû vôùi caùi nhoû (Tieåu Thöøa) vaø meán so vôùi coâng trình tu taäp khoù nhoïc cuûa oâng, vì moä caùi lôùn (Ñaïi Thöøa). chæ caàn moät xu laø chieác ñoø coù theå chôû oâng ta Ashavajit (skt): A Nhaõ Kieàu Traàn Nhö— qua soâng. Ashavajit, one who used to practice asceticism 2) Neither walking bare footed, nor matted with Prince Siddhartha before he became locks, nor dirt, nor fasting, nor lying on the Buddha. He is one of the first five disciples of the bare ground, nor dust, nor squatting on the Buddha in the Deer Park—Ngöôøi ñaõ töøng cuøng tu heels, can

purify a mortal who has not khoå haïnh vôùi Thaùi töû Só Ñaït Ña tröôùc khi Ngaøi overcome his doubts (Dharmapada 141)— thaønh Phaät. Kieàu Traàn Nhö laø moät trong naêm ñeä Chaúng phaûi ñi chaân khoâng, chaúng phaûi ñeå toùc töû ñaàu tieân cuûa Phaät trong vöôøn Loäc Uyeån. xuø (bôøm), chaúng phaûi xoa tro ñaát vaøo mình, Ashikagashi (jap): Doøng hoï Tuùc Lôïi Thò (Nhaät). chaúng phaûi tuyeät thöïc, chaúng naèm treân ñaát, chaúng phaûi ñeå thaân mình nhôùp nhuùa, cuõng Ashraddhya (skt): Lack of faith—Baát tín hay chaúng phaûi ngoài xoåm maø ngöôøi ta coù theå trôû khoâng tín nhieäm hay tin töôûng ai—See Fifty-one neân thanh tònh, neáu khoâng döùt tröø nghi hoaëc. Dharmas interactive with the Mind. Ascetic practices as supports for the Asipattra (skt): Kieám Laâm Ñòa Nguïc—See Hell of the forest of swords. cultivated path: Duøng caùc thöù khoå haïnh laøm trôï duyeân ñeå tu haønh, ñöøng quaù tham caàu caùc thöù nguõ Asita (skt): A Tö Ñaø—A hermit sage of duïc—See Eight crucial elements for Pure Land Kapilavastu (at that time there were many cultivators. hermits who lived outside Kapilavastu) named Asita, the most revered among the Brahmans. Ascetical spirituality: Tinh thaàn tu khoå haïnh. When Prince Siddhartha was born, King Asceticism (n): Chuû nghóa Khoå haïnh—Cuoäc Shuddhodana asked Asita to examine the soáng khoå haïnh—Life of ascetisism—Asceticism, newborn child's physiognomy. The old sage in which the body is uselessly subjected to all uttered blesings for the Prince. After divination, forms of mortification. This is one of the ten tears dropped from his eyes. King Suddhodana wrong ways into which the Yogin may fall— Chuû was puzzled and asked the old sage why he tröông khoå haïnh, noù luoáng coâng baét saéc thaân chòu swept. The old sage told the King: "The Prince moïi hình thöùc eùp xaùc. Ñaây laø moät trong möôøi laàm has all the transcendental looks of a Great Man. laïc maø thieàn giaû coù theå bò rôi vaøo—See Ten He has thirty-two great features of a great man. wrong ways into which Zen practitioners may fall. If he leads a religious life, he will attain Asceticism or selfish Hinayana salvation: Enlightenment and become a Teacher of men and Nhò thöøa—See Ten disturbers of the religious devas. If he succeeds to the throne, he would life. most certainly be a ruler of the four domains and Asekho puggalo (p): The non-learner—Voâ hoïc would become a rare Holy King. But it is a pity nhaân—See Three dharmas (XXXI). that I am too old and cannot live to see the Prince Ashamed (a): Hoå theïn. attain Enlightenment. So I am overcome by a Ashamed for the misdeeds of others: Quyù—sense of sadness." (Asita foretold that if the boy Hoå theïn—Hoå theïn vì vieäc laøm xaáu cuûa ngöôøi (ñoái remained in the secular world, he would become vôùi vieäc xaáu mình laøm maø khoâng ai bieát, tuy a wheel-turning (supreme) king by the age of nhieân baûn thaân mình caûm thaáy xaáu hoå thì goïi laø twenty nine, but if he renounced the secular life, "Taøm." Ñoái vôùi vieäc xaáu mình laøm maø ngöôøi which was more probable, he would achieve khaùc thaáy, mình thaáy xaáu hoå thì goïi laø "Quyù" hay supreme wisdom and attain Buddhahood). After hoå theïn). hearing the prediction of the old sage, King Suddhodana was filled with both joy and sorrow.

No matter how much King Suddhodana tried to Ask about Buddha Dharma: Vaán (hoûi veà) keep the Prince from leaving the Royal Palace, at Phaät phaùp. the age of 29, the

Prince left his father's palace Ask for consideration or pardon: Ksamayati and became a homeless mendicant and (skt)—Saùm ma (xin saùm hoái toäi loãi tröôùc chuùng). eventually at the age of 35, he attained Ask for ordination: Xin thoï giôùi (xuaát gia). enlightenment—For more information, please see Ask someone to do something: Bid someone A Tö Ñaø—A-Tö-Ñaø, moät aån só noåi tieáng cuûa to do something—Tell someone to do thaønh Ca Tyø La veä (vaøo thôøi ñoù coù raát nhieàu aån só something—Baûo ai laøm vieäc gì. soáng ôû ngoaïi thaønh Ca Tyø La Veä). Khi Ñöùc Phaät vöøa ñaûn sanh, vua Tònh Phaïn môøi A Tö Ñaø xem Ask someone's permission to do something: töôùng ñöùa nhoû. Sau khi chuùc phuùc vaø xem töôùng Beg someone's permission to do something—Xin Thaùi Töû, A Tö Ñaø boãng döng rôi leä, laøm cho vua pheùp ai ñeå laøm ñieàu gì—After perceiving the true Tònh Phaïn voâ cuøng lo laéng, gaëng hoûi nguyeân picture of life, the Buddha asked his father's nhaân. A Tö Ñaø taâu vua Tònh Phaïn: "Thaùi töû coù permission to renounce the world—Sau khi nhaän töôùng maïo phi phaøm. Ngaøi coù 32 töôùng haûo. Neáu chaân ra boä maët thaät cuûa ñôøi soáng, ñöùc Phaät xin xuaát gia, Ngaøi seõ ñaéc thaønh Chaùnh Giaùc, laø ñaïo pheùp cha töø giaû theá tuïc. sö cuûa ngöôøi vaø trôøi. Neáu keá thöøa ngoâi vua, Ngaøi Ask for something earnestly: Desire seõ thoáng laõnh thieân haï, trôû thaønh moät Thaùnh something strongly—Crave (v) for something—vöông hy höõu. Chæ tieác raèng toâi ñaõ quaù giaø, khoâng Tha thieát ñoøi hoûi ñieàu gì. theå ñoùn chôø ngaøy Thaùi Töû ñaït thaønh Chaùnh Giaùc, Ask about Zen: Hoûi Thieàn. vì theá toâi caûm thaáy buoàn thöông cho mình." (A Tö Asking for instruction: Thænh Ích—In Zen, Ñaø ñaõ nhìn thaáy 32 töôùng haûo cuûa moät baäc vó there is a kind of question which asks for nhaân, ñaõ tieân ñoaùn caäu beù seõ laø baäc toái thöôïng instruction. This is what is generally asked by a chuyeån luaân Thaùnh Vöông trong traàn theá, nhöng novice of the master, wishing to be enlightened neáu xuaát traàn thì caäu seõ trôû thaønh Phaät vôùi trí hueä on such subjects as Buddha, the signification of toái thöôïng thöøa). Sau khi nghe lôøi tieân tri cuûa A Bodhidharma's visit to China, the essence of the Tö Ñaø, vua Tònh Phaïn vöøa möøng vöøa lo. Sau ñoù Buddhist teaching, the Dharmakaya, etc—Trong duø vua Tònh Phaïn coù coá gaéng theá maáy ñeå giöõ nhaø Thieàn, coù loaïi caâu hoûi xin chæ daïy. Thoâng chaân Thaùi Töû, cuoái cuøng naêm Thaùi töû 29 tuoåi, thöôøng laø caâu hoûi cuûa ñeä töû hoûi thaày, muoán hieåu Ngaøi cuõng töø boû taát caû ñeå laøm moät khaát só khoâng roõ nhöõng vaán ñeà nhö Phaät Ñaø, Toå Boà Ñeà Ñaït Ma nhaø vaø saùu naêm sau Ngaøi ñaõ ñaéc thaønh Chaùnh sang Taøu laøm gì, yeáu chæ cuûa Phaät phaùp, Phaùp Ñaúng Chaùnh Giaùc. thaân, vaân vaân—See Eighteen kinds of question. Asita-rsi (skt): A Tö Tieân—A Tö Ñaø—A Thò Ña. Asking for pardon: Khamapana (skt)—Hoái loãi. 1) A rsi who spoke the Saddharma-pundarika- Aslesa (skt): Lieãu—Name of one of the twenty sutra to Sakyamuni in a former incarnation: eight constellations—See Twenty eight Vò Tieân trong quaù khöù ñaõ noùi Kinh Phaùp Hoa constellations. cho Ñöùc Phaät (trong moät tieàn kieáp) nghe. Asmagarbha (skt): A Thaáp Ma Yeát Baø. 2) The aged saint who pointed out the Buddha- 1) Hoå phaùch: One of the saptaratna, amber, or signs on Buddha's body at his birth: Ñaïo Só A yellow amber—Hoå phaùch laø moät

trong thaát Tö Ñaø ñaõ vaøo hoaøng cung xem töôùng cho baûo—See Seven treasures of Enlightened Thaùi Töû Só Ñaït Ña luùc ngaøi môùi ñaûn sanh— Beings. See Asita. 2) Emerald: Ngoïc Bích. Asiti (skt): Eighty—Baùt thaäp (80). 3) Agate: Maõ Naõo. Ask about another's welfare: Vaán Taán—To Asman (skt): A Thaáp Ma—Hoøn soûi, cuïc ñaù—A make inquiry, orally or by folding the hands; stone—A rock. interrogate; to try a case—Chaáp hai tay laïi vaø Asmimana (p): Abhimana or atma-mada (skt)— mieäng vaán an ai thì goïi laø vaán taán (chaáp tay cung Ngaõ Maïn. kính hoûi thaêm söùc khoûe cuûa ai).

1) Self-superiority: Söï kieâu haõnh cuûa töï ngaõ— Maurya vaø laø con cuûa vua Bindusara. Vua A Duïc Self-sufficiency—Pride of self. ñöôïc nhôù ñeán nhieàu nhaát bôûi nhöõng truï ñaù döïng 2) Exalting self and depreciating others: Caäy leân treân toaøn coõi ñeá quoác cuûa oâng ñeå noùi leân saéc vaøo caùi ta maø khinh maïn hay kieâu ngaïo luaät trò quoác cuûa mình. Theo lòch söû truyeàn thoáng ngöôøi khaùc—Self-intoxication or pride of thì oâng laø moät vì vua ñoäc aùc trong nhieàu naêm, self. nhöng sau cuoäc chieán ñaãm maùu vôùi xöù laùng gieàng 3) Ego-conceit: Tính töï cao töï ñaïi cuûa caùi ta— laø Kalinga vaøo naêm 260 tröôùc Taây lòch, oâng ñaõ töø Egotism. boû phöông caùch chinh phuïc baèng vuõ löïc, vaø trôû Asoka (272-236 B.C.): A Duïc Vöông. thaønh Phaät töû theo phaùi Tyø Ba Sa, nhö ñaõ ghi laïi Emperor of India, founder of the Maurya trong bia ñaù saéc luaät soá XIII. Truyeàn thoáng Phaät Dynasty. A great Buddhist ruler, who was giaùo xaùc quyeát raèng chính oâng laø ngöôøi ñaõ trieäu converted to Buddhism from Hinduism in 259 taäp Ñaïi Hoäi Keát Taäp Kinh Ñieån laàn thöù ba taïi thuû B.C. after a long period of war and conquest. But ñoâ Ba Lieân Phaát döôùi söï chuû trì cuûa Moggaliputta according to some other legends, he was the third Tissa, vaø moät ngaøn vò Taêng tham döï, quyeát ñònh king of Indian Maurya dynasty. He is widely raèng giaùo phaùp cuûa Vibhajyavada phaûi laø giaùo viewed in Buddhist tradition as the paradigm of phaùp chính thoáng, chö Taêng naøo theo heä thoáng the "religious king." The grandson of giaùo phaùp khaùc seõ bò truïc xuaát ra khoûi Taêng ñoaøn. Candragupta Maurya and son of King Bindusara, Söï coáng hieán chính cuûa oâng laø vieäc baûo trôï cho Asoka is best remembered for his "rock edicts" ñoaøn truyeàn giaùo do chính con trai oâng daãn ñaàu ñi that outlined his ruling philosophy and which ñeán Sri Lanka. Ñoaøn truyeàn giaùo naøy ñaõ thaønh were placed throughout his realm. According to coâng ñeán noãi vò vua cuûa Sri Lanka ñaõ caûi ñaïo traditional histories, he was a harsh and ruthless thaønh Phaät töû, vaø keát quaû laø ñaïo Phaät ñaõ trôû thaønh ruler in his early years, but after a bloody war quoác giaùo taïi ñaây. against the neighboring state of Kalinga in 260 he renounced the method of armed conquest and became a Buddhist lay disciple in the Vibhajyavada tradition, described in Rock Edict XIII. Buddhist tradition asserts that he convened the "Third Buddhist Council" at his capital city of Pataliputra under the direction of the monk Moggaliputta Tissa, which was attended by 1,000 monks and which decided that the Vibhajyavada doctrine should be considered orthodox and that monks adhering to other systems be expelled from the Samgha. His other major contribution to the development of Buddhism was his

sponsorship of a mission by his son Mahinda (a (Asoka's pillar in Sarnath—Truï ñaù do vua A Duïc Buddhist monk) to Sri Lanka. This was so döïng leân taïi Sarnath) successful that the king of Sri Lanka became a Buddhism began to flourish in the 3rd century Buddhist convert, and subsequently Buddhism B.C. under the patronage of Emperor Asoka, ruler became the state religion—Moät vì vua AÁn Ñoä, of the Magadhan Empire which covered most of ngöôøi ñaõ taïo döïng trieàu ñaïi Maurya. Moät quaân northern India. Asoka abandoned a tradition of vöông Phaät töû, ñaõ caûi ñaïo töø AÁn Ñoä giaùo sang ruling by conquest and became engaged in setting Phaät giaùo naêm 259 tröôùc Taây Lòch sau moät cuoäc up a kingdom governed according to Buddhist tröôøng chinh. Nhöng theo nhöõng truyeàn thuyeát Dharma. Influenced by the teachings of the khaùc thì oâng laø vò vua thöù ba cuûa trieàu ñaïi monastic community (Sangha), he expressed the Maurya. OÂng ñöôïc xem nhö laø moät quaân vöông desire to protect and please the people, and urged Phaät töû. OÂng laø chaùu noäi cuûa vua Candragupta

and rewarded generosity. Asoka inaugurated gate of the Jetavana Vihara, in front of two many public works to commemorate the Buddha rooms. One other pillar was erected in Vaisali, at and is largely responsible for the proliferation of the place where the Buddha gave his alms-bowl stupas (relic mounds) and the cult of devotion at to the Licchavis as a relic when he left Vaisali for these stupas. His views and ordinances, through Kusinara. According to Buddhist legends, the which he tried to implement Buddhist ideas, were Licchavis in Vaisali wished to follow the Buddha recorded in his famous edicts carved on rocks and to his place of Parinirvana, but the Buddha did not pillars throughout his empire—Ñaïo Phaät baét ñaàu agree and they would not go away. The Buddha höng thònh vaøo theá kyû thöù 3 tröôùc Taây lòch döôùi söï had to use his supernatural powers to make baûo trôï cuûa vua A Duïc, ngöôøi trò vì vöông quoác appeared a deep ditch that they could not pass. Ma Kieät Ñaø bao truøm haàu heát mieàn Baéc AÁn Ñoä. Then the Buddha gave them his begging bowl as Vua A Duïc ñaõ töø boû truyeàn thoáng cai trò baèng a token of faith and sent them back. The stone xaâm löôïc vaø thaønh laäp moät vöông quoác cai trò pillar was erected by King Asoka right over this baèng giaùo phaùp cuûa Ñöùc Phaät. Chòu aûnh höôûng place. The rest two pillars were found in bôûi giaùo lyù cuûa Taêng ñoaøn, nhaø vua ñaõ theå hieän Pataliputra, one to the south of Asoka Stupa, and loøng mong muoán baûo veä vaø mang laïi an laïc cho the other at the city of Niraya, built by Asoka thaàn daân, oâng khuyeán khích vaø töôûng thöôûng loøng himself. Among these six pillars, three pillars had bao dung ñoä löôïng. Nhaø vua ñaõ khaùnh thaønh inscriptions on them. The one near the Asoka nhieàu coâng trình coâng coäng nhaèm töôûng nhôù Ñöùc Stupa had these lines: "King Asoka offered Phaät vaø chòu traùch nhieäm phaàn lôùn söï phaùt trieån Jambudvipa to the Sangha from all parts of the cuûa caùc baûo thaùp vaø söï thôø phuïng caùc baûo thaùp world, then redeemed it again. And this, he did naøy. Qua nhöõng chæ duï ñöôïc khaéc chaïm laïi treân three times." The other stupa, also at Pataliputra caùc taûng ñaù hay truï ñaù raûi raùc khaép nôi trong had also an inscription, but Fa-Hsien did not quote vöông quoác, chuùng ta thaáy ñöôïc nhöõng

quan ñieåm it. He mentioned simply that an inscription of this vaø saéc luaät cuûa nhaø vua luoân coá gaéng thöïc thi tö pillar related the reason for building it and the töôûng ñaïo Phaät. year, the month and the day of its erection. The Asoka marble pillar: A Duïc Vöông Thaïch third stupa with inscriptions was erected at Truï—Asoka Marble Pillars, erected by Indian Vaisali, but here Fa-Hsien mentioned simply that king of Asoka in about 250 B.C. in Lumbini a store pillar with inscriptions was erected there. garden in present-day Nepal and all over the lace Of the six pillars Fa-Hsien recorded the height of in India, to show that the Buddha was born here in only three stupa. The stone pillar at Sankasya was 624 B.C., periods when the Buddha travelled all thirty feet high. The stone pillar to the south of over India to preach his doctrines, and Asoka's Asoka Stupa measured more than 30 feet high support of Buddhism. According to Fa-Hsien in (may be he used Chinese foot) and fourteen or the Unassuming Pilgrim (his journey to India), he fifteen feet in circumference, while the pillar at only recorded six pillars. One was erected behind the city of Hell measured also more than thirty the temple built by king Asoka at Sankasya, on feet high. Four pillars had images as decorative the spot where the Buddha descended from designs. On the top of the left pillar in front of Trayastrimsa Heaven. According to Buddhist Jevatana Vihara stood the image of a wheel, legends, here once there was a heretics who while the right pillar had an image of an ox. The came to challenge the monks the right to live pillar at Sankasya had the image of a lion on its here. At the time, the monks were defeated in top. All four sides of the pillar were shinning like arguments and prayed together: "If this place is glass. The Buddha's images were carved. The for the monks to live, please show some pillar in the city of Hell at Pataliputra had also a miracles." Right after the vow, the lion on the top lion on its top—Nhöõng truï ñaù do vua A Duïc cuûa of the pillar roared loudly. The heretics AÁn Ñoä döïng leân vaøo khoaûng nhöõng naêm 250 frightened and went away. Two other pillars tröôùc Taây Lòch trong vöôøn Laâm Tyø Ni cuûa xöù stood at Sravasta, 1,200 paces from the southern Nepal vaø nhöõng nôi khaùc, ghi daáu nôi Ñöùc Phaät

ñaûn sanh naêm 624 tröôùc Taây Lòch, nhöõng hoaït nhö göông, coù chaïm troã nhöõng hình töôïng Phaät. ñoäng hoaèng phaùp cuûa Ñöùc Phaät, cuõng nhö nhöõng Truï ñaù ôû thaønh Ñòa Nguïc taïi Ba Lieân Phaát cuõng hoaït ñoäng hoä phaùp cuûa vua A Duïc. Trong Ngöôøi coù moät con sö töû treân ñænh. Haønh Höông Khieâm Toán Taïi Taây Vöïc cuûa Phaùp Asoka Mountain: A Duïc Vöông Sôn—Nuùi vua Hieån, oâng chæ ghi laïi coù saùu truï ñaù cuûa vua A A Duïc beân Taøu—Asoka Mountain in China. Duïc. Moät truï ñaù sau chuøa do vua A Duïc xaây ôû Asokaraja Sutra (skt): Kinh A Duïc Vöông— Sankasya, taïi nôi Ñöùc Phaät töø cung trôøi Ñao Lôïi The sutra written about the life of King Asoka, a giaùng traàn. Theo truyeàn thuyeát Phaät giaùo, taïi ñaây Buddhist ruler and the third king of the Maurya coù laàn ngöôøi dò giaùo ñeán thaùch ñaáu vôùi caùc Tyø Dynasty of Magadha, in central India. He kheo ñeå chieám choã ôû. Caùc Tyø kheo ñaõ thua trong converted from Hinduism to Buddhism after a cuoäc tranh luaän ñoù neân ñaõ khaán nhö sau: "Neáu long period of war and conquest—Kinh noùi veà nôi naøy daønh cho Tyø kheo ôû thì xin ñieàm laï xaõy vua A

Duïc, vò vua thöù ba cuûa trieàu ñaïi Mauryan ra.” Vöøa laäp nguyeän xong thì con sö töû treân ñænh cuûa xöù Ma Kieät Ñaø, thuoäc Trung AÁn. Moät quaân truï caát tieáng roáng lôùn, ngöôøi ngoaïi ñaïo hoaûng sôï vöông Phaät töû ñaõ caûi töø AÁn giaùo sang ñaïo Phaät boû ñi. Hai truï döïng ôû Xaù Veä, caùch coång Nam sau cuoäc tröôøng chinh. 1200 böôùc, tröôùc hai gian phoøng taïi tònh xaù Kyø Asokarama (skt): Voâ Öu Giaø Lam—According Vieân, moät beân traùi vaø moät beân phaûi cuûa moät caên to Eitel in The Dictionary of Chinese-English phoøng tröôùc tònh xaù. Moät truï döïng ôû Tyø Xaù Ly, taïi Buddhist Terms, Asokarama, a vihara in nôi Ñöùc Phaät ñaõ cho nhöõng ngöôøi Leâ Sa bình baùt Pataliputra in which the “third synod was held.”— khaát thöïc cuûa Ngaøi ñeå laøm kyû nieäm nhö xaù lôïi khi Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Ngaøi rôøi Tyø Xaù Ly ñeå ñi Caâu Thi Na. Theo Voâ Öu Giaø Lam laø moät tònh xaù nôi laàn keát taäp truyeàn thuyeát Phaät giaùo, taïi thaønh Tyø Xaù Ly, kinh ñieån laàn thöù ba ñöôïc toå chöùc doøng hoï Licchavis muoán theo Ñöùc Phaät ñeán choã Asoka’s stories: Asokaøvadaøna-maø.laø (skt)—Ngaøi nhaäp Nieát Baøn, nhöng Ngaøi khoâng ñoàng yù, Garland of the legends of King Asoka—A Duïc vaø hoï cuõng khoâng muoán boû veà. Ñöùc Phaät beøn Vöông Truyeän—See Asoka. duøng thaàn thoâng taïo ra moät caùi hoá khieán hoï khoâng vöôït qua ñöôïc. Sau ñoù Ñöùc Phaät cho hoï Asoka’s stupa: A Duïc Vöông Thaùp—The stupa bình baùt khaát thöïc cuûa Ngaøi ñeå laøm tin vaø baûo hoï of King Asoka or the Maha Bodhi Temple trôû lui. Ngay taïi nôi ñaây truï ñaù ñaõ ñöôïc vua A erected by king Asoka in the third century B.C. at Duïc döïng leân. Hai truï coøn laïi ñöôïc tìm thaáy ôû Ba Buddha Gaya where the Buddha attained Lieân Phaát, moät ôû phía Nam thaùp A Duïc Vöông, enlightenment over 2,500 years ago in northern vaø moät taïi thaønh Ñòa Nguïc do chính vua A Duïc India, present-day part of Nepal. Behind the xaây. Trong saùu truï ñaù naøy coù ba truï ñöôïc khaéc Maha Bodhi Temple at Buddha-Gaya, there is a chöõ. Truï caïnh thaùp A Duïc coù khaéc doøng chöõ nhö small stupa, made of stone with the carved sau: “Vua A Duïc ñaõ hieán daâng toaøn coõi Dieâm images of Buddhas—Ngoâi thaùp Vua A Duïc hay Phuø Ñeà cho chö Taêng khaép nöôùc roài chuoäc laïi. thaùp Ñaïi Giaùc do vua A Duïc xaây döïng vaøo theá kyû Vaø vieäc naøy Ngaøi ñaõ laøm ba laàn.” Truï coøn laïi thöù ba tröôùc Taây Lòch ôû Boà Ñeà Ñaïo Traøng, nôi trong thaønh Ba Lieân Phaát cuõng coù khaéc chöõ nhöng Ñöùc Phaät chöùng ñaïo Voâ Thöôïng Boà Ñeà caùch nay Ngaøi Phaùp Hieån ñaõ khoâng ghi gì veà noù. Trong soá hôn 2.500 naêm taïi mieàn baéc AÁn Ñoä, baây giôø laø saùu truï ñaù, Ngaøi Phaùp Hieån chæ ghi chieàu cao cuûa moät phaàn cuûa Nepal. Phía sau Thaùp Ñaïi Giaùc, coù ba truï. Truï ôû Sankasya cao 30 boä (coù leõ laø thöôùc moät thaùp nhoû baèng ñaù, naèm trong khuoân vieân cuûa cuûa Trung Hoa). Truï ôû phía Nam thaùp A Duïc cao Boà Ñeà Ñaïo Traøng, vôùi nhöõng hình töôïng noåi. hôn 30 boä, chu vi laø 14 hay 15 boä. Caùc truï ñeàu coù Asoka-tree: Voâ Öu Thuï—A Thaâu Ca—A Thuaät hình töôïng vaø hoa vaên trang hoaøng. Treân ñænh coù Ca—The tree under which Sakyamuni is said to truï ñaù beân traùi cuûa tònh xaù Kyø Vieân, coù hình aûnh have been born—Ngöôøi ta noùi Ñöùc Phaät ñaûn sanh moät baùnh xe, coøn truï ñaù beân phaûi cuûa tònh xaù naøy döôùi goác caây naày. coù

hình moät con boø. Truï ñaù ôû Sankasya coù hình Aspects: Khía caïnh (giaùo phaùp)—Two aspects— moät con sö töû. Treân boán caïnh cuûa truï ñaù ñeàu saùng Nhò Phaän.

Aspect of Buddha Recitation: Phaùp nieäm is practiced. A living place for hermits—Am hay Phaät—See Forty-eight aspects of Buddha coác daønh cho aån só. Recitation. Asrava (skt): Höõu Laäu—Laäu hoaëc. Aspects of Bhutatathata: Chaân Nhö. (I) General meanings of “Asrava”—Nghóa toång (A) According to Buddhism, there are two aspects quaùt cuûa Laäu hoaëc: of the bhutatathata, or two truths—Theo Phaät 1) “Outflow discharge”: Cankers—Impurity— Giaùo, coù hai loaïi Chaân Nhö—See Two Mental intoxicants—Unclean—Worldly— Truths. Laäu hoaëc. (B) There are three aspects of Bhutatathata—Coù 2) Phieàn Naõo: Klesa (skt)—Passions— ba chaân nhö—See Three aspects of Distress—Pain—Affliction—Trouble— Bhutatathata. Compounded—Mortal—Mortality— Aspect of combining reciting Amitabha reincarnational—Temporal—Whatever is in the stream of births and deaths. Conditioned Buddha’s name and cultivating on the faith merits and virtues lead to rebirth within of Amitabha: Saéc thaùi dung thoâng nieäm Phaät vaø samsara—Baát cöù thöù gì trong voøng sanh töû, tín ngöôõng A Di Ñaø—See Four aspects of phöôùc ñöùc vaø coâng ñöùc höõu laäu ñeàu daãn tôùi Amitabha Pietism. taùi sanh trong coõi luaân hoài. Aspects expressed in words: Y ngoân chaân 3) Asrava is some thing which oozes or flows nhö—See Two Truths (B). out of the mind and spoils the upward career Aspects of the omniscience of Buddha: of the Buddhist life; to get rid of asrava is the There are three aspects of the omniscience of aim of our cultivation. In the contrary, Buddha—Coù ba sieâu vieät cuûa Phaät—See Three anasrava is a state free from these aspects of the omniscience of Buddha. impurities—Höõu laäu—Laäu hoaëc—Bôïn nhô— Aspect of the Pure Land Sect on the faith of Phieàn naõo—Cankers—Corruptions—Mental Amitabha: Saéc thaùi tín ngöôõng cuûa Tònh Ñoä intoxication—Defilement—Höõu laäu laø moät toâng—See Four aspects of Amitabha Pietism. caùi gì tieát ra hay chaûy ra khoûi taâm vaø thöôøng Aspect of the Shingon Sect on the faith of laøm hö söï nghieäp höôùng thöôïng cuûa ñôøi soáng Amitabha: Saéc thaùi tín ngöôõng cuûa toâng Chaân Phaät giaùo; loaïi boû höõu laäu laø muïc tieâu cuûa vieäc tu taäp. Ngöôïc laïi, voâ laäu laø traïng thaùi Ngoân—See Four aspects of Amitabha Pietism, vöôït thoaùt khoûi nhöõng oâ nhieãm naày. **See and Forty-eight vows of Amitabha (18). Four principal poisonous outflows. Aspect of T’ien-T’ai and Shingon on the (II) According to the Mahayana Buddhism, faith of Amitabha: Saéc Thaùi Thieân Thai vaø Asrava has the following meanings—Theo Chaân Ngoân—See Four aspects of Amitabha Phaät giaùo Ñaïi Thöøa, Laäu Hoaëc coù nhöõng Pietism. nghóa sau ñaây: Aspirant (n): Haønh giaû. 1) Taint: Ñieàu oâ ueá. Aspiration (n): Nguyeän voïng. 2) Corruption: Söï ñoài baïi. Aspiration for Enlightenment and 3) Mania: Ham meâ. Buddhahood: Boà Ñeà taâm (khao khaùt Giaùc Ngoä 4) Anfatuation: Söï meâ ñaém. vaø thaønh Phaät)—See Bodhi mind. 5) Addiction (to alcohol or drugs): Nghieän (röôïu Aspire (v) for : Khaùt voïng. vaø thuoác). 6) Defilement: Nhô baån. Asraddhya (skt): Asraddha (skt)—Non-belief— (III)

Cankers, a term for greed for sense-desire, Unbelief—Baát tín—See Seventy-five dharmas of greed for becoming, wrong view, and the Abhidharma Kosa. ignorance, because of the exudingof these Asrama (skt): Hermitage—Monastery—Tònh xaù defilements from unguarded sense-doors like (Phaïm uyeån)—A place where celibate discipline water from cracks in a pot in the sense of constant trickling, or because of their

producing the suffering of the round of trong Phaät giaùo ñeàu nhaèm vaøo caùi bieán coá naày, rebirths—Theo Thanh Tònh Ñaïo, laäu hoaëc laø khoâng coù noù seõ khoâng coù söï caûi tieán naøo caû. Khi töø ñeå chæ duïc tham, höõu tham, taø kieán vaø voâ ngöôøi ta hieåu thoâng raèng theá giôùi beân ngoaøi chæ laø minh, vì nhöõng caáu ueá naày tieát laäu töø caùc caên söï bieåu hieän cuûa chính taâm mình; thì coù moät söï moân khoâng ñöôïc phoøng hoä, nhö nöôùc ræ töø ñoät chuyeån töø caên baûn cuûa phaân bieät, ñaáy laø söï bình chaûy, hoaëc vì chuùng phaùt sanh nhöõng giaûi thoaùt chöù khoâng phaûi laø söï huûy dieät. Söï ñoät khoå sanh töû: chuyeån naày laø chaân nhö, laø choã truù thoaùt ngoaøi söï 1) The floods are so called in the sense of phaân bieät. sweeping away into the ocean of becoming, Asrayaparavritti (skt): Sudden change from and in the sense of being hard to cross: Boäc ignorance to awakening—Chuyeån y (söï ñoät bieán löu—Caøn queùt, luøa vaøo bieån höõu, khoù vöôït chuyeån hoùa trong taâm thöùc, ñöa taâm thöùc töø traïng qua. thaùi voâ minh sang tænh thöùc). 2) The bonds are so called because they do not Assada (p): Söï vui thích—Attraction— allow disengagement from an object and Enjoyment. disengagement from suffering. Both “Floods” Assaji (skt): Assaji (p)—A Xaø Chí—The disciple and “bonds” are terms for the “Cankers” of the Buddha whose simple declaration of the already mentioned: Heä Phöôïc—Khoâng cho doctrine of causation converted Sariputra and pheùp gôõ ra khoûi moät ñoái töôïng, vaø khoâng gôõ Moggallana—Vò ñeä töû Phaät maø lôøi tuyeân giaûng khoûi khoå. veà nhaân quaû ñaõ chuyeån ñoåi caû Xaù Lôïi Phaát vaø Asravaksaya (skt): Laäu Taän—The end of the Muïc Kieàn Lieân. passions or the exhaustion of the stream of Assemble (v): Gather—Tuï hoïp. transmigration—Chaám döùt duïc voïng phieàn naõo, Assemble bubbles: Tuï Maït—The phenomenal hay laø caïn doøng sinh töû luaân hoài. world likened to assemble scum, or bubbles—Theá Asravaksaya-jnana (skt): Entry into spiritual giôùi hieän töôïng hay caùc phaùp voâ thöôøng ñöôïc ví knowledge which is free from all faults—Voâ Laäu vôùi boït nöôùc, coù ñoù roài maát ñoù. Moân (Laäu Taän Thoâng)—See Six supernatural Assemble (v) together: Tam Muoäi—See powers (6). Samadhi and Samaya. Asraya (skt): Sôû Y—That on which anything Assembly (n): Chuùng hoäi—According to the depends, the basis of the vijnanas. This is a Sangiti Sutta in the Long Discourses of the sudden revulsion or turning over which takes Buddha, there are eight assemblies—Theo Kinh place at the basis of consciousness, whereby we Phuùng Tuïng trong Tröôøng Boä Kinh, coù taùm are enabled to grasp the inmost truth of all chuùng—See Eight assemblies. existence, liberating us from the fetters of discrimination. All the Buddhist discipline aims at Assembly of ascetics: Chuùng Sa Moân, moät this catastrophe, without which there is no trong taùm

chuùng—One of the eight assemblies— permanent conversion at all. When it is See Eight assemblies. thoroughly comprehended that the external world Assembly of Brahma devas: Brahmaparisadya is no more than the manifestation of one's own or Parsadya (skt)—Phaïm Chuùng Thieân—The mind, there is a revulsion at the basis of assembly of Brahmadevas, belonging to the discrimination, which is emancipation and not retinue of Brahma; the first Brahmaloka; the first destruction. The revulsion is Suchness; the abode region of the first dhyana heaven of form—Caùc vò is free from discrimination—Cô sôû maø moïi thöù chö Thieân ôû coõi trôøi sô thieàn thuoäc saéc giôùi (Phaïm phaûi tuøy thuoäc vaøo, hay caên baûn cuûa caùc thöùc. Thieân giôùi ñöôïc chia laøm ba caáp, caùc vò chö thieân Ñaây laø söï chuyeån bieán hay ñoät chuyeån xaõy ra ôû haï caáp thì ñöôïc goïi laø Phaïm Chuùng Thieân). giöõa caên baûn cuûa taâm thöùc, nhôø ñoù ngöôøi ta coù Assembly of Brahmains: Chuùng Baø La Moân, theå naém ñöôïc caùi chaân lyù thaâm saâu nhaát cuûa taát moät trong taùm chuùng—One of the eight caû söï hieän höõu, maø giaûi thoaùt chuùng ta khoûi assemblies—See Eight assemblies. nhöõng raøng buoäc cuûa phaân bieät. Taát caû vieäc tu taäp

Assembly of Brahmas: Chuùng Phaïm Thieân, Assemly of at least of three monks: Sangha moät trong taùm chuùng—One of the eight (skt)—All the monks—Hoäi chuùng Taêng. assemblies—See Eight assemblies. Assembly of Maitreya Buddha: Long Hoa Assembly of all Buddhas: Nhaát Thieát Phaät Hoäi—See Dragon-Flower Assembly. Hoäi—There are two kinds: Assembly of maras: Chuùng Thieân Ma, moät 1) Garbhadhatu: Thai Taïng giôùi. trong taùm chuùng—One of the eight assemblies— 2) Vajradhatu: Kim Cang giôùi. See Eight assemblies. Assembly of all Buddha and Bodhisattva Assembly of all merit and virtue: Coâng ñöùc embodiments in the Vajradhatu mandala: tuï—The Buddha and stupas are assemblies of all Töi Chöùng Ñaøn—Töi Chöùng Hoäi—Hoäi chuùng cuûa merit and virtue—Ñöùc Phaät vaø thaùp thôø xaù lôïi chö Phaät hay chö Boà Taùt hieän thaân trong Kim cuûa Ngaøi laø nhöõng coâng ñöùc tuï. Cang Giôùi Maïn Ñaø La. Assembly of a monastery fraternity: Hoäi Assembly of devas of the Realm of the Four ñoàng Taêng löõ—An assembly of a monastery Great Kings: Chuùng Töù Ñaïi Thieân Vöông, moät fraternity, usually composed of seven monks— trong taùm chuùng—One of the eight assemblies— Phaùp hoäi töi vieän goàm baûy vò Taêng—See Seven See Eight assemblies. monks. Assembly of four monks: Assembly of monks: Body of monks— 1) Hoøa Hôïp Chuùng—An assembly of four Brethren—Buddhist clergy—Those who practice monks or more live in the same place and religion—Taêng chuùng (Phaïm chuùng). observe pure precepts together—Moät chuùng Assembly of monks for chanting before hoäi goàm boán vò Taêng trôû leân, cuøng ôû moät nôi, meal: Trai Hoäi—Assembly of monks for cuøng giöõ giôùi thanh tònh thì goïi laø moät Hoøa chanting, with food provided, usually before Hôïp Taêng—See Six points of reverent eating—Hoäi chuùng cuûa Taêng Ni nieäm chuù tröôùc harmony or unity in a monastery. khi thoï thöïc. 2) Baïch Töù Yeát (Kieát) Ma: To consult with an Assembly of monks or nuns: Phaùp chuùng. assembly of four monks on matters of grave Assembly of all the monks, nuns, moment and obtain

their complete assent— laypersons: Chuùng hoäi. Hoäi ñoàng töù Taêng veà nhöõng vaán ñeà nghieâm troïng (trong Taêng chuùng khôûi haønh söï vuï hay Assembly of non-lay Buddhists: Company of thoï giôùi, tröôùc heát baùo caùo vôùi Taêng chuùng at least three or four monks or nuns—Samgha veà söï vieäc aáy goïi laø baïch; sau ñoù doø hoûi ba (skt)—Hoäi chuùng Taêng Ni. laàn xem söï vieäc aáy neân chaêng roài môùi laøm Assembly of nuns: Ni chuùng. goïi laø tam yeát ma). Assembly of praise singers: Taùn Chuùng—The Assembly of great charity: Ñaïi Thí Hoäi—See assembly of praise-singers, led by the Moksa-mahaparisad. precentor—Chuùng hoäi taùn kinh ñöôïc höôùng daãn Assembly hall: The hall for attendance—Giaûng bôûi moät vò "taùn ñaàu". ñöôøng. Assembly of the saints: Haûi Hoäi—The Assembly of Householders: Chuùng Gia Chuû, assembly of the saints, who have great virtues—moät trong taùm chuùng—One of the eight Choã ngoài hoäi hoïp cuûa Thaùnh chuùng, nhöõng vò coù assemblies—See Eight assemblies. ñöùc ñoä saâu roäng lôùn nhö bieån caû. Assembly for instruction: Congregation— Assembly of spirits: Minh Döông Hoäi—The Giaùo hoäi. assembly for offerings of the spirits below and above, pretas, etc.—Minh aùm chæ loaøi quyû nôi coõi Assembly of Khattiyas: Chuùng Saùt Ñeá Lôïi, aâm, döông aùm chi chö thieân nôi coõi trôøi hay moät trong taùm chuùng—One of the eight chuùng Baø La Moân. Minh Döông Hoäi laø hoäi cuùng assemblies—See Eight assemblies. döôøng cho hai loaïi chuùng sanh vöøa keå treân.

Assembly of the Thirty-Three Gods: Chuùng Assist and protect: Adhisthana (skt)— Tam Thaäp Tam Thieân, moät trong taùm chuùng— Determination—Resolution—Gia trì (giuùp ñôõ vaø One of the eight assemblies—See Eight baûo veä). assemblies. Assist someone in misfortune and danger: Assembly for worship or preaching: Phaùp Save from danger—Cöùu khoán phoø nguy. Hoäi—An assembly for worship or preaching—Assistant (n): Ngöôøi phuï taù—Abbot Assistant— Cuoäc ñaïi hoäi ñeå haønh leã hay nghe thuyeát phaùp. Thaày Phoù Truï Trì. Assents to bad actions: Ñoàng yù caùc vieäc aùc— Associate with bad friends: Gaàn guûi aùc tri See Four types of people who can be seen as foes thöùc—See Nine kinds of irregular death. in disguise. Associate with all enlightening beings: Thaân Assert (v): Nhaän ñònh. caän taát caû Boà Taùt—See Ten kinds of profound Asserting superiority over inferiors and great determinations that enlightening beings do equality with equals: Mana (skt)—Maïn—Khôûi not abandon. taâm kieâu maïn cho raèng mình hôn hay mình baèng Associate with all good spiritual friends: ngöôøi—See Seven arrogances. Gaàn guûi taát caû thieän tri thöùc—See Ten kinds of Assess someone by the worldly work, not by profound great determinations that enlightening the cultivation: Ñaùnh giaù ngöôøi khaùc baèng vieäc beings do not abandon. laøm theá tuïc, chöù khoâng baèng söï tu tu taäp cuûa Associated with: Lieân keát vôùi. ngöôøi aáy—A Bhiksu or Bhiksuni who assesses the Association (n): Hoäi ñoaøn—Buddhist value of someone by the worldly work, and not by associations—Caùc hoäi ñoaøn Phaät Giaùo. that person's cultivation, commits an Expression Associating with all good companions: Y chæ of Regret Offence—Vò Tyø Kheo hay Tyø Kheo Ni gaàn guûi taát caû thieän höõu thöïc haønh haïnh Boà Taùt—naøo ñaùnh giaù ngöôøi khaùc qua giaù trò cuûa vieäc laøm See Ten kinds of basis on

which Great theá tuïc, chöù khoâng baèng söï tu taäp, vò aáy phaïm Enlightening Beings carry out their practices. giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Association with good people: Sappurisa- Asset: Vaät quyù—Freedom from disease is the samseva (p)—Thieän nhaân thaân caän (ñi laïi vôùi greatest asset—Khoâng beänh hoaïn laø lôïi toái thaéng thieän höõu tri thöùc). (laø vaät quyù). Assume (v): Caùng ñaùng—To undertake—Giaû— Assiduous practice: Asevana (skt)—Haønh See Fallacy. mieân maät. Assume power: Chaáp chính. Assigning names according to the seeming Assumption (n): Söï giaû ñònh—Thöøa nhaän— and unreal with fixation of ideas: Keá Danh Recognition—All monotheistic religions start with Töï Töôùng—Gaén teân coá ñònh cho nhöõng thöù huyeãn certain assumptions, and when these assumptions haõo giaû danh neân sanh khoå ñau phieàn naõo—See are contradicted by the growth of knowledge, Six coarser stages. sorrows increase and increase. Buddhism starts Assimilate one people into another people: with no assumptions. It stands (bases) on facts, Ñoàng hoùa moät daân toäc vôùi daân toäc khaùc. therefore, it never shuns the dry light of Assimilation of the new and rejection of the knowledge—Taát caû nhöõng toân giaùo nhaát thaàn baét old: Hoäi nhaäp vaøo caùi môùi vaø boû ñi caùi cuõ (Taân ñaàu baèng nhöõng giaû thuyeát vaø khi nhöõng giaû traàn ñaïi taï). thuyeát naày maâu thuaãn vôùi söï phaùt trieån cuûa kieán thöùc thì khoå ñau taêng tröôûng. Ñaïo Phaät khoâng coù Assist (v): Cöùu—Giuùp ñôû—To aid—To back giaû ñònh, maø döïa treân söï kieän, do ñoù khoâng bao up—To deliver—To give a hand—To help— giôø laùnh xa aùnh saùng trí tueä. To—To save. Assist the poor: Teá baàn (giuùp ñôõ ngöôøi ngheøo). Assurance (n): Mudra (skt)—Baûo ñaûm—Daáu aán—Approval—Guarantee—Warranty— Security—Insurance Acceptance—Söï chaáp thuaän

Bieåu töôïng (daáu hieäu)—Stamp—Approval— laø kinh vaên “Baùt Nhaõ Ba La Maät Ña” sôùm nhaát Emblem—Proof—Seal—Sign—Symbol— cuûa tröôøng phaùi Ñaïi Thöøa coøn löu giöõ laïi ñöôïc. Manual signs indicative of various ideas—See Kinh naøy coù leõ ñöôïc bieân soaïn vaøo khoaûng theá kyû Mudra and Four functions of cognition. thöù hai tröôùc Taây lòch. Noäi dung chöùa ñöïng nhöõng Assurance of ending of the stream of baøi giaûng cuûa Ñöùc Phaät baøn luaän veà giaùo thuyeát transmigration: Assurance of the attainment of chaùnh yeáu maø sau naøy trôû thaønh ñaëc tröng cuûa Nirvana. The realization that the stream of tröôøng phaùi Ñaïi Thöøa, ñaëc bieät laø taäp trung vaøo transmigration is ended and nirvana attained—giaùo thuyeát “taùnh khoâng.” Laäu taän chöùng hay laäu taän minh (nieát baøn). Chöùng Astan (skt): AÙt Saéc Tra—The eight divisions of lyù Nieát Baøn hay chöùng thöïc söï chaám döùt cuûa the 24 hour day—Taùm phaàn cuûa 24 giôø trong doøng luaân hoài sanh töû vaø ñaït ñöôïc ñaïo quaû Nieát ngaøy. baøn. Astasahasrika-Prajnaparamita-Sutra (skt): Assurance or realization: Chöùng—See Four Kinh Tieåu Phaåm Baùt Nhaõ Ba La Maät—The sutra functions of cognition. consists of 10 in the 37 volumes in the Great Assurance of universal salvation: Quaû Truïc Prajnaparamita sutra. The sutra explains about Nguyeän—The twentieth of Amitabha’s forty- the “Sunyata” of all things—Kinh goàm 10 quyeån eight vows—Söï

chaéc chaén cuûa vieäc phoå cöùu, trong soá 37 quyeån cuûa boä Baùt Nhaõ Ba La Maät. nguyeän thöù hai möôi trong Töù Thaäp Baùt Nguyeän Kinh noùi veà "Taùnh Khoâng" cuûa chö phaùp. cuûa Phaät A Di Ñaø. ** See Forty-eight vows of Asta-vimoksa (skt): Baùt Giaûi Thoaùt Tam Amitabha (20). Muoäi—See Eight liberations. Assuredly can: AÁn khaû—Recognition of ability Asthis (skt): Contemplate on left-over white or suitability—Coâng nhaän khaû naêng hay söï thích bones—Quaùn xaùc chæ coøn laïi xöông traéng— hôïp cuûa ai. Töôûng naéng chan möa goäi, thaây nay chæ coøn trô Asta (skt): Eight—Taùm. laïi moät boä xöông traéng—See Nine types of meditation on corpse. Astaksanah (skt): Baùt nan xöù—Eight Inopportune situations—Eight places of difficulty. Astika (skt): To cling to actuality (existence)— ** See Eight difficult circumstances to see a Chaáp coù—The realists who maintain the universe Buddha or hear his dharma. to be real. The Buddha condemned both realists and non-realists—Keû chaáp laø vuõ truï coù thaät. Phaät Asta-marga (skt): Baùt Chaùnh Ñaïo—The phaûn baùc caû hai phaùi chaáp coù vaø chaáp khoâng. eightfold noble path—See Eight Noble Paths, and Thirty-seven Aids to Enlightenment Astinasti (skt): Höõu vaø Voâ—Being and non- being. Astangika-marga (skt): Ashtangika-Magga (p)—Baùt Chaùnh Ñaïo—See Eight Noble Paths. Astringent taste of all food: Chöùng Taùo Boùn— One of the five epidemics in Vaisali during the Asta-sahasrika-prajna-paramita-sutra (skt): Buddha's lifetime—Moät trong naêm loaïi beänh A Sanskrit term for "Eight Thousand Line ngaët ngheøo trong thaønh Vaisali vaøo thôøi cuûa Ñöùc Perfection of Wisdom Sutra." Widely considered Phaät—See Five epidemics. by modern scholars to be the earliest extant text of the "Perfection of Wisdom" (Prajna-Paramita) Astrologer (n): Chieâm tinh gia. literature and the earliest known text of Astrology (n): Khoa Thieân vaên Töû vi—Fortune Mahayana Buddhism. Probably composed some teller—Spirit world—Look at the stars to tell time around the second century B.C. It contains a people's fortunes: Nhìn sao ñoaùn meänh—A discourses spoken by Sakyamuni Buddha that Bhiksu or Bhiksuni who looks at the stars to tell discusses many of the key doctrines that later people's fortunes (astrology) in order to earn came to characterize Mahayana, with a particular money, or even not to earn money but to mislead focus on "emptiness" (sunyata)—Töø Baéc Phaïn people into superstitions, commits an Expression chæ "Baøi kinh taùm ngaøn caâu keä veà Baùt Nhaõ Ba La of Regret Offence—Vò Tyø Kheo hay Tyø Kheo Ni Maät." Ñöôïc nhieàu hoïc giaû thôøi caän ñaïi xem nhö naøo xem sao ñeå ñoaùn vaän meänh ñeå kieám tieàn,

hay ngay caû khoâng kieám tieàn cuõng laø höôùng daãn gods. This is one of the six destinies (gati) of ngöôøi sai laïc vaøo meâ tín dò ñoan, ñeàu phaïm vaøo sentient beings, the others being gods, giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. humans, animals, hungry ghosts, and hell Astronomical calculations: Calendar—Lòch. beings—Töø Baéc Phaïn coù nghóa laø "aù thaàn." Astrophysicist: Nhaø vaät lyù thieân vaên hoïc. Nhöõng chuùng sanh maø ñoâi khi ngöôøi ta cho laø aùc quyû. A Tu La laø nhöõng keû ñoái nghòch vôùi Astute (a): Tinh khoân—Xuaát chuùng. chö thieân, ñaëc bieät laø vôùi vua trôøi Ñeá Thích, Astute intelligence: Trí thoâng minh xuaát chuùng.

chuùng thöôøng hay phaùt khôûi chieán tranh vì Asubha (p): AÙc Loä . ganh gheùt vôùi phöôùc ñöùc thöôïng thaëng cuûa 1) Evil revealed: Tính ñoäc aùc ñöôïc bieåu loä ra. chö thieân. Ñaây laø moät trong saùu neûo luaân hoài 2) All kinds of impure water (foul discharges) cuûa chuùng sanh, nhöõng neûo khaùc laø chö thieân, discharged from human body such as pus, nhaân, suùc sanh, ngaï quyû, vaø ñòa nguïc. blood and urine, etc.: Chaát loûng baát tònh hay 2) The realm of demi-gods: An inverterately caùc loaïi nöôùc khoâng saïch seõ toaùt ra töø thaân angry person, subject to frequent outburst of ngöôøi nhö muû, maùu, nöôùc tieåu, v.v. anger. A devil (unruly being) who is fond of 3) Contemplation of the ten disgusting objects (love to) fighting by nature. The word which coincide with essentially with the “Asura” means “ugly” or “ungodly.” Asuras practice of charnel ground contemplation: may live in the heavens, among people, in Baát tònh—Söï suy gaãm veà möôøi ñoái töôïng the animal realms or as ghosts. One of the ten gheâ tôûm, veà caên baûn gioáng nhö söï suy gaãm beings living in the different states of veà nghóa trang. existence—AÙ thaàn A Tu La, ngöôøi hay noåi 4) Ten objects of meditation on impurity: Möôøi côn giaän vaø baûn tính thích ñaùnh loän. Chöõ A Ñeà Muïc veà Baát Tònh—See Forty meditation Tu La coù nghóa laø xaáu xí, khoâng thaùnh thieän. subjects. A-tu-la coù theå soáng treân trôøi, trong coõi ngöôøi, Asubham (p): Samkilesa (p)—Mala or hay suùc sanh, ngaï quyû. Moät trong möôøi loaïi Samklesa (skt)—Impurity—Söï baát tònh (khoâng chuùng sanh—See Six paths. thuaàn tònh hay khoâng trong saïch)—Defilement— 3) Asura is said to mean “not a god”; however, Uncleanness—Nhieãm tröôïc—There are five they have the blessings to be reborn in the kysaya periods of turbidity, impurity or chaos— heavens, but they don’t have the virtue of the See Mala (1) and Seven defilements. gods. They are spirits that are enemies of Asubhasanna (p): Perception of foulness—Baát Indra: A Tu La khoâng phaûi laø chö Thieân; tuy tònh töôûng—See Seven perceptions. nhieân, A Tu La ñöôïc phöôùc taùi sanh vaøo coõi Asunyata (skt): Asunnaøta (p)—Emptilessness— trôøi maø khoâng coù ñöùc haïnh cuûa chö Thieân. A Phi khoâng hay khoâng phaûi laø Khoâng, roãng tueách Tu La laø nhöõng vò Thaàn thöôøng ñaùnh nhau hay khoâng coù gì. vôùi Vua Trôøi Ñeá Thích. Asura (skt): A Tu Luaân—A Toâ La—A Toá La— 4) There is another kind of Asuras which are A Tu La—War gods—Fighting-like gods—See distinguished from the asuras that combat the Eight classes of divinities, Eight classes of gods of the Tavatimsa heaven, who are supernatural beings in the Lotus Sutra and Eight included among the Tavatimsa gods: Coøn classes of nagas and devas. moät loaïi A-tu-la khaùc vôùi loaïi aù thaàn hay (I) The meanings of “Asura”: Nghóa cuûa A Tu chieán ñaáu vôùi chö Thieân, loaïi naày soáng treân La. Ba-Möôi-Ba Taàng Trôøi, ñöôïc coi nhö trong 1) A Sanskrit term for “demi-god.” These soá caùc chö Thieân. beings are sometimes considered to be the 5) A kind of beings having functions both good evil spirits. They are the opponents of the and evil, both deva and demon: Moät loaïi gods (deva), with whom, especially Indra, chuùng sanh haønh xöû caû thieän laãn aùc, caû trôøi they wage constant war, primarily motivated laãn quyû. by intense envy for the superior blessings of

6) Asuras also have realms, rulers and palaces, höôûng phöôùc trôøi, nhöng khoâng coù quyeàn löïc nhaø as have the devas; but they are not devas for trôøi. Kyø thaät, A-tu-la laø nhöõng ngöôøi haâm moä their forms are very ugly: A Tu La cuõng coù Phaät phaùp vaø öa cuùng döôøng, nhöng taùnh khí noùng caûnh gôùi, cung ñieän nhö chö Thieân, nhöng naõy, hay ngaïo baùng neân sanh ra trong ñöôøng naày. khoâng phaûi laø chö Thieân vì hình theå raát xaáu Trong Tam Giôùi coù boán loaïi A-tu-la: xí. 1) Asuras in the path of ghosts, born from eggs (II) According to Professor Soothill in The and belong to the destiny of ghosts, who use Dictionary of Chinese-English Buddhist their strength to protect Dharma and can with Terms, and according to the Surangama spiritual penetrations travel through space: A- Sutra, book Nine, there are four kinds of Tu-La Quyû Ñaïo—Loaïi quyû A-tu-la, sanh asura—Theo Giaùo Sö Soothill trong Trung baèng tröùng trong loaøi quyû, duøng söùc maïnh Anh Phaät Hoïc Töø Ñieån, vaø theo Kinh Thuû cuûa mình ñeå hoä trì Chaùnh Phaùp vaø nhôø thaàn Laêng Nghieâm, quyeån Chín, coù boán loaïi A Tu löïc chuùng coù theå du haønh voâ ngaïi trong La—See Four kinds of asura. khoâng gian. (III) Demons of higher order—A-tu-la—See 2) Asuras in the realm of Animals. They are Seven states of sentient beings. Asuras who belong to the destiny of animal: (IV) Asura, one of the eight classes of A-Tu-La Suùc Sanh Ñaïo—Loaïi quyû A-tu-la supernatural beings who protect Buddhism sanh trong ñöôøng suùc sanh. mentioned in the Lotus Sutra or eight Vajra 3) Asuras in the realm of humans. They are Deities—Moät trong taùm chuùng sanh sieâu Asuras born from wombs and belong to the nhaân hoä trì Phaät phaùp ñöôïc noùi ñeán trong destiny of humans: A-Tu-La Nhôn Ñaïo— Kinh Lieân Hoa—See Eight classes of Loaïi quyû A-tu-la sanh trong nhôn ñaïo. supernatural beings in the Lotus Sutra. 4) Asuras in the realm of gods. They are Asura (V) One of the nine states of bondage—Moät Kings who come into being by transformation trong chín traïng thaùi bò troùi buoäc—See Nine and belong to the destiny of gods. They states of bondage and the one state of support Dharma with a penetrating power and liberation. fearlessness. They struggle for position with (VI) One of the nine states of bondage: Moät trong the Brahma Lord: Thaàn A-Tu-La Vöông— chín traïng thaùi troùi buoäc—See Nine states of Loaïi naày do hoùa sanh maø thaønh trong ñöôøng bondage and the one state of liberation (A). Thieân ñaïo, chuùng hoå trôï Phaät phaùp baèng söùc Asura-army: Tu La Quaân—The army of thaàn thoâng vaø voâ uùy. Chuùng ñaáu tranh ñeå ñaït Asuras, fighting on the asura battlefield against ñeán ñòa vò Phaïm Chuû. Indra—Quaân binh cuûa A Tu La, ñaùnh nhau vôùi Asura-way: A Tu La ñaïo (thöôøng laø keû hay trôøi Ñeá Thích. kieám chuyeän gaây goã), moät trong luïc ñaïo—Asura Asuras Realm: Coõi A-Tu-La—Titanic destiny, one of the six paths. Demons—Asuras are unruly beings that love to Asura-wine: Sura (skt)—Tu La Töûu—Wine, fight. Their name means “ugly.” It also means spirits, but it is also interpreted as asura wine, i.e. “ungodly” because, although some Asuras enjoy the non-existent—Röôïu Tu La, cuõng ñöôïc dieãn heavenly blessings, nonetheless, they lack dòch nhö laø A Tu La Töûu nghóa laø “khoâng coù authority in the heavens. In fact, Asuras are those röôïu.” YÙ noùi caùi gì khoâng hieän höõu. who like to Dharmas and prefer performing Asva

(skt): A Thaáp Baø—Con ngöïa—A horse. offerings; however, they are hot-tempered, perfer Asvabhava (skt): Khoâng coù töï tính—Voâ Töï to ridicule other people; thus born in this realm. Tính—No individual nature—No own nature— There are four categories of Asuras in the Three Not made out of itself—Without self-nature— realms of Existence—A-tu-la laø nhöõng sinh vaät Without a nature of its own—Being without self- ngoã nghòch öa thích chieán ñaáu. Teân cuûa chuùng coù nature. The state of being without self-nature. All nghóa laø “Xaáu teä.” A-tu-la coøn coù nghóa laø “khoâng things are without individual nature or Thaùnh Thieän” vì maëc duø coù vaøi loaïi A-tu-la cuõng independent existence, being composed of

elements which disintegrate—Khoâng coù töï tính that in his time this beautiful poem was ‘widely hay ngaõ tính. Traïng thaùi cuûa höõu maø khoâng coù töï read or sung throughout the five divisions of tính. Taát caû caùc phaùp ñeàu laø nhaân duyeân phaùp chöù India, and the countries of the Southern Sea.’ In khoâng coù töï tính. Buddhacariya, Buddhaghosa not only gives us the Asvaghosa: Asvaghosa Bodhisattva—Maõ Minh best account of the life of Lord Buddha, but also Boà Taùt—A Sanskrit term for “Horse Sound.” A gives evidence of his encyclopaedic knowledge Buddhist writer and poet of the first or the second of India’s mythological traditions and pre- century A.D. (600 years after the Buddha’s Buddhistic philosophical systems, notably the nirvana). Author of the Buddha-Carita Kavya, Sankhya. The Saundarananda-kavya narrates the famous life of Buddha in verse. He was a famous ordination by the Buddha of Nanda, his half- writer whose patron was the Indo-Scythian king brother. Besides these two significant poetical Kanishka. According to Buddhist tradition he was works, Asvaghosa wrote three Buddhist dramas born a brahman but was converted to Buddhism which were discovered by H. Luders in Turfan in by a monk named Parsva, who belonged to the Central Asia at the beginning of the twentieth Vaibarsva. He was a Brahmin converted to century. Of these, the Sariputraprakarana with Buddhism; he finally settled at Benares, and nine acts is the most important. It is the oldest became the twelfth patriarch. His name is dramatic work in Sanskrit literature. Asvaghosa attached to the ten works. The two of which have also wrote a lyrical poem called Gandistotra- exerted great influence on Buddhism are Buddha- gatha which consists of 29 stanzas in the carita-kavya-sutra, translated into Chinese by sragdhara metre. E.H. Johnston questions Dharmaraksa around 414-421 A.D., later Asvaghosa’s authorship of this work, but as translated into English by Beal, S.B.E.; and Winternitz observes: “It is a beautiful poem, Mahayana-sraddhotpada-sastra, translated by worthy of Asvaghosa both in form and Paramartha, around 554 A.D., and by Siksananda, content.”—Töø Baéc Phaïn coù nghóa laø “Tieáng ngöïa 695-700 A.D.; later translated into English by keâu.” Maõ Minh Boà Taùt, moät nhaø thô vaø nhaø trieát Taitaro Suzuki in 1900. He gave to Buddhism the hoïc AÁn ñoä thuoäc phaùi Ñaïi thöøa, soáng vaøo theá kyû I philosophical basis for its Mahayana hoaëc II sau Taây lòch (khoaûng 600 naêm sau ngaøy development. Asvaghosa occupies a unique Phaät nhaäp dieät). Ngaøi laø taùc giaû cuûa Buddha-position not only in the history of Buddhist Charita moâ taû veà cuoäc ñôøi Ñöùc

Phaät. Ngaøi coøn laø thought but also in the whole tradition of Sanskrit moät nhaø tröôùc taùc noåi danh ñöông thôøi raát ñöôïc poetry. The chief contribution which Asvaghosa vua Ca Ni saéc Ca (Kanishka) hoä trì. Theo truyeàn made to the history of Buddhist thought was his thoáng Phaät giaùo thì Asvaghosa sanh ra trong moät emphasis on Buddha-bhakti. Though the gia ñình Baø La Moân nhöng caûi sang ñaïo Phaät bôûi Mahayanist teachings had been spreading for at vò sö teân Parsva trong tröôøng phaùi Tyø Baø Sa. Luùc least two to three centuries before his time, they ñaàu ngaøi xuaát gia laøm ngoaïi ñaïo Sa Moân, nhöng find the first notable expression in his writings, in veà sau quy-y Phaät, veà truù nguï trong thaønh Ba La spite of the fact that he belonged to the Naïi, vaø trôû thaønh vò Toå thöù 12 cuûa doøng Thieàn AÁn Sarvastivada school. The Buddhacarita described Ñoä. Ngaøi laø taùc giaû cuûa 10 boä kinh, trong ñoù coù the life of Lord Buddha in a chaste and stately hai boä noåi tieáng laø Phaät Sôû Haønh Taùn Kinh, ñöôïc style, though written with considerable restraint. ngaøi Phaùp Hoä Ñaøm Ma La Saùt dòch sang Hoa ngöõ The original poem, as known to I-Ch'ing in the khoaûng töø naêm 414 ñeán 421 sau Taây lòch, sau naày Chinese translation in the seventh century A.D. , ñöôïc Beal S.B.E. dòch sanh Anh ngöõ; boä thöù hai contains 28 cantos. The Tibetan translation also laø Ñaïi Thöøa Khôûi Tín Luaän ñöôïc ngaøi Paramartha has the same number of cantos. Hence the dòch sang Hoa ngöõ khoaûng naêm 554 sau Taây Lòch, original Sanskrit version must also have consisted vaø ngaøi Thöïc Xoa Nan Ñaø dòch sang Hoa ngöõ of 28 cantos. However, only 17 are preserved in khoaûng nhöõng naêm 695-700 sau Taây Lòch. Ngaøi Sanskrit today, and generally only the first Maõ Minh chính laø ngöôøi ñaõ coù coâng lôùn töø vieäc thirteen are regarded as authentic. I-Ch'ing says chuyeån tö töôûng Phaät giaùo Tieåu Thöøa sang Ñaïi

Thöøa. Maõ Minh khoâng nhöõng coù moät ñòa vò ñaëc 1) Gaining horses by conquest: Ñoaït ñöôïc ngöïa bieät trong lòch söû tö töôûng Phaät giaùo, maø caû trong trong cuoäc tranh taøi. toaøn boä truyeàn thoáng thi ca tieáng Phaïn nöõa. Coáng 2) Horse-breaker or Horse-master, name of hieán lôùn nhaát cuûa Maõ Minh cho lòch söû tö töôûng several persons. Name of one of the first five Phaät giaùo laø söï nhaán maïnh nieàm tin vaøo Ñöùc Phaät disciples and relative of Sakyamuni; teacher cuûa oâng. Maëc duø giaùo lyù Ñaïi Thöøa ñaõ coù tröôùc of Sariputra: Coøn goïi laø Maõ Sö, aâm tieáng thôøi oâng töø hai ba theá kyû veà tröôùc, nhöng caùc giaùo Phaïn laø Ngaïch Tyø, ngaøi Maõ Thaéng coù phong lyù naày ñaõ tìm ñöôïc söï theå hieän quan troïng ñaàu thaùi ñoan chính uy nghi, nhö ngöôøi thaày tieân trong caùc taùc phaåm cuûa oâng, duø raèng oâng höôùng daãn cho moïi ngöôøi. Ngaøi Xaù Lôïi Phaát thuoäc phaùi Nhaát Thieát Höõu Boä (Sarvastivada luùc bò maát thaày daïy ñang ñi thaát theåu ngoaøi school). Taùc phaåm Buddha-carita mieâu taû cuoäc ñöôøng thì gaëp ñöôïc oâng Maõ Thaéng vôùi veû uy ñôøi Ñöùc Phaät baèng moät buùt phaùp moäc maïc vaø nghi, beøn ñeán gaàn hoûi ñaïo. Moät laàn khi Taêng trang troïng, duø ñöôïc vieát raát deø daët. Nguyeân baûn ñoaøn ñang ñi vaøo thaønh khaát thöïc, moät vò cuûa baøi thô coù 28 ñoaïn, theo Nghóa Tònh qua baûn tröôûng laõo nhìn thaáy ngaøi Maõ Thaéng, lieàn dòch chöõ Haùn vaøo theá kyû thöù baûy. Baûn dòch Taây sanh

loøng hoan hyû, beøn phaùt taâm döïng 60 Taïng cuõng coù moät soá ñoaïn töông töï nhö theá. Do phoøng ôû cho Taêng ñoaøn. Boà Taùt Maõ Thaéng ñoù baûn goác tieáng Phaïn haún laø phaûi coù 28 ñoaïn. laø thaày cuûa ngaøi Xaù Lôïi Phaát, cuõng laø moät Tuy nhieân, ngaøy nay chæ coù 17 ñoaïn tieáng Phaïn trong naêm vò Tyø Kheo ñeä töû ñaàu tieân vaø coù coøn ñöôïc löu laïi, nhìn chung thì chæ coù 13 ñoaïn cuøng huyeát toäc vôùi Ñöùc Phaät—See First Five ñaàu ñöôïc xem laø ñích thöïc cuûa oâng. Nghóa Tònh of Buddha's Converts. noùi: "Töø thôøi cuûa ngaøi Maõ Minh ñeán nay, baøi thô Asvakarna (skt): tuyeät vôøi naày ñöôïc ñoïc vaø ngaâm roäng raõi khaép 1) Hoa Quang Ñaïi Ñeá: According to Eitel in nôi trong naêm mieàn AÁn Ñoä vaø trong caùc nöôùc The Dictionary of Chinese-English Budhist vuøng Nam Haûi." Trong taäp thi söû naày, Maõ Minh Terms, Asvakarna, the Chinese god of fire, khoâng chæ thuaät laïi cho chuùng ta cuoäc ñôøi Ñöùc mentioned in a list of 1,000 Buddhas and Phaät cuøng söï thuyeát phaùp cuûa Ngaøi, maø coøn "who is reported to have lived here in his first chöùng toû moät kieán thöùc baùch khoa cuûa Ngaøi veà incarnation."—Theo Eitel trong Trung Anh caùc truyeàn thuyeát thaàn thoaïi AÁn Ñoä, veà caùc trieát Phaät Hoïc Töø Ñieån, Hoa Quang Ñaïi Ñeá, thaàn hoïc tröôùc Phaät giaùo, nhaát laø trieát hoïc Sankhya. löûa cuûa Trung Quoác, tieàn thaân ñaàu tieân cuûa Coøn thi phaåm Saundarananda-kavya keå laïi Ñöùc Phaät Thích Ca ñöôïc noùi ñeán trong 1.000 chuyeän truyeàn giôùi cho Nan Ñaø, ngöôøi anh em vò Phaät. cuøng cha khaùc meï vôùi Phaät. Ngoaøi hai thi phaåm 2) Maõ Nhó Sôn: An Thaáp Phöôïc Yeát La—AÙt quan troïng naày, Maõ Minh coøn vieát ba vôû tuoàng Thaáp Phöôïc Yeát Na—The fifth of the seven Phaät giaùo, ñaõ ñöôïc H. Luders tìm thaáy ôû Turfan, circles (concentric rings) round Meru—Nuùi Trung AÙ vaøo ñaàu theá kyû thöù 20. Trong caùc vôû thöù naêm trong baûy voøng nuùi quanh nuùi Tu Di tuoàng ñoù, coù tuoàng Sariputraprakarana vôùi chín (tieáng Phaïn aâm laø Ngaïch Thaáp Phöôïc Yeát hoài laø quan troïng nhaát. Ñaây laø moät taùc phaåm kòch Noâ, moät trong Cöûu Sôn, daùng nuùi hình nhö tai ngheä hieän coøn trong vaên hoïc Sanskrit. Ngoaøi ra, ngöïa, moät trong baûy voøng nuùi bao quanh nuùi Maõ Minh coøn vieát moät thi phaåm tröõ tình Tu-Di)—See Seven concentric ranges around Gandistotra-gatha goàm 29 baøi thô theo vaän luaät Sumeru. sragdhara. E. H. Johnston nghi ngôø khoâng phaûi laø 3) See Nine concentric mountain ranges and cuûa Maõ Minh, nhöng Winternitz nhaän xeùt: "Ñaây eight seas. laø moät baøi thô hay, xöùng ñaùng laø cuûa Maõ Minh caû Asvamedha (skt): veà hình thöùc laãn noäi dung." 1) A Thaáp Baø Meâ Ñaø: Tuïc leä teá ngöïa coå truyeàn Asvajit (skt): A Thaáp Phaï Phaït Ña: A Thaáp Baø cuûa Hoaøng Gia AÁn Ñoä—The ancient Indian Thò Ña—A Thuyeát Thò—A Thaáp Baø Thò—Maõ royal horse-sacrifice. Thaéng. 2) Name of a Buddhits sect—Teân cuûa moät toâng phaùi Phaät giaùo—The horse sacrifice, either

as an annual oblation to Heaven, or for At ease: AÁm no—To be in easy circumstances— specific purposes—Pheùp tu ngoaïi ñaïo laáy See Khinh An. ngöïa laøm vaät hieán teá vì muoán caàu xin leân coõi At first sight: At the first meeting—Nhaát trôøi hay nhöõng muïc ñích ñaëc bieät khaùc (vì Kieán—Caùi nhìn hay cuoäc gaëp gôõ ñaàu tieân. muoán caàu xin ôû coõi trôøi, neân duøng pheùp maõ

At heart: Taän ñaùy loøng. töï . Choïn laáy moät con ngöïa baïch, thaû ra 100 At the highest of youth: Luùc sung maõn cuûa tuoåi ngaøy, hoaëc ba naêm, roài tìm theo veát chaân cuûa treû. noù maø raéc vaøng vaøo, ñeå boá thí cho moïi ngöôøi. Sau ñoù baét laáy con ngöïa vaø gieát ñi. Phaùi naày At home:Taïi Gia—See Laypeople, and tin raèng con ngöïa sau khi bò gieát cuõng ñöôïc Upasaka. sanh leân coõi trôøi). Atimuktata (skt): A Ñòa Muïc Ñaéc Ca—Acacia Asvattha (skt): A Thuyeát Tha—A Thaáp Ba flowers. Tha—A Xaù Ba Ñaø—A Thaâu Tha. Atman (skt): Baûn ngaõ—Soul—Ego. 1) Bodhi-tree: Caây Boà Ñeà. At most: Baát quaù—Only. 2) No-sin tree: Voâ Toäi Thuï—So-called "No-sin At the mercy of: Döôùi söï khoáng cheá (cuûa)—We tree," because whoever goes around it three are all living at the mercy of desires and times is rid of sin—Goïi laø caây voâ toäi vì baát pleasures—Chuùng ta ñang soáng döôùi söï khoáng cöù ai ñi quanh noù ba voøng seõ hoaøn toaøn ruõ boû cheá cuûa duïc laïc. moïi toäi loãi. At no time: Khoâng luùc naøo. Asvayuj or Asvini (skt): Laâu—Name of one of At once: Suddenly—Immediately—Ngay laäp töùc the twenty eight constellations—See Twenty (ñoán). eight constellations. At one's own will: Tuøy Töï—Tuøy theo baûn Asvayuja (skt): A Thaáp Phaï Du Nhaõ—AÙt Thaáp nguyeän cuûa chính mình—Voluntary Phöôïc (Baø) Söu Xa—AÙt Thaáp Baø Söu Xa—The At the risk of one's life: Lieàu maïng. first month of autumn (September-October)— At the same time: Ñoàng thôøi. Thaùng ñaàu tieân cuûa muøa Thu (thaùng chín—thaùng möôøi)—See Twelve Months of a Year in India At this moment: Now—At present—Hieän (7). Taïi—Baây giôø—Buddhism believes in the present. With the present as the basis it argues the past Asvina (skt): Asvayuja (skt)—Between the and future. The present id the offspring of the months of September and October—See Twelve past, and becomes in turn the parent of the future. Months of a Year in India. The actuality of the present needs no proof as it is As-You-Will Jewel King Dharani: Nhö YÙ self-evident—Ngay luùc naày. Phaät giaùo tin vaøo Baûo Luaân Vöông Ñaø La Ni—See Ten small hieän taïi. Vôùi caùi hieän taïi laøm caên baûn ñeå lyù luaän mantras. veà quaù khöù vaø töông lai. Hieän taïi chính laø con, laø Astadasa dhatavah (skt): Eighteen spheres— keát quaû cuûa quaù khöù; hieän taïi roài seõ trôû thaønh cha Thaäp Baùt Giôùi—Six senses, their six objects, and meï cuûa töông lai. Caùi thöïc cuûa hieän taïi khoâng caàn corresponding kinds of consciousness—See phaûi chöùng minh vì noù hieån nhieân. Eighteen realms. At times: Thænh thoaûng. Atata (skt): A Ña Ña Ñòa Nguïc—Ha La La—AÙt At will: According to desire—Nhö yù. Trieát Tra—Nghaïch chieát saù—Hell of chattering Ataccha (p): False (a)—Khoâng thaät. teeth—The third of the eight cold hells, hell of chattering teeth, in which the suferers can only Atakkavacara (p): Khoâng theå lyù luaän—Ngoaøi utter these sounds—Moät trong taùm ñòa nguïc laïnh. voøng lyù luaän—Beyond logic. Ñòa nguïc thöù ba trong taùm ñòa nguïc laïnh, nôi toäi Atandita (p): Active (not lazy)—Hoaït ñoäng. nhaân chæ coù theå reân kheû nhöõng aâm thanh "ha la Atapa (p): Voâ phieàn—Thieàn coù naêng löïc ñoát la."—See Hell (III)(A2), and Eight cold hells. chaùy phieàn naõo. At the beginning: Kyø thuûy—At the very start. Atavi (p): Forest—Röøng.

Atharva-Veda (skt): A Thaùt Veä Ñaø—Nhöông 7) Practical atheism: Thuyeát voâ thaàn thöïc teá. Tai Veä Ñaø—The fourth Veda, dealing with 8) Scientific atheism: Thuyeát khoa hoïc voâ thaàn. sorcery or magic—Goàm nhöõng baøi chuù thuaät 9) Theoretical Thuyeát lyù luaän voâ thaàn. duøng ñeå caàu nguyeän. **See Four Vedas. Atheistic (a): Voâ Thaàn—See Atheism. Atheism (n): Godless religion—Chuû nghóa Voâ Atheists (n): Ngöôøi theo chuû nghóa voâ thaàn. thaàn—Voâ Thaàn—It is sometimes said that Atigacchati (p): To overcome—Vöôït qua (trôû Buddhism is “atheistic” or a “godless religion.” ngaïi). However, the Buddha’s teaching about “the six Atimana (skt & p): Over-pride—Quaù maïn—The realms of existence” should surely disperse this pride which among equals regards self as superior notion. The Buddha states clearly that there exists and among superiors as equal—Superiority over a so-called “the realm of gods” in Buddhism, but equals and equality with superiors—Khôûi taâm gods in Buddhism are not those with almighty kieâu maïn cho raèng mình hôn nhöõng ngöôøi baèng powers who can create the universe, or who can mình, vaø cho raèng mình baèng hay coi thöôøng reward or punish other creatures. According to nhöõng ngöôøi hôn mình—See Seven arrogances. Buddhism, the gods may be worshipped for Atimukti (skt): Adhimukti (skt)—Thaéng Giaûi— limited and worldly blessings but being Thieän Tö Duy—See Adhimukti. impermanent and worldly themselves, they Atimuttaka (p): A-ñeà-maâu-ña—Acacia flowers. cannot grant prayers concerned with that freedom or Nirvana which is supermundane and which Atisa (982-1054): Atisa (skt) Atisha (p). they have not gained. Buddhism is only atheistic (I) Atisa’s biography: Tieåu söû cuûa A Ñeå Sa—A in the sense that it rejects as false the theory of Buddhist scholar of royal family in Bengal, First Cause, a Creator God—Ñoâi khi ngöôøi ta noùi who particularly systematized the method for Phaät Giaùo laø “Voâ Thaàn” hay laø moät “toân giaùo generating enlightened mind (bodhicitta). He khoâng coù thaàn linh.” Tuy nhieân, nhöõng lôøi Phaät was a patriarch of Magadha and a well- daïy veà “Luïc Ñaïo” ñaõ xua tan quan nieäm aáy, vì known teacher of Vikramsila University. trong luïc ñaïo, Ñöùc Phaät ñaõ noùi roõ raøng coù chö Atisa arrived in 1042 in response to an Thieân, nhöng chö Thieân trong Phaät giaùo khoâng invitation from the rulers of western Tibet. phaûi laø nhöõng vò Thaàn vôùi quyeàn naêng toái thöôïng He spent the last twelve years of his life saùng taïo vuõ truï, hay thöôûng phaït chuùng sanh. there to preach. In Tibet he founded Theo Phaät giaùo, caùc vò thaàn coù theå ñöôïc toân thôø Kadampa school. His teaching tradition had a nhaèm cho nhöõng phöôùc laïc coù giôùi haïn cuûa traàn great influence on Tibetan Buddhism later. gian, nhöng chính caùc chö thieân naày cuõng voâ He was the leading figure in the “second thöôøng vaø taàm thöôøng, khoâng theå thoûa maõn cho dissemination” of Buddhism to Tibet. After vieäc caàu xin lieân heä tôùi giaûi thoaùt hay Nieát Baøn, his arrival he worked to reform and revive voán laø nhöõng thöù sieâu theá gian maø chính hoï chöa Buddhist teachings and practices. His most bao giôø chöùng ñaéc. Baát quaù Phaät giaùo chæ laø voâ influential work is “the lamp for the Path to thaàn trong yù nghó raèng Phaät giaùo phuû nhaän lyù Awakening,” in which he outlined a gradual thuyeát veà moät nguyeân nhaân “Ñaàu Tieân,” moät path to buddhahood. According

to Prof. Bapat Thöôïng ñeá saùng taïo. in the Twenty-Five Hundred Years of 1) Humanistic atheism: Thuyeát nhaân vaên voâ Buddhism, Acarya Dipankara-Srijnana's thaàn. name stands foremost among the Indians who 2) Materialistic atheism: Thuyeát duy vaät voâ had worked selflessly to bring Tibet and India thaàn. closer together culturally. In Tibet, his fame 3) Militant atheism: Thuyeát voâ thaàn cöïc ñoan— is only next to that of the Buddha and Thaùi ñoä phæ baùng caùc toân giaùo. Padmasambhava. Undoubtedly, of all the 4) Negative atheism: Thuyeát voâ thaàn tieâu cöïc. Indian scholars who went to Tibet from India, 5) Political atheism: Thuyeát chính trò voâ thaàn. Acarya Dipankara-Srijnana was one of the 6) Positive atheism: Thuyeát voâ thaàn tích cöïc. greatest. He made available priceless

Sanskrit works in Tibetan. Acarya Dipankara- viharas, but when Dipankara went there, it Srijnana's father was king Kalyana Sri and was famous for Buddhist learning. It was his mother Sri Prabhavati. He was born in usual for foreign monks on their way to India 982 A.D. in eastern India. Not far from the to stay in Sumatra for some time to acquire Kalyana Sri palace where Dipankara was proficiency in Sanskrit. This is known from born, was the Vikrama-vihara, which was the account left by Chinese pilgrims four also caled Vikramasila Vihara. The parents centuries earlier. At the age of forty-four, of Dipankara were intimately connected with Dipankara Srijnana left Sumatra and returned the Vikramasila Vihara which was widely to Vikramasila. By virtue of his extraordinary known throughout the Buddhist world in learning and ability, he became the chief those days. He left home at the age of among the 51 scholars and the leader of 108 twelve. His parents wanted him to stay at temples in the Vikramasila Vihara—A Ñeå Vikramasila-Vihara, but after the advice Sa, vò sö Phaät giaùo goác hoaøng gia taïi vuøng from Acarya Jitari, he wanted to go to Bengal, Ngaøi ñaõ ñaëc ra phöông phaùp heä Nalanda. He reported himself to thoáng hoùa söï ñaïi giaùc. Ngaøi laø tröôûng laõo cuûa Bodhibhadra, head of at Nalanda-vihara. xöù Ma Kieät ñaø vaø laø giaûng sö raát noåi tieáng Later, Avadhutipada, the Guru cuûa tröôøng Ñaïi hoïc Vikramsila. Ngaøi ñeán (Bodhibhadra's master), accepted him as a Taây taïng vaøo naêm 1042 theo lôøi môøi cuûa caùc disciple. Dipankara stayed with him until he nhaø laõnh ñaïo mieàn Taây cuûa Taây Taïng. Ngaøi was eighteen. In this period, he made a ñaõ ôû ñaáy giaûng ñaïo trong suoát 12 naêm sau thorough study of the scriptures. Later, he cuøng cuûa cuoäc ñôøi. Taïi ñaây ngaøi ñaõ saùng laäp returned to Vikramasila Vihara to complete tröôøng phaùi Kadampa. Nhöõng thuyeát giaûng his study, but his thirst for knowledge was not cuûa Ngaøi coù aûnh höôûng raát lôùn ñoái vôùi Phaät quenched, so he went to the Mati Vihara in giaùo Taây Taïng sau naày. Ngaøi laø nhaân vaät Vajrasana and became the disciple of haøng ñaàu trong thôøi kyø truyeàn baù Phaät giaùo Mahavinayadhara Silaraksita, the great sang Taây Taïng laàn thöù nhaát. Sau khi ñeán Taây Vinaya-pitaka scholar. He studied Vinaya- Taïng ngaøi ñaõ laøm vieäc, caûi caùch vaø phuïc pitaka with him for two years. Thus, by the höng giaùo thuyeát vaø phöông caùch tu taäp Phaät time he reached the age of 31, Dipankara giaùo. Taùc phaåm noåi tieáng nhaát cuûa ngaøi laø Srijnana had already become a master of the quyeån "Giaùc Ngoä Ñaïo Ñaêng" (ñeøn

saùng cho three Pitakas and the Tantras, and an all- con ñöôøng giaùc ngoä) trong ñoù ngaøi vaïch ra round scholar. At Vikramasila, Dipankara con ñöôøng tieäm tieán ñeán Phaät quaû. Theo had met and learned a lot from the disciples Giaùo Sö Bapat trong Hai Ngaøn Naêm Traêm of Acarya Dharmapala. However, his wander Naêm Phaät Giaùo, teân tuoåi cuûa luaän sö lust was not satisfied. From Bodh-Gaya he Dipankara-Srijnana ñöôïc xeáp haøng ñaàu trong went to the sea coast, perhaps to Tamralipti, soá nhöõng ngöôøi AÁn Ñoä ñaõ hoaït ñoäng nhieät the present Tamluk in the Midnapur district tình ñeå taïo cho Taây Taïng vaø AÁn Ñoä gaàn guûi of West Bengal. Besides, Dipankara must nhau hôn veà maët vaên hoùa. Taïi Taây Taïng, have visited Sarnath (Rsipatan), Sravasti, danh tieáng oâng chæ ñöùng sau danh tieáng cuûa Kusinara and other holy places before he set Ñöùc Phaät vaø ngaøi Lieân Hoa Sinh sail for Sumatra. Dipankara travelled to (Padmasambhava). Trong soá taát caû caùc hoïc Sumatra while Vijayapala was the king of giaû AÁn Ñoä ñeán Taây Taïng, luaän sö A Ñeå Sa laø Magadha and Mahmud Ghaznavi invaded moät hoïc giaû coù coâng lôùn lao trong vieäc dòch India (1023). Dipankara travelled for nhöõng taùc phaåm voâ giaù töø tieáng Phaïn ra tieáng fourteen months and during this period he Taây Taïng. Thaân phuï cuûa ngaøi laø vua Kalyana might have visited Burma and Malaysia also. Sri vaø thaân maãu laø Sri Prabhavati. OÂng sinh No vestige of the Buddhist religion is left in naêm 982 taïi Sahor, mieàn ñoâng AÁn Ñoä. Khoâng Sumatra now except for the ruins of some old xa nôi Dipankara chaøo ñôøi (cung ñieän

Kalyana Sri) laø tu vieän Vikrama, nôi maø song laïi. Naêm 44 tuoåi ngaøi rôøi khoûi Sumatra vaø thaân cuûa ngaøi raát gaén boù. Tu vieän naày raát noåi quay trôû veà Vikramasila. Do coù kieán thöùc vaø tieáng vaøo thôøi ñoù. Naêm 12 tuoåi, ngaøi xuaát gia. naêng löïc xuaát chuùng, ngaøi ñaõ trôû thaønh ngöôøi Song thaân muoán ngaøi tu taïi tu vieän ñöùng ñaàu nhoùm 51 hoïc giaû vaø laõnh ñaïo 108 Vikramasila, nhöng sau lôøi khuyeân cuûa luaän ñeàn chuøa taïi ñaïi tu vieän Vikramasila. sö Jitari, ngaøi xin pheùp song thaân ñeå ñi ñeán (II) The life and work of Atisa in Tibet: Cuoäc Na Lan Ñaø. Taïi ñaây ngaøi ñöôïc thaày cuûa soáng vaø coâng vieäc cuûa toân giaû A Ñeå Sa taïi tröôûng tu vieän laø Avadhutipada nhaän laøm ñeä Taây Taïng—The life and work of Atisa in töû. Theá laø caäu beù Dipankara möôøi hai tuoåi ôû Tibet are very important for the development laïi vôùi Avadhutipada cho ñeán naêm 18 tuoåi. of Tibetan Buddhism. From the time he came Trong thôøi gian naày caäu ñaõ nghieân cöùu kyõ to Tibet, Tibetan Buddhism developed into caùc kinh saùch Phaät giaùo. Sau ñoù ngaøi trôû veà different indigenous schools. In relation to Vikramasila vaø hoaøn taát vieäc hoïc haønh Phaät these, the earlier heterogenous and phaùp taïi ñaây, nhöng söï khao khaùt veà kieán unreformed type of Buddhism came to be thöùc cuûa ngaøi vaãn chöa nguoâi, neân ngaøi ñi called Rnin-ma-pa or the old school with four ñeán tu vieän Mati ôû Vajrasana vaø trôû thaønh ñeä main sub-sects. The followers of this school töû cuûa Mahavinayadhara Silaraksita, moät nhaø worship Padmasambhava as their founder nghieân cöùu saâu veà luaät taïng. Dipankara hoïc and Guru, believe in the fulfilment of both veà luaät taïng trong hai naêm. Do ñoù luùc 31 tuoåi, the divine and the demoniacal, and are Dipankara ñaõ trôû thaønh nhaø tinh

thoâng veà generally recognized as such by their red Tam Taïng vaø Maät toâng, vaø trôû thaønh moät hoïc caps. Atisa's reformed teachings, based upon giaû toaøn dieän. Taïi Vikramasila, Dipankara ñaõ the Yogacara traditions founded by Maitreya gaëp gôõ caùc hoïc giaû noåi tieáng, vaø coù leõ ñaõ hoïc and Asanga, led to the establishment of the ñöôïc nhieàu ñieàu töø caùc moân ñeä cuûa ngaøi Hoä Bkah-gdams-pa school by his Tibetan Phaùp. Tuy nhieân, noãi khao khaùt chu du cuûa disciple, Hbrom-ston. It took a synthetic view oâng vaãn chöa thoûa maõn. Töø Boà Ñeà Ñaïo of the teachings of both Hinayana and Traøng, ngaøi ñi ñeán vuøng duyeân haûi, coù leõ laø Mahayana, enforced celibacy upon the ñeán Tamralipti, nay laø Tamluk, trong quaän monks and discouraged magic practices. It Midnapur mieàn taây Bengal. Ngoaøi ra, ngaøi was on the authoritative basis of this doctrine coøn ñi ñeán Loäc Uyeån (Sarnath), Xaù Veä that the great Tibetan reformer, Tson-kha-pa, (Sravasti), Caâu Thi Na (Kusinara) cuøng caùc founded in the 14th century A.D. the Dge- thaùnh ñòa khaùc tröôùc khi dong buoàm ñi lugs-pa sect, which purified the Bkah-gdams- Sumatra. Luùc Dipankara du haønh sang pa of much of its elaborate ritualism and Sumatra laø thôøi vua Vijayapala ñang cai trò today dominates Tibetan Buddhism both xöù Ma Kieät Ñaø vaø Mahmud Ghaznavi ñang temporarily and spiritually, through the xaâm chieám AÁn Ñoä (coù leõ vaøo naêm 1023). religious succession of the Dalai Lamas, of Dipankara ñi suoát 14 thaùng, trong thôøi gian whom the fourteenth is now the head of this naày, coù theå ngaøi ñaõ gheù thaêm caû Mieán Ñieän theocracy—Cuoäc soáng vaø coâng vieäc hoaèng vaø Maõ Lai. Ngaøy nay, khoâng coøn moät daáu hoùa cuûa ngaøi A Ñeå Sa taïi Taây Taïng raát quan tích Phaät giaùo naøo taïi Sumatra ngoaïi töø troïng cho söï phaùt trieån Phaät giaùo taïi nöôùc nhöõng ñoáng gaïch ñoå naùt cuûa moät vaøi tu vieän naày. Töø khi oâng ñeán Taây Taïng thì Phaät giaùo coå. Nhöng khi Dipankara ñeán ñaây thì nôi naày nöôùc naày ñaõ phaùt trieån thaønh nhieàu tröôøng ñaõ noåi tieáng veà kieán thöùc Phaät giaùo. Caùc tu só phaùi baûn ñòa khaùc nhau. trong soá naày hình Phaät giaùo nöôùc ngoaøi treân ñöôøng ñeán AÁn Ñoä thöùc Phaät giaùo hoãn taïp vaø chöa caûi caùch ban thöôøng löu laïi Sumatra moät thôøi gian ñeå trau ñaàu ñöôïc goïi laø Rnin-ma-pa hay laø tröôøng doài tieáng Phaïn. Ngöôøi ta ñöôïc bieát ñieàu naày phaùi Cuõ vôùi boán tieåu phaùi chính. Caùc tín ñoà qua caùc baûn töôøng thuaät maø caùc nhaø haønh cuûa tröôøng phaùi naày thôø cuùng höông Trung Hoa töø boán theá kyû tröôùc coøn ñeå Padmasambhava, xem ñaây laø ngöôøi saùng laäp

vaø laø ñaïo sö cuûa hoï, hoï tin töôûng vaøo söï öùng Atman (skt)—Attan or Atta (p): Self—Ego— nghieäm cuûa thaàn linh ma quyû, hoï thöôøng Personality—Ta—Soul—Self—Ego—Non- ñöôïc nhaän bieát qua chieác muõ maøu ñoû. Caùc changing quality (atman means anything giaùo lyù caûi caùch cuûa A Ñeå Sa, döïa treân substantially conceived that remains eternally truyeàn thoáng Du Giaø do Di Laëc vaø Voâ tröôùc one, unchanged and free). A basic tenet of saùng laäp, daãn ñeán söï hình thaønh cuûa tröôøng Hinduism which was rejected by the Buddha. phaùi Bkah-gdams-pa bôûi ngöôøi ñeä töû ngöôøi When an ego-soul or pudgala is thought as such, Taây Taïng cuûa oâng laø Hbrom-ston. Tröôøng that constitutes the

wrong view on existence of a phaùi naày coù quan ñieåm toång hôïp cuûa caû Tieåu permanent ego or atma-drishti. When the reality Thöøa laãn Ñaïi Thöøa, buoäc caùc tu só phaûi soáng of an individual object or dharma as such is ñoäc thaân vaø khoâng khuyeán khích chuyeän phuø denied, this is what is meant by the belief that pheùp. Chính treân cô sôû cuûa giaùo lyù naày maø "things are without independent individuality" or nhaø caûi caùch vó ñaïi cuûa Taây Taïng laø Toâng dharmanairatmya. The supreme SELF—Ultimate Khaùch Ba vaøo theá kyû thöù 14, ñaõ laäp neân Reality, or Universal Consciousness, the divine tröôøng phaùi Dge-lugs-pa, qua söï gaïn loïc element in man, degraded into idea of an entity nhöõng nghi thöùc caàu kyø cuûa Bkah-gdams-pa dwelling in the heart of each man, the thinker of vaø ñang chieám öu theá trong Phaät giaùo Taây his thoughts, and doer of his deeds, and after Taïng ngaøy nay caû veà theá tuïc laãn taâm linh, death dwelling in bliss or misery according to qua söï keá vò cuûa caùc vò Ñaït Lai Laït Ma deeds done in the body—Ngaõ hay linh hoàn coù (Dalai Lamas). nghóa laø moät caùi gì ñoù khoâng thay ñoåi. Ñaây laø Atita addhana (p): Quaù khöù—The past. nguyeân lyù caên baûn cuûa AÁn Giaùo bò Ñöùc Phaät choái Atito addha (p): Past—Quaù khöù—See Three boû. Khi moät caùi ngaõ hay linh hoàn ñöôïc nghó laø dharmas (XX). nhö theá thì chính ñieàu aáy seõ taïo thaønh ngaõ kieán. Atkincanyayatana (skt): Land of nothingness— Khi thöïc tính cuûa moät söï vaät ñaëc thuø nhö theá bò Voâ Sôû Höõu Xöù Ñòa (Tam Ñònh—Third phuû nhaän thì ñieàu naày coù nghóa laø phaùp voâ ngaõ. samadhi)—See Nine lands (C). Ngaõ theå hay töï tính trong con ngöôøi, ñaây laø caùi suy nghó ra tö töôûng hay caùi laøm ra haønh ñoäng, vaø Atmahitam (skt): Töï lôïi—Benefitting oneself. sau khi cheát caùi aáy seõ truï nôi haïnh phuùc hay ñau Atma-graha (skt): Holding to the concept of the khoå tuøy theo nghieäp löïc ñaõ gaây taïo bôûi con ngöôøi reality of the ego—Permanent personality—The aáy. atman—Soul—Self—This holding is an illusion— Atmasukha (skt): Töï Laïc—Söï vui höôûng cuûa The clinging to the idea of self—Ngaõ (Nhaân) chính mình—Self-enjoyment. Chaáp—The false tenet of a soul, or ego, or permanent individual, that the individual is real, Atmavada (skt): Lyù thuyeát veà ngaõ—The theory the ego an independent unit and not a mere of ego—In the Lankavatara Sutra, the Buddha combination of the five skandhas produced by said: "The Tathagatagarbha of which I speak is cause and effect disintegrating—Chaáp vaøo khaùi not like the doctrine of the ego maintained by the nieäm cuûa moät caùi ngaõ thaät. Chaáp vaøo Thöôøng philosophers."—Trong Kinh Laêng Giaø, Ñöùc Phaät ngaõ, chaáp vaøo caùi ngaõ thöôøng haèng chöù khoâng noùi: "Caùi Nhö Lai Taïng maø ta noùi ñeán khoâng phaûi laø söï phoái hôïp cuûa naêm uaån sanh bôûi nhaân gioáng vôùi hoïc thuyeát veà ngaõ maø caùc trieát gia chuû duyeân. tröông." Atmakatva (skt): Dharmata (skt)—Theå Tính— Atmiya (skt): Attaniya or Atmaniya (p)— Self-substance—The essential or substantial Belonging to oneself—Mine—Ngaõ Sôû (caùi thuoäc nature of all things—Söï khoâng thay ñoåi cuûa thöïc veà cuûa toâi hay caùi do ta sôû höõu). chaát cuûa vaïn höõu. Atmosphere: Phong luaân—It is as a billion- Atma-mana (skt): Egotism or overweening world universe is not formed just by one pride—Ngaõ

maïn—Khôûi taâm kieâu maïn chaáp coù ta condition, not by one phenomenon; it can be vaø coù caùi sôû höõu cuûa ta—See Seven arrogances. formed only by innumerable conditions,

innumerable things. That is to say the rising and Atom of the earth element: Ñòa Chuûng— spreading of great clouds and showering of great Earth-seed, one of the four elements—Moät trong rain produce four kinds of atmosphere, töù ñaïi chuûng. continuously making a basis. All are produced by Atom of smell: Grandharammana (p)—Element the joint actions of sentient beings and by the of smell—The odourferous object—The atom or roots of goodness of enlightened beings, enabling element of smell, one of the six gunas—Höông all sentient beings to get the use of what they traàn laø muøi höông cuûa luïc traàn nhö saéc, thanh, need. Innumerable such causes and conditions höông, vò, xuùc, phaùp…, khieán ngöôøi ngöûi thaáy coù form the universe. It is such by the nature of caûm giaùc khoaùi laïc (ngöôøi tu Phaät, ñoái vôùi nhöõng things, there is no producer or maker, no knower muøi thôm khoâng vui thích, ñoái vôùi muøi thoái khoâng or creator, yet the worlds come to be—Ñaïi Thieân khoù chòu, maø giöõ mình töï nhieân tröôùc höông traàn). theá giôùi naày chaúng phaûi do moät duyeân, chaúng Atoms of things: Saéc Vi—Vi traàn—Atoms of phaûi do moät söï maø ñöôïc thaønh töïu; phaûi do voâ form, or colour. löôïng duyeân, voâ löôïng söï môùi ñöôïc thaønh. Nhöõng Atonement (n): Söï chuoäc loãi—Buddhism does laø noåi giaêng maây lôùn, tuoân xoái möa lôùn. Taát caû not stress on atonement; each person must work ñeàu do coäng nghieäp cuûa chuùng sanh vaø thieän caên out his own salvation. We can help others by cuûa chö Boà Taùt phaùt khôûi, laøm cho taát caû chuùng thought, words, and deeds, but cannot bear sanh trong ñoù ñeàu tuøy sôû nghi maø ñöôïc thoï duïng. another's results or take over consequences of Do voâ löôïng duyeân nhö vaäy môùi thaønh Ñaïi Thieân another's errors or misdeeds. However, Buddhism theá giôùi. Phaùp giôùi nhö vaäy khoâng coù sanh giaû, stress on compassion of Bodhisattvas which help khoâng coù taùc giaû, khoâng coù tri giaû, khoâng coù other beings relieve sufferings and afflictions— thaønh giaû, nhöng Ñaïi Thieân theá giôùi vaãn ñöôïc Phaät giaùo khoâng nhaán maïnh ñeán söï chuoäc loãi; thaønh töïu. Theo Kinh Hoa Nghieâm, Phaåm Nhö moãi ngöôøi phaûi töï tu ñeå cöùu laáy chính mình. Lai Xuaát Hieän (38), coù boán thöù phong luaân laøm sôû Chuùng ta coù theå giuùp ñôû ngöôøi khaùc baèng tö y—See Four kinds of atmosphere. töôûng, lôøi noùi hay vieäc laøm, nhöng chuùng ta Atmosphere of great knowledge: Ñaïi Trí khoâng theå nhaän laõnh haäu quaû theá cho nhöõng Phong Luaân—See Ten types of characteristics of nghieäp döõ maø ngöôøi aáy ñaõ gaây taïo. Tuy nhieân, manifestation of a Buddha. Phaät giaùo nhaán maïnh ñeán loøng bi maãn cuûa caùc vò Atmosphere of great knowledge of mental Boà Taùt nhaèm giuùp chuùng sanh nheï bôùt khoå ñau command: Ñaïi Trí Phong Luaân Ñaø La Ni—See phieàn naõo. Ten types of characteristics of manifestation of a Atri (skt): A Ñeå Lyù. Buddha. 1) A devourer: Keû nuoát soáng. Atmosphere of great knowledge of skillful 2) One of the stars in Ursa Major: Moät trong dedication: Ñaïi Trí Phong Luaân Hoài Höôùng nhöõng ngoâi sao trong nhoùm Ñaïi Huøng. Thieän Xaûo—See Ten types of characteristics of 3) One of

the assistants of Agni shown in the manifestation of a Buddha. Garbhadhatu: Moät trong nhöõng thò giaû cuûa Atmosphere of harmony: Hoøa khí. Thaàn Hoûa trong Thai Taïng Giôùi. Atmosphere at peace: Caûnh thanh bình (Thanh 4) An ancient rsi: Moät vò coå Tieân. phong minh nguyeät)—A cool breeze and a bright Atrocities (n): Noåi loaïn. moon—A pleasant evening. Atta (p): Lawsuit—Vuï kieän tuïng. Atom (n): Cöïc Vi—Nguyeân töû—The smallest Attabyabadha (p): Töï haïi—Self-harm. perceptible into which matter can be divided— Attached to: Vöôùng víu vaøo—Adhered to— Phaàn nhoû nhaát maø vaät chaát coù theå ñöôïc phaân caét Clung to. ra—See Parama. Attached to idleness: Löôøi bieáng—According Atom of dust wandering freely in water: to the Sigalaka Sutra, there are six dangers when Thuûy Traàn—Moät nguyeân töû (haït) buïi dong ruoåi töï one attaches to idleness—Theo Kinh Thi Ca La do trong nöôùc. Vieät, thoùi quen löôøi bieáng coù saùu moái nguy

hieåm—See Six dangers when one attaches to states, our own thoughts, or preconceptions: idleness. Chaáp tröôùc töø con ngöôøi maø naåy leân thöù tình Attached to one's title or position: Vöôùng yeâu hay duïc voïng naåy nôû khi nghó ñeán ngöôùi maéc vaøo danh vò hay chöùc töôùc—A Bhiksu or khaùc. AÙi kieán cuõng coù nghóa laø taâm chaáp Bhiksuni who is attached to his or her title or luyeán vaøo hình thöùc, troùi buoäc chuùng ta vaøo position of seniority in the Sangha, and becomes duïc voïng vaø ham muoán traàn tuïc. Chaáp thuû laø angry or annoyed when someone does not nhöõng thöù laøm cho chuùng ta tieáp tuïc laên troâi address her according to her position or tells that trong voøng luaân hoài sanh töû. Theo Ñöùc Phaät, person that he or she should correct his or her giaùc ngoä khoâng gì khaùc hôn laø caét ñöùt taát caû way of addressing him or her, commits an moïi chaáp tröôùc. Chuùng ta coù theå chaáp tröôùc Expression of Regret Offence—Vò Tyø Kheo hay vaøo con ngöôøi, vaøo söï vaät, vaøo nhöõng traïng Tyø Kheo Ni naøo vöôùng maéc vaøo caùc danh vò hay thaùi maø chuùng ta chöùng nghieäm, vaøo nhöõng chöùc töôùc trong haøng giaùo phaåm, khi coù ngöôøi naøo suy nghó cuûa chính mình, hay nhöõng yù ñònh töø ñoù xöng hoâ khoâng ñuùng danh vò cuûa mình thì sanh tröôùc cuûa chính mình. loøng hôøn giaän, böïc töùc hoaëc yeâu caàu ngöôøi kia 2) Upadana (p): AÙi moä—Luyeán aùi—Tham phaûi söûa laïi cho ñuùng caùch xöng hoâ, laø vò aáy luyeán—Thuû—Naém giöõ—Chaáp—In the Four phaïm giôùi phaùt loà saùm hoái. Noble truths, Buddha Shakyamuni taught that Attached to one's views: Chaáp chaët vaøo quan attachment to self is the root cause of ñieåm cuûa mình—A Bhiksu or Bhiksuni who is suffering. From attachment (craving) springs attached to his or her own views, maintaining that grief and fear. For him who is wholly free the knowledge he or she presently possesses is from attachment, there is no grief and much absolute and unchanging, refuses to open to less fear. The more attachments one has, the receive the viewpoints and insights of others, more one suffers)—Trong Töù Dieäu Ñeá, Ñöùc after having been warned by three other Bhiksus Phaät ñaõ daïy raèng chaáp ngaõ laø coäi reã gaây ra or Bhiksunis, and still refusing to change his or ñau khoå. Töø chaáp thuû gaây neân lo buoàn sôï seät. her attitude, commits an Expression of Regret Ngöôøi giaûi thoaùt khoûi chaáp thuû seõ khoâng bò lo Offence—Vò Tyø

Kheo hay Tyø Kheo Ni naøo coá buoàn vaø ít sôï seät hôn. Caøng chaáp thuû thì chaáp vaøo quan ñieåm cuûa mình, cho raèng kieán thöùc ngöôøi ta caøng khoå ñau. mình ñang coù laø nhöõng chaân lyùtuyeät ñoái khoâng 3) Gaén boù: Abhinivesa (p & skt)—Adhering theå thay ñoåi ñöôïc, maø khoâng chòu côûi môû ñeå ñoùn to—Inclination to. nhaän quan ñieåm vaø tueä giaùc cuûa ngöôøi khaùc, sau 4) According to the Buddha Birth Story, there is khi ñöôïc ba vò hoaëc Taêng hoaëc Ni caûnh caùo maø a story about the Trapper and the Monkey— vaãn khoâng chòu thay ñoåi, laø phaïm giôùi Ba Daät Ñeà Theo Truyeän Tieàn Thaân Ñöùc Phaät, coù moät hay giôùi Ñoïa (phaùt loà saùm hoái). caâu chuyeän veà ngöôøi ñaùnh baãy vaø con khæ: • How does a trapper catch a monkey? He Attachment (n): Upaødaøna (p & skt)—Bind— takes a coconut and makes a small hole in it. Bond—Passion—Tie—Thuû (naém giöõ hay bò cuoán He then puts some peanuts inside and outside huùt bôûi caùi gì)—Grasping. the coconut: Ngöôøi ñaùnh baãy baét con khæ (I) The meanings of attachment—Nghóa cuûa chaáp baèng caùch naøo? Anh ta laáy moät traùi döøa vaø thuû: khoeùt moät loå nhoû. Roài anh ta ñeå vaøi haït ñaäu 1) Attachment or Love growing from thinking of phoäng beân trong vaø beân ngoaøi traùi döøa. others. Love also means the mind of affection • Before long, a monkey will come and eat the attached to forms, which binds us with the peanuts on the ground. Then he will put his ties of worldly passions and desires. hand in the coconut to reach the peanuts Attachments are what keep us continuing the inside: Chaúng bao laâu, moät con khæ seõ ñeán vaø cycle of rebirth. According to the Buddha, aên caùc haït ñaäu phoäng treân maët ñaát. Roài noù seõ becoming enlightened is nothing other than ñaët tay vaøo traùi döøa ñeå vôùi tôùi nhöõng haït ñaäu cutting off all attachments. We can become beân trong. attached to either people, things, experiential

• Holding the peanuts makes his hand bigger, Takakusu trong Cöông Yeáu Trieát Hoïc Phaät so now he cannot pull it out through the hole. Giaùo, ñeå chöùng ngoä Nhaát Thieát Khoâng, ngöôøi He cries and gets angry, but will not open his ta phaûi lìa boû ba söï chaáp thuû—See Three hand and let the peanuts go. Finally, the attachments. trapper comes and catches him: Vieäc naém 3) Bhava-raga (p): Luyeán aùi—See Seven caùc haït ñaäu phoäng beân trong traùi döøa seõ laøm defilements. cho tay noù lôùn hôn, vì vaäy noù khoâng theå loâi 4) See Ten armies of mara. tay ra khoûi loå hoång. Noù la khoùc vaø noåi giaän, Attachment to ability that is not actually nhöng khoâng chòu buoâng boû caùc haït ñaäu ñeå ability: Chaáp naêng phi naêng, moät trong Thaäp ruùt tay ra. Cuoái cuøng, ngöôøi ñaët baãy ñeán vaø Thöùc AÁm Ma—See Ten states of consciousness- baét noù. skandha. • We are like the monkey. We want to be free Attachment of the atman: Ngaõ chaáp—Nhaân from suffering, but we will not let go our chaáp hay chaáp caùi ngaõ coù thaät—See Two desires. In this way we remain caught in erroneous tenets. Samsara because of our own Attachment to an attainable craving: Chaáp ATTACHMENTS: Chuùng ta cuõng gioáng nhö tham phi tham, moä trong Thaäp Thöùc AÁm Ma— con khæ treân. Chuùng ta muoán thoaùt khoå nhöng See Ten states of consciousness-skandha. khoâng chòu buoâng boû caùc duïc voïng. Theo caùch naøy chuùng ta vaãn bò maéc keït maõi trong Attachment to an awareness

that is not voøng luaân hoài sanh töû chæ vì söï THAM actually awareness: Chaáp tri voâ tri, moät trong LUYEÁN cuûa chính mình. Thaäp Thöùc AÁm Ma—See Ten states of (II) Categories of "Attachment"—Phaân loaïi Chaáp consciousness-skandha. Tröôùc: Attachment to birth that is not actually 1) Two kinds of attachment—Nhò chaáp tröôùc: birth: Chaáp sinh voâ sinh, moät trong Thaäp Thöùc a) Lagna-atman (skt): Chaáp Ngaõ—Baùm chaët AÁm Ma—See Ten states of consciousness- vaøo caùi Ta—Egoism—Ego-grasping skandha. (Clinging to the "I") or "attachment to self" is Attachment to bliss: Tröôùc Laïc—Attachment the root cause of suffering. From attachment to pleasure regarded as real and permanent—Coøn springs grief; from grief springs fear. For him goïi laø Chaáp Laïc, cho raèng laïc thuù treân ñôøi laø coù who is wholly free from attachment, there is thaät vaø thöôøng haèng. no grief and much less fear. If you don't have Attachment to both existence and non- attachments, naturally you are liberated— existence: Chaáp Dieäc Höõu Dieäc Khoâng (chaáp coù Chaáp ngaõ laø nguyeân nhaân caên baûn cuûa khoå caû hai)—See Four erroneous tenets (A). ñau; töø chaáp tröôùc sanh ra buoàn khoå; töø buoàn khoå sanh ra sôï seät. Ai hoaøn toaøn thoaùt khoûi Attachment to causes and what which is chaáp tröôùc, keû ñoù khoâng coøn buoàn khoå vaø raát caused: Chaáp nhaân vaø sôû nhaân, moät trong Thaäp ít lo aâu. Neáu baïn khoâng coøn chaáp tröôùc, dó Thöùc AÁm Ma—See Ten states of consciousness- nhieân laø baïn ñaõ giaûi thoaùt. skandha. b) Attachment to the dharma—Chaáp phaùp: Attachment or clinging arising from * To comply with the law: Baùm chaët vaøo giôùi consciouness of pain or pleasure, or luaät. retention of memories of past joys and * To cling to the dharma: Baùm chaët vaøo giaùo sorrows as if they were reality and not lyù. illusions: Chaáp Thuû Töôùng—Ñoái vôùi caûnh khoå 2) Three attachments: Tam Chaáp Thuû— laïc chaúng bieát ñoù laø hö huyeãn laïi sanh nieàm chaáp According to Prof. Junjiro Takakusu in the thuû—See Six coarser stages. Essentials of Buddhist Philosophy, to realize Total-Voidness, one must do away with the Attachment of desire: Tham tröôùc (baùm chaët three attachments—Theo Giaùo Sö Junjiro vaøo loøng tham).

Attachment in the desire-realm: Clinging in Attachment on Eternalism: Chaáp Thöôøng the desire-realm—Nhöõng duïc voïng hay luyeán aùi Kieán—This theory believes in eternalism, trong duïc giôùi—See Five states or conditions of believes that man was created by the will of some all errors found in mortality. Deity. He will live his life and act according to his Attachment developed as the result of beliefs in order to return to Heaven or to be reasoning: Phaân Bieät Ngaõ Chaáp—YÙ nghóa veà söï condemned forever in Hell. This theory does not chaáp tröôùc ñöôïc phaùt trieån töø keát quaû cuûa söï lyù conform to the Buddhist law of causality. In luaän—The idea of clinging developed as the Buddhist view, men are tied to the cycle of birth result of reasoning. and death, the cycle of reincarnation. This cycle turns around and around, compelling men to Attachment to dharmas: Tröôùc Phaùp— reincarnate in one of the six realms. Buddhists Attachment to things; attachment and its object; believe that Nihilism is false because it is based attachment to teaching or doctrine in a sutra— on incomplete understanding of reality. Coøn goïi laø Chaáp Phaùp, cho raèng caùc yù nieäm veà söï

Eternalism is also wrong, because Buddhists vaät laø coù thöïc, hay chaáp tröôùc vaøo giaùo thuyeát cannot accept that there is anything either in this trong kinh ñieån. world or any other world that is eternal or Attachment to doctrines about the ego: Ngaõ unchangeable—Thuyeát naày tin raèng tröôùc khi laø Ngöõ Thuû—The attachment to doctrines or ngöôøi, con ngöôøi khoâng coù hieän höõu, roài ñöôïc taïo statements about the ego, one of the four kinds of neân, con ngöôøi ñöôïc sanh vaøo ñôøi do yù chí cuûa attchment—Ngoân ngöõ cuûa keû meâ chaáp ñuû loaïi moät vò thaàn linh. Ngöôøi aáy soáng ñôøi mình, roài tuøy ngaõ kieán, goïi laø ngaõ ngöõ thuû, laø moät trong töù thuû. theo nhöõng gì mình tin töôûng hay nhöõng haønh **See Four clingings. ñoäng cuûa mình trong ñôøi, seõ ñöôïc veà vónh vieãn Attachment to the ego: Tröôùc Ngaõ— treân coõi thieân ñaøng hoaëc bò ñaøy vónh vieãn nôi ñòa Attachment to the idea of permanent self—Coøn nguïc. Thuyeát naày khoâng ñuùng vôùi luaät “Luaân goïi laø Chaáp Ngaõ, laø vieäc cho raèng trong thaân nguõ Hoài” cuûa ñaïo Phaät. Theo giaùo lyù nhaø Phaät thì uaån naày coù caùi thöïc ngaõ. chuùng sanh laên loän trong luaân hoài sanh töû, voøng Attachment to either the cause nor the luaân hoài xoay chuyeån chuùng sanh trong luïc ñaïo. dharma ideas of void: Ngoaïi ñaïo chaáp chaúng Phaät töû khoâng tin nôi ñoaïn dieät, vì ñoaïn dieät caên lyù nhò khoâng—Outsiders who do not accept either cöù treân söï hieåu bieát khoâng toaøn haûo veà chaân nhö the cause nor the dharma ideas of void—See Four thöïc taùnh; maø cuõng khoâng tin nôi thöôøng haèng vì erroneous tenets (C). Phaät töû khoâng tin theá giôùi naày hay theá giôùi naøo Attachment to all elements: Chaáp thuû vaøo khaùc laïi coù söï tröôøng cöûu khoâng thay ñoåi—See Phaùp Taâm—According to Prof. Junjiro Takakusu Two theories on reincarnation. in the Essentials of Buddhist Philosophy, to Attachment to existence: Chaáp Höõu (chaáp realize Total-Voidness, one must do away with coù)—See Four erroneous tenets (A). the three attachments. One of the three kinds of Attachment in the form-realm: Clinging in attachment is “Attachment to all elements.” The the form-realm—Saéc aùi truï ñòa—See Five states elements are the basis on which the temporary or conditions of all errors found in mortality. name arises. To be rid of the attachment to the Attachment in the formless realm: Clinging elements is to realize their voidness—Theo Giaùo in the formless realm—Höõu aùi truï ñòa—See Five Sö Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc states or conditions of all errors found in Phaät Giaùo, ñeå chöùng ngoä Nhaát Thieát Khoâng, mortality. ngöôøi ta phaûi lìa boû ba söï chaáp thuû. Moät trong ba Attachment to the formless world: Arupa- loaïi chaáp thuû naøy laø Chaáp thuû vaøo Phaùp Taâm. raga (p)—Voâ saéc aùi keát hay tham voâ saéc—Lust or Caùc phaùp laø neàn taûng maø teân giaû danh khôûi leân. desire for formlessness—Greed for the Töø boû söï chaáp thuû vaøo caùc phaùp laø chuùng ta phaûi immaterial—Love in the realm of formlessness— chöùng nhaäp khoâng taùnh nhö treân—See Three attachments.

Craving for the formless world—See Five higher boâng hoa maø mình vöøa goùp nhaët ñöôïc, ñoù bonds of desire. chính laø cô hoäi toát cho töû thaàn loâi ñi. Attachment growing from thinking of Attachment or love growing from thinking others: AÙi

Kieán—Attachment or Love growing of others: AÙi kieán. from thinking of others. Love also means the Attachment to neither existence nor non- mind of affection attached to forms, which binds existence: Chaáp Phi Höõu Phi Khoâng (chaáp us with the ties of worldly passions and desires— khoâng coù caû hai)—See Four erroneous tenets Chaáp tröôùc töø con ngöôøi maø naåy leân thöù tình yeâu (A). hay duïc voïng naåy nôû khi nghó ñeán ngöôùi khaùc. AÙi Attachment on Nihilism: Chaáp Ñoaïn Kieán— kieán cuõng coù nghóa laø taâm chaáp luyeán vaøo hình This theory believes in nihilism, claims that after thöùc, troùi buoäc chuùng ta vaøo duïc voïng vaø ham death there is nothing left. Man born from dust muoán traàn tuïc. will return to dust. This is what scientists believe. Attachment to human impersonality, but They say every person conceived by the fusion of not the unreality of things: Insiders who hold a sperm and egg, will live his life and will die, the Abhidharma or Sarvastivadah tenet, which thus terminating his existence on earth. This recognizes human impersonality, but not the theory does not conform to the Buddhist law of unreality of things—Noäi ñaïo chaáp giöõ vaøo A Tyø causality. In Buddhist view, men are tied to the Ñaït Ma Luaän maø thöøa nhaän raèng coù nhaân khoâng, cycle of birth and death, the cycle of nhöng khoâng coù phaùp khoâng (ñaõ chöùng lyù voâ ngaõ reincarnation. This cycle turns around and around, nhöng coøn chaáp vaøo phaùp höõu tính)—See Four compelling men to reincarnate in one of the six erroneous tenets (C). realms. Buddhists believe that Nihilism is false Attachment of love: AÙi Tröôùc. because it is based on incomplete understanding (I) The meaning of “AÙi Tröôùc”: Nghóa cuûa “AÙi of reality. Eternalism is also wrong, because Tröôùc”—The strong attachment of love; the Buddhists cannot accept that there is anything bondage of desire. However, from this bond either in this world or any other world that is of love also arises pity, which is fundamental eternal or unchangeable—Thuyeát naày tin raèng to Buddhism—Söï chaáp tröôùc hay troùi buoäc loaøi ngöôøi cuõng nhö vaät, cheát laø maát laø maát haún, maïnh meõ vaøo aùi duïc. Tuy nhieân, töø söï aùi khoâng coøn gì sau ñoù, laø caùt buïi con ngöôøi trôû veà tröôùc naày laïi naåy sanh ra “töø bi” laø neàn taûng vôùi caùt buïi. Caùc khoa hoïc gia cho raèng moãi caù cuûa tình thöông trong Phaät giaùo. nhaân vaøo ñôøi luùc ñöôïc thoï thai do tinh cha tröùng (II) The Buddha’s teachings on “Attachment of meï, soáng cuoäc ñôøi cuûa mình vaø cheát, chaám döùt love” in the Dharmapada Sutra—Lôøi Phaät hieän höõu. Thuyeát naày khoâng ñuùng vôùi luaät “Luaân daïy veà “AÙi Tröôùc” trong Kinh Phaùp Cuù: Hoài” cuûa ñaïo Phaät. Theo giaùo lyù nhaø Phaät thì 1) Death carries off a man who gathers flowers chuùng sanh laên loän trong luaân hoài sanh töû, voøng of sensual pleasures, whose mind is luaân hoài xoay chuyeån chuùng sanh trong luïc ñaïo. distracted, as a great flood sweeps away a Phaät töû khoâng tin nôi ñoaïn dieät, vì ñoaïn dieät caên sleeping village (Dharmapada 47): Nhö nöôùc cöù treân söï hieåu bieát khoâng toaøn haûo veà chaân nhö luõ cuoáng phaêng nhöõng xoùm laøng say nguû giöõa thöïc taùnh; maø cuõng khoâng tin nôi thöôøng haèng vì ñeâm tröôøng, töû thaàn seõ loâi phaêng ñi nhöõng Phaät töû khoâng tin theá giôùi naày hay theá giôùi naøo ngöôøi meâ muoäi sinh taâm aùi tröôùc nhöõng boâng khaùc laïi coù söï tröôøng cöûu khoâng thay

ñoåi—See hoa mình vöøa goùp nhaët ñöôïc. Two theories on reicarnation. 2) The destroyer brings under his way the man Attachment to non-existence: Chaáp Voâ (chaáp who gathers flowers of sensual pleasures, khoâng)—See Four erroneous tenets (A). whose mind distracted, and who is insatiate in Attachment to one's own erroneous his desires (Dharmapada 48): Cöù sanh taâm aùi understanding: Kieán Thuû Kieán—See tröôùc vaø tham luyeán maõi khoâng chaùn nhöõng Drstiparamasra.

Attachment to the reality: Thieân Höõu Chaáp— tröø baèng teân goïi. Ta phaûi nhaän ra raèng thaät voâ Strong attachment to the idea of a real existence duïng khi baùm chaët vaøo moät töi ngaõ maø thöïc söï noù of all things—Kieán giaûi thieân veà moät beân cho vaïn chæ laø moät teân goïi. Tröôùc heát chuùng ta phaûi töø boû höõu laø coù vaø chaáp chaët vaøo ñoù. söï chaáp thuû vaøo giaû danh cuûa mình—See Three Attachment of the reality of dharma, things attachments. or phenomena: Phaùp chaáp—Chaáp raèng vaïn Attachment to the tenet of the 'realists.': phaùp coù thaät—See Two erroneous tenets. Those in Mahayana who hold the tenet of the 'realists.'—Ñaïi Thöøa laïi chaáp vaøo cöùu caùnh thöïc Attachment of the reality of the ego: Ngaõ teá—See Four erroneous tenets (C). chaáp—Nhaân chaáp hay chaáp caùi ngaõ coù thaät—See Two erroneous tenets. Attachment to things: Tröôùc Phaùp—Attachment to things; attachment and its object; Attachment of the reality of a permanent attachment to teaching or doctrine in a sutra— personality: Ngaõ chaáp—See Two erroneous Coøn goïi laø Chaáp Phaùp, cho raèng caùc yù nieäm veà söï tenets. vaät laø coù thöïc, hay chaáp tröôùc vaøo giaùo thuyeát Attachment to a refuge that is not actually trong kinh ñieån. a refuge: Chaáp quy voâ quy, moät trong Thaäp Thöùc Attachment to truth that is not actually AÁm Ma—See Ten states of consciousness- truth: Chaáp chaân phi chaân, moät trong Thaäp Thöùc skandha. AÁm Ma—See Ten states of consciousness- Attachment to rite and ritual: Silabbata- skandha. paramasa (p)—Giôùi Caám Thuû Thaân Heä Phöôïc— Attachment to the two meanings of 'void' See Four bandhanas (C). but not clearly: Those who hold the Satyasiddhi Attachment of the self: Ngaõ chaáp—Nhaân chaáp tenet which discriminates the two meanings of hay chaáp caùi töi ngaõ naøy coù thaät—See Two 'void' but not clearly—Thaønh Thöïc Toâng laïi phaân erroneous tenets. bieät hai nghóa cuûa 'khoâng' nhöng laïi phaân bieät Attachment of the soul: Ngaõ chaáp—See Two khoâng roõ raøng—See Four erroneous tenets (C). erroneous tenets. Attachment and views: AÙi Kieán—See Attachment to the temporary name: Chaáp Attachment growing from thinking of others. thuû vaøo giaû Danh Taâm—According to Prof. Attachment to the Void itself: Chaáp thuû vaøo Junjiro Takakusu in the Essentials of Buddhist Khoâng Taâm—According to Prof. Junjiro Philosophy, to realize Total-Voidness, one must Takakusu in the Essentials of Buddhist do away with the three attachments. One of the Philosophy, to realize Total-Voidness, one must three kinds of attachment is "Attachment to the do away with the three attachments. One of the temporary name." All beings and things, since three kinds of attachment is "Attachment to the they exist as the combination of causations, are Void itself." When as above, we have realized given temporary names, beause there is no way the voidness of both the individual self

and of the to designate changing existence except by name. elements, we may sem to have attained Total One must realize that it is useless to be attached Voidness, but the truth there still remains the to a self which is in truth only an appellation. One consciousness of the Void, and we are liable to be must first get rid of this attachment to one's attached to the idea of the Void as much as if it temporary name—Theo Giaùo Sö Junjiro were something existent. This void-consciousness Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, can be removed when one enters into the ñeå chöùng ngoä Nhaát Thieát Khoâng, ngöôøi ta phaûi lìa Meditation of Extinction (nirodha-samapatti or boû ba söï chaáp thuû. Moät trong ba loaïi chaáp thuû naøy into Perfect Nirvana. The former is, as in an laø chaáp thuû vaøo giaû danh. Vaïn höõu vaø vaïn vaät, vì Arhat, a state in which all passions we have been hieän höõu nhö laø söï keát hôïp cuûa nhöõng nhaân quaû done away with, and the later is as in the case of ñöôïc lieät vaøo giaû danh bôûi vì khoâng coù caùch naøo the Buddha, the state in which all conditions of ñeå chæ ñònh hieän höõu bieán chuyeån cuûa noù ngoaïi life, matter and mind, have been extinguished by

virtue of Enlightenment as darkness is Attain (v) Annuttara-samyak-sambodhi: extinguished by light, because the Buddha had Ñaéc baát thoái chuyeån A naäu Ña la Tam mieäu Tam attained the state of Perfect Nirvana which is in boà ñeà. Taát caû chö Phaät thaønh chaùnh ñaúng chaùnh itself devoid of any extinguishing qualities and giaùc chaúng loãi thôøi—See Ten kinds of proper he had transcended the "four arhument—Theo timing of all Buddhas. Giaùo Sö Junjiro Takakusu trong Cöông Yeáu Trieát Attain Anuttara Samyak Sambodhi at the Hoïc Phaät Giaùo, ñeå chöùng ngoä Nhaát Thieát Khoâng, proper time: Taát caû chö Phaät thaønh chaùnh ñaúng ngöôøi ta phaûi lìa boû ba söï chaáp thuû. Moät trong ba chaùnh giaùc chaúng loãi thôøi—See Ten kinds of loaïi chaáp thuû naøy laø Chaáp thuû vaøo Khoâng Taâm. proper timing of all Buddhas. Khi chuùng ta chöùng ngoä khoâng taùnh cuûa Ngaõ vaø Attain (v) awareness: Buddhi-labhati (p)—Ñaït Phaùp, chuùng ta töôûng chöøng ñaõ coù theå ñaït ñöôïc ñöôïc taùnh giaùc—To obtain awareness. Nhaát Thieát Khoâng; kyø thaät, chuùng ta vaãn coøn coù yù thöùc veà Khoâng chaúng khaùc gì nhö coù moät söï theå Attain (v) Bodhi: Chöùng quaû Boà Ñeà. naøo ñoù ñang hieän höõu. Khoâng taâm naày coù theå xoùa Attain Bodhi-mind: Thoâng Ñaït Boà Ñeà Taâm— boû khi ngöôøi ta ñi vaøo Dieät Taän Ñònh (Nirodha- To attain to the enlightened mind; the stage samapatti) hay vaøo Nieát Baøn vieân maõn. Dieät taän where one understands the truth, one of the five Ñònh, nhö ôû nôi vò A La Haùn, laø moät traïng thaùi stages in Vairocana Buddhahood—Ñaït ñöôïc Boà trong ñoù taát caû nhöõng tham duïc ñeàu bò xaû ly; vaø Ñeà Taâm nhôø vaøo vò Thaày (A Xaø Leâ) daïy doã, moät Nieát Baøn vieân maõn, nhö ôû tröôøng hôïp cuûa Ñöùc trong Nguõ Töôùng Thaønh Thaân. Phaät, laø traïng thaùi trong ñoù taát caû nhöõng ñieàu kieän Attain concentration of precisely aware cuûa söï soáng, taâm vaø vaät, ñeàu bò dieät taän baèng söï knowledge and are imbued with the ten giaùc ngoä, gioáng nhö boùng toái bò tieâu dieät bôûi aùnh powers of the enlightened: Bodhisattvas attain saùng; bôûi vì Ñöùc Phaät ñaõ ñaït ñeán traïng thaùi Nieát concentration of precisely aware knowledge and Baøn vieân

maõn, nôi ñaây khoâng coøn nhöõng phaåm are imbued with the ten powers of the taùnh phaân bieät, vaø sieâu vieâu vieät caû “Töù Cuù.”— enlightened, from knowledge of what is so and See Three attachments. what is not so up to knowledge of extinction of Attachment to the world of forms: Rupa-raga contaminations—Chö Boà Taùt ñöôïc thieän giaùc trí (p)—Saéc aùi keát hay tham saéc—Lust or desire for tam muoäi, ñuû Nhö Lai thaäp löïc, nhöõng laø thò xöù form—Greed for the fine-material—Love in the phi xöù trí löïc ñeán laäu taän trí löïc—See Ten kinds realm of form—Craving for the world of form— of attainment of powers of the enlightened of See Five higher bonds of desire. enlightening beings. Attachment to a wrong idea of permanence: Attain definitve analytic and expository Chaáp thöôøng phi thöôøng, moät trong Thaäp Thöùc powers: Ñaït ñöôïc quyeát ñònh bieän taøi—There is AÁm Ma—See Ten states of consciousness- a spiritual friend who enables cultivators to attain skandha. definitve analytic and expository powers. This is Attack (v): Coâng kích. one of the ten kinds of spiritual friends who help Attack someone: Make an attack on someone— them along the path to enlightenment in the Coâng kích ai—Taán coâng ai. Flower Adornment Sutra—Coù moät loaïi thieän tri Attadhipateyyam (p): The predominant thöùc khieán ñöôïc quyeát ñònh bieän taøi. Ñaây laø moät influence on oneself—Ngaõ taêng thöôïng—See trong möôøi loaïi thieän höõu tri thöùc maø Ñöùc Phaät ñaõ Three dharmas (XLIX). daïy trong Kinh Hoa Nghieâm—See Ten kinds of Attadipa (p): Haõy töï laøm oác ñaûo cho chính spiritual friends. mình—Holding oneself as one’s own island. Attain desirelessness: Attaining desirelessness, Attain (v): yet always most compassionately pitying all 1) Labhati (p)—Ñaït ñeán—To obtain. sentient beings attached to desires—Ñaéc phaùp ly 2) Prap or Prapta (skt): To attain—To Get—To duïc maø thöôøng duøng ñaïi bi thöông xoùt taát caû obtain—Ñaéc.

chuùng sanh nhieãm tröôùc duïc laïc—See Ten Paths nhöõng thieän nghieäp cuûa khaåu—See Four means Of Emancipation Of Great Enlightening Beings. of attaining a happy contentment. Attain emancipation from the three realms Attain happines here and now in of existence: Xuaát ly ba coõi—See Ten kinds of meditation: Tu Taäp Thieàn Ñònh Ñöa Ñeán Laïc Buddha-work in all worlds in all times of the Truù Ngay Trong Hieän Taïi—See Four Buddhas (B) (10). concentrative meditations. Attain Enlightenment: To Achieve Attain the highest knowledge: Vedagu (p)—Awakening—To become a Buddha—To become Minh trí (ñaït ñöôïc trí tueä toái thöôïng hay trí tueä an Enlightened One—Obtain the way—Reach cuûa moät vò Phaät). perfection—Ñaéc ñaïo—Ñaéc quaû giaùc ngoä hay Attain illumination of knowledge of all thaønh Phaät hay thaønh baäc Giaùc Ngoä. things and can think and analyze well: Ñöôïc Attain (v) the enlightened mind: Thoâng Ñaït taát caû phaùp trí hueä quang minh kheùo tö duy phaân Boà Ñeà Taâm—To attain to the enlightened mind; bieät—See Ten kinds of attainment of powers of the stage where one understands the truth, one of the enlightened of enlightening beings. the five stages in Vairocana Buddhahood—Ñaït Attain (v) knowledge: Jnanam-labhati (p)—Ñaït ñöôïc Boà Ñeà Taâm nhôø vaøo vò Thaày (A Xaø Leâ) daïy ñöôïc söï hieåu bieát—To obtain knowledge. doã, moät trong Nguõ Töôùng Thaønh Thaân. Attain mastery of all

meanings in the Attain enlightenment suddenly: Huyeàn sphere of omniscience: Nôi nhöùt thieát trí ñuùng Giaùc—Ñaït ñöôïc giaùc ngoä moät caùch baát thaàn. nghóa sôû haønh ñeàu ñöôïc töï taïi—See Ten kinds of Attain entry to the Buddha-truth: Ñaéc nhaäp. Budha-work in all worlds in all times of the Attain (v) the eternal peace-Nirvana: ñaït ñeán Buddhas (B) (5). Nieát baøn an laïc vónh cöûu. Attain natural enlightenment: Thaønh Töï Attain (achieve) the freedom of mind and Nhieân Giaùc—As all may do by beholding eternal the freedom of wisdom: Be free from all truth within their own heart—Ñaït ñöôïc töï nhieân impurities of mind and attain wisdom—Ñaït ñöôïc giaùc ngoä baèng caùch giöõ laáy chaân lyù ngay nôi taâm taâm vaø tueä giaûi thoaùt—By the destruction of all mình. impurities, the Buddha attained the freedom of Attain (v) nirvana: Obtain the way—Reach mind and the freedom through wisdom—Nhôø enlightenment—Reach perfection—Ñaéc Ñaïo— ñoaïn taän laäu hoaëc maø Ñöùc Phaät ñaït ñöôïc taâm vaø To enter into Nirvana—To attain Nirvana—To tueä giaûi thoaùt. obtain the way, or religion; by obedience to the Attain (v) happiness: Ñöôïc haïnh phuùc. commandments, practice of meditation, and Attain a happy contentment by proper knowledge, to attain enlightenment—Nhaäp Nieát direction of the deeds of the body: Thaân An baøn hay ñaït ñeán Nieát baøn nhôø vaøo giôùi, ñònh, hueä Laïc Haønh: An laïc baèng nhöõng thieän nghieäp cuûa vaø ñaït ñöôïc giaùc ngoä (trí tueä ñoaïn tröø laäu hoaëc, thaân—See Four means of attaining a happy chöùng ñöôïc ñeá lyù goïi laø ñaïo, nhôø thöïc haønh tam contentment. hoïc maø phaùt sinh ra trí tueä ñoù thì goïi laø “ñaéc ñaïo”). Attain a happy contentment by the thoughts of the mind: YÙ An Laïc Haønh: An laïc Attain (v) one’s aim: To realize one’s wishes— Ñaéc chí (ñaït ñöôïc muïc ñích). baèng nhöõng thieän nghieäp cuûa yù—See Four means of attaining a happy contentment. Attain to perfect enlightenment: Become Buddha—To attain to perfect enlightenment— Attain a happy contentment by the will to Thaønh Chaùnh Quaû—Thaønh chaùnh giaùc—Thaønh preach all sutras: Theä Nguyeän An Laïc Haønh: Ñaúng Chaùnh Giaùc—Baäc Boà Taùt tu haønh ngoâi An laïc baèng caùch giaûng daïy kinh phaùp—See Four nhaân vò troøn ñaày baäc toaøn giaùc hay thaønh Phaät. means of attaining a happy contentment. Attain perfect supreme bodhi: Reach perfect Attain a happy contentment by the words supreme bodhi—Become a Buddha—Thaønh of the mouth: Khaåu An Laïc Haønh: An laïc baèng

Phaät—To become Buddha and obtain deliverance kinds of definitive mark of Great Enlightening from the round of mortality. To become Buddha, Beings (4). as a Bodhisattva does on reaching supreme Attain the supreme reality-body of perfect bodhi—Boà Taùt ôû ngoâi nhaân vò, tu haønh Buddhas: Based on this so-called body, vaïn haïnh, cuoái cuøng chöùng ñaéc A Naäu Ña La Ta Enlightening Beings will attain the supreme Mieäu Tam Boà Ñeà (Voâ Thöôïng Chaùnh Ñaúng reality-body of Buddhas, which fills all times— Chaùnh Giaùc) hay Phaät giaûi thoaùt khoûi voøng luaân Chö Boà Taùt do thaân giaû danh seõ ñöôïc phaùp thaân hoài sanh töû. voâ thöôïng sung maõn tam theá cuûa caùc Ñöùc Nhö Attain superknowledge: Achieve (gain) Lai—See Ten reasons why Great Enlightening wisdom or enlightenment—Ñaït

ñöôïc toái thaéng trí Beings smile and make a promise in their hearts hay giaùc ngoä—The Buddha attained supreme to tame and pacify sentient beings. knowledge under the Bodhi tree—Ñöùc Phaät ñaït Attain true enlightenment, manifesting ñöôïc toái thaéng trí döôùi coäi Boà Ñeà. bodies in infinite ways, attaining true Attain (achieve) threefold knowledge: Ñaéc enlightenment for the sake of sentient tam minh. beings: They enjoy attaining true enlightenment, Attain perfect wisdom: Ñaït toái thaéng trí. manifesting bodies in infinite ways, attaining true Attain the reality body with boundless enlightenment for the sake of sentient beings, one knowledge: Ñoàng ñöôïc trí hueä phaùp thaân voâ of the ten kinds of enjoyment of Enlightening bieân teá vôùi chö Phaät—See Ten kinds of truth seal. Beings. Enlightening Beings who abide by these Attain sainthood: Ñaït ñöôïc Thaùnh quaû. can attain the supreme enjoyment of truth of all Attained a state of mental concentration Buddhas—Thích thaønh chaùnh giaùc, vì taát caû without thinking and pondering, by chuùng sanh maø duøng voâ löôïng moân thò hieän thaân ñeå thaønh chaùnh giaùc—See Ten kinds of divining another's thoughts in one's mind: enjoyment. One of the way of teaching Dhamma in regard to telling of thought, one tells, not by any of the Attain true enlightenment in the past, above mentioned means in 1, 2, and 3, but when present and future: ÔÛ trong tam theá thaønh one has attained a state of mental concentration Chaùnh Ñaúng Chaùnh Giaùc—See Ten kinds of without thinking and pondering, by divining instantly creative knowledge of the Buddhas. another's thoughts in one's mind, and one says: Attain truth by personal experience: To "As far as so-and-so's mind-force is directed, so realize truth by personal experience—Chöùng ñaéc his thoughts will turn to that thing."—Moät trong baèng kinh nghieäm baûn thaân. nhöõng loaïi Kyù Taâm, coù loaïi khoâng töï toû loä baèng Attain to the understanding and hình töôùng, cuõng khoâng töï toû loä sau khi nghe performance of the moral law: Obtain tieáng phaùt ra töø nhaân, phi nhaân vaø chö Thieân, precepts—Ñaéc Giôùi—Hieåu vaø haønh trì ñöôïc theo cuõng khoâng töï toû loä sau khi nghe tieáng roõ raøng vaø giôùi phaùp—See Three kinds of obtaining the hôïp lyù phaùt ra töø söï suy taàm vaø tö duy, nhöng khi commandments. chöùng ñöôïc ñònh, khoâng taàm, khoâng töù, coù theå Attain unhindered intellect and the light of bieát ñöôïc taâm ngöôøi khaùc vôùi taâm cuûa mình: "Tuøy knowledge without being taught by yù nguyeän hôïp yù haønh cuûa vò naày, vò naày seõ höôùng ñeán taâm naày. Neáu coù toû loä nhieàu ñi nöõa, thôøi söï another: Bodhisattvas are able to illumine and toû loä laø nhö vaäy, khoâng phaûi gì khaùc."—See Four understand all Buddha teachings, are sustained by ways of teaching Dhamma in regard to the telling the spiritual power of all Buddhas, are one of the of thought. same body of reality with all Buddhas, accomplish all incorruptible mystic states of Attain supreme complete perfect clarity and purity of great people, abide in all enlightenment: Shall become a Buddha and equal vehicles of liberation, are aware of all attain supreme complete perfect enlightenment— spheres of Buddhahood, are endowed with the Seõ thaønh Phaät ñöôïc voâ thöôïng Boà Ñeà—See Ten

light of all worldly knowledge, and clearly see all 8) See fear in the slightest faults: Thaáy nguy realms of sentient beings; they are able to be hieåm trong nhöõng loãi

nhoû nhaët. truth-knowing teachers for sentient beings, yet 9) Train by undertaking the training precepts: they make the appearance of ceaseless search Thoï laõnh vaø tu hoïc caùc hoïc phaùp. for truth; though they are actually unexcelled Attain the way: Become enlightened—Thaønh teachers of sentient beings, they show respect to ñaïo (chöùng ñaïo hay trôû thaønh toaøn giaùc nhö Phaät preceptors and religious mentors, because great Thích Ca)—See Enlightenment. enlightening beings, by skillful expedients, abide Attain (v) wisdom: Jnanam-labhati (p)—Ñaït in the path of enlightening beings, yet manifest ñöôïc trí hueä—To obtain wisdom. whatever is necessary—Chaúng do ngöôøi daïy maø Attainable (a): Labbho (p)—Coù theå ñaït ñöôïc— ñöôïc voâ ngaïi bieän, trí hueä quang minh, coù theå Obtainable. chieáu roõ khaép caû Phaät phaùp, ñöôïc thaàn löïc cuûa taát Attainability (n): Coù theå ñaït tôùi ñöôïc. caû Nhö Lai hoä trì ñoàng moät phaùp thaân vôùi taát caû chö Phaät, thaønh töïu taát caû phaùp kieân coá, bí maät, Attained to the Sphere of Infinite minh tònh cuûa böïc ñaïi nhaân, an truï nhöõng thöøa Consciousness: Loaøi höõu tình ñaõ chöùng ñöôïc (ôû giaûi thoaùt bình ñaúng, caûnh giôùi chö Phaät ñeàu hieän coõi) Thöùc Voâ Bieân Xöù—Beings who have ra, ñaày ñuû taát caû theá trí quang minh, soi thaáy taát attained to the Sphere of Infinite Consciousness— caû chuùng sanh giôùi, coù theå vì chuùng sanh maø laøm See Nine abodes of beings. tri phaùp sö, thò hieän caàu chaùnh phaùp khoâng thoâi Attained the sphere of Infinite Space: Loaøi döùt, daàu thaät laøm voâ thöôïng sö cho chuùng sanh höõu tình ñaõ chöùng ñöôïc (ôû coõi) Khoâng Voâ Bieân maø thò hieän toân kính a-xaø-leâ. Vì ñaïi Boà Taùt thieän Xöù—Beings who have attained the Sphere of xaûo phöông tieän truï Boà Taùt ñaïo, tuøy theo sôû nghi Infinite Space—See Nine abodes of beings. ñeàu vì chuùng sanh maø thò hieän—See Ten kinds of Attained to the Sphere of Neither- way of adornment of Great Enlightening Beings. Perception-Nor-Non-Perception: Loaøi höõu Attain virtues: Thaønh Töïu Giôùi Haïnh— tình ñaõ chöùng (ôû coõi) Phi Töôûng Phi Phi Töôûng According th the Sekha Sutta in the Middle Xöù—Beings who have attained to the Sphere of Length Discourses of the Buddha, the Buddha Neither-Perception-Nor-Non-Perception—See confirmed that in order to possess of virtue, a Nine abodes of beings. noble disciple should—Theo Kinh Höõu Hoïc trong Attained to the Sphere of No-Thingness: Trung Boä Kinh, Ñöùc Phaät daïy veà Thaùnh ñeä töû Loaøi höõu tình ñaõ chöùng (ôû coõi) Voâ Sôû Höõu Xöù— thaønh töïu giôùi haïnh nhö sau: Beings who have attained to the Sphere of No- 1) Guard the doors of his sense-faculties: Hoä trì Thingness—See Nine abodes of beings. caùc caên. **See Guardian of the sense-door. Attaining: Patilabha (p)—Ñang ñaéc ñöôïc— 2) Be moderate in eating: Tieát ñoä trong aên Acquisition—Gaining—Obtaining. uoáng. **See Moderation in eating. Attaining abstraction: Entering dhyana—Chæ 3) Be devoted to wakefulness: Chuù taâm caûnh Quaùn—There are three modes of entering dhyana giaùc. **See Devotion on wakefulness. (three methods of attaining abstraction)—Coù ba 4) Possess seven good qualities: Thaønh töïu Baûy loaïi chæ quaùn—See Three modes of entering Dieäu Phaùp. **See Attain seven good dhyana. qualities. 5) Pleasant abiding in the four jhanas: Laïc truù Attaining moral wisdom

from practice of boán thieàn. **See Four jhanas. abstract meditation: Bhavanamaya-panna 6) Dwell restrained with the restraint of the (p)—Tu hueä—Attaining wisdom based on mental Patimokkha: Soáng cheá ngöï vôùi söï cheá ngöï development—Ñaït ñöôïc tu hueä qua tu haønh phaùt cuûa giôùi boån Patimokkha. trieån taâm linh—See Three modes of attaining 7) Be perfect in conduct and resort: Ñaày ñuû oai moral wisdom. nghi chaùnh haïnh. Attaining moral wisdom from reading, hearing and instruction: Sutamaya-panna

(p)—Vaên Hueä—Attaining wisdom based on attainment of the Cessation-of-Perception-and- learning—Ñaït ñöôïc vaên hueä qua ñoïc nghe vaø Feeling, perception and feeling cease. nhöõng lôøi giaùo huaán—See Three modes of Attainment of the diamond mind: Thaønh attaining moral wisdom. Kim Cang taâm—See Five stages in Vairocana Attaining moral wisdom from reflection: Buddhahood. Cintamaya-panna (p)—Attaining wisdom based Attainment of discernments and practices: on thinking—Tö hueä—Ñaït ñöôïc tö hueä qua suy Giaûi haønh truï—See Six bodhisattva-stages (2). tö—See Three modes of attaining moral wisdom. Attainment of enlightenment: Giaùc ngoä Boà Attaining nirvana: Thuyeàn Baùt Nhaõ. Ñeà—Do nhaân haønh maø chöùng ñöôïc ñaïo quaû— Attaining wisdom based on learning: See Five developments. Sutamaya-panna (p)—Vaên Hueä—Attaining moral Attainment of enlightenment for self and wisdom from reading, hearing and instruction— others: Töï giaùc giaùc tha. Ñaït ñöôïc vaên hueä qua ñoïc nghe vaø nhöõng lôøi Attainment of the first jhana: By the giaùo huaán—See Three modes of attaining moral attainment of the first jhana, perceptions of wisdom. sensuality cease—Thaønh töïu Sô Thieàn, caùc duïc Attaining wisdom based on mental töôûng bò ñoaïn dieät—See Nine successive development: Bhavanamaya-panna (p)—Tu cessations. hueä—Attaining moral wisdom from practice of Attainment of the fourth jhana: Thaønh töïu abstract meditation—Ñaït ñöôïc tu hueä qua tu haønh Töù Thieàn, hôi thôû vaøo hôi thôû ra bò ñoaïn dieät—By phaùt trieån taâm linh—See Three modes of the attainment of the fourth jhana, in-and-out attaining moral wisdom. breathing ceases. Attaining wisdom based on thinking: Attainment of great fearlessness: Cintamaya-panna (p)—Tö hueä—Attaining moral Mahavaisaradya (skt)—Ñeå ñaït ñöôïc ñaïi voâ uùy— wisdom from reflection—Ñaït ñöôïc tö hueä qua See Ten reasons related to our daily life which suy tö—See Three modes of attaining moral lead practitioners desire for enlightenment. wisdom. Attainment of a knowledge of Attaining wisdom is all Buddhists' goal: Duy discrimination: Asesajnana (skt)—For the tueä thò nghieäp (trí tueä laø cöùu caùnh cuûa Phaät töû). attainment of a knowledge which leaves nothing Attainment (n): Prativedha (skt)—Conviction by unknown in the ten directions of the world—Ñeå thinking—Full understanding—Mystic insight— ñaït ñöôïc voâ phaân bieät trí. Khaép möôøi phöông theá Penetration—Realization—The realization of giôùi khoâng gì laø khoâng bieát ñeán—See Ten experiential proof of the dharma in bodhi or reasons related to our daily life which lead nirvana—Chöùng phaùp hay nhaän thöùc thaáu ñaùo veà practitioners desire for enlightenment. Phaùp (Söï chöùng ngoä, söï ñaït tôùi

ñích)—See Attainment of liberation through Realization. enlightenment: Giaûi thoaùt baèng söï giaùc ngoä. Attainment of annihilation: Dieät ñònh—The Attainment-name: Quaû Danh—Quaû Hieäu— freedom or supernatural power of the wisdom Reward name or title, i.e., every Buddha attained in Nirvana, or perfect passivity—Söï giaûi indicates his enlightenment—Danh hieäu cuûa moãi thoaùt hay söùc maïnh sieâu vieät cuûa trí tueä ñaït ñöôïc vò Phaät chæ söï giaùc ngoä cuûa vò Phaät aáy. trong Nieát Baøn, hay söï tòch dieät toaøn haûo. Attainment of Nirvana: Ñaït thaønh quaû vò Nieát Attainment of Buddha-seed: Chuûng tính truï— baøn—See Five developments. See Six bodhisattva-stages (1). Attainment of a passionless condition and Attainment of the Cessation-of-Perception- of supreme perfect enlightenment: Ñaït tôùi and-Feeling: Thaønh töïu Dieät Thoï Töôûng Ñònh, tình traïng voâ duïc vaø voâ thöôïng Boà Ñeà—See Five caùc töôûng vaø caùc thoï ñeàu bò ñoaïn dieät—By the bodhi or stages of enlightenment.

Attainment of perfect Bodhisattva: Cöùu caùnh of No-Thingness ceases—Nhôø thaønh töïu Phi truï—See Six bodhisattva-stages (6). Töôûng Phi Phi Töôûng Xöù, maø voâ sôû höõu xöù töôûng Attainment of power to aid others bò ñoaïn dieät—See Nine successive cessations. according to need: Naêng löïc cöùu ñoä tha nhaân— Attainment of the Sphere of No-Thingness: Ñaït tôùi khaû naêng cöùu ñoä tha nhaân—See Five By the attainment of the Sphere of No-Thingness, developments. the perception of the Sphere of Infinite Consciousness ceases—Nhôø thaønh töïu Voâ Sôû Attainment of powers of correct decision: Höõu Xöù, thöùc voâ bieân xöù bò ñoaïn dieät—See Nine Quyeát ñònh truï—See Six bodhisattva-stages (5). successive cessations. Attainment of powers of the Enlightened: Attainment of spiritual power: Attainment of Thaønh töïu Nhö Lai Löïc—Ten kinds of attainment virtue—Chöùng ñöùc. of powers of the enlightened of enlightening beings. Enlightening Beings who acquire these Attainment of the Tao: Ñaït ñaïo. ten powers are called Buddhas, truly awake (the 1) According to the Sixth Patriarch Hui-Neng, Flower Adornment Sutra, Chapter 38)—Coù möôøi the attainment of the Tao does not involve a ñieàu thaønh töïu Nhö Lai löïc. Chö Boà Taùt coù ñuû continuous movement from error to truth, or möôøi Nhö Lai löïc naày thôøi goïi laø Nhö Lai Chaùnh from ignorance to enlightenment. Nowadays, Ñaúng Chaùnh Giaùc (Kinh Hoa Nghieâm—Phaåm all Zen masters agree with the patriarch and 38)—See Ten kinds of attainment of powers of proclaim that there is no enlightenment the enlightened of enlightening beings. whatever which you can claim to have attained. If you say you have attained Attainment of progress in cultivation: Haønh something, this is the surest proof that you ñaïo tích truï—See Six bodhisattva-stages (4). have gone astray. Therefore, not to have is to Attainment in the Pure Land: Phaåm Tònh have; silence is thunder; ignorance is Ñoä—There are three kinds of attainment in the enlightenment; the holy disciples of the Pure Land—See Three kinds of attainment in the purity-path go to hell while the precept- Pure Land. violating Bhikshus attain Nirvana; the Attainment of purity: Tònh taâm truï—See Six wiping-off means dirt-accumulating; all these Bodhisattva-stages (3). paradoxical sayings, and Zen literature is Attainment of the second jhana: By the filled with them, are no more than

so many attainment of the second jhana, thinking and negations of the continuous movement from pondering cease—Nhôø thaønh töïu Nhò Thieàn, taàm discrimination to non-discrimination, from töù ñoaïn dieät—See Nine successive cessations. affectability to non-affectability, etc., and Attainment of the Sphere of Infinite etc.—Theo Luïc Toå Hueä Naêng, ñaéc ñaïo Consciousness: By the attainment of the Sphere khoâng quan heä gì ñeán söï vaän haønh lieân tuïc töø of Infinite Consciousness, the perception of the sai laàm ñeán chaân lyù, hay töø voâ minh ñeán giaùc Sphere of Infinite Space ceases—Nhôø thaønh töïu ngoä. Ngaøy nay haàu heát caùc thieàn sö ñeàu ñoàng Thöùc Voâ Bieân Xöù, töôûng hö khoâng voâ bieân xöù yù vôùi toå vaø khaúng ñònh raèng chaúng coù söï giaùc ñoaïn dieät—See Nine successive cessations. ngoä naøo coù theå ñöôïc ngöôøi ta tuyeân boá caû. Attainment of the Sphere of Infinite Space: Neáu baïn noùi raèng baïn ñaõ sôû ñaéc caùi gì ñoù, ñoù By the attainment of the Sphere of Infinite Space, laø baèng chöùng chaéc chaén nhaát laø baïn ñaõ ñi sai the perception of materiality ceases—Nhôø thaønh ñöôøng. Do ñoù, khoâng laø coù, im laëng laø saám töïu Hö Khoâng Voâ Bieân Xöù maø saéc töôûng bò ñoaïn seùt, voâ minh laø giaùc ngoä; nhöõng vò Thaùnh dieät—See Nine successive cessations. Taêng cuûa thanh tònh ñaïo vaøo hoûa nguïc trong Attainment of the sphere of Neither- khi caùc Tyø Kheo phaùp giôùi ñi vaøo Nieát Baøn; thanh taåy coù nghóa laø tích luõy buïi traàn (vì neáu Perception-Nor-Non-Perception: By the khoâng coù tích luõy buïi traàn laø khoâng coù thanh attainment of the sphere of Neither-Perception- taåy); taát caû nhöõng töø ngöõ khaúng ñònh nghòch Nor-Non-Perception, the perception of the Sphere lyù naøy vaø ñaày daãy trong vaên hoïc nhaø Thieàn

ñeàu noùi leân taùnh phuû nhaän söï vaän haønh lieân considered irrational is perceived to be tuïc töø phaân bieät ñeán voâ phaân bieät, töø traïng perfectly natural, while the psychological thaùi nhieãm aùi ñeán khoâng nhieãm aùi, vaân vaân. leap is that the borders of consciousness are 2) The idea of continuous movement fails to overstepped and one is plunged into the account for the facts, first, that the moving Unconscious which is not, after all, process stops at the originally bright mirror, unconscious. This process is discrete, abrupt, and makes no further attempt to go on and altogether beyond calculation; this is indefinitely, and secondly, that the pure “Seeing into one’s Self-nature.”—Khi noùi nature of the mirror suffers itself to be raèng quaù trình ngoä laø laäp töùc coù nghóa laø noù defiled, i.e. that from one object comes nhaûy voït, theo luaän lyù hoïc vaø taâm lyù hoïc another object absolutely contradicting it. To trong kinh nghieäm Phaät giaùo. Caùi nhaûy voït put this another way: absolute negation is theo lyù luaän hoïc chuû yeáu ôû choã quaù trình lyù needed, but can it be possible when the luaän bình thöôøng döøng laïi ngay töùc khaéc, ñeán process is continuous? Here is the reason ñoä ñöôïc xem laø phi lyù naøy laïi trôû thaønh hoaøn why Hui-Neng persistently opposes the view toaøn töï nhieân, trong khi caùi nhaûy voït theo cherished by his opponents. He does not taâm lyù coát yeáu ôû choã caùc giôùi haïn cuûa yù thöùc espouse the doctrine of continuity which is bò vöôït qua, vaø ngöôøi ta phoùng vaøo Voâ thöùc, the Gradual School of Shen-Hsiu. All

those vaø cuoái cuøng chaúng phaûi laø khoâng yù thöùc. who hold the view of a continuous movement Quaù trình naøy giaùn ñoaïn, laäp töùc vaø khoâng belong to the latter. Hui-Neng, on the other theå tính toaùn ñöôïc, ñoù laø “Thaáy ñöôïc töï hand, is the champion of the Abrupt School. taùnh.” According to this school the movement from 4) In the Platform Sutra, Hui Neng said: “Oh ignorance to enlightenment is abrupt and not friends, while under Hung-Jen Master I had a gradual, discrete and not continuous—Quan satori by just once listening to his words, and nieäm veà söï vaän haønh lieân tuïc khoâng phuø hôïp abruptly saw into the original nature of vôùi caùc söï kieän, tröôùc heát bôûi vì quaù trình vaän Suchness. This is the reason why I wish to haønh naøy döøng laïi nôi caùi göông vaãn saùng see this teaching propagated, so that seekers raïng töø voâ thuûy, khoâng coá vöôït ra vaø tieáp tuïc of the truth may also be abruptly have an voâ haïn ñònh, keá thöù, bôûi vì baûn taùnh thanh insight into Bodhi, see each by himself what tònh cuûa göông chòu ñöïng söï oâ nhieãm, nghóa his mind is, what original nature is… All the laø moät vaät theå naøy phaùt sinh ra moät vaät theå Buddhas of the past, present, and future, and khaùc, hoaøn toaøn traùi ngöôïc nhau. Haõy nghó all the Sutras belonging to the twelve ñeán söï vaät theo caùch khaùc: caàn coù söï phuû divisions are in the self-nature of each ñònh tuyeät ñoái, nhöng coù coøn coù theå hay individual, where they were from the first… khoâng khi quaù trình vaãn lieân tuïc? Ñoù laø lyù do There is within oneself that which knows, and taïi sao Luïc Toå Hueä Naêng khaêng khaêng choáng thereby one has “satori.” If there rises an laïi quan nieäm aáp uû cuûa ñoái thuû cuûa Ngaøi laø erroneous thought, falsehood and perversions Thaàn Tuù. Ngaøi khoâng baùm chaët giaùo lyù veà obtain; and no outsiders, however wise, are tính lieân tuïc cuûa Tieäm Giaùo cuûa Thaàn Tuù. able to instruct such people, who are, indeed, Ngöôïc laïi, Hueä Naêng laø tay voâ ñòch cuûa Ñoán beyond help. But if there takes place an Giaùo. Theo toâng naøy thì söï vaän haønh töø meâ illumination by means of genuine Prajna, all ñeán ngoä laø ngay laäp töùc chöù khoâng töø töø, giaùn falsehood vanish in an instant. If one’s self- ñoaïn chöù khoâng lieân tuïc. nature is understood, one ‘satori’ is enough to 3) That the process of enlightenment is abrupt make one rise to a state of Buddhahood. Oh means that there is a leap, logical and friends, when there is a Prajna illumination, psychological, in the Buddhist experience. the inside as well as the outside becomes The logical leap is that the ordinary process thoroughly translucent, and a man knows by of reasoning stops short, and what has been himself what his original mind is, which is no

more than emancipation. When emancipation Attainment of virtue: Chöùng ñöùc—Attainment is obtained, it is the Prajna-samadhi, and of spiritual power, through the four dogmas, when this Prajna-samadhi is understood, twelve nidanas and six paramitas, in both there is realized a state of Hinayana and Mahayana—Chöùng ñöùc hay chöùng “thoughtlessness.”—Trong Phaùp Baûo Ñaøn ñöôïc thaàn löïc baèng caùch tu taäp Töù Dieäu Ñeá, 12 Kinh, Luïc Toå Hueä Naêng daïy: “Naøy caùc thieän Nhaân Duyeân vaø Luïc Ñoä, cho caû Tieåu laãn Ñaïi höõu tri thöùc, khi toâi coøn ôû choã cuûa nguõ toå Thöøa. Hoaèng Nhaãn, moät hoâm toâi chæ nghe moät caâu

Attainment of wisdom: Pannaya-patilabha maø ngoä ñöôïc, beøn thaáy ngay boån taùnh chaân (p)—Ñaéc hueä—Thaønh ñaït trí hueä— Obtaining of nhö cuûa mình. Ñaây laø lyù do maø toâi muoán thaáy wisdom—According to the Flower Adornment giaùo phaùp aáy löu haønh cuøng khaép, khieán cho Sutra, Chapter 38, there are ten kinds of nhöõng ngöôøi hoïc ñaïo ngoä ngay Boà Ñeà, moãi attainment of wisdom of Great Enlightening ngöôøi töï quaùn taâm mình, ñeå töï thaáy ñöôïc boån Beings. Enlightening Beings who abide by these taùnh cuûa mình. Chö Phaät ba ñôøi quaù khöù, can attain supreme realizational knowledge of all hieän taïi vaø vò lai vaø taát caû kinh ñieån trong 12 Buddhas—Theo Kinh Hoa Nghieâm, Phaåm 38, coù boä kinh, trong töï taùnh moãi ngöôøi voán ñaõ coù möôøi phaùp ñöôïc trí hueä cuûa chö Boà Taùt. Chö Boà ñuû... Trong töï taâm mình ñaõ coù saün tri thöùc ñeå Taùt an truï trong phaùp naày thôøi ñöôïc hieän chöùng trí töï ngoä. neáu mình töï daáy leân yù nghó taø vaïy meâ voâ thöôïng cuûa taát caû chö Phaät—See Ten kinds of muoäi; thì khoâng coù moät thieän tri thöùc beân attainment of wisdom of Great Enlightening ngoaøi naøo coù theå daïy baûo hay giuùp ñôõ ñöôïc Beings. chuùng ta. Nhöng neáu töï khôûi leân ñöôïc söï Attainment of wisdom based on learning: quaùn chieáu baèng phöông tieän chaân chaùnh cuûa Sutamaya-panna (p)—Attainment of moral trí Baùt Nhaõ, thì moïi voïng nieäm ñeàu tieâu tan wisdom from reading, hearing and instruction— trong choác laùt. Neáu bieát ñöôïc töï taùnh mình, Vaên hueä hay trí hueä ñaït ñöôïc bôûi thính phaùp (ñoïc moät khi ngoä ñöôïc thì töùc khaéc ñeán ngay ñaát nghe vaø söï chæ daãn)—See Three modes of Phaät. Naøy caùc thieän tri thöùc, khi coù söï quaùn attaining moral wisdom. chieáu cuûa trí hueä thì trong vaø ngoaøi trôû thaønh Attainment of wisdom based on mental hoaøn toaøn trong saùng vaø bieát roõ boån taâm. Neáu bieát roõ boån taâm thì ñoù laø gì neáu khoâng laø giaûi development: Bhavanamaya (p)—Attaining thoaùt? Neáu ñöôïc giaûi thoaùt roài, töùc ñoù laø Baùt moral wisdom from practice of abstract Nhaõ Tam Muoäi, vaø khi Baùt Nhaõ Tam Muoäi meditation—Tu hueä hay trí hueä ñaït ñöôïc do tu ñaõ ñöôïc hieåu roõ thì ñoù laø traïng thaùi cuûa “Voâ haønh thieàn ñònh—See Three modes of attaining Nieäm.” moral wisdom. Attainment of the ten powers: Dasabala Attainment of wisdom based on thinking: (skt)—Ñeå ñaït ñöôïc möôøi oai löïc—See Ten Cintamaya-panna (p)—Attaining moral wisdom reasons related to our daily life which lead from reflection—Tö hueä hay trí hueä ñaït ñöôïc do practitioners desire for enlightenment. bôûi suy tö quaùn chieáu—See Three modes of attaining moral wisdom. Attainment of the third jhana: Thaønh töïu Tam Thieàn, hyû ñoaïn dieät—By the attainment of Attaka (p): High platform—Buïc cao. the third jhana, delight (piti) ceases. Attakilamathan-nuyoga (p): Tu haønh khoå Attainment of the truth of sameness which haïnh. constitutes Buddhahood: Attan-tapo-hoti (p): A certain man who Samatabuddhadharma (skt)—Ñeå ñaït ñöôïc phaùp torments himself or is given to self-tormenting— bình ñaúng cuûa Phaät—See Ten reasons related to Loaïi ngöôøi töï mình laøm khoå mình vaø sieâng naêng our daily life which lead practitioners desire for laøm khoå mình—See Four types of persons (A). enlightenment. Attannu (p): Knower of self—Töï tri—See Seven qualities of the true man.

Attasarana (p): Haõy töï veà nöông nôi chính Attend on and serve the Triratna: Caän söï mình—Holding oneself as one's own refuge. Tam Baûo. Attavada (p): The false belief in an immortal Attendant (n): Acarin (skt)—Thò giaû—One who (permanent) soul—Ngaõ chaáp. performs the duties of a disciple, or one who Attempt to classify or criticize: Coá phaân loaïi attends on and serves the Triratna—Ngöôøi laøm hay pheâ phaùn—The attempt to classify or criticize phaän söï cuûa moät ñeä töû (haàu haï thaày), hay ngöôøi according to his own intellectualistic laøm vieäc phuïng söï Tam Baûo—See Two interpretation all the koans left by the ancient attendants. masters. This is one of the ten wrong ways into Attendant Blessings of Loving-kindness which the Yogin may fall—Tuøy theo giaûi thích (The Buddha and His Teachings): Nhöõng quaû duy trí rieâng bieät cuûa mình, taát caû nhöõng coâng aùn phuùc cuûa taâm töø (Theo Ñöùc Phaät vaø Phaät Phaùp do coå nhaân ñeå laïi. Ñaây laø moät trong möôøi laàm laïc cuûa Ngaøi Narada). maø thieàn giaû coù theå bò rôi vaøo—See Ten wrong 1) Those who practice Loving-kindness (metta) ways into which Zen practitioners may fall. sleep happily: Nhöõng ngöôøi coù taâm töø luoân Attempting to see where the master stands: nguû ñöôïc an vui. Saùt Bieän—In Zen, there is a kind of question 2) As they go to sleep with a loving heart, they whereby the questioner attempts to see where the awake with an equally loving heart: Khi ñi master stands. A monk came to Tung-Feâng who nguû vôùi taâm an laønh, töï nhieân cuõng tænh giaác lived in a mountain hut and asked him, "If a tiger vôùi taâm an laønh. should suddenly appear here, what would you 3) Even in sleep loving persons are not do?" The hut-keeper roared like a tiger; the monk perturbed by bad dreams. They are always behaved as if terrified; whereupon the keeper full of love during waking hours, and laughed heartily—Trong nhaø Thieàn, coù loaïi caâu peaceful in their sleeping hours: Ngöôøi coù hoûi qua ñoù ngöôøi hoûi muoán bieát roõ laäp tröôøng cuûa taâm töø, khoâng coù aùc moäng. Khi thöùc thì hoï Boån Sö. Moät nhaø sö ñeán kieám Ñoàng Phong cö luoân töø bi, khi nguû thì hoï luoân an laønh. nguï taïi moät thaûo am treân nuùi, hoûi: "Neáu coù con 4) They become dear to human beings. As they coïp boãng nhieân hieän ra ôû ñaây, thaày seõ laøm gì?" love others, so do others love them: Ngöôøi coù Am chuû lieàn roáng leân nhö moät con coïp; nhaø sö kia taâm töø luoân thaân aùi vôùi keû khaùc. Hoï thöông coù veû hoaûng sôï; thaáy theá am chuû caû cöôøi ha haû— keû khaùc vaø keû khaùc cuõng thöông yeâu hoï. See Eighteen kinds of question. 5) They are dear to non-humans as well. Attend (v): Tham döï—Lay Buddhists should set Animals are also attracted to people with up time to attend Buddhist lectures on Sundays— loving-kindness: Ngöôøi coù taâm töø coøn laø baïn Phaät töû taïi gia neân daønh thì giôø tham döï nhöõng thaân cuûa chuùng sanh moïi loaøi. Loaøi caàm thuù buoåi thuyeát giaûng veà Phaät Phaùp cuûa quyù thaày cuõng laáy laøm vui khi ñöôïc soáng gaàn vôùi trong nhöõng ngaøy Chuû Nhaät. nhöõng baäc hieàn nhaân ñaïo ñöùc. Attend or go to sports, games, cinema, or 6) Owing to their loving-kindness, they become immune from poison, unless they are subject worldly concerts: A Bhiksu or Bhiksuni who to some inexorable karma in the past: Nhôø attends or goes to sports, games, cinema, or taâm töø maø hoï khoâng bò haïi bôûi thuoác ñoäc, tröø worldly

concerts, commits an Expression of phi hoï phaûi traû moät nghieäp xaáu ñaõ taïo trong Regret Offence—Vò Tyø Kheo hay Tyø Kheo Ni quaù khöù. naøo tham döï hay ñi xem theå thao, caùc moân chôi, 7) Invisible deities protect them because of the chieáu boùng vaø nhaïc hoäi theá tuïc, laø phaïm giôùi Ba power of their loving-kindness: Chö thieân Daät Ñeà, phaûi phaùt loà saùm hoái. luoân hoä trì nhöõng ngöôøi coù taâm töø. Attend a lecture: Tham döï buoåi thuyeát giaûng. 8) Loving-kindness leads to quick mental Attend and serve: Cung kính cuùng döôøng—See concentration. As their minds are not Ten kinds of Buddha-work in all worlds in all perturbed by hostile vibrations; thus, one- times of the Buddhas (B) (7). pointedness can be gained easily: Ngöôøi coù

taâm töø thöôøng an truï deã daøng vì khoâng bò Attha (p): Hieåu bieát phaân tích veà yù nghóa. nhöõng tö töôûng traùi ngöôïc khuaáy ñoäng. Atthadasa manopavicara (p): Thaäp baùt yù 9) Loving-kindness tends to beautify one's haønh—18 mental ranges. facial expression. The face as a rule reflects Atthaka (p): Daï Xoa—One of the ten ancient the state of the mind: Ngöôøi coù taâm töø thì rsis of the Brahmins. göông maët thöôøng töôi saùng, vì göông maët laø Attha loka-dharma (skt): Taùm Phaùp Theá phaûn aûnh cuûa noäi taâm. Gian—The eight worldly conditions which are 10) Persons imbued with loving-kindness die inseparable from life—See Eight winds. peacefully as they harbour no thoughts of hatred towards all beings. Even after death Atthana (p): Wrong place—Sai choã. their serene face reflects their peaceful Atthanga Sila (skt) Attha-sila (p): Baùt quan death: Ngöôøi coù taâm töø ñeán luùc lìa ñôøi cuõng Trai giôùi—Eight silas which some laymen take ñöôïc an vui, vì trong loøng khoâng chöùa chaáp for a certain period (may be 24 hours each saân haän. Sau khi hoï taét thôû, göông maët töôi month). tænh phaûn aûnh söï ra ñi yeân bình cuûa hoï. Atthannu (p): Knower of the meaning—Tri 11) Since persons with loving-kindness die Nghóa—See Seven qualities of the true man. happily, they will subsequently be reborn in a Atthapada (p): A chessboard—Baøn côø. blissful state: Ngöôøi coù taâm töø cheát moät caùch Atthapatisambhida (p): Nghóa Voâ Ngaïi—See haïnh phuùc, vaø seõ ñöôïc taùi sanh vaøo moät caûnh Unobstructed knowledge of the meaning. giôùi cöïc laïc. Attha-vayubheda (p): The eight kinds of wind 12) Persons with loving-kindness will be reborn or the eight winds—Baùt Phong—See Eight winds. in a Brahma realm if they gain the Dhyana: Atthissara (p): Phaät Ñoäc Giaùc. Neáu ñaéc thieàn thì ngöôøi coù taâm töø seõ ñöôïc sanh vaøo caûnh giôùi cuûa chö Phaïm Thieân. Atthisukha (p): Haïnh phuùc coù ñöôïc vaät sôû höõu—One of the four kinds of bliss of lay Attending fairs: La caø ñình ñaùm hyù vieän—See Buddhists, according to the Anguttara Nikaya Six ways of wasting one's property. Sutra. Herein a clansman has wealth acquired by Attending the wise (good-knowing energetic striving, amassed by strength of arm, advisors), respecting and providing for won by sweat, and lawfully gotten. At this them, honoring them tirelessly: Gaàn thieän tri thought, bliss and satisfaction come to him. This is thöùc, cung kính cuùng döôøng, heát loøng toân troïng, call the bliss of ownership—Moät trong boán loaïi troïn khoâng nhaøm moûi—See Ten kinds of actions haïnh phuùc cho ngöôøi taïi gia ñöôïc Ñöùc Phaät daïy of knowledge (3). trong kinh Taêng Nhöùt A Haøm. Haïnh phuùc cuûa Attention (n): Söï chuù taâm. ngöôøi coù

vaät sôû höõu nhôø söï noã löïc coá gaéng, nhôø 1) See Smrti (skt) söùc löïc cuûa chaân tay vaø moà hoâi, sôû höõu moät caùch 2) Pay attention on something: Chuù taâm vaøo hôïp phaùp. Khi nghó nhö vaäy, ngöôøi kia caûm thaáy vieäc gì—See Fifty-one Dharmas interactive thoûa thích vaø maõn nguyeän. Ñoù laø haïnh phuùc coù with the Mind. ñöôïc vaät sôû höõu—See Four kinds of bliss of lay 3) Manasikaro (p): Manaskara (skt)—Chuù YÙ— Buddhists. See Fifty-two mental states. Attita: 4) Manaskara (skt): Taùc yù—See Seventy-five 1) (p): Grieved (afflicted with--distressed)—Saàu dharmas of the Abhidharma Kosa. muoän. Attention of the mind: Manasikara (p)— 2) (skt): Past—Quaù khöù. Manaskara (skt)—Söï chuù yù cuûa taâm. Attitude (n): Thaùi ñoä. Attentive: Anusmrti (skt)—Contemplative— Attiyana (p): Dislike—Khoâng thích. Chuyeân chuù. Attiyati (p): To be in trouble—Maéc naïn. Attentive and diligent charge to someone: Attract (v): Loâi cuoán. Lôøi aân caàn phoù chuùc cho ai. Attracted: Bò loâi cuoán.

Attractive (a): Haáp daãn. and Seventy-five dharmas of the Abhidharma Attribute: A quality—Ñöùc tính. Kosa. Attributes of the Tathagata: Töôùng Ñaïi—The Audible object: Saddarammana (skt)—See greatness of potentialities, one of the three great Thanh Traàn. characteristics mentioned in the Awakening of Auditor (n): Ngöôøi döï thính. Faith—Töôùng laø ñöùc töôùng, chæ theå chaân nhö coù Auditorium: Amphitheater—Lecture hall— ñuû ñöùc tính voâ löôïng voâ bieân, moät trong “Tam Preaching hall—Giaûng ñöôøng. Ñaïi” ñöôïc noùi ñeán trong Khôûi Tín Luaän—See Auditory clairvoyance: Thaáu nhó (aâm)— Three great characteristics in the awakening faith. Auditory clairvoyance—The ability to hear very Attribute of Thusness not empty or ‘void.’: distant sounds. Chaân Ñöùc Baát Toâng Khoâng—See Ten tenets of Augment (v): Taêng leân. the Hua-Yen School. Augmented pity of a Bodhisattva: Taêng Bi— Attrition (n): Khoâng thaønh taâm saùm hoái. Augmented pity of a Bodhisattva, who remains to Attukkamsanaparavambhana (p): Self-praise save, though his advanced knowledge would and contempt for others— Töï phuï vaø khinh justify his withdrawal to nirvana—Söï taêng tröôûng mieät—See Ten armies of mara. loøng töø bi cöùu ñoä chuùng sanh cuûa vò Boà Taùt, duø trí Atyamika (skt): A Ñieân Ñeå Ca—Taát Caùnh— hueä giaùc ngoä cuûa vò aáy khieán ngaøi ñuû khaû naêng Endless—At the end there is no mind for attaining nhaäp nieát baøn, nhöng vôùi bi nguyeän ngaøi vaãn tieáp Buddhahood—Khoâng coù cöùu caùnh ñeå thaønh Phaät. tuïc luaân chuyeån ñeå cöùu ñoä chuùng sanh. Atyanta (skt): Taát caùnh. August: Bhadra (skt)—Auspicious—Virtuous— 1) Fundamental: Caên baûn. Hieàn. 2) Finally: Cuoái cuøng—At last—Final— August power of Dharma: Phaùp uy ñöùc löïc—Ultimate. See Five powers. 3) At bottom: Döôùi ñaùy. Augustness: Prabhava (skt)—Awe-inspiring- Atyanta-sunyata (skt): Ultimate emptiness—majesty—Demeanors—Imposing exterior— Taát Caùnh Khoâng: Khoâng toái haäu—See Ultimate Majestic—Martial bearing—Noble bearing— emptiness. Stateliness—Oai Nghi—See Four kinds of Atyantica: Xieãn ñeà—Chaúng öa Nieát baøn. demeanors. Atyataprakripari-suddhi (skt):The original Aum or Om (skt): AÙn—A mystical formulae essence of the Garbha is pure and transparent, opening a dharani in

Vajradhatu. A word of means that it is absolutely neutral and transcends solemn affirmation and respectful assent. all the logical categories that are derived from the Sometimes translated by “Yes.” This is the most dualism of subject and object. This is suchness, comprehensive and venerable symbol of spiritual the state of being unborn—Nhö Lai Taïng boån knowledge in Vajrayana. Om is a symbol of form sinh minh löông thanh tònh hay baûn theå cuûa Nhö as well as sound. This is not a magic word. In fact Lai taïng laø thanh tònh vaø trong suoát, nghóa laø noù this is not even considered to be a word at all. It is tuyeät ñoái trung tính vaø vöôït khoûi moïi phaïm truø rather a manifestation of spiritual power, symbol luaän lyù sinh ra töø caùi nhò bieân cuûa chuû theå vaø ñoái that is to be found throughout the East. “A” is töôïng. Ñaây laø nhö nhö hay traïng thaùi cuûa baát sinh. being the open and “Um,” the closed sound. “A”is Auddhatya (skt): the seed of Vairocana, “Um” is that of 1) Arrogance: Disdain—Insolence— Vajrasattva. “A” represents the absolute, “Um” Overbearing manner—One of the upaklesa, represents the particular or phenomenal—Lôøi chuù or secondary hindrances—Kieâu maïn. môû ñaàu Ñaø La Ni Kim Cöông Giôùi. Moät töø duøng 2) High-mindedness: Restlessness—Traïo cöû ñeå xaùc nhaän söï uy nghi toân kính. Thænh thoaûng (thaân theå luoân nhuùc nhích khoâng yeân)—See ñöôïc dòch laø “Vaâng.” Ñaây laø moät bieåu töôïng roäng Fifty-one Dharmas interactive with the Mind, vaø cao nhaát trong Kim Cang thöøa. Om vöøa töôïng tröng cho hình thöùc vaø aâm thanh. Ñaây khoâng phaûi

laø moät töø ma thuaät, noù khoâng ñöôïc coi nhö moät töø, sanh ra, hay chuùng sanh trong chö thieân, ñòa nguïc maø nhö moät bieåu töôïng taâm linh, moät töôïng tröng vaø sô kieáp chuùng sanh. Ngöôøi ta noùi nhöõng chuùng phoå bieán khaép phöông Ñoâng. “A” laø aâm môû, trong sanh naày, ngay khi chaám döùt ñôøi tröôùc thì laäp töùc khi “Um” laø aâm ñoùng. “A” laø chuûng töû cuûa Phaät hoùa thaân tuøy theo nghieäp löïc, chöù khoâng nhôø söï Ñaïi Tyø Loâ Giaù Na, coøn “Um” laø chuûng töû cuûa trôï giuùp cuûa cha meï hay baát cöù taùc nhaân naøo Kim Cang Taùt Ñoûa. “A” tieâu bieåu cho caùi tuyeät khaùc. Moät trong boán hình thöùc sanh. Hoùa sinh tröïc ñoái, coøn “Um” tieâu bieåu cho hieän töôïng hay caùi gì tieáp hay khoâng döïa vaøo ñaâu boãng nhieân maø sinh ñaëc bieät. ra, khoâng coù cha meï. Baèng caùch hoùa sanh naày, Aum-Mani-Padmi-Hum or Om Mani chö Boà Taùt töø cung trôøi Ñaâu Suaát coù theå xuaát Padme Hum: This is the most important and hieän treân traàn theá baát cöù luùc naøo tuøy yù ñeå cöùu ñoä oldest mantra of Tibetan Tantric Buddhism. chuùng sanh (chö Phaät vaø chö Boà Taùt ñeàu baét These six syllables are an expression of the basic nguoàn töø söï hoùa sanh kyø dieäu nhö vaäy). Nhöõng attitude of compassion, and the recitation of them hình thöùc hoùa sanh nhö moái, A Tu La, Ngaï quyû, expresses the longing for liberation—AÙn Mani chuùng sanh ñòa nguïc, caû chuùng sanh treân Tònh Ñoä, baùt di hoàng. Caâu chuù xöa nhaát trong caùc tröôøng hay laø theá giôùi môùi khôûi ñaàu (con ngöôøi kieáp sô). phaùi Maät toâng Taây Taïng. Saùu aâm tieát trong caâu Ñaây laø moät trong boán hình thöùc sanh saûn cuûa chuù naày theå hieän thaùi ñoä ñoàng caûm caên baûn, maø chuùng sanh, khoâng coù cha meï, maø lôùn leân töùc khi nieäm leân noù theå hieän öôùc muoán

giaûi thoaùt thì—See Nine kinds of birth. Nieát baøn. Aura: Buddharansi (skt)—Glory—Halo—Light Aupapaduka (skt): Aupapadaka (skt)—Hoùa of Buddha—Spiritual enlightenment—Phaät Sanh—Birth from (by) transformation—Ethereal quang. birth—Transformational birth—Direct Auras around the body becomes dim: AÙnh metamorphosis or birth by transformation, without quang minh nôi thaân boãng nhieân môø yeáu—See parentage—Transformational birth—Born (birth) Five deterioration signs and characteristics of by transformation, or spontaneous rebirth. heavenly beings who are nearing death. Metamorphosis, as is the case with maggot Aureola (n): Voøng haøo quang. transforms into fly, moths from the chrysalis, Auricular confession: Private confession—Thuù caterpillar becomes butterfly, or deities and toäi rieâng vôùi moät vò thaày. superior beings of the Pure Land. It is said that Auspicious (a): such beings, after the end of their previous 1) Sri (skt): Thích hôïp—Kieát töôøng (caùt lifetime, suddenly appear in this fashion due to töôøng)—Ñaây laø moät trong saùu yù nghóa cuûa their karma, without the help of parents or any chöõ Theá Toân—Favorable—Fortune— other intermediary agency. One of the four forms Lucky—The six meanings of the Honoured of birth. Any form of existence by which required One or Bhagava—See Six meanings of the form is attained in an instant in full maturity. By Honoured One. this birth bodhisattvas residing in Tusita can 2) Bhadra (skt): August—Auspicious— appear on earth any time at will to save beings Virtuous—Hieàn. (the dhyani-buddhas and bodhisattvas are also of Auspicious day: Good day—Löông nhaät (ngaøy such miraculous origin). Form of metamorphic caùt töôøng). birth, as with moths, asuras, hungry ghosts, and Auspicious fruit: Caùt töôøng quaû—A inhabitants of hells, and the Pure Lands, or first pomegranate, held by Hariti as a bestower of newly evolved world. One of the four forms of children—Quaû Caùt Töôøng, quaû löïu, caàm treân tay birth, which is by transforming, without cuûa Quyû Töû Maãu, nhö söï ban boá treû con. parentage, attained in an instant in full maturity— Khoâng nöông töïa vaøo ñaâu, khoâng nöông theo Auspicious grass: Kusa (skt)—Caùt Töôøng chuûng toäc, cuõng chaúng nhôø nhaân duyeân cuûa cha Thaûo—Thöôïng Mao—Auspicious grass used at meï, maø chæ döïa vaøo nghieäp löïc maø khôûi sanh nhö religious ceremonials—Coû Caùt Töôøng, tieáng loaøi voøi hoùa thaønh ruoài, böôùm bôûi saâu maø hoùa Phaïn goïi laø Coâ-Sa, tieáng Haùn laø Thöôïng Mao,

ñöôïc duøng trong caùc buoåi leã hay nghi thöùc toân rare incense filling the air, etc.: Trieäu chöùng giaùo. toát veà vaõng sanh, nhö thaáy Phaät, Boà Taùt, Auspicious image: Thoaïi Töôïng—According to Thaùnh chuùng hieän thaân tieáp röôùc, hoaëc nghe The Great T'ang Chronicles of the western Thieân nhaïc, hoaëc thaáy phöôùn, loïng, hay World, composed by Hsuan-Tsang, this is an höông thôm toûa khaép, vaân vaân. auspicious image, especially the first image of Auspicious river: Caùt Haø—The Ganges for the Sakyamuni made of sandalwood and attributed to heretics say they can wash away their sins—Taø Udayana, king of Kausambi, a contemporary of ñaïo cho raèng nöôùc soâng Haèng coù theå röûa saïch sakyamuni—Theo Taây Vöïc Kyù cuûa ngaøi Huyeàn moïi toäi loãi. Trang, thì ñaây laø töôïng kieát töôøng, ñaëc bieät laø

böùc Auspicious scenes: Thaùnh caûnh. töôïng ñaàu tieân cuûa Ñöùc Phaät Thích Ca Maâu Ni Auspicious sea-cloud: Caùt töôøng Haûi Vaân— laøm baèng goã ñaøn höông bôûi vua Udayana cuûa Ñieàm laønh cuûa maây vaø bieån. nöôùc Caâu Ñaøm Thi, moät ngöôøi soáng cuøng thôøi vôùi Auspicious sign: Thoaïi Töôùng—Daáu kieát Ñöùc Phaät. töôøng—Auspicious—Auspicious aspect. Auspicious indications: Ñieàm kieát töôøng—The Austere (a): Kham khoå—To live in narrow six auspicious indications attributed to the Buddha circumstances. as a preliminary to his delivery of the Lotus Austere life: Cuoäc soáng kham khoå (khoå haïnh). Sutra—Saùu ñieàm kieát töôøng khi Phaät thuyeát kinh Phaùp Hoa—See Six auspicious indications. Austerity (n): Austere way of life—Haïnh ñaàu ñaø—There are six heretics of the six austerities Auspicious jar: Bhadra-kumbha (skt)—Hieàn which are referred to as outsiders'—Coù saùu loái tu Bình—Thieän Bình—Bình Nhö YÙ—Höõu Ñöùc khoå haïnh cuûa ngoaïi giaùo (Luïc Khoå Haïnh Ngoaïi Bình—Magic bottle—See Bhadra-kumbha. Ñaïo)—See Six austerities. Auspicious kalpa: Good kalpa—Good eon— Authentic (a): Orthodox—Genuine—Chính Propitious kalpa. thoáng (chaân truyeàn, ñích thöïc). Auspicious plant: Linh Chi—The emblem of Authentic scriptures: Chaân kinh. good luck and long life—Moät loaïi caây töôïng tröng cho ñieàm laønh vaø tröôøng thoï. Authentic sect: Orthodox sect—Chính toâng. Auspicious ray: Authenticity (n): Söï chính thoáng. 1) The auspicious ray sent from between the Author (n): Taùc giaû. Buddha's eyebrows before a revelation (khai Authoritarian (n): Ngöôøi ñoäc ñoaùn. phaùp): Quang Ñoan—Tia saùng caùt töôøng Authoritarianism (n): Chuû nghóa quyeàn löïc. ñöôïc Phaät phoùng ra töø giöõa hai boä loâng maøy Authoritative (a): Coù quyeàn theá. cuûa Ngaøi tröôùc khi Ngaøi khai phaùp. Authoritativeness: Töï Tri—One of the eight 2) Ray emitted from between the eyebrows of chief characteristics of 'satori.' In Zen. The the Buddha before his preaching of the Lotus knowledge realized by satori is final, that no Sutra: Thuïy quang—AÙnh saùng ñöôïc phoùng ra amount of logical argument can refute it. Being giöõa hai chaân maøy cuûa Ñöùc Phaät tröôùc khi direct and personal it is sufficient unto itself. All Ngaøi thuyeát kinh Phaùp Hoa. that logic can do here is to explain it, to interpret Auspicious response: Thoaïi ÖÙng—Ñaùp öùng it in connection with other kinds of knowledge ñieàm laønh. with which our minds are filled. Satori is thus a 1) Name of the Udumbara flower: Teân cuûa loaøi form of perception, an inner perception, which hoa Öu Ñaøm. takes place in the most interior part of 2) Signs and characteristics of gaining rebirth at consciousness. Hence the sense of the last moments, the cultivator is able to see authoritativeness, which means finality. So, it is Buddha, Bodhisattvas, and many other generally said that Zen is like drinking water, for enlightened beings surround him or her, or it is by one's self that one knows whether it is hearing heavenly music playing, banners, or warm or cold. The Zen perception being the last

term of experience, it cannot be denied by Auxiliary means: Trôï Ñaïo—Auxiliary means outsiders who have no such experience—Moät which help meditation, auxiliary discipline, and trong taùm ñaëc taùnh cuûa giaùc ngoä trong Thieàn. Caùi aid to faith or virtue—Ñaïo phaåm coù theå giuùp cho tri kieán do ngoä maø coù laø roát

raùo, khoâng coù thaønh thieàn quaùn, luaät nghi vaø quaû ñöùc. keát naøo cuûa nhöõng chöùng cöù luaän lyù coù theå baùc boû Avabhasa (skt): Quang Ñöùc Quoác—The noåi. Chæ thaúng vaø chæ rieâng, theá laø ñuû. ÔÛ ñaây khaû kingdom of light and virtue (glorious virtue), in naêng cuûa luaän lyù chæ laø ñeå giaûi thích ñieàu ñoù, ñeå which Mahakasyapa is to be reborn as a Buddha, thoâng dieãn ñieàu ñoù baèng caùch ñoái chieáu vôùi under the name of Rasmiprabhasa—Vöông quoác nhöõng thöù tri kieán khaùc ñang traøn ngaäp trong taâm aùnh saùng (cuûa ñöùc haïnh) nôi Ñöùc Ma Ha Ca Dieáp trí chuùng ta. Nhö theá ngoä laø moät hình thaùi cuûa tri taùi sanh nhö moät vò Phaät döôùi teân Quang Minh giaùc, moät thöù tri giaùc noäi taïi, phaùt hieän trong phaàn Phaät. saâu thaúm nhaát cuûa yù thöùc. Ñoù laø yù nghóa cuûa ñaëc Avadana (skt): tính töï tri; töùc laø söï thöïc toái haäu. Cho neân ngöôøi ta 1) A Va Ñaø Na—Haønh ñoäng thieän laønh—Good thöôøng baûo raèng Thieàn gioáng nhö uoáng nöôùc, deeds—A great or glorious act or noùng hay laïnh töï ngöôøi uoáng bieát laáy. Tri giaùc achievement—Avadanas show that good cuûa Thieàn laø giôùi haïn cuoái cuøng cuûa kinh nghieäm; deeds bring about good results, and bad nhöõng keû ngoaïi cuoäc khoâng coù kinh nghieäm aáy deeds bad results. The Avadanas consist of khoâng theå phuû nhaän ñöôïc—See Eight chief legends about previous lives of Buddhist characteristics of ‘satori.’ In Zen. saints—Avadanas chöùng minh raèng nhöõng Authority (n): Quyeàn haønh. haønh ñoäng thieän laønh daãn ñeán keát quaû thieän 1) Authority to govern: Quyeàn cai quaûn. laønh, nhöõng haønh ñoäng xaáu aùc daãn tôùi nhöõng 2) Authority to teach: Quyeàn giaùo huaán. heä quaû xaáu aùc. Avadanas goàm nhöõng truyeàn 3) Civil authority: Theá quyeàn. thuyeát veà caùc vò Thaùnh trong Phaät giaùo. 4) Divine authority: Thaàn quyeàn. 2) Thí Duï—See Twelve divisions of Mahayana 5) Venerable authority: Quyeàn cuûa Taêng só. Sutras (canon). Authority and fame: Oai danh. 3) Green face devil—A ba ñaø na—Quyû maët Authority and virtue: Dignity (of respect- xanh. inspiring virtue)—Oai ñöùc. Avadanas-sutra (skt): Xuaát Dieäu Kinh—A Ba Autobiography (n): Töï thuaät—Töï truyeän. Ñaø Na Kinh—Stories of memorable deeds; the Autocratic (a): Chuyeân quyeàn. sixth of the twelve sections of the canon, Autonomous (a): Töï trò. consisting of parables of comparisons—Kinh noùi veà nhöõng chuyeän ñaùng nhôù; phaàn thöù saùu trong 12 Autonomy (n): Söï töï trò. phaàn cuûa kinh ñieån, choïn laáy yeáu nghóa cuûa caùc Autumn Equinox: Thu Phaân—See Eight royal kinh, ñeå dieãn thuyeát phoâ baøy cho ngöôøi sau. days. Avadata (skt): Traéng tinh—White—Pure—Auxiliary condition: Trôï duyeân. Cleansed—Excellent—Blameless—Clean— Auxiliary karma: Trôï Nghieäp. Clear—Dazzling white—White color. 1) Reciting a sutra to help a death person to Avadata-vasana (skt): Baïch y—Clothed in reach the Pure Land: Tuïng kinh hoä nieäm giuùp white—White robe—Lay person. ngöôøi quaù coá vaõng sanh Tònh Ñoä. Available water: Nöôùc coù saún. 2) Worship, praise, and offering, as additional to direct karma, i.e. faith in Amitabha, Avaivartika (skt): Aparivartya (skt)—Avivartin expressed by constant thought of him and (skt)—Avinivartaniya (skt)—A Beä Baït Trí—A calling on his name: Thôø phöôïng, taùn thaùn vaø Beà—A Duy Vieät Trí—A Tyø Baït Trí—Baát Thoái cuùng döôøng trôï giuùp chaùnh nghieäp, nhö tin

Chuyeån—Non-retrogression—Not backsliding— nôi Phaät A Di Ñaø, thöôøng töôûng nieäm ñeán Not losing ground—Always progressing—Never Ngaøi, vaø thöôøng nieäm hoàng danh cuûa Ngaøi. retreating but going straight to nirvana—Never retreat but going straight to Nirvana—Never

receding or turning back, always progressing and karmic burdens, do not fall back from their certainly reaching Nirvana. position, from their practice, or from their (I) The meanings of “Avaivartika”—Nghóa cuûa mindfulness: Theo Kinh A Di Ñaø thì duø cho “Baát Thoái Chuyeån”: ngöôøi vaõng sanh vaøo ñòa vò thaáp nhaát trong 1) The Sanskrit word “Avaivartika” means “not coõi Tònh Ñoä, duø phaûi mang theo nghieäp coøn falling back.” There are three senses of “not soùt laïi, nhöng vaãn khoâng coøn thoaùi chuyeån falling back” that apply to sentient beings in nöõa. the Pure Land—Chöõ A Beä Baït Trí, theo tieáng 2) One who has reached the realization of Baéc Phaïn laø Avaivartika, coù nghóa laø “Baát emptiness (tolerance and non-birth) will Thoái Chuyeån” hay chaúng luøi xuoáng. Coù ba never regress from the Buddha or nghóa, aùp duïng cho nhöõng chuùng sanh nôi coõi Bodhisattva Paths—Khoâng luøi maø ñi thaúng Tònh Ñoä: vaøo Nieát baøn, ngöôøi ñaõ ñaït tôùi thöïc chöùng a) Do not fall back from their position: Vò Baát taùnh khoâng, seõ khoâng bao giôø ñi luøi treân Thoaùi—Having entered the holy stream or ñöôøng ñi ñeán Boà Taùt hay Phaät quaû. the four levels of sagehood culminating in 3) Non-regression sometimes simply denotes an Ahratship, they do not fall back to the levels advanced stage of aspiration and practice of gods and men—Moät khi ñaõ döï vaøo ñòa vò from which one will never retreat: Ñoâi khi Töù Thaùnh roài, chaúng coøn bò xuoáng ñòa vò Luïc ngöôøi ta ñònh nghóa “Baát Thoái Chuyeån” ñôn Phaøm nöõa. thuaàn laø caùc baäc tu haønh ñaõ tieán ñeán giai b) Do not fall back from practice: Haïnh Baát ñoaïn cao khoâng bao giôø coøn thoái chuyeån trôû Thoaùi—As followers of the Bodhisattva path laïi nöõa. they continue to work for the salvation of all 4) According to the Amitabha Sutra, living beings, and do not fall back to the level of beings burdened with heavy karma Lesser Vehicles with their concern limited to accumulated from time immemorial. They individual salvation—Moät khi ñaõ tu haïnh Boà cannot escape Birth and Death in one Taùt thöôøng hoùa ñoä chuùng sanh, chaúng coøn sa lifetime, and are in danger of retrogression ñoïa xuoáng haøng nhò thöøa nöõa. during. Thus the Buddha offered and c) Do not fall back from their mindfulness: recommended the Pure Land teachings, an Nieäm Baát Thoaùi—From mind-moment to easy method to escape Birth and Death in mind-moment, they flow into the ocean of all one lifetime through rebirth in the Pure Land, knowledge—Giôø phuùt naøo taâm nieäm cuõng where practitioners can continue cultivating nhö doøng nöôùc chaûy vaøo bieån “Nhaát Thieát without fear of retrogression: Theo Kinh A Di Trí”. Ñaø, chuùng sanh phöôùc moûng nghieäp daày tích 2) One who never recedes. One who never tuï töø voâ thæ, khoù loøng töï tu töï ñoä veà coõi Nieát reverts to a lower condition: Baäc Baát Thoái Baøn trong moät ñôøi kieáp, maø ngöôïc laïi raát deã Chuyeån—Vò chaúng bao giôø rôi rôùt laïi nhöõng daøng bò thoái chuyeån trong luaân hoài sanh töû, ñöôøng thaáp hôn. neân Ñöùc Phaät khuyeân Phaät töû veà sau naày neân 3) A Bodhisattva who, in his progress

towards nhaát taâm nieäm Phaät ñeå ñöôïc sanh veà coõi Cöïc Buddhahood, never retrogrades to a lower Laïc, haàu tieáp tuïc tu taäp ñeå ñaït thaønh Phaät state than that to which he has attained: Boà quaû—See Amitabha Sutra. Taùt Baát Thoái Chuyeån, traûi qua quaù trình tu 5) One who never recedes; a Bodhisattva who, haønh daøi moät ñaïi a taêng kyø kieáp maø thaønh in his progress towards Buddhahood, never töïu quaû vò Phaät, chöa heà thoái chuyeån. retrogrades to a lower state than that to which (II) Other meanings of "Avaivartika"—Nhöõng he has attained (a Bodhisattva who is in the nghóa khaùc cuûa "Baát Thoái Chuyeån": stage of non-backsliding)—Ngöôøi khoâng bao 1) According to The Amitabha Sutra, even those giôø thoái luøi; moät vò Boà Taùt treân ñöôøng tieán who dwell in lowest level of the Pure Land, ñeán Phaät quaû, khoâng bao giôø ñi luøi veà moät and have been born there bringing along their

caûnh giôùi thaáp hôn caûnh giôùi maø vò aáy ñaõ ñaït predominated in East Asia. In Tibet ñöôïc. Avalokitesvara Spyan ras gzigs dbang phyug 6) An epithet of every Buddha: Danh hieäu cuûa is viewed as the country's patron deity, one Ñöùc Phaät. of physical enamanations is the Dalai Lamas Avaivartika-bhumi (skt): A Sanskrit term for incarnational line. Furthermore, he is is one "Irreversible levels." These are stages beyond of the eight great Bodhisattvas in Mahayana which a Bodhisattva is no longer capable of traditional Buddhism, and one whose backsliding, generally said to be the eighth activities involve the active practice of through tenth "levels" or "bhumi."—Töø Baéc Phaïn compassion in saving sentient beings. The duøng ñeå chæ "Baát thoái ñòa." Ñaây laø nhöõng möùc ñoä mantra of "Om Mani Pad mi Hum" is directly maø vò Boà Taùt khoâng coøn bò thoái chuyeån nöõa, associated with Avalokitesvara Bodhisattva. thöôøng duøng ñeå chæ töø ñòa thöù taùm ñeán ñòa thöù 10 In Tibentan Buddhism, Avalokitesvara trong thaäp ñòa Boà Taùt—See Ten grounds. Bodhisattva is considered to be the main Avalokitesvara (skt): Quaùn Theá AÂm—Regarder patron Bodhisattva, and the Dalai Lama is of the world's sounds or cries—Goddess of viewed as his incarnate manifestation—Töø Mercy—See Fifteen bodhisattvas who represent Baéc Phaïn coù nghóa laø "Vò Chuû Nhìn Xuoáng" the Buddha's dharmakaya, or spiritual body; (nhìn xuoáng chuùng sanh moïi loaøi). Vò Boà Taùt wisdom in graciousness and a pierce or angry ñöùng beân traùi cuûa Phaät A Di Ñaø. Ñaây laø vò form against evil (IV), and Twenty five Boà Taùt quan troïng nhaát trong Phaät giaùo Ñaïi Bodhisattvas who protect all who call Amitabha. Thöøa. Ngaøi laø hieän thaân cuûa töø bi, cuøng vôùi (I) The meanings of "Avalokitesvara"—Nghóa trí tueä laø moät trong hai tính chaát quan troïng cuûa Quaùn Theá AÂm: cuûa taâm giaùc ngoä cuûa moät vò Phaät. Teân cuûa 1) A Sanskrit term for "Lord who Looks Down." Ngaøi theo nghóa ñen laø "Moät vò Chuû Nhìn A Bodhisattva who stands on the left side of Xuoáng" aùm chæ Ngaøi nhìn nhöõng khoå ñau vaø Amitabha Buddha. This is the most important phieàn naõo cuûa chuùng sanh vôùi loøng töø bi. Bodhisattva in Mahayana Buddhism. He is Hình aûnh cuûa Ngaøi noåi baät trong nhieàu kinh the embodiment of compassion (karuna), ñieån Ñaïi Thöøa, nhö kinh Baùt Nhaõ Ba La Maät which along with wisdom (prajna) is one of Kinh, Kinh A Di Ñaø, trong ñoù Ngaøi laø moät the two main

characteristics of the awakened trong nhöõng vò Boà Taùt cuûa coõi Tònh Ñoä cuûa mind of a Buddha. His name literally means Ñöùc Phaät A Di Ñaø, kinh Phaùp Hoa, coù moät “the Lord who Look Down,” implying that he chöông trong ñoù Ngaøi laø nhaät vaät chính. views the sufferings and afflictions of Trong kinh naøy, Ngaøi ñöôïc dieãn taû nhö laø vò sentient beings with compassion. He figures cöùu khoå chuùng sanh trong côn hoaïn naïn. prominently in many Mahayana sutras, e.g., Ngöôøi ta noùi chæ caàn töôûng nhôù teân Ngaøi moät several Perfection of Wisdom sutras, the caùch thaønh khaån coù theå ñöôïc cöùu thoaùt qua Sukhavati-Vyuha, in which he is said to be côn nguy khoán. Trong nhöõng hình töôïng ban one of the Bodhisattvas in the Pure Lan of sô cuûa Phaät giaùo vuøng Ñoâng AÙ, cho ñeán thôøi Amitabha, and the Saddharma-Pundarika, nhaø Toáng Ngaøi ñöôïc veõ nhö moät ngöôøi nam, which has an entire chapter in which he is the nhöng töø theá kyû thöù 10 thì hình aûnh cuûa moät main figure. In this sutra, he is described as ngöôøi nöõ maëc ñoà traéng (Baïch Y Quan AÂm) the savior of beings in trouble. It is said that ñaõ coù öu theá ôû vuøng Ñoâng AÙ. Trong truyeàn by merely remembering his name with thoáng “Spyan ras gzigs dbang phyug” ôû Taây devotion one can be saved in times of Taïng, Ngaøi ñöôïc xem nhö laø moät vò thaàn distress. In early East Asian Buddhist Giaùm Hoä xöù sôû, moät trong nhöõng hoùa thaân depictions, up to the early Sung Dynasty, he cuûa ngaøi laø doøng truyeàn thöøa taùi sanh Ñaït Lai is portrayed as a male, but since at least the Laït Ma. Ngoaøi ra, ngaøi coøn laø moät trong taùm tenth century the image of a female in a vò ñaïi Boà Taùt trong truyeàn thoáng Phaät giaùo white robe (Pai-I-Kuan-Yin) has Ñaïi Thöøa, vaø laø vò coù haïnh töø bi tích cöïc

trong vieäc cöùu ñoä chuùng sanh. Caâu thaàn chuù Phoå Moân noùi veà coâng haïnh cuûa Ñöùc Quaùn “UÙm Ma Ni Baùt Di Hoàng” coù quan heä tröïc Theá AÂm. Thænh thoaûng ngöôøi ta laàm ngaøi tieáp vôùi Boà Taùt Quaùn AÂm. Trong Phaät giaùo Quaùn AÂm vôùi Phaät A Di Ñaø hay Phaät Di Laëc. Taäy Taïng thì Ñöùc Boà taùt Quaùn Theá AÂm ñöôïc 3) According to other Buddhist sources, coi nhö vò Boà Taùt Theá Chuû vaø Ñöùc Ñaït Lai Avalokitesvara Bodhisattva is one of the four Laït Ma ñöôïc nhìn nhö laø söï hieän thaân cuûa greatest important Bodhisattvas in Mahayana Ngaøi—See Four saints (rewards) (B). Buddhism. He is a Bodhisattva of Great 2) According to Eitel in The Dictionary of Compassion and Observer of the Sounds of Chinese-English Buddhist Terms, the World. He is also known as the Avalokitesvara is one who contemplates the Contemplator of Self-Mastery. He is the world’s sounds, originally represented as a disciple and future successor of Amitabha male, the images are now generally those of Buddha in the Western Pure Land: Theo caùc a female figure. The meaning of the term is nguoàn taøi lieäu Phaät giaùo khaùc, Boà Taùt Quaùn in doubt. Kuan-Yin is one of the triad of AÂm laø moät trong boán vò Boà Taùt quan troïng Amitabha, is represented on his left, and is nhaát cuûa Phaät giaùo Ñaïi Thöøa. Ngaøi laø Ñaïi Bi also represented as crowned with Amida; but Quaùn Theá AÂm. Ngaøi cuõng coøn ñöôïc goïi laø there are as many as thirty-two different Quaùn Töï Taïi Boà Taùt. Ngaøi laø ñeä töû vaø laø forms of Kuan-Yin, sometimes with a bird, a ngöôøi noái tieáp Ñöùc Phaät A Di Ñaø ôû Taây vase, a willow wand, a pearl, a

thousand eyes Phöông Tònh Ñoä. and hands, etc. and when as bestower of (II) Various titles of Avalokitesvara children, carrying a child. The island of P'u-Bodhisattva—Nhöõng danh hieäu cuûa Ngaøi T'o (Potala) is the chief center of Kuan-Yin Quaùn Theá AÂm: worship, where she is the protector of all in 1) Kuan-Yin: Quaùn AÂm. distress, especially of those who go to sea. 2) Kuan-Yin Bodhisattva: Quaùn Taïi Taùt Ñoûa. Chapter 25 of the Lotus Sutras devoted to 3) Regarder or Observer of the world's sounds, Kuan-Yin, and is the principal scriptures of or cries (sounds that enlighten the world): the cult. Kuan-Yin is sometimes confounded Quaùn Theá AÂm. (bò laàm laãn) with Amitabha and Maitreya: 4) The Sovereign Beholder of the world: Quaùn Theo Eitel trong Trung Anh Phaät Hoïc Töø Theá Töï Taïi. Ñieån cuûa Giaùo Sö Soothill, chuùng sanh khoå 5) The Sovereign Beholder, not associated with naõo maø nhaát taâm xöng danh ngaøi, töùc thôøi sounds or cries: Quaùn Töï Taïi. ngaøi quaùn saùt aâm thanh cuûa hoï (taàm thanh) 6) One Thousand Hands and Eyes Bodhisattva: vaø ñoä cho hoï ñöôïc giaûi thoaùt. Khôûi thuûy Boà Taùt Thieân Thuû Thieân Nhaõn—See (III)(5). töôïng cuûa ngaøi laø töôïng nam, nhöng baây giôø (III) The concepts and worship of Avalokitesvara thì thöôøng laø töôïng nöõ. Nghóa xaùc thöïc cuûa in different countries—Khaùi nieäm vaø söï thôø Quaùn AÂm chöa ñöôïc xaùc ñònh. Quaùn AÂm laø phuïng Ngaøi Quaùn Theá AÂm ôû caùc quoác gia boä Tam Thaùnh vôùi Phaät A Di Ñaø, thöôøng khaùc nhau: ñöùng beân traùi cuûa Phaät Di Ñaø, nhöng coù ñeán 1) World Voice-Seeing Bodhisattva, one of the ba möôi ba hai hình thöùc khaùc nhau cuûa ngaøi great bodhisattvas of the Mahayana Quaùn Theá AÂm, coù theå laø moät con chim, moät Buddhism. Avalokitesvara contemplates the tònh bình, moät nhaønh lieãu, moät vieân ngoïc ma sound of the world. She can manifest herself ni, hay ngaøn maét ngaøn tai, vaân vaân; khi laøm in any conceivable form to bring help ngöôøi trôï giuùp nhöõng em beù thì ngaøi boàng wherever it is needed. Bodhisattva of treân tay moät ñöùc treû. Ñaûo Phoå Ñaø laø trung compassion and deep listening. Also called taâm chính thôø phöôïng Ñöùc Quaùn AÂm beân Kuan Shi Yin, the Bodhisattva of Taøu, nôi ñoù ngaøi laø ngöôøi baûo hoä nhöõng keû compassion. One of the three Pure Land khoå ñau hoaïn naïn, ñaëc bieät laø nhöõng ngöôøi ñi Sages (Buddhas and Bodhisattvas). The bieån. Phaåm 25 trong Kinh Phaùp Hoa laø phaåm others being Buddha Amitabha and

Bodhisattva Mahasthamaprapta (Ñaïi Theá Chí Buddhism, Avalokitesvara becomes a great Boà Taùt)—Boà Taùt Quaùn Theá AÂm, moät trong Bodhisattva, so great that he is nearly as nhöõng vò Boà taùt lôùn cuûa tröôøng phaùi Phaät perfect as a Buddha. He possesses a great giaùo Ñaïi thöøa. Quaùn Theá AÂm taàm thinh cöùu miraculous power to help in all kinds of khoå, thò hieän trong nhöõng hình thöùc khoâng theå dangers and difficulties: Tröôùc heát, Ngaøi laø nghó baøn haàu ñem söï gia hoä ñeán tôùi baát cöù moät phaàn cuûa "Tam Vò Nhaát Theå" goàm Voâ nôi naøo caàn Ngaøi. Cuõng coøn ñöôïc goïi laø Ñaïi Löôïng Thoï, Quaùn Theá AÂm vaø Ñaïi Theá Chí. Bi Quan Theá AÂm Boà Taùt, moät trong ba vò Tam vò nhaát theå naøy coù nhieàu ñieåm töông Phaät vaø Boà Taùt cuûa Taây Phöông Tònh Ñoä, hai ñoàng vôùi caùc toân giaùo ôû Ba Tö, nghóa laø vò kia laø Phaät A Di Ñaø vaø Boà Taùt Ñaïi Theá trong söï thôø

phuïng Mithra vaø trong toân phaùi Chí. Zervan, caùc toân giaùo ôû Ba Tö coi thôøi gian voâ 2) Among Buddhism mythological works, works haïn laø nguyeân lyù caên baûn. Ñöôïc thu nhaäp vaøo on Avalokitesvara Bodhisattva are the most Phaät giaùo, Quaùn Theá AÂm trôû thaønh vò Boà Taùt outstanding. By the power of his magic, and vó ñaïi ñeán ñoä Ngaøi gaàn hoaøn haûo nhö moät by his infinite care and skill he affords safety ñöùc Phaät. Ngaøi coù moät quyeàn löïc phaùp thuaät to those who are anxious. The word lôùn lao ñeå cöùu ñoä chuùng sanh trong moïi khoù Avalokitesvara is a compound of the word khaên vaø nguy hieåm. “ishvara” means “Lord or Sovereign,” and of b) In the second stage, Avalokitesvara acquires “avalokita” which means he who looks down a number of cosmic functions and features. with compassion, i.e., on beings suffering in He hold the world in his hand, he is this world: Trong nhöõng taùc phaåm thaàn thoaïi immensely big, 800,000 myriads of miles, veà Phaät giaùo thì thaàn thoaïi veà Ñöùc Quaùn Theá each of the pores of his skin conceals a AÂm Boà Taùt laø ñoäc ñaùo nhaát. Vì phaùp thuaät world system. He is the Lord and Sovereign thaàn thoâng, vì söï aân caàn vaø kheùo leùo tuyeät of the world. From his eyes come the sun and luaân cuûa Ngaøi “cöùu ñoä taát caû nhöõng keû ñau the moon, from his mouth the winds, from his khoå.” Chöõ Avalokitesvara laø chöõ keùp cuûa chöõ ffet the earth. In all these respects, “ishvara” coù nghóa laø Theá Toân vaø chöõ Avalokitesvara resembles the Hindu God, Avalokita coù nghóa laø ngöôøi nhuû loøng töø bi, Brahma: ÔÛ giai ñoaïn thöù hai, Quaùn Theá AÂm thí duï nhö ngöôøi nhuû loøng töø bi ñeán nhöõng keû thuû ñaéc moät soá chöùc vuï vaø tính chaát vuõ truï. ñau khoå treân theá gian naøy. Ngaøi naém theá giôùi trong tay. Ngaøi voâ cuøng 3) According to Edward Conze in Buddhism: Its cao lôùn, 810.000 ngaøn daëm, moãi loã chaân loâng Essence and Development, Avalokitesvara ngaøi chöùa ñöïng moät theá giôùi heä. Ngaøi laø chuùa personifies compassion. The texts and images teå vaø laø ñaáng Theá Toân cuûa theá gian. Töø maét suggest that in India one may distinguish Ngaøi phoùng ra maët trôøi vaø maët traêng. Töø three stages in his development—Theo mieäng Ngaøi phoùng ra gioù vaø töø chaân Ngaøi laø Edward Conze trong Tinh Hoa vaø Söï Phaùt traùi ñaát. Veà taát caû nhöõng phöông dieän naøy, Trieån cuûa Ñaïo Phaät, Quaùn Theá AÂm laø loøng töø Quaùn Theá AÂm gioáng nhö Phaïm Thieân. bi nhaân caùch hoùa. Kinh vaên vaø aûnh töôïng cho c) Finally, in the third stage, at a time when the pheùp phaân bieät ba giai ñoaïn cuûa söï phaùt trieån magical elements of Buddhism come to the cuûa Ngaøi ôû AÁn Ñoä. fore, he becomes a great magician who owes a) At first, he is a member of a trinity, consisting his power to his mantras, and he adopts many of Amitayus, Avalokitesvara and of the characteristics of Siva. This is the Mahasthamaprapta. This Trinity has many Tantric Avalokitesvara: Cuoái cuøng, ôû giai counterparts in Iranian religion, i.e., in the ñoaïn thöù ba, luùc maø nhöõng yeáu toá phaùp thuaät Mithras cult and Zervanism, a Persian trong Phaät giaùo chieám haøng ñaàu, Ngaøi trôû religion which recognized Infinite Time thaønh moät phaùp sö coù nhieàu naêng löïc nhôø (Zervan Akarana=Amita-ayus) as the nhöõng maïn traø vaø thu nhaän nhieàu ñaëc tính fundamental principle. Assimilated by cuûa Siva. Ñoù laø Quaùn Theá AÂm Maät

Toâng.

4) Avalokitesvara in the view of East Asian Ra. Theo Phaät giaùo Taây Taïng, Tara laø moät vò Buddhism—Quaùn Theá AÂm döôùi caùi nhìn cuûa nöõ Boà Taùt quan troïng trong Phaät giaùo AÁn Ñoä Phaät Giaùo Ñoâng AÙ: Avalokitesvara, the vaø Taây Taïng, ñöôïc sanh ra töø gioït nöôùc maét "Bodhisattva who Looks Down" on us with thöông xoùt cuûa Boà Taùt Quaùn Theá AÂm, vaø compassion, is one of the most popular nhöõng vò Ñaït Lai Laït Ma cuõng ñöôïc ngöôøi ta Mahayana Bodhisattvas. Revered as the cho laø nhöõng kieáp taùi sanh cuûa ngaøi Quaùn embodiment of compassion, he is frequently Theá AÂm. Söï suøng baùi ngaøi Quaùn Theá AÂm ñaõ depicted with eleven heads and 1,000 arms, taïo neân nhöõng caûm höùng cuûa nhöõng taùc phaåm all of which are used in his dispensation of ngheä thuaät toân giaùo ñeïp nhaát trong truyeàn aid. Avalokitesvara is an attendant of the thoáng Phaät giaùo AÙ Chaâu. Vaøo theá kyû thöù 10, Buddha Amitabha, who rules over Sukhavati, ôû Trung quoác ngöôøi ta baét ñaàu trình baøy the Pure Land of the West. Amitabha is one nhöõng böùc veõ veà ngaøi Quaùn Theá AÂm coù 10 of the most important of the many Buddhas tay. Boán tay duøng ñeå giöõ maët trôøi, maët traêng, who resides in the different Buddha fields of quyeàn tröôïng vaø ñinh ba; saùu caùnh tay coøn laïi Mahayana Buddhism. Avalokitesvara finds ñöôïc duøng ñeå baét nhieàu aán phaùp khaùc nhau many ways to help, not least by assuming a bieåu hieän söï boá thí, loøng voâ uùy vaø ñöùc hieán variety of forms, including those of a disciple, daâng. a monk, a god or a Tara. According to 5) According to Chinese Mahayana Buddhism, Tibetan Buddhism, Tara, an important female Bodhisattva Avalokitesvara is often depicted bodhisattva in Indo-Tibetan Buddhism, was with one thousand hands, each hand born from a teardrop of his compassion, and containing its own eye, to indicate the vows the Dalai Lamas are sometimes said to be and powers of the Bodhisattva to see all successive reincarnations of Avalokitesvara. those suffering in the world and reach into The cult of Avalokitesvara has inspired some the world and pull them out of their of the most beautiful works of religious art in suffering—Theo Phaät giaùo Ñaïi Thöøa Trung Asian Buddhism. In the 10th century, Chinese Quoác, Boà Taùt Quaùn Theá AÂm thöôøng ñöôïc Buddhists started painting images of mieâu taû vôùi moät ngaøn caùnh tay, trong moãi Avalokitesvara Bodhisattva with ten arms. caùnh tay ñeàu coù moät con maét cuûa noù, nhaèm Four of these ten arms hold the sun, moon, a chæ nguyeän löïc cuûa Ngaøi laø coù theå heát thaáy mace and a trident; and the remaining six are nhöõng keû khoå ñau treân theá gian vaø ñöa ngaøn in the distinctive gesture (mudra) of giving, tay ñeán cöùu vôùt laáy hoï. banishing fear and offering—Quaùn Theá AÂm, Avalokitesvara Bodhisattva (skt): Quaùn Töï vò "Boà Taùt Nhìn Xuoáng" chuùng ta vôùi loøng bi Taïi Boà Taùt (hieän laøm Maõ Ñaàu Kim Cöông). Ñaây maãn, laø moät trong nhöõng vò Boà taùt raát quen laø moät trong taùm Kim Cang vöông hay Kim Cang thuoäc trong tröôøng phaùi Ñaïi Thöøa. Ngaøi ñöôïc Hoä Boà taùt cho Phaät Tyø Loâ Giaù Na—This is one of moïi ngöôøi toân kính nhö laø söï hieän thaân cuûa the eight diamond-kings, or bodhisattvas as loøng bi maãn, thöôøng ñöôïc moâ taû hay hoïa hình guardians of Vairocana (Ñaïi Nhöït Nhö Lai)—See vôùi 11 ñaàu vaø 1.000

tay, taát caû ñeàu ñöôïc Eight diamond-kings and Avalokitesvara. duøng trong vieäc phaân boá söï cöùu trôï cuûa ngaøi. Avalokitesvara Bodhisattva 18th day: Quaùn Ngaøi thaùp tuøng Ñöùc Phaät A Di Ñaø, vò Phaät AÂm Boà Taùt, ngaøy 18—See Ten fast days. ñang ngöï trò taïi Thieân ñöôøng Cöïc Laïc, Taây Avalokitesvara Chapter in the Phöông Tònh Ñoä. Phaät A Di Ñaø laø moät trong Suddharma-Pundarika Sutra: Kinh Phaùp nhieàu vò Phaät quan troïng nhaát trong caùc vò Hoa Phaåm Phoå Moân. Phaät khaùc ñang ngöï taïi nhieàu Phaät quoác khaùc nhau cuûa Phaät giaùo Ñaïi Thöøa. Ñöùc Quaùn Theá Avalokitesvara's Hall: Quan AÂm Ñöôøng— AÂm coù theå tìm nhieàu caùch ñeå cöùu ñoä, bao Pavilion of Bodhisattva Avalokitesvara— goàm caû hình thöùc cuûa moät vò ñeä töû, moät vò Bodhisattva Avalokitesvara's Hall—Pavilion of Taêng, moät vò trôøi, hay moät vò nöõ Boà Taùt Ta Regarder of the Sounds.

Avalokitesvara Shrine: Ñieän Quaùn AÂm. Avarana (skt): Chöôùng ngaïi—Concealing— Avanamita-vaijayanta (skt): Thöôøng Laäp Hiding—Hindrance—Interruption—Mental Thaéng Phan—See Ever errect victorious banner. blindness—An obstacle—Obstruction—Screen Avandana (skt): Kinh Thí Duï—Stories of the and obstruction—According to Mahayana Buddha and his former lives. Buddhism, Avarana is one of the two factors which cause a being to remain unenlightened and Avandana-sataka (skt): Collection of a hundred enmeshed (hindered) in the cycle of birth and avadanas—Baù Duyeân Kinh (kinh thí duï). death. Among the two below mentioned Avantaka: Ñaïi baát khaû khí töû boä. hindrances of conative and intellectual, the latter Avantara (skt): A Baøn Ñaø La—Trung gian— is easier to destroy than the former, for the will to Intermediate. live or the egoistic impulses are the last thing a Avanti (skt): Avanti is one of the ancient man can bring under complete control. Arahan is kingdoms, situated in the north-east of now capable of eliminating the hindrance of passions Bombay. It was one of the major states at the and attain an Incomplete Nirvana, but only time of the Buddha. Later, it was incorporated Buddhas and Bodhisattvas are able to break into the Magadhan empire. Mahakatyayana, one through a direct realization of the emptiness of all of Sakyamuni's ten great (principal) disciples, phenomena and attain a Complete Nirvana— respected as the foremost in debate, was a native Theo Phaät giaùo Ñaïi Thöøa, Avarana laø moät trong of Avanti. He had been sent to Kosala by the hai yeáu toá laøm u meâ hay chöôùng ngaïi chuùng sanh ruler of Avanti, who had heard reports of cöù quanh quaån trong voøng luaân hoài sanh töû. Trong Sakyamuni Buddha's teachings. After becoming hai thöù chöôùng keå döôùi ñaây thì phieàn naõo chöôùng Sakyamuni's disciple, he returned to Avanti, deã bò ñoaïn dieät hôn sôû tri chöôùng, vì yù muoán soáng where he converted the king and many others. vaø nhöõng thuùc ñaåy vò kyû laø caùi cuoái cuøng maø There were many great stupas built in this region, ngöôøi ta coù theå ñieàu phuïc hoaøn toaøn. Caùc baäc A some of which survived or have been excavated La Haùn coù khaû naêng ñoaïn dieät phieàn naõo chöôùng in modern times—Avanti laø moät trong nhöõng vaø ñaït ñöôïc höõu dö Nieát Baøn, chæ coù chö Phaät vaø vöông quoác coå naèm veà phía ñoâng baéc vuøng maø chö Boà Taùt môùi coù khaû naêng phaù vôõ sôû tri chöôùng baây giôø laø Bombay.

Ñaây laø moät trong nhöõng qua ñoán ngoä veà khoâng taùnh nôi vaïn höõu maø thoâi. vöông quoác quan troïng cuûa xöù AÁn Ñoä vaøo thôøi 1) Hindrance of passions or afflictive hindrance Ñöùc Phaät. Veà sau naøy noù bò saùp nhaäp vaøo vöông (obscuration of negative emotions): quoác Ma Kieät Ñaø. Ma Ha Ca Chien Dieân, moät Klesavarana (skt)—Phieàn naõo chöôùng hay trong möôøi ñaïi ñeä töû cuûa Ñöùc Phaät, ñöôïc toân kính nhöõng duïc voïng vaø aûo töôûng laøm taêng taùi laø baäc ñeä nhaát nghò luaän, laø ngöôøi baûn xöù cuûa sanh vaø trôû ngaïi Nieát baøn—The passions and thaønh Avanti. OÂng ñöôïc vua thaønh Avanti göûi delusion which aid rebirth and hinder sang Caâu Thi La ñeå nghe nhöõng baùo caùo veà entrance into nirvana. nhöõng giaùo lyù cuûa Ñöùc Phaät. Taïi ñaây oâng ñöôïc 2) Hindrance of knowledge or obscuration of Ñöùc Phaät hoùa ñoä vaø cho quy-y taïi thaønh Xaù Veä, false views: Jneyavarana (skt)— Sôû tri kinh ñoâ cuûa nöôùc Coâ Xa La, nôi maø nhaø vua ñaõ chöôùng—The intellectual hindrance— bieät phaùi oâng tôùi ñeå. Sau khi trôû thaønh ñeä töû Phaät, Worldly wisdom, assuming the seeming as oâng ñaõ trôû laïi Avanti, vaø chính taïi ñaây oâng ñaõ ñoä real, a hindrance to true wisdom. The barrier cho vò vua vaø nhieàu ngöôøi khaùc. Coù nhieàu thaùp of the known, arising from regarding the lôùn ñaõ ñöôïc xaây taïi vuøng naøy haõy coøn toàn taïi hay seeming as real—Trí hueä traàn tuïc cho nhöõng ñaõ ñöôïc ñaøo xôùi leân trong thôøi caän ñaïi. ñieàu khoâng thaät laø thaät laøm caûn trôû chaân trí Avarahakha (skt): A Phöôïc La Ha Khö—A hueä. spell uniting of the powers respectively of earth, Avaranadvaya (skt): Nhò Chöôùng—Hai chöôùng water, fire, air, and space—Moät loaïi chuù keát hôïp ngaïi—See Two hindrances. söùc maïnh cuûa ñaát, nöôùc, löûa, gioù, vaø hö khoâng. Avarasailah (skt): Avarasaila or Aparasaila (skt)—A Phaït La Theá La—Taây Sôn Truï Boä—

Taây Sôn Boä—A La Thuyeát Boä—The school of Andhaka trong Bieân Nieân Söû Tích Lan vì ñöôïc the dwellers in the Western mountains in nhieàu ngöôøi trong vuøng nuùi Andhra theo. Trong Dhankataka (south of India); it was a subdivision soá caùc boä phaùi taùch ra töø Ñaïi Chuùng Boä thì Cheá of Mahasanghika. The second subdivision of Ña Sôn Boä, Taây Sôn Truï Boä vaø Ñoâng Sôn Truï Boä Mahasanghika school, one of the twenty laø noåi baät nhaát vaø coù aûnh höôûng lôùn taïi mieàn Nam Hinayana sects. A monastery of this name was in AÁn Ñoä. Dhana-kataka, said to have been built 600 B.C., Avarice (n): Macchariyam (p)—Tính boûn xeûn— deserted 600 A.D. During the second century Tính tham lam. after the Buddha's death, the Mahasanghika sect 1) The characteristic of avarice or stinginess is was split up into Ekavyaharika, Lokottaravada, concealing one's own success when it has Kukkutika, Bahusrutiya and Prajnaptivada, and been or can be obtained. Its function is not to shortly afterwards appeared the Saila and the bear sharing these with others. It is Caityaka schools. All of these sub-cults helped manifested as shrinking away from sharing pave the way for the growth of Mahayanism. The and as meanness or sour feeling . Its Sailas derived their name from the hills located proximate cause is one's own sucess—Taùnh round the principal centers of their activities. cuûa xan tham hay boûn xeûn laø muoán che daáu They were also called the Andhakas in the söï thaønh

coâng hay thònh vöôïng cuûa mình vì Ceylonese Chronicles on account of their great khoâng muoán chia xeû vôùi ngöôøi khaùc—See popularity in the Andhra country. The Pali Fourteen unwholesome factors. commentary, however, mentions that both the 2) According to The Path of Purification, there Cetiyavadin (Caityavadin) and the Andhala are five kinds of avarice—Theo Thanh Tònh schools were merely names, remote, provincial, Ñaïo, coù naêm loaïi tham—See Five kinds of standing for certain doctrines. Among the sections avarice and Fifty-two mental states. into which the Mahasanghikas were divided, the Avarice about Dharma: Tham ñoái vôùi phaùp—Caityakas and the Saila schools were the most See Five kinds of avarice. prominent and had great influence in the South of Avarice about dwellings: Tham ñoái vôùi choã India—Tröôøng phaùi Ñöôøng Thaùp cuûa nhöõng ôû—See Five kinds of avarice. ngöôøi beân Taây Sôn Töï ôû nöôùc Ñaø Na Yeát Kieät Ca Avarice about families: Tham ñoái vôùi quyeán (vuøng phía nam AÁn Ñoä). Ñaây laø moät nhaùnh cuûa thuoäc—See Five kinds of avarice. tröôøng phaùi Tieåu Thöøa Nguyeân Thuûy. Toâng thöù nhì cuûa Ñaïi Chuùng Boä, moät trong hai möôi toâng Avarice about gain: Tham ñoái vôùi lôïi loäc—See phaùi Tieåu Thöøa. Moät töï vieän mang teân cuûa toâng Five kinds of avarice. phaùi naày ôû Taây Sôn, ngöôøi ta noùi noù ñaõ ñöôïc xaây Avarice about praise: Tham ñoái vôùi tieáng döïng töø naêm 600 tröôùc Taây Lòch, vaø bò boû pheá khen—See Five kinds of avarice. vaøo khoaûng naêm 600 sau Taây Lòch. Trong theá kyû Avaricious (a): Boûn xeûn—Stingy. thöù hai sau khi Ñöùc Phaät nhaäp dieät, Ñaïi Chuùng Avasa (p): A site occupied by monks during the Boä ñöôïc taùch ra thaønh Nhaát Thuyeát Boä rainy season retreat. At the time of the Buddha, (Ekavyaharika) vaø Thuyeát Xuaát Theá Boä avasa used to be abandoned after the rains, but (Lokotarravada), Keâ Daãn Boä (Kukkutika or later there was a tendency in the Sangha to Gokulika), Ña Vaên Boä (Bahusrtiya), Thuyeát Giaû develop avasas into permanent monastic Boä (Prajnaptivada), vaø moät thôøi gian ngaén sau thì residences—Vò trí an cö kieát haï cuûa chö Taêng xuaát hieän phaùi Taây Sôn Truï Boä (Aparasaila), vaøo muøa möa. Trong thôøi Ñöùc Phaät, thöôøng thì Ñoâng Sôn Truï Boä (Uttarasaila) vaø Cheá Ña Sôn giaùo ñoaøn boû vò trí an cö ñeå ñi nôi khaùc sau muøa Boä (Caityaka). Taát caû nhöõng tröôøng phaùi treân ñaây möa, nhöng veà sau naøy thì Taêng ñoaøn coù khuynh ñeàu môû ñöôøng cho söï phaùt trieån cuûa Phaät giaùo höôùng bieán nôi aáy thaønh khu tònh xaù thöôøng truù Ñaïi Thöøa. Caùc phaùi Taây Sôn vaø Ñoâng Sôn Truï cho chö Taêng. Boä ñeàu laáy teân cuûa caùc ngoïn ñoài ôû caïnh trung Avastha (skt): Phaân Vò—Avastha is defined as taâm hoaït ñoäng cuûa hoï. Hoï coøn ñöôïc goïi laø time and position or a state, such as the state of

water disturbed into waves, waves being also a disparate (khaùc haún nhau) collection of parts. state of water—Söï vaät phaùt sinh bieán hoùa veà thôøi Among its more important sections are the phaân vaø ñòa vò nhö laø moät traïng thaùi, chaúng haïn Sutra on the Ten Levels (Dasabhumika- nhö soùng laø traïng thaùi hay phaân vò giaû laäp ôû nöôùc, sutra), which describes the ten Bodhisattva nöôùc cuõng laïi laø moät traïng thaùi cuûa soùng. levels (bhumi), and the Flower Array Sutra Avastu (skt): Khoâng phaûi laø thöïc tính—Non- (Gandavyuha-sutra) which tells the story of reality.

Sudhana’s quest (tìm kieám) to attain Avatamsa (skt): Hoa Nghieâm. buddhahood. The Avatamsaka is the 1) A ring-shaped ornament: Voøng hoa trang philosophical basis of the Chinese Hua-Yen söùc—The flower-adorned, or a garland. (Kegon—jap; Hwaom—kor) school, which 2) The name of the Hua-Yen Sutra: Teân cuûa particularly emphasizes the sutra’s teachings Kinh Hoa Nghieâm. concerning the interpretation and 3) The name of the Hua-Yen school: Teân cuûa connectedness of all phenomena—Töø Baéc Toâng Hoa Nghieâm (moät toâng phaùi duøng teân Phaïn coù nghóa laø “Kinh Hoa Nghieâm.” Boä kinh naày laøm choã sôû y vaø phaùp moân cho toâng kinh Ñaïi Thöøa goàm nhieàu taäp chöùa ñöïng söï phaùi mình). söu taäp veà nhieàu phaàn khaùc haún nhau. Trong soá nhöõng phaàn quan troïng hôn laø kinh noùi veà Avatamsaka (skt): Hoa Nghieâm—Flower- Thaäp Ñòa, dieãn taû möôøi giai ñoaïn cuûa Boà adorned—Galand Ornament—See Hua-Yen Sect. Taùt, phaàn kinh Hoa Nghieâm trong ñoù keå Avatamsaka sages: Three saints in Avatamsaka chuyeän veà söï kieám tìm Phaät quaû cuûa Thieän Sutra—Ba vò Phaät vaø Boà Taùt trong kinh Hoa Taøi Ñoàng Töû. Kinh Hoa Nghieâm laø trieát lyù Nghieâm: chính yeáu cuûa Hoa Nghieâm Toâng beân Trung 1) Vairocana Buddha: Phaät Tyø Loâ Giaù Na. Hoa, toâng naøy ñaëc bieät nhaán maïnh ñeán giaùo 2) Bodhisattva Manjusri: Vaên Thuø Sö Lôïi Boà thuyeát lieân quan ñeán söï giaûi thích veà söï lieân Taùt. heä cuûa chö phaùp. 3) Bodhisattva Samantabhadra: Phoå Hieàn Boà 2) The second highest sutra of the Mahayana Taùt. Tradition, teaching the unfathomable and Avatamsaka-samadhi: Hoa Nghieâm Tam incomprehensible (for the human mind) Muoäi—The Buddha-samadhi of an eternal world of the Maha-Bodhisattvas: Kinh ñieån spiritual realm from which all Buddha activities cao thöù nhì trong giaùo ñieån Ñaïi thöøa, daïy veà are evolved—Phaät Hoa Nghieâm Tam Muoäi hay nhaân taâm, moät caùi taâm khoâng theå ño löôøng vaø tam muoäi Phaät, coi duyeân khôûi voâ taän cuûa nhaát khoâng theå nghó baøn. chaân phaùp giôùi laø moät phaùp giôùi tinh thaàn tröôøng 3) Flower Ornament Sutra—The Basic text of cöûu maø taát caû caùc hoaït ñoäng cuûa Phaät ñeàu môû ra the Avatamsaka school. It is one of the töø ñoù. longest sutras in the Buddhist Canon and Avatamsaka school: Tröôøng phaùi Hoa records the highest teaching of Buddha Nghieâm—The school based its principal Shakyamuni, immediately after teachings on Avatamsaka Sutra—See Hua-Yen enlightenment. It is traditionally believed that Sect. the sutra was taught to the Bodhisattvas and Avatamsaka Sect: Hoa Nghieâm Toâng—Giaùo other high spiritual beings while the Buddha thuyeát Hoa Nghieâm Toâng döïa treân boä Kinh Hoa was in samadhi. The sutra has beem Nghieâm—Avatamsaka Sect, based on the described as the “epitome of Buddhist Buddha-Avatamsaka-Sutra—See Hua-Yen Sect thought, Buddhist sentiment, and Buddhist and Six schools in China. experience” and is quoted by all schools of Avatamsaka-sutra (skt): Flower Ornament Mahayana Buddhism: Kinh Hoa Nghieâm Sutra—Kinh Hoa Nghieâm—See Hua-Yen Sect. cuõng laø giaùo ñieån caên baûn cuûa tröôøng phaùi 1) A Sanskrit term for “Flower Garland Sutra.” Hoa Nghieâm. Moät trong nhöõng kinh ñieån daøi A voluminous Mahayana text that contains a nhaát cuûa nhöõng giaùo ñieån maø Phaät ñaõ thuyeát

giaûng ngay sau khi Ngaøi giaùc ngoä. Ñaây laø Averting calamities from self and others: giaùo ñieån Phaät duøng ñeå giaùo hoùa chö Boà Taùt Töùc Tai Phaùp hay tu phaùp ñeå tröø aùc söï cho mình vaø nhöõng chuùng höõu tình coù caên cô cao—See vaø ngöôøi khoûi bò beänh hoaïn tai öông—See Four Five chief Mahayana sutras. kinds of altar-worship. Avatamsaka (Hua-Yen) and T'ien T'ai Avesa (skt): The entering of a deity or a demon schools: Hoa Thieân—Tröôøng phaùi Hoa Nghieâm in a medium which becomes "possessed."—Bieán vaø Thieân Thai—See Avatamsaka and T'ien-T'ai. nhaäp. Avatamsaka-yana: Hoa Nghieâm Nhöùt Thöøa— Avici (skt) Avichi (p): A tyø (nguïc voâ giaùn)— The One Vehicle of Hua-Yen for bringing all to Hells of uninterrupted sufferings—Incessant Buddhahood—Taát caû chuùng sanh nhôø moät ñaïo hells—The lowest and the worst of the eight hot duy nhaát maø thaønh Phaät, hay taát caû ñeàu y nöông hells, according to the Buddhist theory, the hells theo Hoa Nghieâm Nhöùt Thöøa maø thaønh Phaät ñaïo. of no intermission of suffering. Hell of Avatar (skt): Voâ thöôïng. uninterrupted suffering, in which suffering, death, Avatara (p): Söï hieän thaân—Manifestation or and painful rebirth are continuous until the incarnation. retribution for the sufferer's evil karma is exhausted, at which time that being will be reborn Avayapada-samkappa (p): Taâm töø. in a higher plane of existence. Those who are Avenge (v): Baùo thuø—Phuïc thuø—To give tit for born in this hell always suffer from the heat of tat—To take upon vengeance. fire. Avici is located under the ground of Avenging ghost: Oaùn linh (ma oaùn). Jambudvipa—Theo giaùo lyù nhaø Phaät, voâ giaùn ñòa Avenging spirit: Oaùn linh. nguïc laø ñòa nguïc thaáp nhaát vaø teä nhaát trong taùm Avenika (skt): Special—Exceptional—Baát coäng ñòa nguïc noùng. Ñòa nguïc cuûa khoå ñau khoâng hay neùt caù bieät hay baûn saéc rieâng. ngöøng nghæ, nôi ñoù toäi nhaân phaûi chòu khoå hình Avenika Buddhadharma (skt): Baát coäng ñau ñôùn cuõng nhö cheát ñi soáng laïi nhieàu laàn cho phaùp—The characteristics, achievements and ñeán khi traû heát nghieäp baùo, môùi ñöôïc sanh leân doctrine of a Buddha which distinguish him from caûnh giôùi cao hôn. Nhöõng ngöôøi sanh trong ñòa all others—Nhöõng ñaëc tính, thaønh töïu vaø giaùo nguïc A tyø thöôøng chòu khoå vì caùi noùng cuûa löûa. phaùp cuûa moät vò Phaät laøm cho vò aáy khaùc vôùi taát Ñòa nguïc A tyø naèm beân döôùi chaâu Dieâm Phuø caû nhöõng chuùng sanh khaùc—See Eighteen Ñeà—See Eight great hot hells. distinctive characteristics of Buddhas. Avici Hell: Nguïc voâ giaùn—The hell of no Avenikadharma Buddhadharma (skt): interval—Uniterrupted hell—The last of the eight Eighteen different characteristics of a Buddha as great hot hells where whose sufferers die and compared with Bodhisattvas—Möôøi taùm ñieàu reborn incessantly—Ñòa nguïc cuoái cuøng trong Baùt khoâng gioáng nhau giöõa moät vò Phaät vaø chö Boà Nhieät Ñòa nguïc, nôi chuùng sanh phaûi soáng cheát Taùt—See Eighteen distinctive characteristics of lieân tuïc ñeå chòu khoå—See Avici. Buddhas. Avidhakarna (skt): A Tî Ñaø Kieát (Yeát) Thích Avenues of precious trees: Baûo Laâm. Naõ . 1) The groves in the Pure Land: Röøng baûo chaâu 1) Unpierced ears: Tai khoâng xuyeân thuûng. treân coõi Tònh Ñoä. 2) According to Eitel in The Dictionary of 2) Name of the Monastery where the Sixth Chinese-English Buddhist Terms composed patriarch

once stayed: Teân cuûa ngoâi töï vieän by Professor Soothill, Avidhakarna was the nôi maø Luïc Toå Hueä Naêng ñaõ töøng truï. name of an ancient monastery near Benares Avenues in the Pure Land: Groves of precious (near Yodhapatipura): Theo Eitel trong Trung trees—Baûo laâm. Anh Phaät Hoïc Töø Ñieån cuûa Giaùo Sö Soothill, Average (a): Trung bình. ñaây laø teân cuûa moät töï vieän coå gaàn thaønh Ba La Naïi. Average reader: Ñoäc giaû trung bình. Avidvat (skt): Ngöôøi voâ trí—The ignorant. Aversion (n): AÙc caûm. **See Vipallasa.

Avidya (skt): Avijja (p)—Moha (skt)—Voâ thuyeát chuû yeáu trong Phaät giaùo. Theo tröôøng phaùi minh—Delusion—Ignorance—Stupidity— Trung Quaùn, “voâ minh” chæ traïng thaùi cuûa moät Unconsciousness—A Sanskrit term for tinh thaàn bò nhöõng thieân kieán vaø nhöõng ñònh kieán “Ignorance.” In Buddhism, Avidya is ignorance or thoáng trò khieán cho moïi ngöôøi töï mình döïng leân noncognizance of the four noble truths, the three moät theá giôùi lyù töôûng laãn loän hình thöùc vaø tính ña precious ones (triratna), and the law of karma, daïng vôùi hieän thöïc thöôøng ngaøy, haïn cheá caùch etc. Avidya is the first link of conditionality nhìn ñoái vôùi hieän thöïc. Voâ minh laø söï khoâng am (pratityasampada), which leads to entanglement hieåu baûn tính thaät cuûa theá giôùi laø hö khoâng vaø of the world of samsara and the root of all hieåu sai thöïc chaát cuûa caùc hieän töôïng. Nhö vaäy unwholesome in the world. This is the primary voâ minh coù hai chöùc naêng: moät laø che daáu baûn factor that enmeshes (laøm vöôùng víu) beings in chaát thaät, vaø hai laø döïng leân moät hieän thöïc hö aûo. the cycle of birth, death, and rebirth. In a “Voâ minh” ñöôïc coi nhö laø hieän thöïc öôùc leä. Theo Buddhist sense, it refers to lack of understanding caùc phaùi Kinh Löôïng Boä vaø Tyø Baø Sa Luaän Boä, of the four noble truths (Arya-satya), the effects “voâ minh” laø moät caùch nhìn thoáng nhaát vaø thöôøng of actions (karma), dependent arising (pratitya- haèng ñoái vôùi theá giôùi, trong khi thaät ra theá giôùi laø samutpada), and other key Buddhist doctrines. In ña daïng vaø khoâng thöôøng haèng. “Voâ minh” laø laãn Madhyamaka, “Avidya” refers to the loän baûn chaát cuûa theá giôùi vôùi nhöõng veû beân ngoaøi. determination of the mind through ideas and Theo quan ñieåm cuûa tröôøng phaùi Du Giaø, “voâ concepts that permit beings to construct an ideal minh” coi ñoái töôïng nhö moät ñôn vò ñoäc laäp vôùi yù world that confers upon the everyday world its thöùc, nhöng trong hieän thöïc, noù gioáng nhö yù thöùc. forms and manifold quality, and that thus block **See Ignorance, and Seven defilements. vision of reality. “Avidya” is thus the Avidyamanatva (skt): Voâ sôû höõu—Not existing. nonrecognition of the true nature of the world, Avihimsa (skt): Ahimsa (p)—Absence of which is empty (shunyata), and the mistaken cruelty—Humanity—Non-violence—Hieàn löông understanding of the nature of phenomena. Thus —Nhaân ñaïo—Nhaân tính (hieàn löông)—Taùnh khí “avidya” has a double function: ignorance veils oân hoøa. the true nature and also constructs the illusory Avihimsa-Samkappa (p): Taùnh oân hoøa. appearance. “Avidya” characterizes the Avijja (p): Avidya (skt)—Ngu si—Ignorance—conventional reality. For the Sautrantikas and Illusion—Delusion—Voâ minh—Khoâng thaáy chaân Vaibhashikas, “Avidya” means seeing the world lyù, nghóa laø khoâng

thaáy ñöôïc voâ thöôøng, khoå vaø as unitary and enduring, whereas in reality it is voâ ngaõ, vaø thaáy sai laàm: cho raèng theá gian laø manifold and impermanent. “Avidya” confers tröôøng toàn, an vui vaø coù töï ngaõ. **See Ignorance. substantiality on the world and its appearances. In Avijjasava (p): the Yogachara’s view, “avidya” means seeing the 1) Not understanding the Noble Truths: Voâ object as a unit independent of consciousness, Minh Laäu hay söï khoâng hieåu bieát veà caùc when in reality it is identical with it—Töø Baéc chaân lyù cao thöôïng. Phaïn coù nghóa laø “Voâ Minh.” Trong Phaät giaùo, voâ 2) The defilements of ignorance in mind: Voâ minh laø khoâng bieát hay muø quaùng hay söï cuoàng si minh laäu hay söï ueá nhieãm trong taâm khôûi leân cuûa taâm thöùc, khoâng coù khaû naêng phaân bieät veà töø söï ngu si—See Three delusions (II). tính thöôøng haèng vaø tính khoâng thöôøng haèng. Voâ minh laø söï ngu doát veà Töù Dieäu Ñeá, Tam baûo, Avijjasavo (p): The corruption of ignorance— Luaät Nhaân quaû, v.v. Avidya laø giai ñoaïn ñaàu tieân Voâ minh laäu—See Three dharmas (XVI). cuûa Thaäp nhò nhaân duyeân daãn ñeán moïi raéc roái Avijnapti (skt): Not expressed—Voâ Bieåu (khoâng treân ñôøi vaø laø goác reã cuûa moïi ñoäc haïi treân ñôøi. bieåu thò ra ngoaøi). Ñaây laø yeáu toá chính laøm vöôùng víu chuùng sanh Avijnapti-rupa (skt): Element with no trong voøng luaân hoài sanh töû. Theo nghóa cuûa Phaät manifestation—Voâ bieåu saéc—See Seventy-five giaùo, Avidya chæ vieäc thieáu hieåu bieát veà töù dieäu dharmas of the Abhidharma Kosa (I) (A). ñeá, nghieäp baùo, nhaân duyeân, vaø nhöõng giaùo

Avikalpa (skt): Non-discriminating dharma—Voâ Avoid heavy work and look for light work: phaân bieät phaùp. A Bhiksu or Bhiksuni who tries to avoid heavy Avinasa (skt): Baát Hoaïi—Not to be destroyed— work and looks for light work, except in case of As right knowledge and Suchness are illness or if he or she is weak and has poor health, indestructible, for they are regarded as Perfect commits an Expression of Regret Offence—Vò Tyø Knowledge—Chaùnh Trí vaø Nhö Nhö khoâng theå bò Kheo hay Tyø Kheo Ni naøo coá tìm caùch traùnh coâng huûy hoaïi, neân caû hai ñöôïc xem laø vieân thaønh trí. vieäc naëng ñeå tìm coâng vieäc nheï, tröø phi vò aáy Avinasya (skt): Indestructible mark—Baát hoaïi beänh hay yeáu ñuoái, hay söùc khoûe keùm, laø phaïm töôùng—See Nine grades of arhats. giôùi Ba Daät Ñeà, phaûi phaùt loà saùm hoái. Avinivartaniya (skt): Avaivartika (skt)—Baát Avoid old age: Traùnh tuoåi giaø. thoái chuyeån—Never receding, always Avoid all regression on the path of progressing—Not backsliding—Not losing enlightening beings: Xa lìa taát caû nhöõng thoái ground—Never retreating but going straight to chuyeån Boà Taùt ñaïo—Bodhisattvas should avoid nirvana, an epithet of every Buddha—Baát thoái— all regression on the path of enlightening beings. See Avaivartika. This is one of the ten kinds of rules of behavior of Avirahumkham (skt): A Tyø La Hoàng Khieám— great enlightening beings. Enlightening beings A Ni La Hoàng Khieám—A Vò La Hoàng Khieám— who abide by these can attain the supreme The Shingon “true word” or spell of Vairocana, discipline of great knowledge—Ñaây laø moät trong for subduing all maras, each sound representing möôøi luaät nghi cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt one of the five elements, earth, water, fire, wind an truï trong phaùp naày thôøi

ñöôïc luaät nghi ñaïi trí or air, and space—Chaân ngoân cuûa Ñöùc Ñaïi Nhaät voâ thöôïng—See Ten kinds of rules of behavior of Nhö Lai thuoäc thai taïng giôùi. great enlightening beings. Avitakko-avicaro samadhi (p): The Avoid the Sanghakarman Procedure: Traùnh concentration with neither thinking nor phaùp Yeát Ma—A Bhiksu or Bhiksuni should pondering—Voâ taàm voâ töù ñònh—See Three always try to attend the Sanghakarman dharmas (XLIV) (A). Procedure. If he or she cannot attend because of Avitakko-vicara-matto samadhi (p): The illness, he or she must ask someone else to be concentration with pondering without thinking— represented. If not (he or she tries to avoid it), he Voâ taàm höõu töù ñònh—See Three dharmas (XLIV) or she commits an Expression of Regret Offence. (A). If he or she pretends to be unwell and does not Avivarta (skt): Anivartana (skt)—Baát Hoaøn go, he or she also commits an Expression of (khoâng coù söï thoái chuyeån)—See Four courses of Regret Offence—Moät vò Tyø Kheo hay Tyø Kheo attainment of Buddhahood. Ni neân luoân luoân coá gaéng tham döï phaùp Yeát Ma. Neáu vì beänh hoaïn maø khoâng theå tham döï ñöôïc thì Avoid (v): Traùnh—To keep out of—To shun. phaûi nhôø ngöôøi khaùc ñaïi dieän. Neáu khoâng laø Avoid all faults of speech: Truly avoiding all phaïm giôùi Ba Daät Ñeà hay giôùi Ñoïa (phaûi phaùt loà faults of speech, one of the ten ways of purifying saùm hoái). Neáu vò aáy laøm boä beänh khoâng chòu döï speech of Great Enlightening Beings—Tònh tu phaùp Yeát Ma cuõng laø phaïm giôùi Ba Daät Ñeà hay ngöõ nghieäp, xa lìa nhöõng loãi laàm cuûa lôøi noùi— giôùi Ñoïa (phaûi phaùt loà saùm hoái). See Ten ways of purifying speech of Great Avoid sexual misconduct: Traùnh taø daâm. Enlightening Beings (I). Avoid something: Escape something—Traùnh Avoid idle talk: Traùnh nhaøn ñaøm hyù luaän. khoûi ñieàu gì. Avoid lying: Traùnh noùi doái. Avoid worldly: Naiskramya (skt)—Laùnh tuïc— Avoid back biting: Traùnh noùi löôõi hai chieàu. Giving up the world and leading a holy life or to Avoid doing any evil doings: Traùnh laøm caùc live the life of a recluse (a hermit)—Töø boû theá ñieàu aùc—See Three collections of pure precepts. tuïc ñeå soáng ñôøi tònh haïnh hay soáng ñôøi cuûa moät Avoid harsh speech: Traùnh noùi lôøi ñoäc aùc. aån só.

Avoidance of publicity to a dispute within Phaät khoâng bieát nhöõng caâu traû lôøi naøy, nhöng the Sangha: Trnastaraka-vinaya (skt)—Nhö Ngaøi noùi khoâng coù lôïi ích gì ñeå hoûi hay ñeå traû lôøi Thaûo Phuù Ñòa—See Seven rules given in the cho nhöõng caâu hoûi nhö vaäy. Vinaya for settling disputes among monks and Avyakrta-dharma-tathata (skt): Voâ Kyù Phaùp nuns. Chaân Nhö—That is, suchness of the dharma that Avuso (p): Brethen—Co-religion—Friend—Ñaïo are meritorious, unmeritorious and neither the höõu. one, nor the other—Coù nghóa laø chaân nhö cuûa vaïn phaùp voán laø toát ñeïp, khoâng toát ñeïp, chaúng phaûi Avyakrta (skt): Voâ kyù—Khoâng tuyeân boá gì caû— toát ñeïp maø cuõng chaúng phaûi chaúng toát ñeïp—See Not declare anything—A Sanskrit term for Nine kinds of non-action (B). “Neutral,” “without writing,” “not declared,” “neutral, or neither good nor bad.” Term relating Avyapada-samkappa (p): Good will—Thieän to metaphysical questions that are posed by chí. several people in dialogues in Pali Canon. In one Avyayibhava (skt):

Laân Caän Thích—An of these, the wandering ascetic Vacchagotta asks adverbial compound or a term resulting from (Vacchagotta Sutra, Majjhima-Nikaya 3.72) neighbouring association, such as placing whether the Buddha teaches that the world is “remembering” in front of “place” to make it eternal or not; whether the soul (jiva) and body “remembering place—Laân Caän Thích hay moät are the same or different; and whether Tathagatas danh töø keùp hay töø ngöõ lieân heä ñeán nôi choán, nhö exist after death or not. The Buddha refuses to ñem chöõ “nieäm” ñaët tröôùc chöõ “xöù” ñeå taïo thaønh assent (tuyeân boá) to any of the apparently chöõ “nieäm xöù”—See Six interpretations of mutually exclusive alternatives, and tells compound terms. Vacchagotta that asking and answering such Awake: To become enlightened—Comprehend questions is a waste of time. They are irrelevant spiritual reality—Giaùc ngoä—See Enlightenment. to the present existential situation of sentient Awake others: Enlighten others—Giaùc tha. beings, who are caught in the cycle of birth, death Awake from an illusion: To awake to reason— and rebirth that involves inevitable suffering and Caûm ngoä. loss. Those who concern themselves with such Awake to reason: Awake from an illusion— topics only create greater suffering and perplexity Caûm ngoä. (söï boái roái). It should be noted that the Buddha Awaken (v): Giaùc Ngoä—See Enlightenment. does not state he does not know the answers to these questions, but rather that there is no benefit Awaken the boundless will to liberate all in asking or answering them—Töø Baéc Phaïn chæ sentient beings: Phaùt taâm voâ bieân ñoä thoaùt taát “Trung tính,”... “khoâng toát khoâng xaáu.” Töø naøy caû chuùng sanh—See Ten kinds of boundless will quan heä tôùi nhöõng caâu hoûi ñöôïc ñöa ra bôûi moät of Great Enlightening Beings. vaøi ngöôøi trong kinh ñieån Pali. Trong moät trong Awaken the truth: Nhaäp—To enter— nhöõng caâu hoûi aáy laø ngöôøi khoå haïnh lang thang Entrance—Bring or take in—Entry—Awaken to teân Vacchagotta ñaõ hoûi Ñöùc Phaät raèng giaùo the truth—Begin to understand—To relate the thuyeát cuûa Ngaøi thöôøng haèng hay khoâng thöôøng mind to reality and thus evolve knowledge— haèng; raèng Nhö Lai coøn hay khoâng coøn sau khi Chöùng hoäi hay hieåu bieát söï vaät. cheát. Ñöùc Phaät ñaõ töø choái khoâng traû lôøi nhöõng caâu Awaken to the truth: Ngoä ñaïo. hoûi nhö theá vaø baûo Vacchagotta raèng nhöõng caâu Awakened: Giaùc ngoä—See Awakening, and hoûi nhö vaäy chæ laøm phí thì giôø maø thoâi. Chuùng Awakening vs. Enlightenment. khoâng dính daùng gì tôùi hoaøn caûnh hieän höõu hieän Awakened mind: Giaùc ngoä Taâm—According to taïi cuûa chuùng sanh, ñang bò maéc keït trong voøng Most Venerable Thích Thieàn Taâm in The luaân hoài sanh töû vôùi nhöõng khoå ñau vaø maát maùt Thirteen Patriarchs of Pureland Buddhism, khoâng traùnh khoûi. Nhöõng ai baän taâm tôùi nhöõng awakened mind must include the following caâu hoûi kieåu naøy chæ laøm cho noãi khoå ñau vaø boái awakenings—Theo Hoøa Thöôïng Thích Thieàn roái lôùn hôn. Phaûi neân nhôù raèng khoâng phaûi Ñöùc

Taâm trong Lieân Toâng Thaäp Tam Toå, giaùc ngoä Awakened One: Ñaáng Giaùc ngoä—See Buddha. taâm bao goàm nhöõng ñieåm giaùc ngoä sau ñaây. Awakened person: Ngöôøi tænh giaùc (giaùc ngoä). 1) This body is not ME (self) or MINE (self-

Awakened to the way: Phaùt Ngoä—Awakened belonging), but is only a temperary to the Way means the ability to see the clear path collaboration of the four great elements toward attaining enlightenment, but (land, water, fire, and wind): Thaân naày chaúng enlightenment itself is not yet attained—Phaùt ngoä phaûi TA vaø CUÛA TA, maø ñoù chæ laø moät söï laø coù khaû naêng ngoä ñaïo hay thaáy ñöôïc con ñöôøng toång hôïp giaû taïm cuûa töù ñaïi (ñaát, nöôùc, löûa, daãn ñeán giaùc ngoä, nhöng chöa ñaït ñöôïc giaùc ngoä. gioù) maø thoâi. Awakening: Bodhi (p & skt)—Tænh thöùc—Tænh 2) The discriminating mind is the same way; it is ngoä—Giaùc ngoä. the result from the combination of the six (I) An overview of "Awakening"—Toång quan elements of form, sound, odor, flavor, touch veà "Giaùc Ngoä": A complete and deep and dharma. Therefore, it is also not ME or realization of what it means to be a SELF-BELONGING either. If cultivators are Buddha—Achieving a complete and deep able to penetrate and comprehend in this realization of what it means to be a Buddha way, they will be able to eliminate the and how to reach Buddhahood. It is to see followings—TAÂM THÖÙC PHAÂN BIEÄT naày one's Nature, comprehend the True Nature cuõng theá, noù chæ laø söï toång hôïp cuûa saùu traàn of things, the Truth. However, only after laø saéc, thinh, höông, vò. Xuùc, vaø phaùp maø becoming a Buddha can one be said to have thoâi. Do vaäy neân noù cuõng chaúng phaûi laø TA truly attained Supreme Enlightenment—Moät vaø CUÛA TA nöõa. Hieåu ñöôïc nhö vaäy, haønh söï tænh thöùc vaø nhaän bieát veà Phaät vaø laøm sao giaû tu taäp seõ döùt tröø nhöõng thöù sau ñaây: ñeå ñaït ñeán Phaät quaû—See Enlightenment. a) Two types of bondage of SELF and SELF- (II) "Awakening" as one of the three aims of BELONGING. If there is no "Self" or "Selfmeditation—Giaùc Ngoä laø moät trong ba muïc belonging," then the Self-Form, or the tieâu chính cuûa Thieàn quaùn: Giaùc Ngoä—One characteristic of being attached to the of the three aims of meditation. Awakening concept of self will be eliminated or seeing into your True-nature and at the immediately: Hai thöù troùi buoäc laø NGAÕ vaø same time seeing into the ultimate nature of NGAÕ SÔÛ. Ngaõ vaø Ngaõ sôû ñaõ khoâng, töùc the universe and all things. It is the sudden nhieân seõ döùt tröø ñöôïc caùi "Ngaõ Töôùng" hay realization that "I have been complete and caùi "Chaáp Ta". perfect from the very beginning. How b) The Other's Form or the characteristic of wonderful, hoe miraculous!" If it is true clinging to the concept of other people does awakening, its substance will always be the not exist either: Söï "Chaáp coù nôi ngöôøi khaùc" same for whoever experiences it, whether he hay "Nhôn Töôùng" cuõng khoâng. be the Sakyamuni Buddha, the Amitabha c) The Sentient Beings Form or the Buddha, or any one of you. But this does not characteristic of clinging to the existence of mean that we can all experience awakening all other sentient beings will no longer exist: to the same degree, for in the clarity, the Söï chaáp "Coù" nôi taát caû chuùng sanh hay depth, and the completeness of the "Chuùng Sanh Töôùng". experience there are great difference—Moät d) The Recipient-Form is also eliminated: Söï trong ba muïc tieâu cuûa Thieàn quaùn. Kieán taùnh chaáp "Thoï Giaû Töôùng" hay khoâng coù ai ngoä ñaïo hay nhìn thaáy töï taùnh chaân thaät cuûa chöùng ñaéc. mình vaø ñoàng thôøi nhìn thaáy baûn taùnh toái ** Because these four

form-characteristics of thöôïng cuûa vuõ truï vaø vaïn vaät. AÁy laø söï hoát sentient beings no longer exist, the nhieân nhaän ra raèng: “Xöa nay ta voán ñaày ñuû practitioners will attain Enlightenment—Vì vaø toaøn haûo. Kyø dieäu thay, huyeàn dieäu thay!” Boán Töôùng Chuùng Sanh ñeàu bò döùt tröø, neân Neáu laø thaáy Phaät taùnh thì thöïc chaát seõ luoân haønh giaû lieàn ñöôïc Giaùc Ngoä. luoân gioáng nhau ñoái vôùi baát cöù ai kinh

nghieäm noù, daãu ngöôøi aáy laø Phaät Thích Ca a) Through practice of meditation and or hay Phaät A Di Ñaø hay baát cöù ngöôøi naøo trong Buddha recitation, one can have a complete caùc baïn. Nhöng noùi theá khoâng coù nghóa laø taát and deep realization of what it means to be a caû chuùng ta ñeàu coù kinh nghieäm kieán taùnh ôû Buddha and how to reach Buddhahood: Qua cuøng moät möùc ñoä, vì trong caùi roõ, caùi saâu, caùi thieàn taäp hay nieäm Phaät, chuùng ta coù theå coù ñaày ñuû cuûa kinh nghieäm coù nhöõng khaùc bieät ñöôïc moät söï toaøn chöùng saâu saéc veà Phaät vaø lôùn lao—See Three aims of meditation. laøm sao ñeå ñaït ñeán Phaät quaû. Awakening of the Bodhicitta: Which takes b) Awakening the way means to see one’s True place in the depths of one’s being, is a great Nature, to comprehend the True Nature of religious event—Phaùt Boà Ñeà taâm dieãn ra töø choã things, or the Truth: Thaáy ñöôïc Ñaïo töùc laø uyeân aûo cuûa töï taùnh, ñoù laø moät bieán coá toân giaùo thaáy ñöôïc baûn taùnh thaät cuûa con ngöôøi vaø söï vó ñaïi—See Ten characters of Bodhicitta. vaät, hay chaân lyù. Awakening to the enlightened knowledge c) When a cultivator experiences a Great Awakening (awakens to the Way), he or she and vision: Ngoä giaùc tri kieán Phaät—See Four only temporarily suppresses afflictions, divisions of the Enlightened Knowledge, Four greed, hatred, and anger, but has not yet knowledges of Opening, Demonstrating, eliminated them: Khi haønh giaû ñaõ thaáy ñöôïc Awakening, and Entering the enlightened ñaïo, töùc laø ngöôøi aáy ñaõ taïm thôøi cheá ngöï knowledge and vision of the Buddha. ñöôïc nhöõng phieàn naõo, tham, saân, si, nhöng Awakening and Enlightenment: Giaûi Ngoä Vaø chöa taän dieät hoaøn toaøn. Chöùng Ngoä—A clear distinction should be made 2) Enlightenment: Chöùng Ñaïo—Attainment of between Awakening to the Way and attaining the the Way: way or attaining Supreme Enlightenment. To a) Only after becoming a Buddha can one be experience the Awakening is to achieve a level said to have truly attained Supreme of insight and understanding equal to that of the Enlightenment: Chæ khi naøo thaønh Phaät thì Buddha through Zen meditation or Buddha chuùng ta môùi coù theå noùi raèng ñaõ chöùng ñaïo. recitation. Awakening is to see one’s nature, to b) A cultivator who has already attained the comprehend the true nature of things, or the Way or achieved Supreme Enlightenment; Truth. However, only after becoming a Buddha that person already got rid of all afflictions, can one be said to have attained Supreme as well as all greed, hatred, and anger: Ngöôøi Enlightenment or attained the Way—Phaûi coù moät Ñaït Ñaïo laø ngöôøi ñaõ taän dieät moïi phieàn naõo, söï phaân bieät roõ raøng giöõa giaûi ngoä (moät söï tænh cuõng nhö tham, saân, si. thöùc lôùn—great awakening) vaø chöùng ngoä hay Awakening of the Faith (Treatise): Uprising ñaït ñöôïc ñaïi giaùc toái thöôïng. Giaûi

ngoä laø ñaït ñöôïc of faith—Khôûi Tín Luaän—A major commentary tueä giaùc töông ñöông vôùi tueä giaùc Phaät qua Thieàn by the Patriarch Asvaghosha in the first or second ñònh hay trì nieäm. Giaûi ngoä coù nghóa laø thaáy century, which presents the fundamental “Taùnh,” laø hieåu ñöôïc baûn maët thaät cuûa chö phaùp, principles of Mahayana Buddhism—Boä Luaän hay chôn lyù. Tuy nhieân, chæ sau khi thaønh Phaät thì chính do Toå Maõ Minh bieân soaïn vaøo theá kyû thöù ngöôøi ta môùi noùi laø thaät söï ñaït ñöôïc ñaïi giaùc toái nhöùt hay thöù nhì, trong ñoù trình baøy giaùo phaùp thöôïng. Phaät giaùo Ñaïi thöøa caên baûn—See Treatise on Awakening vs. Enlightenment: Buddhists Awakening of Faith. should have a clear distinction between Awakening of Faith in the Great Vehicle: “Awakening to the Way” (Great Awakening) and Ñaïi trí Ñoä—See Treatise on the Awakening of attaining Enlightenment or enlightening the Faith. way—Phaät töû neân coù moät söï phaân bieät roõ reät giöõa “Thaáy ñöôïc Con ñöôøng” vaø “Ñaït ñöôïc Con Awakenings of Great People: Ñaïi nhaân ñöôøng.”—See Awakening and Enlightenment. giaùc—There are eight Awakenings of Great 1) Awakening the Way: Thaáy ñöôïc Con ñöôøng: People. A disciple of the Buddha, day and night, should wholeheartedly recite and meditate on the

eight awakenings discovered by the great beings. there. In awareness, there are also the The sutra was translated from Sanskrit into elements of concentration (Samadhi) and Chinese by An-Shi-Kao in about 150 A.D., and understanding (prajna). Concentration and Most Venerable Thích Thanh Töø translated into understanding together are meditate on the Vietnamese in 1970s—Coù taùm ñieàu giaùc ngoä lôùn absence of identity of all things—Tænh thöùc cuûa chö Ñaïi Boà Taùt maø Phaät töû neân ngaøy ñeâm heát laø yù thöùc veà moät caùi gì hay laø tieán trình nghó loøng ñoïc tuïng vaø thieàn quaùn veà taùm ñieàu giaùc ngoä nhôù veà caùi gì. Chuùng ta ñaõ hoïc chöõ “Tænh lôùn maø chö Ñaïi Boà Taùt ñaõ khaùm phaù. Kinh do Sa thöùc” theo nghóa nhaän bieát hay chæ laø chaêm Moân An Theá Cao dòch sang Haùn vaên khoaûng naêm chuù veà caùi gì, nhöng nghóa cuûa tænh thöùc 150 sau Taây Lòch, vaø Hoøa Thöôïng Thích Thanh khoâng döøng laïi ôû ñoù. Trong tænh thöùc cuõng coù Töø dòch sang Vieät ngöõ vaøo khoaûng thaäp nieân nhöõng yeáu toá cuûa ñònh vaø tueä ñi keøm. Ñònh 1970s—See Eight Awakenings of Great People. vaø tueä ñi vôùi nhau laø thieàn quaùn treân söï thieáu Awakening others: Giaùc Tha—Enlightening or vaéng moät thöïc theå rieâng bieät. awakening of others, in contrast with self- 4) According to the Satipatthana Sutta, enlightening—Giaùc ngoä cho ngöôøi khaùc, ñoái laïi practitioner should “Contemplate the body in vôùi töï giaùc (sau khi töï mình ñaõ giaùc ngoä laïi thuyeát the body, contemplate the feelings in the phaùp ñeå giaùc ngoä cho ngöôøi khaùc, khieán hoï ñöôïc feelings, contemplate the mind in the mind, khai ngoä vaø giuùp hoï rôøi boû moïi meâ laàm vaø khoå contemplate the objects of mind in the naõo trong voøng luaân hoài—See Two kinds of objects of mind.” This means that practitioner enlightenment. must live in the body in full awareness of it, Awakening Path: Con ñöôøng Giaùc Ngoä. and not just study like a separate object. Live in awareness with feelings, mind, and objects Awakening or seeing into your

True- of mind. Do not just study them. When we nature: Giaùc Ngoä—Awakening or seeing into meditate on our body, we live with it as truth your True-nature and at the same time seeing into and give it our most lucid attention; we the ultimate nature of the universe and all become one with it. The flower blossoms things—Kieán taùnh ngoä ñaïo hay nhìn thaáy töï taùnh because sunlight touches and warms its bud, chaân thaät cuûa mình vaø ñoàng thôøi nhìn thaáy baûn becoming one with it. Meditation reveals not taùnh toái thöôïng cuûa vuõ truï vaø vaïn vaät—See Three a concept of truth, but a direct view of truth aims of meditation. itself. This we call “insight,” the kind of Award (v): Ban cho—To give—To bestow—To understanding based on attention and endow—To grant. concentration—Theo Kinh Nieäm Xöù, haønh Aware of: Bieát—To know. giaû neân “quaùn nieäm thaân theå trong thaân theå, Awareness (n): quaùn nieäm caûm thoï trong caûm thoï, quaùn nieäm 1) Buddhi (p & skt)—Giaùc—YÙ thöùc—Tænh taâm thöùc nôi taâm thöùc, quaùn nieäm ñoái töôïng thöùc—Boån giaùc—Taùnh giaùc—Awakening— taâm thöùc nôi ñoái töôïng taâm thöùc.” Nghóa laø Knowledge—Understanding—See haønh giaû phaûi soáng chaùnh nieäm vôùi thaân theå, Buddhiboddhavya. chöù khoâng phaûi laø khaûo cöùu veà thaân theå nhö 2) Vitarka (skt): Kaku (jap)—Tænh giaùc. moät ñoái töôïng, soáng chaùnh nieäm vôùi caûm 3) Smrti (skt)—Sati (p). giaùc, taâm thöùc vaø ñoái töôïng taâm thöùc chöù Awareness simply means “being conscious khoâng phaûi laø khaûo cöùu veà caûm giaùc, taâm of,” or “remembering,” or “becoming thöùc vaø ñoái töôïng taâm thöùc nhö nhöõng ñoái acquainted with.” But we must use it in the töôïng. Khi chuùng ta quaùn nieäm veà thaân theå, sense of “being in the process of being chuùng ta soáng vôùi thaân theå cuûa chuùng ta nhö conscious of,” or “being in the process of moät thöïc taïi vôùi taát caû söï chaêm chuù vaø tænh remembering.” We have learned the word taùo cuûa mình, mình vaø thaân theå laø moät, cuõng “Awareness” in the sense of recognition, or nhö khi aùnh saùng chieáu vaøo moät nuï hoa noù bare attention, but the meaning doesn’t stop thaâm nhaäp vaøo nuï hoa vaø laøm cho nuï hoa heù

nôû. Coâng phu quaùn nieäm laøm phaùt hieän the realization of perfect undestanding as their khoâng phaûi laø moät yù nieäm veà thöïc taïi maø laø only career—Moät trong taùm ñieàu giaùc ngoä lôùn maø moät caùi thaáy tröïc tieáp veà thöïc taïi. Caùi thaáy chö Ñaïi Boà Taùt ñaõ khaùm phaù. Giaùc ngoä raèng taâm ñoù laø tueä, döïa treân nieäm vaø ñònh. chuùng sanh khoâng bao giôø bieát ñuû, chæ tham caàu Awareness that the fire of birth and death nhieàu neân toäi aùc luoân taêng. Baäc Boà Taùt khoâng is raging: One of the eight awakenings theá, maø ngöôïc laïi taâm luoân bieát ñuû, luoân thanh discovered by the great beings. The awareness baàn laïc ñaïo, luoân laáy trí hueä laøm söï nghieäp tu that the fire of birth and death is raging, causing haønh—See Eight Awakenings of Great People. endless suffering everywhere. Bodhisattvas Awareness that ignorance is the cause of should take the Great Vow to help everyone, to the endless cycle of birth and death: One of suffer with everyone, and to guide all beings to the eight awakenings discovered by the great the realm of great joy—Moät trong taùm ñieàu giaùc beings. The awareness that ignorance

is the cause ngoä lôùn maø chö Ñaïi Boà Taùt ñaõ khaùm phaù. Giaùc of the endless cycle of birth and death. Therefore, ngoä löûa döõ sanh töû gaây ra voâ löôïng khoå naõo khaép bodhisattvas always listen and learn in order to nôi. Boà Taùt phaùt ñaïi nguyeän cöùu giuùp taát caû develop their understanding and eloquence. This chuùng sanh moïi loaøi, cuøng chòu khoå vôùi chuùng enables them to educate living beings and bring sanh moïi loaøi, vaø daãn daét chuùng sanh ñeán caûnh them to the realm of great joy—Moät trong taùm giôùi an laïc—See Eight Awakenings of Great ñieàu giaùc ngoä lôùn maø chö Ñaïi Boà Taùt ñaõ khaùm People. phaù. Giaùc ngoä raèng vì si meâ neân phaûi sinh töû töû Awareness that the five categories of desire sinh khoâng döùt. Vì theá Boà Taùt luoân hoïc nhieàu, lead to difficulties: One of the eight nghe nhieàu ñeå phaùt trieån trí hueä, thaønh töïu bieän awakenings discovered by the great beings. The taøi. Nhôø vaäy maø coù theå giaùo hoùa heát thaûy chuùng awareness that the five categories of desire lead sanh vaøo caûnh giôùi hyû laïc—See Eight to difficulties. Although we are in the world, we Awakenings of Great People. should try not to be caught up in worldly matters. Awareness that laziness is an obstacle to A monk, for example, has in his possession only practice: One of the eight awakenings three robes and one bowl. He lives simply in discovered by the great beings. The awareness of order to pratice the Way. His precepts keep him the extent to which laziness is an obstacle to free of attachment to worldly things, and he treats practice. For this reason, we must practice everyone equally and with compassion—Moät diligently to destroy the unwholesome mental trong taùm ñieàu giaùc ngoä lôùn maø chö Ñaïi Boà Taùt factors which bind us , and to conquer the four ñaõ khaùm phaù. Giaùc ngoä raèng nguõ duïc daãn ñeán loãi kinds of Mara, in order to free ourselves from the vaï. Duø cuøng ngöôøi tuïc sinh soáng maø khoâng nhieãm prison of the five aggregates and the three thoùi traàn tuïc. Nhö vò Tyø Kheo xuaát gia, thöôøng chæ worlds—Moät trong taùm ñieàu giaùc ngoä lôùn maø chö tam y nhaát baùt, soáng thanh baàn laïc ñaïo, giôùi haïnh Ñaïi Boà Taùt ñaõ khaùm phaù. Giaùc ngoä raèng bieáng thanh cao, bình ñaúng vaø töø bi vôùi taát caû chuùng löôøi laø ñoïa laïc, neân thöôøng phaûi tu haønh tinh taán sanh moïi loaïi—See Eight Awakenings of Great ñeå deïp taét töù ma maø thoaùt ra nguïc nguõ aám vaø tam People. giôùi—See Eight Awakenings of Great People. Awareness that the human mind never feels Awareness that more desire brings more satisfied: One of the eight awakenings suffering: Giaùc ngoä raèng ham muoán nhieàu laø discovered by the great beings. The awareness khoå nhieàu—One of the eight awakenings that the human mind is always searching for discovered by the great beings. The awareness possessions and never feels fulfilled. This causes that more desire brings more suffering. All impure actions to ever increase. Bodhisattvas, hardships in daily life arise from greed and however, always remember the principle of desire. Those with little desire and ambition are having few desires. They live a simple life in able to relax, their bodies and minds are free peace in order to practice the Way, and consider from entanglement—Moät trong taùm ñieàu giaùc

ngoä lôùn maø chö Ñaïi Boà Taùt ñaõ khaùm phaù. Giaùc things composed of the four elements that are ngoä raèng ham muoán nhieàu laø khoå nhieàu. Taát caû empty and contain the seeds of suffering. Human nhöõng khoå nhoïc treân ñôøi ñeàu do ham muoán maø beings are composed of five aggregates, and are ra. Nhöõng ai coù ít ham muoán thì thaân taâm ñöôïc without a separate self. They are always in the giaûi thoaùt töï taïi—See Eight Awakenings of Great process of change, constantly being born and People. constantly dying. They are empty of self, without Awareness and pondering: Acts of sovereignty. The mind is the source of all intellectuation—Giaùc quaùn. unwholesome deeds and confusion, and the body Awareness that poverty creates hatred and is the forest of all impure actions. If we meditate on these facts, we can gradually be released from anger: One of the eight awakenings discovered the cycle of birth and death—Moät trong taùm ñieàu by the great beings. The awareness that poverty giaùc ngoä lôùn maø chö Ñaïi Boà Taùt ñaõ khaùm phaù. creates hatred and anger, which creates a vicious Giaùc ngoä raèng coõi theá gian laø voâ thöôøng, ñaát nöôùc cycle of negative thoughts and activity. When nguy ngaäp, boán ñaïi khoå khoâng, naêm aám khoâng practicing generosity, Bodhiattvas consider phaûi ta, luoân sinh luoân dieät thay ñoåi, hö nguïy voâ everyone, friends and enemies alike, as equal. chuû, taâm laø nguoàn aùc, thaân laø röøng toäi baát tònh, They do not condemn anyone's past wrongdoings, haõy quaùn saùt nhö theá maø lìa daàn sanh töû—See nor do they hate those who are presently causing Eight Awakenings of Great People. harm—Moät trong taùm ñieàu giaùc ngoä lôùn maø chö Ñaïi Boà Taùt ñaõ khaùm phaù. Giaùc ngoä raèng ngheøo Awefulness: Oai linh. khoå sinh nhieàu oaùn haän giaän hôøn, töø ñoù maø aùc Awe-inspiring: duyeân keát tuï. Boà Taùt bình ñaúng boá thí, khoâng 1) Wrathful majesty—Oai noä. phaân bieät keû oaùn ngöôøi thaân, chaúng nghó ñeán loãi 2) Dreadful—Terrible—Terrific—Terrifying— xöa, cuõng khoâng gheùt ngöôøi ñöông thôøi laøm aùc— Khuûng khieáp. See Eight Awakenings of Great People. Awe-inspiring gods: Awe-inspiring spirit—Oai Awareness and pondering: Giaùc quaùn—Acts thaàn. of intellectuation, both of them hindrances to Awe-inspiring majesty: Prabhava (skt)— abstraction, or dhyana—Suy nghó thoâ sô vaø suy Augustness—Demeanors—Imposing exterior— nghó töôøng taän, caû hai ñeàu haïi ñeán vieäc ñònh taâm Majestic—Martial bearing—Noble bearing— hay thieàn ñònh. Stateliness—Oai Nghi—See Four kinds of Awareness of incompleteness: Caûm thaáy söï demeanors. baát toaøn. Awe-inspiring spirit: Awe-inspiring gods—Oai Awareness of insufficiency: Caûm thaáy khoâng thaàn. ñaày ñuû. Awesome power: Ñaïi oai ñöùc löïc—Awesome Awareness and pondering: Giaùc Quaùn— power. This is one of the ten kinds of might with Awareness and pondering, acts of intellectuation, enormous power of all Buddha which the Buddha both of them hindrances to abstraction, or taught in the Flower Adornment Sutra—Ñaây laø dhyana—Suy nghó thoâ sô vaø suy nghó töôøng taän, moät trong möôøi thöù löïc cuûa chö Phaät maø Ñöùc Phaät caû hai ñeàu haïi ñeán vieäc ñònh taâm hay thieàn ñònh. ñaõ daïy trong Kinh Hoa Nghieâm—See Ten kinds Awareness of all realms of reality: All of might with enormous power of all Buddhas. Buddhas abide in awareness of all realms of

Awesome spirit: Oai thaàn. reality—Chö Phaät truï nôi giaùc ngoä taát caû phaùp Awesome spirit of the Buddha: Oai thaàn cuûa giôùi—See Ten kinds of abode. Ñöùc Phaät. Awareness that the world is impermanent: Axiology (n): Giaù trò luaän. Giaùc ngoä raèng coõi theá gian laø voâ thöôøng—One of Axiom (n): Caùch ngoân—Lôøi vaøng. the eight awakenings discovered by the great Axis (n): Truïc. beings. The awareness that the world is impermanent. All regimes are subject to fall; all

Axobya: Another term for Aksobhya—A suùc (C) Ayatana (skt): The five sense organs and beä—Voâ noä, voâ saân, voâ ñoäng. mind (six internal spheres—(eye, ear, nose, Ayahkanda (skt): A Daï Kieän Ña—An iron tongue, body, and mind)—Luïc caên (nguõ caên: arrow—Thieát tieãn (muõi teân saét). maét, tai, muõi, löôõi, thaân, vaø yù) vaø luïc traàn: saéc, thanh, höông, vò, xuùc, vaø phaùp. **See Aya-kosallam (p): Skills in going forward— Six roots of sensations. Taêng ích thieän xaûo—See Three dharmas (D) Six external spheres (visible form, sound, (XLVII). odour, taste, tangible things and mind-objects Ayan: Quaùn—Contemplation. such as ideas, thoughts and conceptions)— Ayana (skt): Luïc traàn—Saéc, thinh, höông, vò, xuùc, vaø 1) Experiential entry into Buddha truth—Going phaùp. **See Six sense-objects. to reality—Chöùng nhaäp. Ayodhya: A du ñaø quoác—A Du Ñoà quoác—A 2) Non-yana: Phi Thöøa. Thaâu Ñoà—Ayodhya literally means “No Ayasma (p): Conflict.” It was an important city in the Kingdom 1) Venerable: Thöôïng Toïa. of the Kosalas in north-east of India in the time of 2) Venerable: Toân quyù. the Buddha, present Oudh. At one time, Ayodhya Ayaso (p): Bad repute—Defamation—Defame— was a very important Buddhist center for Indian Disgrace—Malign—Shame—Nhuïc (AÙc Vaên) hay Buddhism, headquarters of ancient Buddhism tieáng nhô hay söï huûy baùng—See Eight winds. several centuries after the Buddha’s time. Many Ayatana (skt & p): Sphere—Giôùi—Caùc xöù, goàm famous monks such as Vasubandhu, Asanga, etc. noäi xöù vaø ngoaïi xöù. Noäi xöù goàm: Maét, tai, muõi, are said to have stayed there. And the Buddha löôõi, thaân vaø taâm. Ngoaïi xöù goàm: Hình saéc, aâm preached the Srimala Sutra here—A Du Ñaø coù thanh, muøi, vò, vaät xuùc chaïm vaø ñoái töôïng cuûa nghóa laø “Khoâng coù xung ñoät.” Noù laø moät thaønh taâm. phoá quan troïng trong vöông quoác Kosala, naèm veà (A) A Sanskrit term for “region.” The six abodes phía ñoâng baéc AÁn Ñoä trong thôøi Ñöùc Phaät coøn taïi of perception or sensation. Each sense sphere theá, baây giôø laø vuøng Oudh. Coù moät thôøi, A Du Ñaø encompasses the range of potential objects of töøng laø moät trung taâm raát quan troïng ñoái vôùi Phaät observation of its respective sense, and the giaùo AÁn Ñoä, baûn doanh cuûa Phaät giaùo sau thôøi members of each sphere serve as sources of Ñöùc Phaät vaøi theá kyû. Ngöôøi ta noùi nhöõng danh perceptions. There are six spheres: 1) form Taêng AÁn Ñoä nhö Theá Thaân vaø Voâ Tröôùc ñeàu ñaõ sense sphere (rupa-ayatana); 2) sound sphere töøng löu laïi taïi ñaây. Vaø cuõng chính taïi ñaây kinh (sabda-ayatana); 3) scent sense sphere Thaéng Man ñaõ ñöôïc Ñöùc Phaät thuyeát giaûng. (gandha-ayatana); 4) taste sensesphere (rasa- Ayukkhaya (p): Exhaustion of the life span— ayatana); 5) tangible object sense sphere Maïng Trieät—See Four causes of death (The (sparsa-ayatana); 6) mental object sense Buddha

and His Teachings). sphere (mano-ayatana)—Töø Baéc Phaïn chæ Ayurveda (skt): A Do—One of the Sacred Veda "Xöù." Saùu truù xöù cuûa töôûngï. Moãi truù xöù bao Scriptures, discussing about the art of long life— goàm nhöõng vaät theå laø ñoái töôïng cuûa caùc caên Moät trong caùc saùch Thaùnh Veä Ñaø baøn veà ngheä töông öùng, vaø moãi thaønh vieân cuûa "xöù" laø thuaät soáng cho ñöôïc tröôøng thoï. nguoàn coäi cuûa caùc töôûng. Coù saùu xöù: 1) saéc; Ayusmant (skt): Cuï Thoï—Having long life, a 2) thinh; 3) höông; 4) vò; 5) xuùc; 6) phaùp. term by which a monk, a pupil, or a youth may be (B) Place—Resting place—Abode—House— addressed—Tieáng xöng hoâ chung cuûa caùc Tyø Seat—Home—Support (for Buddhists): Xöù Kheo, caùc Thaày goïi ñeä töû hay tröôûng laõo Tyø (ñieåm töïa nhau ñeå phaùt sinh taâm lyù vui, buoàn Kheo goïi caùc Tyø Kheo treû (yù noùi caùc vò aáy coù ñuû nhö saùu caên tieáp xuùc vôùi saùu traàn, maét thaáy thoï meänh theá gian vaø tueä meänh phaùp thaân). caûnh, tai nghe aâm thanh, muõi ngöûi muøi, löõõi Ayusmat (skt): Venerable monk—An neám vò, thaân xuùc chaïm vôùi vaät theå, vaân vaân). experienced-old and veteran senior who

possesses of vital power, healthy, long-lived. A west of India and Himalayas—Teân nöôùc Nguyeät kind of honorific title for royal personages and Chi, naèm veà phía taây baéc cuûa AÁn Ñoä, cuõng nhö Buddhist monks—Vi sö tröôûng laõo, coù quyeàn haïn daõy Hy Maõ Laïp Sôn. trong töï vieän, ngöôøi coù söùc khoûe vaø soáng thoï. Moät Bad (a): Unlucky—Baát töôøng—Xaáu—See Three danh hieäu cho nhöõng nhaân vaät hoaøng toäc hay caùc types of characters. nhaø sö Phaät giaùo. Bad advisor: AÙc Höõu Tri Thöùc—See Bad Ayuta (skt): A Do Ña—A Du Ña—An ancient friend. Indian numerical unit, an extremely large Badaksan (skt): Baït Saùng Na—Baùt Ñaïc Thöông number, approximately a billion—Moät ñôn vò soá Na—A mountain district of Tukhara. Name of a löôïng coå AÁn Ñoä, moät soá löôïng cöïc lôùn, khoaûng small country in North India at the time when moät ngaøn trieäu. Hsuan-Tsang visited the Western countries, around 627 A.D.—Moät vuøng nuùi thuoäc Tukhara. Teân cuûa moät xöù nhoû ôû vuøng Baéc AÁn trong thôøi Ngaøi Huyeàn Trang haønh höông caùc xöù Taây Vöïc, khoaûng naêm 627 sau Taây lòch. Bad character: Neát xaáu.

B Bad company: AÙc höõu (baïn beø xaáu aùc)— According to the Sigalaka Sutra, there are six dangers when one keeps bad company—Theo Kinh Thi Ca La Vieät, coù saùu moái nguy hieåm khi thaân caän aùc höõu (baïn xaáu)—See Six dangers when one keeps bad company. Babylone (n): Thuû ñoâ cuûa ñeá quoác Babylonia. Bad conditions: Evil conditions—AÙc Duyeân— Backbite (v): Gieøm pha—Noùi haønh noùi toûi—To External conditions or circumstances which stir or blacken—To speak ill of someone. tempt one to do evil—Ñieàu kieän, hoaøn caûnh, hay Back-scratcher: Döõõng Hoøa Töû—A term for a söï vieäc beân ngoaøi duï doã hay khieán con ngöôøi laøm ceremonial sceptre, or a talisman—Caây duøng ñeå ñieàu aùc. gaõy löng, moät töø duøng ñeå chæ buøa "nhö yù". Bad consequence: Punishment—Recompense Backslide from Mahayana: Revert to for ill. As a man sows, so shall he reap—AÙc Hinayana—Thoaùi Ñaïi (lui böôùc tröôùc Ñaïi Thöøa Baùo—Quaû baùo xaáu (Keû laøm vieäc aùc phaûi nhaän ñeå chuyeån böôùc sang Tieåu Thöøa). laáy aùc baùo).

Gieo gioù gaët baõo. Backslide from meditation: Thoaùi ñònh. Bad deeds: AÙc nghieäp—Haønh vi xaáu Backsliding: Thoái chuyeån—Trôû neân toài teä Bad destiny: Baïc meänh. hôn—Retrogression—There are three non- Bad dreams of King Ajatasatru: Nhöõng côn backslidings, or three kinds of non-retreat—Coù ba aùc moäng cuûa vua A Xaø Theá—The five bad loaïi baát thoái chuyeån—See Three kinds of non- dreams of King Ajatasatru on the night that the retreat. Buddha entered nirvana—Naêm caûnh moäng cuûa Back up (v): Giuùp—To give a hand—To help—vua A Xaø Theá trong ñeâm Ñöùc Nhö Lai nhaäp Nieát To assist—To aid. Baøn—See Five bad dreams. Backwards: Thuït luøi. Bad or evil rules and customs: AÙc Luaät Backward or forward: Nghòch Thuaän—The Nghi—See Two kinds of rules or customs. adversaties, resisting and complying, opposing Bad example: Göông xaáu. and according with, reverse or direct—Coøn goïi laø Bad external conditions: Bad external “Vi Thuaän.” Traùi ngöôïc vôùi chaân lyù goïi laø nghòch, circumstances which stir or tempt one to do evil— thuaän vôùi chaân lyù laø thuaän. AÙc duyeân. Bactria (skt): Bukhara, or Kusana (skt)—Baïc Bad fame: AÙc danh. Khö La—Name of Yueh-Chih, a country north-

Bad friend: Bad intimate—Bad teacher—Evil Bad intimate: Bad friend—Bad teacher—AÙc Tri friend—AÙc Tri Thöùc—AÙc Sö Höõu. Thöùc—See Evil friend. (I) The meanings of “Bad friend”—Nghóa cuûa Bad karma: Baát thieän nghieäp—AÙc nghieäp— AÙc tri thöùc: A bad intimate or friend, or Bad karma created by committing the five grave teacher—Thaày taø baïn aùc. sins and the ten unwholesome deeds, which will (II) The Buddha’s teachings on “Evil friends” in result in misery—Nghieäp gaây ra bôûi caùc toäi aùc the Dharmapada Sutra—Nhöõng lôøi Phaät daïy nhö nguõ nghòch hay thaäp aùc, ñöa chuùng sanh ñeán veà “AÙc Tri Thöùc” trong Kinh Phaùp Cuù: choã khoå ñau phieàn naõo—See Two classes of 1) If a traveler does not meet a companion who karma (I), and Two kinds of karma (B). is better or at least equal, let him firmly Bad language: Lôøi thoâ tuïc—Foul language—pursue his solitary career, rather than being Coarse language. in fellowship with the foolish (Dharmapada Bad men stick together to do evil things: Keû 61): Khoâng ñöôïc keát baïn vôùi keû hôn mình, aùc cuøng toa raäp nhau ñeå laøm ñieàu aùc (Ñoàng aùc khoâng ñöôïc keát baïn vôùi keû ngang mình, thaø töông teá). quyeát chí ôû moät mình toát hôn keát baïn vôùi Bad News Ghost King: Quyû Vöông Chuû Hao. ngöôøi ngu muoäi. 2) Those who advise, teach or dissuade one Bad reputation for immorality and from evil-doing, will be beloved and misconduct: He gets bad reputation for admired by the good, but they will be hated immorality and misconduct. This is one of the five by the bad (Dharmapada 77): Nhöõng ngöôøi dangers to the immoral through lapsing from hay khuyeân raên daïy doã, caûn ngaên toäi loãi keû morality (bad morality or failure in morality)— khaùc, ñöôïc ngöôøi laønh kính yeâu bao nhieâu thì Ngöôøi aùc giôùi, tieáng xaáu ñoàn khaép. Ñaây laø moät bò ngöôøi döõ gheùt boû baáy nhieâu. trong naêm ñieàu nguy hieåm cho ngöôøi aùc phaù 2) Do not associate or make friends with evil giôùi—See Five dangers to the immoral through friends; do not associate with mean men. lapsing from morality. Associate with good friends; associate with Bad

(evil) repute: Ayaso (p)—Defame— noble men (Dharmapada 78): Chôù neân laøm Defamation—Disgrace—Shame—Malign—AÙc baïn vôùi ngöôøi aùc, chôù neân laøm baïn vôùi ngöôøi danh—Nhuïc hay AÙc Vaên—Tieáng nhô hay söï huûy keùm heøn, haõy neân laøm baïn vôùi ngöôøi laønh, baùng—See Eight winds. vôùi ngöôøi chí khí cao thöôïng. Bad rules and customs: AÙc Luaät Nghi—See 3) He who companies with fools grieves for a Two kinds of rules or customs. long time. To be with the foolish is ever Bad son and rebellious mandarins: Taëc töû painful as with an enemy. To associate with loaïn thaàn (yù noùi nhöõng tham, saân, si, maïn, nghi, the wise is ever happy like meeting with taø kieán, saùt, ñaïo, daâm, voïng...—implied greed, kinsfolk (Dharmapada 207): Ñi chung vôùi hatred, ignorance, pride, doubt, stealing, sexual ngöôøi ngu, chaúng luùc naøo khoâng lo buoàn. ÔÛ misconduct, and lying). chung vôùi keû ngu khaùc naøo ôû chung vôùi quaân Bad teacher: Bad intimate—Bad friend—AÙc tri ñòch. ÔÛ chung vôùi ngöôøi trí khaùc naøo hoäi ngoä thöùc. vôùi ngöôøi thaân. Bad-tempered: Gaét goûng. Bad habits: Thoùi quen xaáu. Bad ways: Taø Haïnh—According to The Path of Bad influence of stars: AÛnh höôûng xaáu cuûa caùc Purification, “Bad Ways” is a term for doing what vì sao. ought not to be done and not doing what ought to Bad intention: Evil thoughts—Ill thought—One be done, out of desire, hate, delusion, and fear. of the three subversions or subverters—Töôûng They are called “bad ways” because they are ñieân ñaûo hay aùc töôûng, hay tö töôûng xaáu xa, moät ways not to be travel by Noble Ones—Theo trong ba loaïi ñieân ñaûo. Thanh Tònh Ñaïo, taø haïnh laø laøm nhöõng ñieàu ñaùng lyù khoâng neân laøm, vaø khoâng laøm caùi neân laøm, do

tham saân si vaø sôï. Chuùng ñöôïc goïi laø ñöôøng xaáu Bahu (skt): Ardra (skt)—Tham—Name of one of vì ñoù laø nhöõng con ñöôøng maø baäc Thaùnh khoâng the twenty eight constellations—See Twenty ñi. eight constellations. Badakshan (skt): Baùt Ñaïc Thöông Na—A Bahu-jana (skt): Quaàn Manh—Ignorant and mountain district of Tukhara—Moät vuøng nuùi undeveloped beings. All the shoots, sprouts, or thuoäc Tukhara. immature things, i.e. all the living as ignorant and Baddha (skt): Baø Ñaø—Phöôïc Ñaø—Heä phöôïc— undeveloped—Nhöõng gì môùi luù maàm chöa thaønh Fettered—Bound—Tied—Fixed. thuïc, ví vôùi nhöõng chuùng sanh môùi phaùt taâm ñaïo, Bhadra-kalpa (skt): Hieàn Kieáp—Thieän Kieáp— chöa phaùt trieån, haõy coøn bò voâ minh che laáp minh The age in which we are living now—The present taâm. kalpa—The present period. It is to last 236 Bahujanya (skt): Sattva (skt)—Chuùng Sanh— million years, but over 151 million have already Living beings—Conscious beings—Living elapsed. There are one thousands Buddhas, creatures—All the living—Sentient beings—All Sakyamuni was the fourth and Maitreya will be who are born. the 995th to succeed him—Thôøi ñaïi maø chuùng ta Bahularatna (skt): Prabhutaratna (skt)—Baøo ñang soáng (kieáp ñaõ qua laø Trang nghieâm Kieáp, Höu La Lan. kieáp saép tôùi laø Tinh Tuù Kieáp). Hieàn kieáp keùo daøi 1) Abundance of precious things: Ña baûo. 236 trieäu naêm, nhöng chuùng ta ñaõ traûi qua 151 2) Name of the Buddha mentioned in the Lotus trieäu naêm. Trong moät ngaøn vò Phaät Hieàn Kieáp thì Sutra: Teân Ñöùc Phaät Ña Baûo Nhö Lai ñöôïc Phaät Thích Ca laø vò thöù tö

vaø Phaät Di Laëc laø vò noùi ñeán trong Kinh Phaùp Hoa. thöù 995 noái tieáp. Bahulata: Arya-Rahula (skt)—La haàu la ña—A Bahai (n): Tín ñoà ñaïo Ba Hai. native of Kapilavastu, in present day Nepal, the Bahaism (n): Bahaism also known as the sixteenth patriarch of Indian Ch'an Sect—Ngöôøi Splendor of God, founded in 1863 by Husayin— goác Ca Tyø La Veä, baây giôø laø Nepal, toå thöù 16 cuûa Ñaïo Ba Hai, coøn coù teân laø Ñaïo Huy Hoaøng doøng Thieàn AÁn Ñoä. Thöôïng Ñeá, do oâng Husayin saùng laäp naêm 1863. Bahu-sruta (skt): Learned (one who has learned Bahaist: much)—Ña Vaên—Nghe vaø ñoïc nhieàu kinh 1) (a): Thuoäc veà ñaïo Ba Hai. ñieån—To hear and repeat many sutras—Wide 2) (n): Tín ñoà ñaïo Ba Hai. erudition. Bahirdha-sunyata (skt): Ngoaïi Khoâng— Bahusrutiya (skt): Ña Vaên Boä—The Emptiness of the outer things—Khoâng cuûa caùc Bahusrutiya school is mentioned in the phaùp ngoaïi taïi—See Emptiness of the outer inscriptions at Amaravati and Nagarjunakonda things. and is a lter branch of the Mahasanghikas. Its Bahlan: Döôïc Giaø Laõng—Name of a small owes its origin to a learned teacher in Buddhist country in North India at the time when Hsuan- lore. As for the fundamental doctrines of the Tsang visited the Western countries, around 627 Bahusrutiyas they maintained that the teachings A.D.—Teân cuûa moät xöù nhoû ôû vuøng Baéc AÁn trong of the Buddha concerning transitoriness thôøi Ngaøi Huyeàn Trang haønh höông caùc xöù Taây (anityata), suffering (dhukha), the absence of all Vöïc, khoaûng naêm 627 sau Taây lòch. attributes (sunya), the non-existence of the soul Bahlika (skt): Phöôïc Haùt (Phöôïc Yeát Quoác)— (anatman), and the emancipation (nirvana) were Name of a small country in North India at the transcendental (lokottara), since they lead to time when Hsuan-Tsang visited the Western emancipation. His other teachings were mundane countries around 627 A.D.—Teân cuûa moät xöù nhoû (laukika). On this point the Bahusrutiyas may be ôû vuøng Baéc AÁn trong thôøi Ngaøi Huyeàn Trang regarded as the precursors of the later Mahayana haønh höông caùc xöù Taây Vöïc, khoaûng naêm 627 sau teachers. According to them, there was no mode Taây lòch. which led to salvation (nirvanika). Further, the Sangha was not subject to worldly laws. They

also accepted the five propositions of Mahadeva coù yù nghóa xuaát theá vì seõ daãn ñeán giaûi thoaùt. Coøn as their views. In some doctrinal matters they had caùc lôøi daïy khaùc thì coù giaù trò theá tuïc. ÔÛ ñieåm a great deal in common with the Saila schools, naày, Ña Vaên Boä coù theå ñöôïc xem nhö laø nhöõng while in others they were closely allied to the ngöôøi ñi tröôùc cuûa phaùi Ñaïi Thöøa. Theo hoï thì Sarvastivadins. According to Paramartha, this sub- Taêng Giaø khoâng phaûi chòu söï chi phoái cuûa caùc sect made an attempt to reconcile the two luaät leä theá tuïc. Hoï cuõng chaáp nhaän naêm ñieàu ñeà principal systems of Buddhism, the Sravakayana xöôùng cuûa ngaøi Ñaïi Thieân xem nhö quan ñieåm and the Mahayana. Harivarman's cuûa mình. Trong moät soá vaán ñeà, chuû thuyeát cuûa Satyasiddhisastra is the principal treatise of tis hoï coù nhieàu ñieåm tuông ñoàng vôùi phaùi Ñoâng Taây school. The Bahusrutiyas are often described as a Sôn Truï Boä, coøn trong moät soá vaán ñeà khaùc thì hoï bridge between the orthodox and the Mahayana laïi ngaû theo Nhaát Thieát Höõu Boä. Theo school, as they tried to combine

the teachings of Paramartha, Ña Vaên Boä ñaõ coá gaéng hoøa hôïp hai both. Harivarman believed in the absence of the heä phaùi Thanh Vaên vaø Ñaïi Thöøa. Boä luaän chính soul in individuals (atma-nairatmya) and the cuûa heä phaùi naày laø Thaønh Thaät Luaän. Ña Vaên Boä soullessness of all things (dharma-nairatmya). thöôøng ñöôïc xem laø moät caàu noái giöõa tröôøng phaùi Like the followers of the orthodox schools, he chính thoáng vaø Ñaïi Thöøa, vì hoï tìm caùch phoái hôïp believed in the plurality of the universe which, giaùo lyù cuûa caû hai phaùi naày. Harivarman tin vaøo according to him, contained eighty-four elements. söï voâ ngaõ nôi con ngöôøi vaø söï voâ ngaõ nôi vaïn Like the Mahayanists, he maintained that there phaùp. Gioáng nhö nhöõng tín ñoà cuûa phaùi chính were two kinds of truth, conventional (samvrti) thoáng, oâng tin vaøo tính chaát ña nguyeân cuûa vuõ truï and absolute (paramartha). He further maintained goàm taùm möôi boán yeáu toá; vaø cuõng gioáng nhö that, from the point of conventional truth, atma or nhöõng ngöôøi thuoäc phaùi Ñaïi Thöøa, oâng cho raèng the classification of the universe into eighty-four coù hai loaïi chaân lyù, chaân lyù quy öôùc vaø chaân lyù elements existed, but, from the point of view of tuyeät ñoái. Ñi xa hôn, oâng coøn cho raèng xeùt treân the absolute truth neither existed. From the point quan ñieåm tuïc ñeá (chaân lyù quy öôùc) thì coù ngaõ theå of view of absolute truth there is a total void (atma) hay söï phaân xeáp vuõ truï thaønh 84 phaùp, (sarva-sunya). He believed in the theory of nhöng treân quan ñieåm chaân ñeá thì chaúng coøn thöù Buddha-kaya as well as of Dharma-kaya, which naøo caû, maø laø söï roãng khoâng hoaøn toaøn (sarva- he explained as consisting of good conduct (sila), sunya). OÂng tin vaøo thuyeát Phaät thaân (Buddha- concentration (samadhi), insight (prajna), kaya) vaø Phaùp thaân (Dharma0kaya) maø oâng giaûi deliverance (vimukti) and knowledge of and thích laø goàm coù giôùi (sila), ñònh (samadhi), tueä insight into deliverance (vimukti-jnana-darsana). (prajna), giaûi thoaùt (vimukti) vaø tri kieán giaûi thoaùt Although he did not recognize the absolute (vimukti-jnana-darsana). Maëc duø khoâng thöøa transcendental nature of the Buddha, he still nhaän baûn chaát sieâu nhieân tuyeät ñoái cuûa Phaät, believed in the special powers of the Buddha, nhöng oâng vaãn tin vaøo caùc quyeàn naêng ñaëc bieät such as the ten powers (dasa balani), and the four cuûa Ñöùc Phaät, nhö thaäp Phaät löïc, vaø boán ñieàu tin kinds of confidence (vaisaradya) which are chaéc (vaisaradya) maø caû Thöôïng Toïa Boä cuõng admitted even by the Sthaviravadins. He believed chaáp nhaän. OÂng cho raèng chæ coù hieän taïi môùi laø coù that only the present was real, while the past and thöïc, coøn quaù khöù vaø töông lai thì khoâng hieän the future had no existence—Theo Giaùo Sö Bapat höõu. trong Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo, Ña Bahussutanam (p): Learned—Söùc hoïc uyeân Vaên Boä ñöôïc noùi ñeán trong caùc bia kyù ôû thaâm. Amaravati, Nagarjunakonda vaø laø moät nhaùnh veà Bahussuto (p): Learned and steeped in sau cuûa Ñaïi Chuùng Boä. Boä phaùi naày ñöôïc ñeà knowledge—Trau doài hoïc vaán vaø kieán thöùc thaâm xöôùng bôûi moät luaän sö raát uyeân baùc veà trieát lyù saâu. Phaät Giaùo teân laø Bahusrutiya. Veà giaùo lyù cô baûn, Bahuvrihi (skt): Höõu Taøi Thích—The sign of Ña Vaên Boä cho raèng caùc lôøi daïy cuûa Ñöùc

Phaät veà possession, such as worldly people have wealth, voâ thöôøng, khoå, khoâng, voâ ngaõ vaø Nieát Baøn ñeàu but cultivator is he who has enlightenment—Höõu

Taøi Thích hay Ña Taøi Thích, chæ söï sôû höõu, nhö term which means “Power.”—Töø Phaïn ngöõ ngöôøi theá gian thì coù cuûa theá gian, coøn ngöôøi tu coù nghóa laø “Söùc löïc.”—See Power. haønh thì coù söï giaùc ngoä—See Six interpretations 2) Name of the sister of Ananda who offered of compound terms. milk to Sakyamuni: Teân cuûa em gaùi cuûa Ngaøi Bahyamdhyamaka (skt): See Bahyubhava. A Nan Ña, ngöôøi ñaõ daâng söõa leân Ñöùc Phaät. Bahyu-ayatana (skt): Bahira-ayatana (p)— 3) Baït Lam: Mudrabala (skt)—Soá löôïng moät External base—Traàn (ngoaïi traàn goàm coù saéc, trieäu tyû tyû tyû tyû—Ten septillions (1042). thanh, höông, vò, xuùc, vaø caùc hieän töôïng vaät chaát (B) Bala means ignorant—Bala coù nghóa laø ngu vaø taâm lyù. Sôû dó goïi laø traàn vì chuùng laøm chaát xuùc muoäi: Ngu Phu. taùc cho thaân taâm ham muoán vaø luyeán aùi). 1) A man not yet illuminated, i.e., ignorant: Ngöôøi khoâng giaùc ngoä. Bahyubhava (skt): Outside objects—Caûnh vaät 2) Ignorant, immature, a simpleton, dominated beân ngoaøi. by avidya (ignorance): Keû bò voâ minh cheá 1) Non-Buddhist or heretical rules or tenets: ngöï. Ngoaïi Chaáp. 2) Non-Buddhist doctrines: Ngoaïi Ñieån—Kinh Bala-abhijna-vasita (skt): Thaàn thoâng—The ñieån vaø saùch vôû cuûa theá gian vaø ngoaïi ñaïo. powers supernatural-faculties-self-mastery—Caùc 3) Non-Buddhist religions: Ngoaïi Giaùo. naêng löïc sieâu nhieân—See Abhijna. 4) External doctrines: Ngoaïi Phaùp. Baladitya (skt): AÁu Nhaät—Name of a famous 5) Outside objects: Caûnh vaät beân ngoaøi. monks in North India at the time when Hsuan- Bakhin: Burmese lay Buddhist meditation Tsang visited the Western countries, around 627 teacher, who worked for most of his life as an A.D.—Teân cuûa moät nhaø sö noåi tieáng ôû vuøng Baéc accountant and served as Accountant General of AÁn trong thôøi Ngaøi Huyeàn Trang haønh höông caùc Burma from 1948 to 1953. He developed a xöù Taây Vöïc, khoaûng naêm 627 sau Taây lòch. method of “Vipassana” practice that emphasized Balahaka (skt): Baø La Ha—Vua veà ngöïa—A intensive meditation retreats and downplayed the king of horses, or possessing horses. importance of theoretical knowledge. His style of Balance (v): Quaân bình meditation has been carried on by a number of his Balance in infinite consciousness: Balance in students who themselves became prominent infinite consciousness in which the power of meditation teachers, such as S.N. Goenka, Ruth perception and understanding are unlimited— Dennison, and Robert Hover, etc—Moät Thieàn sö Thöùc Voâ Bieân Xöù Ñònh hay traïng thaùi thieàn ñònh taïi gia ngöôøi Mieán Ñieän, caû ñôøi oâng laøm veà keá trong ñoù khaû naêng hieåu bieát khoâng coøn giôùi haïn— toaùn taøi chaùnh, töø naêm 1948 ñeán naêm 1953 oâng See Four balanced states which transcend the ñaõ laøm Tröôûng Phoøng Keá Toaùn Taøi Chaùnh. OÂng world of matter. ñaõ khai trieån moät phöông phaùp thöïc taäp thieàn Balance in infinite space: Balance in infinite “Minh Saùt” nhaán maïnh ñeán söï thieàn haønh saâu space in which the mind becomes void and vast saéc nôi aån daät vaø xem nheï taàm quan troïng cuûa like space—Khoâng Voâ Bieân Xöù Ñònh hay traïng kieán thöùc veà lyù thuyeát. Phöông thöùc haønh thieàn thaùi thieàn ñònh trong ñoù taâm

troáng roãng nhö hö cuûa oâng ñaõ ñöôïc xuùc tieán bôûi moät soá ñeä töû, nhöõng khoâng—See Four balanced states which ngöôøi sau naøy trôû thaønh nhöõng thieàn sö noåi tieáng, transcend the world of matter. chaúng haïn nhö S.N. Goenka, Ruth Dennison, vaø Balance in not having anything: Balance in Robert Hover, vaân vaân. not having anything in which the discriminative Bala (skt & p): powers of mind are subdued—Voâ Sôû Höõu Xöù (A) Bala means strength—Bala coù nghóa laø söùc Ñònh hay traïng thaùi thieàn ñònh trong ñoù söï phaân maïnh: bieät cuûa taâm bò cheá ngöï—See Four balanced 1) Power—Might—Strength—Quyeàn theá—Oai states which transcend the world of matter. quyeàn—Söùc maïnh—Authority A Sanskrit Balanced perspective: Nhaõn quan quaân bình.

Balanced state: Samadhi (skt)—Jo (jap)— Bala-puthujjana (p): Foolish wordling. Ñònh—Composing the mind—Intent Balatchakravartin : Chuyeån Luaân Thaùnh contemplation—Perfect absorption of thought into Vöông. the one object of meditation. Abstract meditation, Bald-headed foolish person: Ngöôøi ngoác ñaàu the mind fixed in one direction, or field—Hoaøn hoùi. toaøn chuù taâm vaøo moät chuû ñeà thieàn quaùn—See Bald-headed thief: Troäm Ñaàu Hoùi—Troäm Samadhi. “Ñaàu Hoùi” (Taëc Truï)—A monk or nun who does Balanced states which transcend the world not cultivate while receiving offerings from the of matter: Traïng thaùi thieàn ñònh voâ saéc—The laity, has betrayed the latter’s trust and, in fact, realm of consciouness or knowledge without stolen the offerings. The Buddha referred to such thought is reached—The intuitive wisdom. One of monks or nuns as “Bald-headed thieves.” They the four balanced states which transcend the have to be reborn in lower paths to repay what world of matter. The last four of the twelve they owe now—Taêng Ni nhaän cuûa cuùng döôøng dhyanas—Phi Töôûng Phi Phi Töôûng Xöù Ñònh hay maø khoâng chòu tu haønh laø phaûn boäi ñaøn na tín thí. traïng thaùi sieâu vieät thieàn ñònh cuûa töôûng vaø phi Phaät goïi nhöõng keû naày laø nhöõng teân troäm “Ñaàu töôûng. Moät trong boán traïng thaùi thieàn ñònh cuoái hoùi.” Nhöõng keû toäi phaïm naày phaûi chòu voâ vaøn cuøng trong thaäp nhò thieàn ñònh—See Four khoå ñau ñeå ñeàn toäi. balanced states which transcend the world of Bali: Vua A tu la. matter. Balin (skt): Ñaïi löïc giaû—The strong one, an Balanced state of truth: Ñaúng giaùc—See epithet of the Buddha—Vò coù söùc maïnh to lôùn, Samyak-sambodhi. moät danh hieäu cuûa Ñöùc Phaät. Balance in transcendence of thinking and Ball of hair used in meditation hall: Thieàn not thinking: See Balanced states which Caàu—A ball of feather used to throw at and transcend the world of matter. awaken those who fell asleep during Bala-paramita (skt): meditation—Quaû caàu loâng duøng ñeå neùm ñaùnh 1) Resolution: Löïc Ba La Maät—Bala-paramitas thöùc ngöôøi tu thieàn nguû gaät (trong Luaät Thaäp is the most significant paramita of the last Tuïng, Ñöùc Phaät daïy: “Coù thaày tu nguû gaät trong four paramitas of the ten paramitas, because luùc toïa thieàn, haõy laáy nöôùc goäi ñaàu. Neáu cöù nguû it is their focus on their commitment to gaät nöõa thì laáy quaû caàu loâng maø neùm. Neáu vaãn cöù action—Löïc ba la maät laø yeáu toá coù yù nghóa coøn nguû gaät thì laáy Thieàn tröôïng maø ñaùnh). nhaát trong boán ba la maät sau cuøng cuûa thaäp Balopacarikam (skt): Dull-witted

meditation ba la maät bôûi vì chính löïc ba la maät chuyeån practitioner—Ngu Phu Sôû Haønh Thieàn— Boà Taùt ñeán thöïc haønh haïnh nguyeän—See According to the Lankavatara Sutra, this is one of Power, Ten kinds of powers, and Ten powers the four kinds of Dhyanas. Though he is regarded of a Buddha. as ignorant or dull-witted (bala) who practices this 2) Force of purpose—Power—Strength—Löïc kind of Dhyana, this is the ordinary form of Ba La Maät—See Ten paramitas. meditation carried on by most people, some of Balaprthagjana (skt): Baø La Taát Laät Thaùc Ngaät whom are quiteintelligent and sharp-witted. Na—Baø La Taát Lyù Tha Ngaät Na—Baø La Taát Lî However, the Mahayana goes beyond these Tha Giaø Ñoà Na. meditations which are more or less relative and 1) Low, foolish people: Ngu Dò Sinh—Chæ haïng artificial and not of the highest sort; for phaøm phu ngu si thaáp heøn. meditating on impurities, the impermanence of 2) Natural-minded, as children, of common things, sufferings of life, etc., is the first lesson for intelligence and ideas: Tieåu Nhi Bieät Sinh— the beginners of Buddhism—Theo Kinh Laêng Trí oùc töï nhieân nhö treû con. Giaø, ñaây laø moät trong boán thöù Thieàn ñònh. Duø 3) A man in his natural state, unilluminated, ngöôøi thöïc haønh loaïi Thieàn ñònh naày bò xem laø keû unenlightened: Ngöôøi khoâng giaùc ngoä. ngu si keùm trí, ñaây vaãn laø moät loaïi Thieàn thoâng

duïng maø phaàn ñoâng ngöôøi ta thöïc taäp, trong ñoù coù 1) Bamboo Forest Monastery or “Bamboo- caû nhöõng ngöôøi thoâng minh vaø nhaïy trí. Tuy grove,” a park called Karanda-venuvana, nhieân, Ñaïi Thöøa coøn ñi xa hôn caùc loaïi Thieàn near Rajagrha, made by Bimbisara for a ñònh naày laø nhöõng thöù voán ít nhieàu vaãn coù tính group of ascetics, later given by him to caùch töông ñoái, thieáu töï nhieân vaø khoâng phaûi laø Sakyamuni: Theo Eitel trong Trung Anh Phaät loaïi toái thöôïng; vì loaïi Thieàn naày chuù troïng veà Giaùo Töø Ñieån, Truùc Laâm Tònh Xaù ñöôïc vua quaùn baát tònh, veà söï voâ thöôøng cuûa caùc söï vaät vaø Bình Sa Vöông xaây leân cho caùc Sa moân, veà veà nhöõng khoå ñau cuûa cuoäc ñôøi, vaân vaân, laø baøi sau oâng daâng cho Phaät. hoïc ñaàu tieân cho nhöõng ngöôøi môùi nhaäp moân Phaät 2) Another version says that the park was built giaùo. by Karanda and later was given to Baluka (skt): Baùt Loäc Ca—Name of a small Sakyamuni Buddha. There is still another ancient country in North India at the time when version says that the park was built by King Hsuan-Tsang visited the Western countries, Bimbisara and later was given to Sakyamuni around 627 A.D. It was also known as the Buddha and His Sangha. When the Buddha kingdom of Kumo during the Han dynasty, arrived at Magadha, King Bimbisara vowed including the present Paicheng and Aksu to built a vihara in the Karanda forest in countries in Sinkiang Uighur autonomous Rajagrha for the Buddha and his disciples. region—Teân cuûa moät xöù coå nhoû ôû vuøng Baéc AÁn This vihara was built on an extensive scale, trong thôøi Ngaøi Huyeàn Trang haønh höông caùc xöù with 16 main halls each fitted with 60 rooms, Taây Vöïc, khoaûng naêm 627 sau Taây lòch. Döôùi 500 multi-storied buildings, and 72 lecture thôøi nhaø Haùn Baùt Loäc Ca cuõng ñöôïc bieát ñeán nhö halls. This was the famous Venuvana Vihara, laø vöông quoác Kumo, bao goàm caùc xöù Paicheng where the Buddha and his disciples gave vaø Aksu thuoäc vuøng töï trò Taân Cöông Uighur. lectures and practiced the

Way. At that time, Bamboo Forest: Truùc Laâm—See Bamboo many people flocked to Venuvana Vihara to Grove. seek learning from the Buddha. The most notable among them were Sariputra and Bamboo Forest Monastery: Venuvana (skt)— Maudgalyayana who were introduced by Truùc Laâm Tònh Xaù—Truùc Laâm Töï—Truùc Vieân—Asvajit, one of the five Bhiksus. They each Truùc Uyeån—Bamboo Forest Monastery or brought one hundred followers to take refuge “Bamboo-grove,” a park called Karanda- in the Buddha. This was beneficial for the venuvana, near Rajagrha, made by Bimbisara for propagation of Buddhism and the Sangha— a group of ascetics, later given by him to Laïi coù thuyeát khaùc cho raèng Truùc Laâm Tònh Sakyamuni. Another version says that the park Xaù ñöôïc tröôûng giaû Ca-Lan-Ñaø xaây leân vaø was built by Karanda and later was given to hieán cho Phaät. Laïi coù moät giaû thuyeát khaùc Sakyamuni Buddha—Theo Eitel trong Trung Anh cho raèng Truùc Laâm Tònh Xaù ñöôïc vua Taàn Phaät Giaùo Töø Ñieån, Truùc Laâm Tònh Xaù ñöôïc vua Baø Sa La xaây leân vaø hieán cho Phaät. Khi Ñöùc Bình Sa Vöông xaây leân cho caùc Sa moân, veà sau Phaät ñeán xöù Ma Kieät Ñaø, vua Taàn Baø Sa La oâng daâng cho Phaät. Laïi coù thuyeát khaùc cho raèng ñaõ phaùt taâm xaây döïng moät ngoâi tònh xaù trong Truùc Laâm Tònh Xaù ñöôïc tröôûng giaû Ca-Lan-Ñaø khu röøng Karanda ñeå cuùng döôøng cho Phaät xaây leân vaø hieán cho Phaät. vaø Taêng ñoaøn. Toøa tònh xaù naøy ñöôïc xaây Bamboo Grove: Venuvana (skt)—Truùc Laâm— döïng treân moät qui moâ roäng lôùn, vôùi toång coäng A famous place of retreat near Rajagriha given to 16 vieän, moãi vieän coù 60 phoøng, coù 500 phoøng the Buddha by King Bimbisara of Magadha, now treân laàu, 72 giaûng ñöôøng. Ñaây chính laø ngoâi Rajgir, Bihar, India—Moät nôi an cö noåi tieáng gaàn tònh xaù Truùc Laâm noåi tieáng maø Ñöùc Phaät vaø thaønh Vöông Xaù maø vua Bình Sa Vöông cuûa xöù caùc ñeä töû cuûa Ngaøi ñaõ thuyeát phaùp vaø luaän Ma Kieät Ñaø ñaõ hieán cho Ñöùc Phaät, baây giôø laø ñaïo. Trong thôøi gian naøy, raát ñoâng ngöôøi keùo Rajgir, Bihar thuoäc AÁn Ñoä. ñeán tònh xaù Truùc Laâm theo hoïc vaø qui-y vôùi Bamboo-Grove Vihara: Truùc Laâm Tònh Xaù— Phaät. Trong soá ñoù, noåi tieáng nhaát laø Xaù Lôïi

Phaát vaø Muïc Kieàn Lieân. Hai ngöôøi naøy laø do sutra recitation, part of the daily routine in a moät trong naêm vò Tyø kheo A Xaø Baø Theä tieán Buddhist temple or a Zen monastery—Thuaät ngöõ daãn, moãi ngöôøi mang theo moät traêm naêm Phaät giaùo Nhaät Baûn coù nghóa laø “Coâng phu toái.” chuïc ñeä töû veà quy-y ñaàu Phaät. Ñieàu naøy coù Ñoïc kinh buoåi chieàu, moät phaàn cuûa nghi thöùc lôïi cho vieäc hoaèng hoùa Phaät giaùo vaø giuùp ích thöôøng nhaät trong moät töï vieän hay Thieàn vieän. cho Taêng ñoaøn. Banka-Zoji (jap): Queùt doïn sau thôøi kinh Bamiyan (skt): Phaïm Dieãn Na Quoác—Name of chieàu—A Japanese Buddhist term for “Clean-up a country in North India at the time when Hsuan- after Evening session.” Clean-up of the interior Tsang visited the Western countries, around 627 rooms, part of the daily routine of a Buddhist A.D. Buddhist holy place in present Afghanistan temple or a Zen monastery—Thuaät ngöõ Phaät giaùo with interconnected rock-cut caves dated from Nhaät Baûn coù nghóa laø “Queùt doïn sau thôøi coâng 300 to 600 AD, which was wiped out as a result of phu toái.” Vieäc queùt doïn töï vieän sau thôøi coâng phu

invasions by Islamic peoples and the Mongols— toái, moät phaàn trong coâng vieäc haèng ngaøy trong töï Teân cuûa moät xöù ôû vuøng Baéc AÁn trong thôøi Ngaøi vieän hay Thieàn vieän. Huyeàn Trang haønh höông caùc xöù Taây Vöïc, Bankei (jap): Sö Baøn Khueâ cuûa Nhaät Baûn (1622- khoaûng naêm 627 sau Taây lòch. Nôi coù nhöõng hang 1693)—See Bankei Eitaku. ñoäng thieâng lieâng cuûa Phaät giaùo taïi vuøng baây giôø Bankei Eitaku (jap): Sö Baøn Khueâ (1622- laø A Phuù Haõn, coù nieân ñaïi töø naêm 300 ñeán 600 1693)—A famous Japanese Zen master of the sau Taây lòch, ñaõ bò taøn phaù sau nhöõng cuoäc xaâm Lin-Chi school, and quite the most popular and laán cuûa Hoài giaùo vaø Moâng Coå. famous of his time. In his early years, he Ban: wandered through Japan and sought out numerous 1) (n): Forbid—Prohibition—Leänh caám. Zen masters. Then for two years he retreated to a 2) (v): To forbid—To prohibit—Caám. hermitage in order to do nothing but practice Band of ascetics: Ñoaøn tu haønh khoå haïnh. sitting meditation. During this time he neglected Bandha (skt): Attachment—Bind—Bond—Tie— his health to such an extent that he had almost Phöôïc—Another name for affliction—Teân goïi died of consumption when, one morning as he khaùc cuûa phieàn naõo—See Afflictions and coughed up a clot of blood, he suddenly had an Attachment. enlightenment experience. Later he studied under Bandit (n): Ñaïo taëc. the Chinese master Tao-Che Ch'ao-Yuan, who gave him the certification of enlightenment. After Bandit without a sword: Voâ Ñao Ñaïo Taëc—A being appointed by the Imperial House as abbot bandit without a sword, e.g. a virtueless monk of Myoshin-ji Monastery in Kyoto in 1672, he robbing others of their virtue—Giaëc cöôùp khoâng was a key figure in the revival of the Lin-Chi ñao, duøng ñeå ví vôùi haïng Tyø Kheo khoâng coù ñaïo tradition in Japan. The power of his mind and his ñöùc, cöôùp ñoaït ñaïo ñöùc cuûa ngöôøi khaùc hay chæ ability to present the truth of Zen in the language laøm ra veû ñaïo ñöùc giaû. of the people in a way that was simple and widely Bane: Söï tai haïi—The Buddha renounced all comprehensive, contributed greatly to the revival magnificences in life when he perceived the bane of the Lin-Chi school in Japan, which for a long that lies in desires—Ñöùc Phaät töø boû taát caû nhöõng time had rigidified into concern with outer forms. huy hoaøng trong ñôøi soáng khi Ngaøi nhaän ra söï tai However, he himself left no writings behind and haïi naèm ngay trong caùc duïc. forbade his students to record his teachings in any Banish (v): Thanh loïc—Xua ñuoåi. form. Thus, very few number of his presentations Banish karma: Chuyeån nghieäp. and dialogues were written down by followers—Bank of enlightenment: Shore of Thieàn sö Nhaät Baûn noåi tieáng cuûa tröôøng phaùi Laâm enlightenment, which Buddha has reached after Teá, vaø ñöôïc bieát tieáng nhaát trong thôøi cuûa oâng. crossing the sea of illusion—Giaùc ngaïn. Thôøi nieân thieáu oâng lang thang khaép nöôùc Nhaät Banka (jap): Coâng phu toái—A Japanese vaø tham hoïc vôùi nhieàu thaày khaùc nhau. Roài ruùt veà Buddhist term for "Evening session." The evening aån cö trong 2 naêm, chæ chuyeân vieäc toïa thieàn chöù

khoâng laøm vieäc gì khaùc. Trong thôøi gian naøy oâng Bao Quoc Temple in Hue: Chuøa Baûo Quoác ôû xem thöôøng söùc khoûe ñeán noãi coù nguy cô cheát vì

Hueá—Name of an old temple in Hueá. Baûo Quoác lao phoåi. Moät buoåi saùng, sau khi khaït ra moät cuïc Patriarchal Temple, with its original name Haøm maùu, oâng boãng ñaït ñöôïc söï theå nghieäm ñaàu tieân Long Sôn Thieân Thoï Töï, was founded by Most veà ñaïi giaùc. Veà sau naøy oâng ñaõ theo hoïc thieàn vôùi Venerable Phaùp Haøm Giaùc Phong in the late thieàn sö Tao-Che Ch'ao-Yuan, ngöôøi ñaõ thöøa seventeenth century. In 1747, Lord Nguyeãn nhaän söï chöùng ngoä cuûa oâng. Sau khi ñöôïc trieàu Phöôùc Hoaït enlarged the temple, recognized it as ñình boå nhieäm veà truï trì tu vieän Myoshin-Ji ôû a national temple, and renamed it Baûo Quoác Töï. Kyoto vaøo naêm 1672, oâng trôû thaønh nhaân vaät chuû In 1808, Queen Hieáu Khöông, mother of king Gia choát trong vieäc phuïc höng truyeàn thoáng Laâm Teá ôû Long, had the temple restored and renamed it Nhaät Baûn. Söùc maïnh nôi taâm vaø khaû naêng thuyeát Thieân Thoï. In 1824, king Minh Maïng visited it giaûng chaân lyù Thieàn baèng ngoân ngöõ daân gian moät and renamed it Baûo Quoác. In 1858, king Töï Ñöùc caùch ñôn giaûn vaø deã hieåu ñoái vôùi quaûng ñaïi quaàn had it rebuilt with a grant of 700 kuan from the chuùng ñaõ goùp phaàn maïnh meõ vaøo vieäc phuïc höng throne—Teân cuûa moät ngoâi chuøa coå ôû Hueá. Toå tröôøng phaùi Laâm Teá taïi Nhaät, ñaõ töø laâu bò taéc ñình Baûo Quoác nguyeân thuûy teân laø Haøm Long ngheõn vôùi hình thöùc beà ngoaøi cöùng nhaét. Tuy Sôn Thieân Thoï Töï do Hoøa Thöôïng Phaùp Haøm nhieân, oâng khoâng ñeå laïi moät tröôùc taùc naøo vaø hoïc hieäu Giaùc Phong khai sôn vaøo cuoái theá kyû thöù 17. troø cuûa oâng cuõng bò caám ghi laïi nhöõng baøi thuyeát Naêm 1747, chuùa Nguyeãn Phöôùc Hoaït môû roäng giaûng cuûa oâng. Vì vaäy maø coù raát ít ngöõ luïc cuûa qui moâ cuûa chuøa, naâng leân haøng quoác töï vaø ñaët oâng ñöôïc ñeä töû ghi cheùp coøn soùt laïi. teân laïi laø Baûo Quoác Töï. Naêm 1808, Hieáu Khöông Banner (n): Dhvaja or Ketu or Pataka (skt)— Hoaøng Haäu, meï vua Gia Long, ñaõ cho truøng tu Phöôùn—Flag—Streamer. chuøa vaø goïi teân chuøa laø Thieân Thoï. Naêm 1824, Banner decorated with gems: Ratnadhvaja vua Minh Maïng leân thaêm chuøa ñaët teân laïi laø Baûo (skt)—Baûo phan, phöôùng. Quoác. Naêm 1858, vua Töï Ñöùc ban 700 quan tieàn Banner Of Eternal Light Buddha: Phaät cho truøng tu chuøa. Thöôøng Quang Traøng. Bao Thap Pagoda: Chuøa Baûo Thaùp—Bao Thap Banners and flags: Kyø phieân—Côø phöôùn. Pagoda was one of the most ancient pagodas in Vietnam. It is located in Thuong Phuc hamlet, Ta Banter with all sentient beings as sphere of Thanh Oai village, Thanh Tri District, Hanoi city. action: Bodhisattvas teach sentient beings It's said that under the Tran Dynasty, a superior according to their needs and cause them to monk whose last name was Ho came here to build become free—Duøng söï noùi chuyeän ñuøa taïp vôùi the pagoda to cultivate. Under the reign of King chuùng sanh laøm choã sôû haønh, vì tuøy nghi giaùo hoùa Tran Hien Tong, after an incident in the royal vaø khieán cho chuùng sanh ñöôïc giaûi thoaùt—See court, a Queen-mother named Minh Tu came Ten kinds of sphere of action of Great here and became the head Nun of the pagoda. In Enlightening Beings. side the main hall, there are more than 75 statues Banyan grove: Röøng ña. of Buddhas and Bodhisattvas, such as Sakyamuni, Banyan tree: Nyagrodha (skt)—Caây ña. Amitabha, South Sea

Avalokitesvara, King of the Banzan-Hoshaku (jap): Panshan-Baochi Hell of Ten Great Halls, and statues of the (Panshan-Baoji 720-814)—Name of a famous patriarchs, etc.—Chuøa Baûo Thaùp laø moät trong Chinese Zen master of the Lin-Chi Sect. He was nhöõng ngoâi chuøa coå nhaát ôû Vieät Nam. Chuøa toïa a disciple and a dharma-successor of Zen master laïc trong thoân Thöôïng Phuùc, xaõ Taû Thanh Oai, Ma-Tsu Tao-I—Teân cuûa moät vò Thieàn sö Trung quaän Thanh Trì, thaønh phoá Haø Noäi. Töông truyeàn Hoa noåi tieáng thuoäc phaùi Laâm Teá. Ngaøi laø ñeä töû döôùi thôì nhaø Traàn, coù moät vò cao Taêng hoï Hoà vaø Phaùp töû cuûa ngaøi Maõ Toå Ñaïo Nhaát. ñeán ñaây tu taäp vaø xaây döïng neân ngoâi töï vieän. Bao Quoc Temple in Hanoi: Chuøa Baûo Quoác Döôùi thôøi vua Traàn Hieán Toâng, sau moät bieán coá ôû Haø Noäi—See Thai Lai Temple. kinh thaønh, Hoaøng Thaùi Haäu Minh Töø ñeán ñaây vaø trôû thaønh vò nöõ truï trì taïi ñaây. Beân trong chaùnh

ñieän coù treân 75 pho töôïng Phaät vaø Boà Taùt nhö caùc Baptism for putting an end to calamities: töôïng Phaät Thích Ca, Phaät A Di Ñaø, Boà Taùt Quaùn Abhisecani baptism for putting an end to Theá AÂm Nam Haûi, Thaäp Ñieän Dieâm Vöông, cuõng calamities or suffering for sins—Quaùn ñaûnh daønh nhö töôïng caùc vò Toå, vaân vaân. cho chaám döùt tai öông, khoå ñau vaø toäi loãi—See Baptism (n): Quaùn ñaûnh—Every Buddha Five kinds of esoteric ceremonial, and Five baptized a disciple by laying a hand on his head. abhisecani baptism of the esoteric school. 1) There are three kinds of baptism (every Baptism as the summit of attainment of the Buddha baptizes a disciple by either one of conception of Buddhahood: Quaùn ñænh truï— the below three kinds)—Moãi vò Phaät ñeàu See Ten stages in Bodhisattva-wisdom. quaùn ñaûnh Phaät töû baèng caùch ñeå tay leân ñaàu. Baptismal (a): Thuoäc veà pheùp quaùn ñaûnh. Coù ba loaïi quaùn ñaûnh—See Three kinds of Baptismal candle: Ñeøn caày duøng trong leã quaùn baptism. ñaûnh. 2) There are five abhisecani baptisms of the esoteric school—Coù naêm loaïi quaùn ñaûnh— Baptismal formula: Phöông thöùc quaùn ñaûnh. See Five abhisecani baptism of the esoteric Baptismal vase used by the esoteric sects school. for pouring water on the head: Kundika 3) Externalists believe that no matter what they (skt)—Precious vase—Precious vessels used in do, their sins will be completely washed by a worship—Baûo bình. so-called Baptism: Leã Röûa Toäi—Ngoaïi ñaïo Baptismal water of Shingon sect: Sweet dew cho raèng duø hoï coù laøm gì ñi nöõa, toäi loãi cuûa of immortality—Baát töû cam loä (Chaân Ngoân toâng). hoï seõ ñöôïc hoaøn toaøn röõa saïch bôûi caùi goïi laø Baptize (v): Laøm pheùp quaùn ñaûnh—To röõa toäi. administrate the ceremony of taking refuge in the Baptism for admitting disciples: Abhisecani Triple Jewel. Buddhism stresses on those who baptism for admitting disciples—Quaùn ñaûnh daønh come to the ceremony voluntarily, but externalists cho thu nhaän ñeä töû—See Five kinds of esoteric want to baptize anyone, including those who are ceremonial, and Five abhisecani baptism of the dying and have lost their consciousness—Phaät esoteric school. giaùo chuû tröông quaùn ñaûnh cho nhöõng ai töï Baptism for advancement or success: nguyeän quy y Tam Baûo, nhöng ngoaïi giaùo chuû Abhisecani baptism for advancement or muoán röõa toäi cho baát kyø ai, keå caû nhöõng ngöôøi success—Quaùn ñaûnh daønh cho söï tieán boä

vaø saép cheát vaø ñaõ maát ñi söï nhaän bieát. thaønh coâng—See Five kinds of esoteric Baptize a disciple by laying a hand on his ceremonial, and Five abhisecani baptism of the head: One of the three kinds of baptism from the esoteric school. Buddha—Ma ñaûnh quaùn ñaûnh (quaùn ñaûnh baèng Baptism for controlling evil spirits: caùch ñeå tay leân ñaàu ñeä töû), moät trong ba loaïi Abhisecani baptism for controlling evil spirits or quaùn ñaûnh cuûa Ñöùc Phaät—See Abhiseka and getting rid of difficulties—Quaùn ñaûnh daønh cho Three kinds of baptism. vieäc kieåm soaùt nhöõng thoùi hö taät xaáu—See Five Baptize a disciple by predicting kinds of esoteric ceremonial, and Five abhisecani Buddhahood to him: One of the three kinds of baptism of the esoteric school. baptism from the Buddha—Thoï kyù quaùn ñaûnh Baptism of the esoteric sect: Maät Quaùn—Leã (quaùn ñaûnh baèng caùch tieân ñoaùn Phaät quaû cuûa ñeä quaùn ñaûnh theo truyeàn thoáng Maät toâng. töû), moät trong ba loaïi quaùn ñaûnh cuûa Ñöùc Phaät— Baptism for ordaining acaryas: Quaùn ñaûnh See Abhiseka and Three kinds of baptism. daønh cho A Xaø Leâ (Giaùo thoï sö)—Abhisecani Baptize a disciple by revealing a glory to baptism for ordaining acaryas, teachers or him to his profit: One of the three kinds of preachers of the Law—See Five kinds of esoteric baptism from the Buddha—Phoùng quang quaùn ceremonial, and Five abhisecani baptism of the ñaûnh (quaùn ñaûnh baèng caùch phoùng aùnh haøo quang esoteric school. ñeán ñeä töû ñeå laøm lôïi laïc cho ñeä töû aáy), moät trong

ba loaïi quaùn ñaûnh cuûa Ñöùc Phaät—See Abhiseka töû laø daân Taân Chaâu thuoäc Laõnh Nam, töø xa ñeán leã and Three kinds of baptism. Thaày, chæ caàu laøm Phaät, chôù khoâng caàu gì khaùc." Bar (v) someone's way: Caûn ñöôøng ai. Toå baûo raèng: "OÂng laø ngöôøi Laõnh Nam, laø moät Baranasi (skt): Ba La Naïi—Benares, another gioáng ngöôøi moïi rôï, laøm sao kham laøm Phaät?" name for Baranasi, a city in northern India, an Hueä Naêng lieàn ñaùp: "Ngöôøi tuy coù Baéc Nam, ancient kingdom and city on the Ganges River, nhöng Phaät taùnh khoâng coù Nam Baéc, thaân queâ the capital of the kingdom of Kasi which was one muøa naày cuøng vôùi Hoøa Thöôïng chaúng ñoàng, of the sixteen major countries during the nhöng Phaät taùnh ñaâu coù sai khaùc." Buddha's time. Baranasi was a sacred city for Barbarous (a): Daõ man—Savage—Barbaric. both Hinduism and Buddhism. About seven miles Bardo: Thaân trung aám—In-between state that from Baranasi was sarnath or the deer Park (the connects the death of an individual with rebirth— outskirt of Benares) where the Buddha preached Traïng thaùi trung gian (giöõa söï cheát vaø taùi sanh). his first discourse on the "Sermon on Setting in Bardo stage: Thaân trung aám—The intermediate motion of the Wheel of the Law" to his first five stage between death and rebirth—See disciples. Baranasi is also the most holy city in Intermediate existence body. India and important in Buddhism—Teân khaùc cuûa Bardo Thodol: Liberation through hearing in thaønh Ba La Naïi Tö (Varanasi), moät thaønh phoá the In-between state. The process of death and naèm veà phía Baéc AÁn Ñoä, kinh ñoâ cuûa vöông quoác rebirth is set forth in this work as three phases or coå Ca Thò naèm beân bôø soâng Haèng, moät trong in-between states which are closely related to the möôøi saùu

nöôùc cuûa AÁn Ñoä trong thôøi Ñöùc Phaät three bodies of a Buddha—Giaûi thoaùt baèng thính coøn taïi theá. Ba La Naïi laø moät thaønh phoá thieâng caûm trong traïng thaùi trung gian. Quaù trình cheát vaø lieâng cho caû AÁn giaùo vaø Phaät giaùo. Loäc Uyeån taùi sinh theo truyeàn thoáng Taây Taïng, chia laøm ba caùch Ba La Naïi chöøng baûy daäm nôi Phaät thuyeát traïng thaùi, gaén chaët vôùi tam theå trong ñaïo Phaät: giaûng baøi phaùp ñaàu tieân "Kinh Chuyeån Phaùp 1) Dharmakaya—Phaùp thaân: Bardo of the Luaân" cho naêm vò ñeä töû ñaàu tieân cuûa Ngaøi. moment of death. A dazzling white light Barbarian from Lin-Nan: Ngöôøi moïi rôï töø xöù manifests—Khi cheát moät luoàng saùng traéng Laõnh Nam—Ngöôøi Coù Baéc Nam, Phaät Taùnh choùi loøa hieän leân. Khoâng Nam Baéc—When the Six Patriarch Hui 2) Sambhogakaya—Baùo thaân: The bardo of Neng arrived at Huang Mei and made obeisance supreme reality. Lights of five colors appear to the Fifth Patriarch, who asked him: "Where are in the forms of Mandala—Hieän leân nhöõng you from and what do you seek?" Hui Neng hieän töôïng aùnh saùng naêm maøu theo hình Maïn replied: "Your disciple is a commoner from Hsin ñaø la. Chou, Ling Nan and comes from afar to bow to 3) Nirmanakaya—Hoùa thaân: Bardo of the Master, seeking only to be a Buddha, and becoming. Light phenomena of lesser nothing else." The Fifth Patriarch said: "You are brillance appear appear that correspond to from Ling Nan and are therefore a barbarian, so the six modes of existence—Sinh thaønh. how can you become a Buddha?" Hui Neng said: Hieän leân nhöõng hieän töôïng saùng choùi bò che "Although there are people from the north and laáp, töông öùng vôùi saùu ñieàu kieän taùi sanh. people from the South, there is ultimately no Bareau, Andreù: A French scholar of Buddhism, North or South in the Buddha Nature. The body of best known for his work on Indian Buddhist this barbarian and that of the High Master are not sectarianism and the life of the Buddha—Moät hoïc the same, but what distinction is there in the giaû Phaät giaùo ngöôøi Phaùp, noåi tieáng vôùi taùc phaåm Buddha Nature?" Although there are people from Toâng phaùi Phaät giaùo vaø Cuoäc Ñôøi Ñöùc Phaät. the North and people from the South, there is Bare-footed: Chaân khoâng—Chaân ñaát. ultimately no North or South in the Buddha Bare on one side: Thieân Ñaûn—Bare on one Nature—Khi Luïc Toå Hueä Naêng ñeán Huyønh Mai side, i.e. to wear the toga, or robe, over the right leã baùi Nguõ Toå. Toå hoûi raèng: "Ngöôi töø phöông shoulder, baring the other as a mark of respect— naøo ñeán, muoán caàu vaät gì?" Hueä Naêng ñaùp: "Ñeä

Hôû moät beân vai, nhö maëc aùo caø sa choaøng qua vai concentration, and awareness are deeply phaûi vaø ñeå hôû vai traùi. Ñaây laø daáu hieäu cuûa söï toân developed—Theo Phaät giaùo, haàu heát nhöõng hieåu kính. bieát cuõ ñeàu laø chöôùng ngaïi cho tueä giaùc môùi, vaø Bargaining: Traû giaù (hard bargaining—traû giaù Phaät giaùo goïi noù laø "Sôû tri chöôùng." Cuõng nhö kyø keøo)—When buying a merchandise, a Bhiksu nhöõng baäc ñaõ ñaït ñaïo, nhöõng nhaø khoa hoïc vó ñaïi or Bhiksuni should not engage in hard ñeàu phaûi traûi qua nhöõng giai ñoaïn bieán ñoåi lôùn bargaining—Khi mua moät moùn haøng, vò Tyø Kheo trong töï thaân. Sôû dó hoï ñaït ñöôïc nhöõng caùi thaáy hay Tyø Kheo Ni khoâng neân kyø keøo traû giaù. saâu

saéc laø vì nôi hoï quaùn löïc, ñònh löïc vaø nieäm Barque of the Buddha-truth: Phaùp Chaâu— löïc ñaõ ñöôïc phaùt trieån moät caùch thaâm haäu. Phaùp Thuyeàn—The barque of Buddha-truth Barrier of sin: The veil of sin, which hinders the which ferries men out from the sea of mortality obtaining of good karma, and the obedient and reincarnation to enlightenment and nirvana— hearing of the truth—Toäi chöôùng ngaên trôû haønh Thuyeàn Phaät phaùp coù theå chôû ngöôøi ta ra khoûi giaû haønh thieän nghieäp, vaø nghe ñöôïc chaân lyù. bieån sanh töû luaân hoài ñeå ñeán coõi Nieát Baøn. Barrier of temptation: Klesavarana (skt) Thuyeàn Baùt Nhaõ (thuyeàn Phaät phaùp) ñöa con Barrier of temptation, passion or defilement— ngöôøi töø bieån sanh töû luaân hoài sang bôø giaùc ngoä Hindrance of impurity—Hindrance on spiritual Nieát baøn. progress—Phieàn naõo chöôùng. Barren woman: Thaïch Nöõ—A woman who is Baschpa (skt): Baït Tö Phaùt—Baït Hôïp Tö Ba— incompetent for sexual intercourse—Ngöôøi nöõ Baùt Tö Ba—Name of a Tibetan Buddhist and ñaù, chæ ngöôøi phuï nöõ khoâng coøn khaû naêng giao advisor of Kublai Khan—Teân cuûa moät Phaät töû hôïp vaø sanh con nöõa. Taây Taïng, maø cuõng laø moät vò coá vaán cuûa Kha Barrenness (n): Söï hieám muoän—According to Haûn Moâng Coå Kublai Khan. The Connected Discourses of the Buddha, Base (a): Ñeâ heøn—Mean—Abject—Vile. Chapter Esanavaggo (Searches), there are three Base character: Low capacity—Haï caên. kinds of barrenness—Theo Töông Öng Boä Kinh, Base of deliverance: Vimuttayatanani (p)— Phaåm Taàm Caàu, coù ba Hoang Vu. **See Three Giaûi thoaùt xöù—According to the Sangiti Sutta in kinds of barrenness. the Long Discourses of the Buddha, there are five Barrenness of delusion: Si hoang vu—See bases of deliverance—Theo Kinh Phuùng Tuïng Three kinds of barrenness. trong Tröôøng Boä Kinh, coù naêm giaûi thoaùt xöù— Barrenness of hatred: Saân hoang vu—See See Five bases of deliverance. Three kinds of barrenness. Base passion: Duïc voïng caên baûn. Barrenness of lust: Tham hoang vu—See Base (v) on: Caên cöù treân. Three kinds of barrenness. Based on: Ñöôïc caên cöù treân. Barricade: Varana (skt)—Avarana (skt)— Based upon dogma of convention: Ö Ñeá—All Sreen—Hindrance; a term for the passions or any Buddha's teaching is "based upon the dogmas" delusion which hinders enlightenment—Chöôùng. that all things are unreal, and that world is Barrier: Vighna (skt)—Chöôùng—Obstacle—Coù illusion—Taát caû caùc phaùp do Phaät noùi laø "giaùo ba loaïi chöôùng ngaïi—There are three kinds of ñeá" (laø choã döïa nöông cho theá ñeá vaø ñeä nhaát barriers or hinderers—See Three Hinderers. nghóa), raèng tính cuûa chö phaùp laø khoâng (ngöôøi Barrier of old knowledge: Sôû tri chöôùng— ñôøi laïi ñieân ñaûo cho laø coù töùc laø theá ñeá; caùc baäc According to Buddhism, most of the time old Hieàn Thaùnh thì bieát roõ thöïc taùnh cuûa chö phaùp laø knowledge is the obstacle to new understanding, khoâng töùc laø ñeä nhaát ñeá). and Buddhism calls it "the barrier built of Baseless (a): Mithya (skt). knowledge." Like those who are awakened, great 1) Hö giaû—Voâ caên cöù—False. scientists have undergone great internal changes. 2) Khoâng taän—Khoâng coù ñaùy—Bottomless. If they are able to achieve profound realizations, it is because their powers of observation,

Bashfulness: Apatrapya (skt)—Quyù—See Basis of commandments: Body of Seventy-five dharmas of the Abhidharma Kosa. commandments (the embodiment of the Basho (jap): Zen Master Ba-Jiao-Hui-Qing— commandments in the heart of the recipient)— Hueä Thanh Ba Tieâu Thieàn Sö—See Hui-Qing- Giôùi theå. Ba-Jiao. Basis for life: Root or reincarnation—Meänh Basi-Asita (skt): Nasasata (skt)—Baø Xaù Tö Caên—A root for life or reincarnation, the nexus Ña—See Twenty eight Indian Patriarchs (25). of Hinayana between two life-periods, accepted Basic (a): Caên baûn. by Mahayana as nominal but not real—Theo Tieåu Thöøa giaùo thì caên baûn cuûa cuoäc soáng hay söï taùi Basic body of the commandments: sanh laø phi saéc phi taâm, maø laø do nghieäp cuûa quaù Embodiment of the commandments in the heart of khöù sinh ra, Ñaïi Thöøa chaáp nhaän caùi naày möôïn the recipient—Giôùi theå. teân laø meänh caên, chöù khoâng phaûi laø thöïc theå rieâng Basic Buddhist Teaching: Neàn taûng Phaät coù boån meänh. phaùp. Basket of Abhidharma: Matrka (skt)—Baûn Basic deluded views: Nhöõng kieán hoaëc caên maãu (caùi gioû Vi Dieäu Phaùp). baûn—Deluded views are illusory or misleading Baskets (tripitaka) of Buddhist Teachings: views and thoughts. There are ten basic deluded Tripitakas—The three store houses—Three views which manifest themselves in relation to Buddhist Canon Baskets. The three baskets the Four Noble Truths in each of the three worlds: (tripitaka) of Buddhist Teachings which contains desire, form, and formless. The ten are greed, the essence of the Buddha's teaching (is anger, delusion, arrogance, doubt, wrong view of estimated to be about eleven times the size of the self, one-sided view, deviant views, the view of Bible). The Theravada canon written in Pali and being attached to views, view of grasping the Mahayana canon written in Sanskrit—Tam prohibitive precepts—Kieán hoaëc laø nhöõng aûo Taïng Kinh ñieån goàm troïn veïn giaùo lyù cuûa Ñöùc töôûng ñöa ñeán taø kieán. Coù möôøi kieán hoaëc caên Phaät (baèng 11 laàn quyeån Thaùnh Kinh), ñöôïc vieát baûn töï chuùng hieän ra lieân heä tôùi vieäc tu taäp Töù baèng tieáng Pali trong tröôøng phaùi Tieåu Thöøa vaø Dieäu Ñeá trong tam giôùi: duïc giôùi, saéc giôùi vaø voâ tieáng Phaïn trong tröôøng phaùi Ñaïi Thöøa—See saéc giôùi. Möôøi kieán hoaëc naøy laø tham, saân, si, Tripitaka. maïn, nghi, ngaõ kieán, bieân kieán, taø kieán, kieán thuû, vaø giôùi caám thuû kieán. Basket of philosophical treatises: Abhidharma-Pitaka (skt)—Abhidhamma-Pitaka Basic principle of a sect: Toâng nguyeân. (p)—Higher Dharma—Thesaurus of discussions Basic subjects of Buddhist meditation: Ñeà of discourses—See Abhidharma-Pitaka and muïc caên baûn trong Thieàn Phaät giaùo—See Four Baskets (tripitaka) of Buddhist Teachings. basic subjects of Buddhist meditation. Baso-Doitsu (jap): Matsu-Tao-I—Maõ Toå Ñaïo Basic understanding of the Buddha Nhaát—See Ma-Tsu. Dharma (skt): Hieåu bieát caên baûn Phaät phaùp. Baso-Doitsu-Zenji-Goroku (jap): Records of Basis (n): the Words of Zen Master Matsu-Tao-I—Maõ Toå 1) Mula (skt)—Root—Origin—Caên. Ñaïo Nhaát Thieàn Sö Ngöõ Luïc. 2) Right foundation—Chaùnh cô. Baso Yesei (jap): Zen Master Ba-Jiao-Hui-Qing 3) Y chæ—According to the Flower Adornment (Pachia Huiching)—Hueä Thanh Ba Tieâu Thieàn Sutra, Chapter 38, there are ten kinds of basis Sö—See Hui-Qing-Ba-Jiao. on which Great Enlightening Beings carry out Baspa (skt):

Vaspa (skt)—Baø Sö Ba—One of the their practices—Theo Kinh Hoa Nghieâm, first five disciples of the Buddha, Dasabala- Phaåm 38, coù möôøi y chæ maø chö Ñaïi Boà Taùt Kasyapa, identified with Maha-Kasyapa—Moät ñeàu phaûi nöông theo ñeå thöïc haønh haïnh Boà trong naêm vò ñeä töû ñaàu tieân cuûa Phaät, ñöôïc ngöôøi Taùt—See Ten kinds of basis on which Great ta coi nhö laø Ngaøi Ñaïi Ca Dieáp. Enlightening Beings carry out their practices.

Bassui Zenji (1327- 1387): Bassui-Tokusho ñöôïc kieán taïo vaøo naêm 1955, nhöng ñeán naêm (jap)—Baït Ñoäi Ñaéc Thaéng Thieàn Sö—One of the 1965 bò hö hoûng hoaøn toaøn vì chieán tranh. Naêm great Japanese Zen masters of the Lin-Chi school, 1968, Baùt Böûu Phaät Ñaøi ñöôïc truøng tu vaø môû a disciple of Koho Zenji. He received monastic mang. Nay ñaõ trôû thaønh moät khu vaên hoùa vaø du ordination at the age of twenty-nine but chose not lòch noåi tieáng vôùi teân “Phaät Coâ Ñôn.” Treân ñænh to live in a monastery, shunning comfort in favor thaùp laø töôïng Phaät cao 5,5 meùt, ñöôïc ñaët treân ñeá of a life of wandering and meditation. At the age cao 1,2 meùt. Baùt Böûu Phaät Ñaøi ñöôïc kieán truùc of fifty, however, he consented to become abbot theo hình baùt giaùc, taàng treân cuøng toân trí töôïng of a Zen monastery, where he remained until his Phaät Toå Thích Ca Maâu Ni, höôùng ra caùnh ñoàng. death ten years later—Thieàn sö Baït Ñoäi Ñaéc Beân döôùi laø ñieän Phaät. Chaùnh ñieän thôø Tam Theá: Thaéng, hoïc troø cuûa Thieàn sö Cao Phong Dieäu Toå Phaät Di Ñaø, Boà taùt Quaùn Theá AÂm, Boà Taùt Ñaïi (Koho Zenji), moät trong nhöõng thieàn sö noåi tieáng Theá Chí. Maët sau thôø toå Boà Ñeà Ñaït Ma (ngaøi laø cuûa nhaät thuoäc toâng phaùi Laâm Teá. OÂng thoï ñaïi vò toå thöù 28 beân AÁn Ñoä, vaø cuõng laø sô toå cuûa doøng giôùi vaøo naêm 29 tuoåi nhöng khoâng chòu soáng Thieàn Trung Hoa). Hai beân chaùnh ñieän thôø Dieäm trong töï vieän, maø laøm du Taêng vaø haønh thieàn. Tuy Ma Vöông, Hoä Phaùp, keá tieáp laø caùc ñieän thôø Phaät nhieân, vaøo tuoåi 50, oâng laïi chòu laøm truï trì cho Di Laëc, Boà taùt Chuaån Ñeà, Boà Taùt Quaùn Theá AÂm, moät thieàn vieän vaø ôû ñoù möôøi naêm cho ñeán khi vaø Boà taùt Ñòa Taïng. vieân tòch. Bat-monk: Ñieåu Thöû Taêng. Bat Buu Phat Dai Stupa: Thaùp Baùt Böûu Phaät 1) A “bat monk,” i.e. one who breaks the Ñaøi—A famous Buddha Stupa, located within a commandments, with elusiveness of a vast field of pineapples in Bình Chaùnh district, creature that is partly bird and partly mouse: Saigon City, South Vietnam. It was built in 1955; Ñieåu Thöû Taêng laø vò Taêng phaù giôùi, ñöôïc ví however, it was totally destroyed in 1965 due to vôùi moät loaøi coù thaân hình nöûa chim nöûa the war. It was rebuilt and enlarged in 1968. Now chuoät. it has become a famous cultural tourist spot called 2) One who chatters without meaning like the “Solitary Buddha.” On the top of the stupa, there twittering of birds or the squeaking of rats: is a Buddha statue cast at Xaù Lôïi Pagoda in 1961, Ngöôøi noùi chuyeän khoâng coù nghóa lyù gioáng the statue itself is 5.5 meters high, situated on a nhö tieáng rít cuûa loaøi chim hay chuoät. 1.2 meters pedestal. The Buddha Stupa of Eight Bathe (v): Taém röûa—A Bhiksu or Bhiksuni, Precious Objects is an octagonal building. On the while bathing, should not sing, recite the sutra, upper floor is placed the statue of sakyamuni talk loudly, tease or joke—Vò Tyø Kheo hay Tyø

Buddha facing the field. The Buddha Shrine is Kheo Ni, trong khi taém, khoâng neân vöøa taém vöøa situated on the lower floor. The Three Noble haùt, khoâng neân ñoïc kinh, noùi lôùn tieáng, boâng ñuøa Ones are worshipped in the Main Hall: Amitabha hay giôõn côït. Buddha, Avalokitesvara Bodhisattva, and Bathe the body and reform the heart: Taém Mahasthama Bodhisattva. In the back of the Main thaân goäi ñöùc (taûo thaân duïc ñöùc), yù noùi ñöùc haïnh Hall, Patriarch Bodhidharma is enshrined (he was cuõng nhö thaân theå phaûi luoân ñöôïc taém goäi. also the twenty-eighth Indian Patriarch and the Bathing drum: Duïc Coå. founder of the Chinese Ch'an Buddhism). On both 1) The bathing-drum, announcing the time for sides of the Main Hall are worshipped the statues the ceremony of "washing the Buddha of Yama of Hell and a Dharma Guardian, image": Troáng baùo nghi leã "moäc duïc" hay followed by those of Maitreya Buddha, Cundi vieäc taém Phaät trong töï vieän. Bodhisattva, Avalokitesvara Bodhisattva, and 2) This is also the bathing-drum for announcing Ksitigarbha Bodhisattva adored in other shrines of the time for washing in the Ch'an the Main Hall—Baùt Böûu Phaät Ñaøi laø moät Phaät monasteries: Troáng naày cuõng duøng ñeå baùo Thaùp noåi tieáng, toïa laïc giöõa moät caùnh ñoàng thôm hieäu giôø taém trong thieàn laâm. baùt ngaùt meânh moâng, trong quaän Bình Chaùnh, thaønh phoá Saøi Goøn, Nam Vieät Nam. Phaät Ñaøi

Bayana (skt): Phaïm Dieãn Na—According to Be affected: Influence—Move—Be touched— Eitel in The Dictionary of Chinese-English Be moved—Caûm ñoäng. Buddhist Terms, Bayana, an ancient kingdom and Be affectionate to: Thöông yeâu—Love. city in Bokhara (modern Bamian), famous for a Be afflicted at (by, with): Ñau ñôùn (veà). colossal statue of Buddha (entering Nirvana) Be afflicted with calamities: Be afflicted with believed to be 1,000 feet long—Theo Eitel trong misfortune—Hoaïn hoïa laøm cho chuùng sanh öu tö Trung Anh Phaät Hoïc Töø Ñieån, Phaïm Dieãn Na, vaø phieàn naõo. moät vöông quoác coå trong vuøng Bokhara, baây giôø Be afflicted with sorrow: Öu hoaïn (hoaïn hoïa laø Bamian, noåi tieáng vôùi nhöõng töôïng Phaät Nhaäp cuûa öu tö). Nieát Baøn khoảng loà, daøi tôùi 1.000 boä Anh. Be afraid: Sôï haõi. B.C.: Before Christ Era—Tröôùc thôøi ñaïi Thieân Chuùa. Be against the Sanghakarman Procedure: Choáng laïi phaùp Yeát Ma—A Bhiksu or Bhiksuni B.C.E.: See B.C. who, with the Sangha, has already performed a Be abhorent from: Maâu thuaãn vôùi—Traùi vôùi— Sanghakarman Procedure, but is still annoyed and Khoâng hôïp vôùi. displeased about the meeting and tells someone Be abhorent of: Gheùt cay gheùt ñaéng (veà). else that she is against the Sanghakarman Be abhorent to: Bò gheùt—Moïi ngöôøi ñeàu gheùt Procedure that has been successful, commits an söï löôøi bieáng—Laziness is abhorent to Expression of Regret Offence—Vò Tyø Kheo hay everybody. Tyø Kheo Ni naøo ñaõ cuøng ñaïi chuùng laøm pheùp Yeát Be ablaze: Be in flames—Be on fire—Be Ma roài maø coøn böïc boäi khoù chòu, laïi ñi noùi vôùi burning—Ñang böøng chaùy. ngöôøi khaùc laø mình choáng laïi pheùp Yeát Ma ñaõ Be able to shake all things: Naêng ñoäng (coù khaû thaønh töïu, vò aáy phaïm giôùi Ba Daät Ñeà hay giôùi naêng laøm cho ñoäng ñöôïc)—See Eight Ñoïa (phaûi phaùt loà saùm hoái). supernatural powers of transformation. Be akin to: Na naù

gioáng—Thöông haïi thöôøng na Be about to: Saép söûa. naù gioáng nhö tình thöông—Pity is often akin to Be absent-minded: Lô ñaõng. love. Be absorbed in: Meâ maän—Maõi meâ. Be alive to: Giaùc ngoä hay nhaän thöùc ñöôïc—We are not at all alive to the danger befalling on us— Be abused: Bò laïm duïng. Chuùng ta chaúng heà nhaän thöùc ñöôïc nhöõng nguy Be in accord with: Bieåu Ñoàng Tình—To hieåm ñang giaùng xuoáng ñaàu chuùng ta. express agreement—To show sympathy—To Be all ears: Chaêm chuù laéng nghe. agree with. Be accountable for: Chòu traùch nhieäm (veà)—To Be all for the best: Vì keát quaû toát cuoái cuøng. be responsible for—Baïn phaûi chòu traùch nhieäm veà Be all set: Saún saøng roài. caùch cö xöû cuûa baïn—You must be accountable Be allowed to do something: Ñöôïc pheùp laøm for your own behavior. chuyeän gì. Be accustomed to: Thaønh thoùi quen—Quen vôùi. Be aloof from something: Vieãn ly ñieàu gì—A Be acquainted with: Quen—Be accustomed monk should be aloof from sense pleasures and to—To be used to. evil states of mind—Moät vò Tyø Kheo neân vieãn ly tham duïc vaø traïng thaùi taâm baát thieän. Be addicted to drink and women: Traàm nòch töûu saéc (nghieän röôïu vaø ñaøn baø). Be amenable to the laws: Tuaân theo luaät leä. Be adept in something: Be expert in Be angry: Giaän döõ—Be in a temper—To get something—Tinh thoâng ñieàu gì. angry—To lose one's temper. Be adulterous: Gian daâm—To commit adultery. Be antidotal: Giaûi ñoäc—Detoxicate. Be advanced: Tieán boä. Anxiety: Söï noùng loøng.

Be anxious about (upon) something: Lo laéng harmonious—The Buddha taught that before veà caùi gì. doing anything else, all the monks, the nuns and Be anxious for doing (to do) something: Be layfollowers must be united and harmonious— eager for doing something—Chaêm lo laøm vieäc gì. Phaät daïy raèng tröôùc khi laøm baát cöù thöù gì, Taêng Ni vaø chuùng taïi gia phaûi ñoaøn keát vaø hoøa hôïp. Be apart from love: Thoaùt ly aùi duïc— According to the Sutra In Forty-Two Sections, Be at death's door: Gaàn ñaát xa trôøi—To have Chapter 32, the Buddha said: "Out of love and one's foot in the grave. desire, people give rise to worry; out of worry Be at the end of one's resources: Cuøng kieät. they give rise to fear. If you are apart from love, Be at ease: Be comfortable and unworried—AÁm what worries are there? What fears?"—Theo no—Thoaûi maùi—Deã chòu—To be in easy Kinh Töù Thaäp Nhò Chöông, Chöông 32, Ñöùc Phaät circumstances. daïy: "Con ngöôøi do aùi duïc maø sinh öu saàu, do öu Be at fault: Laàm lôõ. saàu maø sinh sôï haõi. Neáu thoaùt ly aùi duïc thì coù gì Be attached to the outside objects: Chaáp maø saàu öu, coù gì maø sôï haõi." ngoaïi caûnh (tröôùc caûnh). Be appointed National Teacher: Be Be attached to the self: Chaáp ngaõ (tröôùc ngaõ). appointed State Counselor—Ñöôïc phong laøm Be attached to someone: Luyeán aùi ai. Quoác Sö. Be attached to something: Luyeán aùi ñieàu gì. Be appointed State Counselor: Be appointed Attachment: Söï luyeán aùi—Söï tham ñaém. National Teacher—Ñöôïc phong laøm Quoác Sö. Be attracted by something: Bò loâi cuoán— Be as far as possible non-technical: Caøng ít When the eye sees a form, a Buddhist should not chuyeân moân caøng toát. be attracted by its general appearance or its Be ascertained: Parijneya (skt)—Giaûi Ngoä. details—Khi maét thaáy saéc, moät Phaät töû khoâng neân 1) To clear a misunderstanding: To ñeå bò loâi cuoán bôûi caùc töôùng

chung hay töôùng comprehend—To be ascertained—Giaûi thích rieâng. roõ raøng söï hieåu laàm. Be attracted to: To feel affection for—To 2) Release and awareness: Giaûi thoaùt vaø giaùc like—To love—AÙi (yeâu)—Love or affection ngoä. between husband and wife, parents and children, 3) The attaining of liberation through etc. This is the eighth of the twelve limbs of enlightenment: Giaûi thoaùt baèng söï giaùc ngoä. condioned arising—Söï yeâu thöông giöõa choàng vôï, Be ashamed: Feel shame—Caûm thaáy hoå theïn— con caùi. Ñaây laø yeáu toá thöù taùm trong thaäp nhò You should be ashamed of your bad behavior— nhaân duyeân—See Twelve conditions of cause Baïn phaûi bieát xaáu hoå veà haïnh kieåm xaáu cuûa and effect. mình. Be averse to idleness: Gheùt thoùi löôøi bieáng. Be ashamed to do something: Xaáu hoå khi laøm Be awake to: Caûnh giaùc—Tænh taùo. ñieàu gì—Baïn phaûi bieát xaáu hoå khi noùi doái—You should be ashamed to tell lies. Be awakened: Bujjhati (p)—Bodhum or Sambodhi (skt)—Giaùc Ngoä—Tænh—Tænh thöùc— Be associated with: Lieân keát vôùi. Enlightenment—To wake up—To awake—To Be awaken: Be illumined—Be enlightened— come to oneself—To awaken—To become Ñöôïc giaùc ngoä. enlightened—To be awakened—To comprehend Be born in the Buddha-age is difficult: Ngoä spiritual reality—To understand completely—All- Phaät Theá Nan (sanh ra nhaèm thôøi coù Phaät laø Knowing—Attainment of Enlightenment—See khoù)—See Six difficult things. Enlightenment. Be born as a non-human: Thoï sinh laøm phi Be aware of: Bieát—To know. nhaân. Be beneficial: Coù lôïi. Be in congruence with: Hoøa Hôïp—To unite— To blend—To be in congruence with—United and

Be of benefit to all sentient beings: Luoân laøm löôïng nghieäp ñaëc bieät naày. Söï loâi cuoán theo caùch lôïi laïc cho chuùng sanh—See Three bodies of pure thöùc naøy cuûa nhöõng loaïi uaån vaät chaát khaùc nhau precepts. taïo ra bôûi cha meï xuaát hieän do hoaït ñoäng cuûa caùi Be beside oneself with anger: Phaùt khuøng. cheát vaø ñem laïi söï taùi sinh thuaän lôïi cho ngöôøi saép cheát. Moät tö töôûng baát thieän seõ ñöa ñeán moät Be blessed with a secure life: Boån meänh vöõng söï taùi sanh khoâng thuaän lôïi. Khi ñaàu thai, moãi vaøng—Ñöôïc phöôùc vôùi moät cuoäc soáng vöõng moãi chuùng sanh ñeàu coù hình daùng xaáu ñeïp, sang vaøng. heøn khaùc nhau, ñoù ñeàu laø do caùc nghieäp nhaân ñaõ Be blinded: Muø quaùng. taïo ra khi coøn mang thaân tieàn höõu caûm thaønh. Be bored of something: Be tired of Be born again and again: Sanh töû töû sanh— something—Nhaøm chaùn caùi gì. Taùi Sanh—See Be born again. Be born: Xuaát Sinh—Sanh ra—To produce. Be born in the central kingdom is difficult: Be born again: Taùi Sanh—Reincarnation— Sanh Trung Quoác Nan (ñöôïc sanh ra trong xöù Rebirth is the result of karma. In Buddhist belief, trung taâm laø khoù)—See Six difficult things. there is no transmigration of soul or any substance Be born and grown up: Sinh tröôûng. from one body to another. What really happens is Be born is not to be born, not to be born is that the last active thought (Javana) process of dying man releases certain forces which vary in to be born: Sinh Töùc Voâ Sinh, Voâ Sinh Töùc accordance with the purity of the five thought Sinh—It is an accepted doctrine of the Prajna moments in that series. These forces are called teaching and the ultimate doctrine of the karma vega or karmic energy which attracts itself

Madhyamika school. Birth, creation, life, each is to a material layer produced by parents in the but a temporary term, in common statement it is mother's'womb. The material aggregates in this called birth, in truth it is not birth; in the relative it germinal compound must possess such is birth, in the absolute non-birth—Sanh töùc laø characteristics as are suitable for the reception of khoâng sanh, khoâng sanh töùc laø sanh. Ñaây laø that particular type of karmic energy. Attraction thuyeát cuûa caùc kinh Baùt Nhaõ vaø laø tuyeät yù cuûa in this manner of various types of physical Tam Luaän toâng. Sanh chæ laø moät töø ngöõ giaû taïm. aggregates produced by parents occurs through Tuïc Ñeá goïi laø "sanh," nhöng Chaân Ñeá laïi laø "voâ the operation of death and gives a favourable sanh," töông ñoái laø "sanh" trong khi tuyeät ñoái laø rebirth to the dying man. An unwholesome "voâ sanh." thought gives an unfavourable rebirth. Each and Be born in the Sun Palace among the devas: every type of sentient being will have different Inferior rebirth—Haï phaåm (sanh vaøo Tu La appearance whether it be beautiful or ugly, Cung)—See Three kinds of attainment in the superior or inferior. This is determined and is Pure Land. manifested based solely on the various karma Be born in the Vairocana Pure Land: sentient beings created while alive with their Superior rebirth—Thöôïng phaåm (sanh vaøo Maät antecedent bodies—Söï taùi sanh laø do haäu quaû Nghieâm quoác)—See Three kinds of attainment in cuûa nghieäp. Theo nieàm tin Phaät giaùo, khoâng coù söï the Pure Land. ñaàu thai cuûa moät linh hoàn hay moät chaát naøo töø Be born in the Western Paradise of the moät thaân xaùc naày ñeán moät thaân xaùc khaùc. Caùi Pure Land: Medium rebirth—Trung phaåm (sanh thöïc söï xaõy ra tieán trình tö töôûng chuû ñoäng cuûa vaøo Taây Phöông Cöïc Laïc)—See Three kinds of ngöôøi saép cheát (Javana) phoùng ra moät soá löïc thay attainment in the Pure Land. ñoåi tuøy theo söï thanh tònh cuûa naêm chaäp tö töôûng Be bound to do something: Be certain to do trong loaït naày. Nhöõng löïc naày goïi laø "naêng löôïng something—Chaéc chaén laøm vieäc gì. nghieäp" (Karma vega) töï noù loâi cuoán vaøo lôùp vaät Be burn out: Kieät söùc—To be worn out—To be chaát taïo ra bôûi cha meï trong daï con ngöôøi meï. exhausted. Uaån vaät chaát trong hôïp chaát phoâi thai phaûi coù nhöõng ñaëc tính khaû dó coù theå tieáp nhaän loaïi naêng

Be burning: Be on fire—Be ablaze—Be in Be contented somewhere: To dwell flames—Ñang chaùy. contentedly on one's own native soil—An truï nôi Be burst: Vôõ tan. baûn ñòa cuûa mình. Be busy: Baän roän. Be converted: Ñöôïc caûi ñaïo (ñöôïc giaùo hoùa). Be careful: Caån thaän—Be prudent. Be on the decline: Lu môø—To eclipse. Be carved: Chaïm troå. Be dedicated to omniscience: Hoài höôùng taùnh Be carved out of marble: Ñöôïc chaïm troå baèng nhöùt thieát trí—See Ten kinds of supreme qualities caåm thaïch. of all Buddhas. Be certain: Chaéc chaén. Be deeply rooted in someone: Baét reã saâu trong ai. Be clever at: Gioûi veà. Be closely connected with something: Coù Be deranged: Derangement of mind—To be mad—Loaïn trí. lieân heä chaët cheû vôùi caùi gì. Be clumsy with one's hands: Lôõ tay (vuïng Be desirous of everything: Caùi gì cuõng muoán vôùi taàm maét thieån caän (Nhaõn bì töû baïc)—veà). Shortsighted. Be comfortable: An loøng—To ease one's mind Be destroyed: Bò

huûy dieät—Nirvana is a state about something. where birth and death are destroyed—Nieát baøn laø Be comfortable and unworried: Be at ease— traïng thaùi trong ñoù sanh töû ñöôïc ñoaïn taän. Thoaûi maùi—Deã chòu. Be detached: Ly tham—When the mind is Be comparable to: Gioáng nhö. detached, there is no more question of Be compassionate: Bi maãn—To be kind. concentration—Khi taâm khoâng coøn tham luyeán, Be completed and definitive: Ñaày ñuû vaø döùt khoâng coøn vaán ñeà thieàn ñònh nöõa. khoaùt. Be detached from the surroundings: Khoâng Be comprehended: Parijneya (skt)—To tham luyeán ngoaïi caûnh. comprehend—To be ascertained—Giaûi Ngoä— Be determined: Quyeát ñònh—To make up one's Giaûi thích roõ raøng. mind. Be concerned about someone: Lo ngaïi cho ai. Be devoted to: Heát loøng—With all one's heart. Be confronted with someone: Ñöông ñaàu vôùi Be discontented: Baát bình—To be displeased. ai. Be disgraced: Nhuïc—Dishonored. Be confronted with something: Ñöông ñaàu Be desirous of something: Khao khaùt. vôùi ñieàu gì. Be devoted to one thing: Concentration— Be conquered: Bò cheá ngöï. Chuyeân nhaát. Be consecrated President of the Be discolored: Look pale—Nhôït nhaït. International Sangha Bhikshu Buddhist Be disillusioned: Loose one's illusion about Association: Ñöôïc phong laøm Phaùp Chuû Giaùo sins—Tænh moäng. Hoäi Phaät Giaùo Taêng Giaø Khaát Só Theá Giôùi (Most Be dispassionable: Ly tham. Ven. Thich Giac Nhien). Be dispelled: Bò xua tan. Be in contact with: Giao Thieäp—To Be displeased with someone: Be dissatisfied associate—To enter a relationship with. with someone—Khoâng haøi loøng vôùi ai. Be content: Be satisfied with one's lot—An Be dissatisfied with someone: Be displeased phaän. with someone—Khoâng haøi loøng vôùi ai. Be content with one's lot: An phaän—Be Be disturbed: Lo aâu—Worried. satisfied with what we have. Be down with one's luck: Gaëp vaän ruûi. Be due to: Do nôi.

Be dutiful to one's parents: Hieáu döôõng cha Be faithful: Trung thaønh—A husband should meï—Ñaây laø moät trong taùm ruoäng phöôùc ñieàn always be faithful to his wife. This is one of the theo Kinh Phaïm Voõng—This is one of the eight five ways for a husband to show compassion and fields for cultivating blessedness, according to the respect for his wife which taught by the Buddha in Brahma Net Sutra. **See Eight fields for the Sigalovada Sutta—Trung thaønh vôùi vôï. Ñaây cultivating blessedness. laø moät trong naêm phaùp cung kính cuûa choàng ñoái Be dynamic: Naêng ñoäng. vôùi vôï maø Ñöùc Phaät ñaõ daïy trong Kinh Thi Ca La Be at ease: Contented—Be at repose—An oån. Vieät—See Five ways for a husband to show respect for his wife. Be at ease and well-nourished: An döôõng. Be effective: Coù hieäu quaû. Be familiar: Quen thuoäc. Be elected in a position: Ñöôïc choïn vaøo chöùc Be too familiar: Suoàng saû. vuï. Be filial (pious) to one's parents: Hieáu kính cha meï—See Eight fields for cultivating Be emaciated very thin and weak: Gaày goø vaø blessedness (III). yeáu ôùt. Be at the end of one's resources: Cuøng kieät. Be on fire: Be ablaze—Be in flames—Be burning—Ñang böøng chaùy. Be endowed with: Ñaày ñuû. Be far removed: Vivrj or Vivarjana (skt)—Vieãn Be engaged in politics: Tham gia chính trò. Ly—Xa lìa—To leave afar off—To be far Be enlightened: Be awaken—Be illumined— removed—Free

from—Absolute separation of Chöùng Quaû—Ñöôïc giaùc ngoä—The fruits or unconditioned reality from the realm of rewards of the various stages of attainment—Quaû phenomena—Xa lìa hay taùch rôøi thöïc taùnh chaân chöùng ñöôïc trong töøng giai ñoaïn khaùc nhau (Tieåu nhö voâ vi khoûi nhöõng phaùp höõu vi hieän töôïng. Thöøa chöùng töù Thaùnh quaû, Ñaïi Thöøa Boà Taùt Be far removed from dust: Vieãn Ly Traàn Caáu. chöùng Thaäp Ñòa, Phaät chöùng Phaät quaû chaùnh trí Be far removed from joy of the first dhyana voâ laäu). Be enlightened as the result of insight Quaùn heaven: Vieãn Ly laïc—The joy of the first dhyana heaven, in which the defilement of desire Chieáu—To reflect—To be enlightened or to is left far behind in mystic contemplation—Nieàm enlighten as a result of insight (intelligent) an laïc cuûa coõi Sô Thieàn Thieân, trong ñoù haønh giaû contemplation—Laáy trí tueä maø soi saùng hay xa lìa moïi caáu chöôùng phieàn naõo ñeå an truï trong chieáu kieán söï lyù—See Prajnas and Three Prajnas. thuaàn voâ töôùng quaùn. Be enlightened by someone: Ñöôïc ai khai thò. Be at fault: Lôõ laàm—To be mistaken. Be entitled: Ñöôïc ñaët ñaàu ñeà. Be filial towards one's parents: Hieáu kính cha Be envious: Taät ñoá—See Eight entanglements meï. or evils. 1) Filial piety toward one's parents means not Be equal to: To amount to—Ñoàng nghóa hay only to avoid causing them pain, but also to töông ñöông vôùi. strive to make them happy. To be filial, Be established: Ñöôïc an truù vaøo—Be therefore, is to have loving-kindness and established in the fruit of the First Path—Ñöôïc an compassion towards our parents, not truù vaøo sô quaû. necessarily to obey them in any Be excited: Loàng loän (voâ cuøng höùng thuù). circumstances. Filial piety also means to Be exhausted: Heát söùc—At the end of one's strive to guide our parents to tread on the resources. virtuous way: Hieáu kính meï cha khoâng chæ coù Be extinguished: Bò daäp taét. nghóa laø khoâng laøm cho caùc ngöôøi khoå ñau Be face to face with someone: Dieän kieán vôùi phieàn naõo, maø coøn phaûi coá gaéng laøm cho caùc ngöôøi ñöôïc sung söôùng haïnh phuùc. Vì theá ai. hieáu kính cha meï laø phaûi toû loøng töø bi vôùi caùc ngöôøi, khoâng nhöùt thieát laø phaûi vaâng lôøi trong

moïi tröôøng hôïp. Hieáu kính cha meï cuõng coøn hoài sanh töû—To exhaust the concomitants of coù nghóa laø coá gaéng höôùng daãn cha meï ñi reincarnation. treân con ñöôøng ñaïo ñöùc. Be full of: Be filled with—Traøn ñaày. 2) The Buddha taught when one is filial towards Be in full bloom: Be flowering—Ñang nôû roä. one's parents, it is the same as one has Be full of compassion: Ñaày loøng töø bi. compassion for all sentient beings for in the Be full of hope: Traøn treà hy voïng. uninterrupted cycle of birth and death, beings had been one's parents at some time in the Be full of something: Be filled with past—Ñöùc Phaät daïy khi mình hieáu kính meï something—Traøn ñaày caùi gì. cha cuõng coù nghóa laø mình hieáu kính vôùi Be full of wisdom: Trí tueä toái thöôïng. chuùng sanh vaïn loaøi, vì trong voøng sanh töû Be furious: Caêm töùc. khoâng giaùn ñoaïn, taát caû chuùng sanh ñaõ töøng Be gilded: Theáp vaøng. moät thôøi laø meï laø cha cuûa mình. Be in good health: Kieän khang. 3) Thus, the Buddha taught: "Before joining the Be granted: Ñöôïc ban taëng (chöùc). Order, monks and nuns should bow down Be grateful: Bieát ôn (caûm

aân)—Gratitude—To before their parents one last time in gratitude, be thankful. and then never again.”: Vì theá Ñöùc Phaät daïy: “Tröôùc khi gia nhaäp Giaùo ñoaøn, chö Taêng Ni Be grateful to someone for doing neân quyø laïy cha meï ñeå toû loøng bieát ôn moät something: Bieát ôn ai ñaõ laøm vieäc gì cho mình. laàn choùt, roài sau ñoù khoâng bao giôø laïy caùc Be grateful for someone’s kindness and ngöôøi nöõa.” seek to return the favour: Caûi aân ñoà baùo (bieát Be filled with: Be full of—Traøn ngaäp. ôn ai ñaõ ñoái xöû toát vôùi mình vaø tính chuyeän ñeàn Be filled with compassion for something: ñaùp laïi caùi ôn ñoù). Yearn for something—Khaùt voïng hay mong moûi Be guarded in act and word: Be very careful coù ñöôïc caùi gì. in acting and speaking—Phoøng hoä haønh ñoäng vaø Be filled with sadness and joy: Be full of lôøi noùi. sadness and joy—Traøn ngaäp noãi buoàn vui. Be happy in poverty: Thanh baàn. Be filled with something: Be full of Be harmful: Phöông haïi—To be detrimental. something—Traøn ñaày caùi gì. Be haughty: Phaùch loái. Be in financial difficulties: Quaån baùch. Be heedful (mindful) and self-possessed Be on fire: Be burning—Ñang chaùy. (calm and confident): Chaùnh nieäm vaø tænh giaùc. Be flanked by: Be placed on each side—Ñöôïc Be helpful (useful) to someone: Lôïi ích cho ai. ñaët hai beân. Be highly honored by: Ñöôïc troïng voïng. Be fond of: Yeâu chuoäng—To esteem—To Be honest: ÔÛ laønh—Löông thieän—To be like—To love. upright. Be foolish: Ñieân khuøng. Be in human form is difficult: Ñaéc Nhaân Be free: Ñöôïc giaûi thoaùt. Thaân Nan (ñöôïc thaân ngöôøi laø khoù)—See Six Be free from desires or passions: Leave difficult things. desires or passions—Ly duïc. Be of humble birth: Xuaát thaân töø taàng lôùp bình Be free from all fetters: Thoaùt ly moïi phieàn daân. tröôïc. Be idle: Be free from sexual desires: Thoaùt khoûi daâm 1) Nhaøn cö : Aranyaka (skt)—Lead a life of duïc. idleness. Be free from transmigration: Cuøng Sinh Töû 2) ÔÛ khoâng: Nhaøn roãi—Unoccupied. Uaån—Chaám döùt caùi uaån caên baûn daãn ñeán luaân Be illumined: Be awaken—Be enlightened— Ñöôïc giaùc ngoä.

Be imbued with something: Thaám nhuaàn vôùi theá naøo, neân vieäc laøm xe cuõng chæ laø voâ ích), yù caùi gì. noùi veà oùc thieáu thieát thöïc. Be immersed in deep thought: Nhaäp ñònh— Be jealous of someone’s success: Ganh tî vôùi Be plunged in meditation—To enter into söï thaønh coâng cuûa ai. contemplation state. Be killed: Bò saùt haïi. Be impertinent to superiors: Phaïm thöôïng. Be kind: Loøng Töø—To be compassionate—To Be in accord with: Bieåu ñoàng tình—To express be kind does not mean to be passive. To be kind agreement—To agree with. in Buddhism means compassionate, and Be in accordance with something: Phuø hôïp compassionate does not mean to allow others to vôùi ñieàu gì. walk all over you, to allow yourself to be destroyed. We must be kind to everybody, but we Be in charge of: Ñaëc traùch vieäc gì. have to protect ourselves and protect others. If we Be inclined to do something: Intend to do need to lock someone up because he is something—Coù khuynh höôùng laøm ñieàu gì. dangerous, then we have to do that. But we have Be in comfort: No aám. to do it with compassion. Our motivation is to Be incorperated with: Saùp nhaäp vôùi. prevent that person from continuing his course of Be in danger: Gaëp naïn. destruction and from feeding his anger—Hieàn Be freed from something: Ñöôïc giaûi thoaùt laønh

töû teá khoâng coù nghóa laø thuï ñoäng. Hieàn laønh khoûi caùi gì. töû teá trong ñaïo Phaät coù nghóa laø töø bi laân maãn, vaø Be in friendly terms with: Giao haûo—To töø bi laân maãn khoâng coù nghóa laø cho pheùp ngöôøi entertain friendly relation with. khaùc chaø ñaïp hay tieâu dieät mình. Chuùng ta phaûi töû Be in good health: Khang ninh—Khoûe maïnh. teá vôùi moïi ngöôøi, nhöng chuùng ta cuõng phaûi baûo veä chính chuùng ta vaø nhieàu ngöôøi khaùc. Neáu caàn Be at one's wit end: Cuøng keá. giam giöõ moät ngöôøi vì ngöôøi aáy nguy hieåm, thì Be in pain: Be suffering—Gaëp ñau khoå. phaûi giam. Nhöng chuùng ta phaûi laøm vieäc naøy vôùi Be in placed: An vò. taâm töø bi. Ñoäng löïc laø ngaên ngöøa ngöôøi aáy tieáp Be in temper: Giaän—To be angry—To get tuïc phaù hoaïi vaø nuoâi döôõng loøng saân haän. angry—To lose one's temper. Be known accurately: Parijneya (skt)—Sôû bieán Be insensible to right feeling: Taùng taän löông trí. taâm—To be wicked to the point of having no Be a lamp to oneself: Haõy laøm ngoïn ñeøn cho more conscience—To lose one's conscience. chính mình. Be instructed in something: Ñöôïc ñaøo taïo veà Be led beyond one's control: Khoâng töï kieåm (ngaønh naøo ñoù). soaùt ñöôïc mình (bò quyû söû thaàn sai). Be intoxicated with something: Say söa caùi Be at leisure in the blissing world: Roam gì. about leisurely in the blissing world—Tieâu dao 1) Intoxicated with delight: Say söa hoan laïc. mieàn Cöïc Laïc. 2) Intoxicated with lusts—Say meâ duïc laïc. Be liberated from defilements: Ñöôïc giaûi Be indebted: Maéc nôï. thoaùt khoûi caùc laäu hoaëc. Be instrumental: Phuông tieän. Be liberated from something: Ñöôïc giaûi thoaùt Be interested in something: Thích thuù caùi gì. khoûi caùi gì. Be involved in: Heä luïy. Be like something: Resemble—Gioáng nhö. Be an island to oneself: Haõy laøm moät haûi ñaûo Be loyal to: Trung thaønh vôùi. cho töï thaân. Be lucky: May maén—Fortunate—In luck. Be isolated from reality: Beá moân taïo xa (ñoùng Be made available free: Saún saøng taëng khoâng. cöûa laøm xe, vì ñoùng cöûa neân khoâng bieát ñöôøng saù

Be a master of the doctrine: To master the Be perfect in the five organs is difficult: doctrine—Fully understand the teaching—Quaùn Toaøn Caên Nan (sanh ñöôïc ñaày ñuû caùc caên laø trieät giaùo lyù. khoù)—See Six difficult things. Be merciful: Be compassionate—Ñaày loøng töø Be pervaded: Bò traøn ngaäp. bi. Be physically and mentally sick: Thaân beänh Be merciless: Taøn nhaãn—Khoâng coù töø taâm. taâm beänh (Thaân taâm giao beänh). Be mindful and clearly conscious: Chaùnh Be placated: Ñöôïc xoa dòu. nieäm vaø tænh giaùc. Be plunged in meditation: Nhaäp ñònh—To be Be mindful (heedful) and self-possessed: immersed in deep thought—To enter into Chaùnh nieäm vaø tænh giaùc. contemplation state. Be mistaken: Lôõ laàm—To be at fault. Be popular: Phoå caäp tôùi ñaïi chuùng—Phoå thoâng. Be mistaken suffering for happiness: Laáy Be possessed by the evil: Ma aùm. khoå laøm vui. Be present at the appearance of each Be moved: Influence—Move—Be affected—Be Buddha: Coù maët khi moãi Ñöùc Phaät xuaát hieän— touched—Caûm ñoäng. See Ten vows of a Bodhisattva. Be moved with pity for someone: Caûm thöông Be proud of something: Haõnh dieän veà ñieàu gì. ai (toäi nghieäp cho ai). Be prudent: Caån thaän—To be careful. Be moved at the sight: Be moved at the Be punished for a

sin committed by others: scenery—Xuùc Caûnh. According to the Buddhist theories, this is not an Be or not to be: Sat-asat (p & skt)—Höõu-phi accident, but karma had been accumulated in the höõu (coù hay laø khoâng, hieän höõu hay khoâng hieän past—Choù aên vuïn baét meøo queït moû hay ngöôøi höõu). naøy laøm maø ngöôøi khaùc chòu toäi (OÂ caåu ngaät thöïc, Be obssessed by the devil: Bò ma aùm—To be baïch caåu ñöông tai hay choù ñen aên baét choù traéng haunted—To obssess—To possess. chòu toäi). Theo giaùo thuyeát nhaø Phaät, ñaây khoâng Be occupied with many things at the same phaûi laø chuyeän ngaãu nhieân, maø laø nghieäp ñaõ töøng time: Ña mang. ñöôïc tích tuï trong quaù khöù. Be on a vegetarian diet: AÊn chay. Be qualified to suit the intelligence of one's Be of one mind: Dung hoøa—Harmonize—To hearers: Tuøy tha yù ngöõ—See Three modes of regulate. Buddha's discourses. Be ordained: Be received into the Order— Be quarrelsome: Thích gaây goã. Become a monk—Ñöôïc nhaän vaøo Giaùo Hoäi. Be radical: Caáp tieán. Be of the orthodox faith: Coù ñöùc tin chaùnh Be rational: Höõu lyù—Reasonable. thoáng. Be ready: Saún saøng. Be overcome by birth and age: Bò sanh laõo Be reasonable: Bieát ñieàu—Hôïp lyù. khoáng cheá. Be reborn: To return—To revolve—Taùi Sanh— Be over confident on oneself: Quaù tin. See Reincarnation. Be overflowing with happiness, drenched Be reborn among men, become monks, and with it, full of it, immersed in it: Coù nhöõng obtain the truth: Sanh vaøo coõi ngöôøi vaø xuaát loaøi höõu tình thaám nhuaàn, bieán maõn, sung maõn, gia tu haønh ñaéc ñaïo—See Eight surpassing things. höng thònh vôùi an laïc—See Three kinds of happy Be reborn in the Brahma Heaven or meet a rebirth. Buddha: Sanh vaøo coõi Phaïm Thieân hay vaøo thôøi Be paramount: Toái thöôïng—To be ultimate— gaëp Phaät—See Eight surpassing things. Supreme. Be reborn from light and honor to heavens: Be peaceful: An bình. Töø choã giaøu sang vinh hieån sanh vaøo coõi trôøi— See Four ways of rebirth.

Be reborn from light and honor to Be restrained from doing something: Traùnh obscurity and poverty: Töø choã giaøu sang vinh laøm ñieàu gì. hieån sanh vaøo choã ngheøo heøn toái aùm—See Four Be restrained from indulgence in strong ways of rebirth. drinks: Give up drinking alcohol and taking Be reborn in the heavens of desire: Taùi sanh drugs. vaøo coõi trôøi duïc giôùi—See Eight surpassing Be restraint from speaking falsehood: Give things. up telling lies—Töø boû noùi doái. Be reborn in a lower stage of existence: Be restrained from taking life: Traùnh saùt Thoaùi moät (Taùi sanh vaøo caûnh giôùi thaáp). sanh. Be reborn from obscurity and poverty to Be restrained from taking what is not the light and honor: Töø choã ngheøo heøn toái aùm given: Töø boû laáy cuûa khoâng cho. sanh vaøo choã giaøu sang vinh hieån—See Four Be restrained from wrong conduct in sense- ways of rebirth. desires: Töø boû taø haïnh tham duïc. Be reborn from obscurity and poverty to Be revenged: Give someone tit for tat—Have the same condition: Töø choã ngheøo heøn toái aùm one's revenge—To return evil for evil—Revenge sanh vaøo choã ngheøo heøn toái aùm—See Four ways oneself—Baùo thuø. of rebirth. Be reverent: Respecfully devoted to one's Be reborn in this world: Return to life—Hoaøn parents—Fulfil one's duty of filial piety—Baùo sinh. hieáu. Be received into the Order: Be ordained— Be rich in hope:

Ñaày hy voïng. Become a monk—Ñöôïc truyeàn giôùi. Be ridiculed: Bò cheá nhaïo. Be recorded: Ñöôïc ghi cheùp—Ñöôïc thaâu baêng. Be righteous in one's living: To be correct in Be a refuge to onself: Haõy veà nöông nôi chính life—To be proper in one's behavior—Soáng chaân mình. chaùnh—Xöû theá ñuùng ñaén—Giöõ thaùi ñoä soáng ñoan Be all relatives to one another: Taát caû ñeàu laø chính. baø con thaân thuoäc cuûa nhau. Be robbed: Bò cöôùp boùc. Be remarkably talented: Loãi laïc. Be in the same realm as all Buddhas: Ñoàng Be repaid for our good deeds: Ñöôïc ñeàn moät caûnh vôùi taát caû chö Phaät trong ba ñôøi—See ñaùp—In the Ten Non-seekings, the Buddha Ten kinds of way of adornment of Great taught: " We should not wish to be repaid for our Enlightening Beings (10). good deeds, lest we develop a calculating mind. Be satisfied: Toaïi nguyeän—Wish-fulfilled. This leads to greed for fame and fortune."— Be satisfied with one's lot: Be content—An Trong Möôøi Ñieàu Taâm Nieäm, Ñöùc Phaät daïy: "Thi phaän. aân thì ñöøng caàu ñeàn ñaùp, vì caàu ñeàn ñaùp laø thi aân Be saved and freed: Save and set free—Cöùu coù möu ñoà."—See Ten Non-Seeking Practices. thoaùt. Be at repose: At ease—Contented—An oån. Be self-controlled in something: Be Be reprinted: Taùi baûn (in laïi laàn nöõa). temperate in something—Tieát ñoä trong vieäc gì. Be repulsive: Chaùn gheùt, kinh tôûm. Be separated in life and parted at death is Be resolute in something: Quyeát taâm trong the bitterest sorrow: Sanh ly töû bieät thoáng vieäc gì. thieát. Be responsible for something: Take charge of Be set aside: Thapaniyo-panha (p)—Traû lôøi caâu something—Take care of something—Deal with hoûi baèng caùch giaû lô hay boû qua—See Four ways something—Chòu traùch nhieäm veà ñieàu gì. of answering questions. Be at rest: Quiet the heart, or mind— Be settled in a place: OÅn ñònh laïi moät choã. Reassured—Heartened—An taâm.

Be shocked by something: Bò xuùc ñoäng vì ñieàu löïc gia trì—See Ten aspects of the turning of the gì. great wheel of teaching. Be shy: E leä—To be bashful. Be sure: AÊn chaéc—Be firm. Be side-tracked: Bò leäch höôùng. Be surprised: Ngaïc nhieân. Be silent: Laøm thinh—Nín—To keep silent—To Be in sympathy with: To sympathize with hold one's tongue. someone or someone's feeling—Caûm thoâng. Be silent or be lost for words: AÙ khaåu voâ Be synonymous: Ñoàng nghóa. ngoân—Be dumbfounded. Be talented but bad-mannered: Höõu taøi voâ Be sincere: Thaønh thaät. haïnh. Be skilful with one's hands: Thieän thuû. Be temperate in something: Be self-controlled Be skillful at something: Kheùo leùo veà caùi gì. in something—Tieát ñoä trong vieäc gì. Be slack: Kusito (p)—Giaûi ñaõi—See Seven Be thoughtful: Tö löï. wrong practices. Be in a thundering rage: Loâi ñình (giaän döõ nhö Be sleepy or indolent: Thuïy mieân—See Eight saám seùt noåi leân). entanglements or evils. Be topped with something: Treân ñænh coù caùi Be slightly drunk: Ngaø ngaø say. gì. Be slow in attaining to vision: Taking time in Be totally compatible: Hoaøn toaøn ñoàng yù vôùi attaining to vision—Thôøi giaûi thoaùt—Nhöõng nhau (taâm ñaàu yù hôïp). ngöôøi ñoän caên caàn thôøi gian vaø chaäm trong vieäc Be touched: Influence—Move—Be affected— giaûi thoaùt—See Two kinds of deliverance (D). Be moved—Caûm ñoäng. Be sorrowful: Saàu khoå. Be towering: Ñaït ñeán ñænh. Be speechless: Cöùng

hoïng—Remain silent. Be transcendental: Sieâu vieät—To be Be snuffed out: Bò tieâu tan. transcending—Supermundane—Pass over— Surpassing—Supreme. Be sophisticated: Tinh vi. Be static: Tænh. Be ultimate: Toái thöôïng—Supreme—To be paramount. Be stranded: Be left in difficulties—Bò nguy Be unable to continue something: Khoâng theå khoán. tieáp tuïc laøm ñieàu gì. Be stuck: Bí loái—Ask for help when you are Be unconscious: Ngaát ñi. stuck—Keâu cöùu khi baïn bò bí loái. Be subdued: Bò khuaát phuïc. Be under favorable condition: Gaëp hoaøn caûnh thuaän lôïi. Be subject to something: Chòu chi phoái bôûi Be under the guidance of someone: Döôùi söï ñieàu gì. höôùng daãn cuûa ai. 1) Man is subject to birth and death—Con ngöôøi phaûi chòu söï chi phoái cuûa sanh töû. Be under Mara's control: Chòu söï kieåm soaùt 2) Everything is subject to change by the law of cuûa ma quaân. impermanence—Moïi vaät chòu thay ñoåi bôûi Be under the sponsor (auspices) of luaät voâ thöôøng. someone: Döôùi söï baûo trôï cuûa ai. 3) All that is subject to arising is subject to Be under unfavorable condition: Gaëp nghòch passing away—Nhöõng gì chòu sanh khôûi ñeàu caûnh. phaûi chòu söï hoaïi dieät. Be under way: Ñang tieán haønh. Be sunken in grief: Bò chìm ñaém trong saàu Be undetermined: Khoâng quyeát ñònh. muoän. Be undisturbed by: Khoâng bò baän taâm bôûi. Be supported by the power of great Be ungrateful: Baát hoái—See Eight compassionate commitment: Ñaïi bi nguyeän entanglements or evils.

Be unified into one: Ñöôïc thoáng nhöùt laøm moät. Be wicked to the point of having no more Be united with all the Bodhisattvas in conscience: Taùng taän löông taâm—To lose one's oneness of intention: Keát hôïp vôùi heát thaûy chö conscience—To be insensible to right feeling. Boà Taùt trong söï nhaát theå cuûa yù ñònh—See Ten Be without a blush: Voâ quí—See Eight vows of a Bodhisattva. entanglements or evils. Be unmindful: Mutthassati (p)—Thaát nieäm— Be without shame: Voâ Taøm—See Eight See Seven wrong practices. entanglements or evils. Be unshakable and enter formless Be the witness: Laøm chöùng. concentration: Yet without abandoning life in Be worth: Ñaùng giaù—Valuable. the realms of desire and form—Nhaäp voâ saéc ñònh Be woven: Ñan beän vaøo nhau. maø chaúng boû thoï sanh nôi duïc giôùi vaø saéc giôùi—Be wrong: Coù loãi. See Ten kinds of path of Great Enlightening Beacon light: Ngoïn haûi ñaêng—The Dharma of Beings (9). the Budhha goes through a world of suffering and Be upright: Löông thieän—Thaúng thaén—To be darkness like a beacon light to guide and honest. illuminate mankind—Giaùo phaùp Phaät xuyeân qua Be used: Ñöôïc xöû duïng. theá giôùi khoå ñau taêm toái nhö ngoïn haûi ñaêng chieáu Be useful: Ñaéc duïng. toaøn nhaân loaïi. Be useful (helpful) to someone: Lôïi ích cho ai. Bead (n): Rosary—Chuoãi haït. Be at variance with someone: Have a Beam (n): Prabha (skt)—Brightness—Light— different opinion with someone—Baát ñoàng yù kieán Ray—Splendor—AÙnh saùng—Quang minh— vôùi ai. Quang huy—There are three kinds of light—Coù Be vermilion-painted: Theáp vaøng. ba loaïi aùnh saùng—See Two kinds of light and Be victorious in something: Ñaéc thaéng veà caùi Three kinds of light. gì. Beans: Ñaäu haït khoâ—See Eight kinds of congee. Be virtuous through one's own nature: Giöõ Bear (v): Mang vaùc hay kham chòu—Buddhists ñaïo ñöùc theo tính

töi nhieân. believe in the law of cause and effect, and not in Be void of something: Be empty of the blind belief that the Buddha shall bear all the something—Troáng vaéng caùi gì.—The Buddha sins for sentient beings. Furthermore, Buddhists taught: “The world is void of self. The six sense believe that at the time of dying, the person organs, six objects, six kinds of contact and himself/herself is responsible for his/her own consciousnesses are void of self.”—Ñöùc Phaät good and bad deeds, not simply his/her soul will daïy: “Theá giôùi khoâng coù töi ngaõ. Saùu caên, saùu separate from his/her body and appear before the traàn, saùu xuùc, saùu thöùc cuõng ñeàu khoâng coù töi judgment of the Buddha—Phaät giaùo ñoà tin ôû luaät ngaõ.” nhaân quaû, chöù khoâng muø quaùng tin raèng Phaät seõ gaùnh laáy taát caû toäi loãi cho chuùng sanh. Hôn theá Be weary of the miseries of earth and nöõa, Phaät töû tin raèng khi cheát, chính con ngöôøi aáy seeking deliverance: Yeám Caàu—Chaùn gheùt phaûi gaùnh laáy toäi phöôùc do chính mình taïo, chöù nhöõng khoå sôû cuûa theá gian maø tìm caàu giaûi thoaùt. khoâng ñôn thuaàn laø hoàn lìa khoûi xaùc ñeå ñi ñeán vôùi Be weary of the world: Renounce the world— söï phaùn xeùt cuûa Phaät. Yeåm theá—Weary of the miseries of earth and Bear to do something: Bear doing something— seking deliverance—Yeám Caàu (chaùn gheùt nhöõng Chòu ñöïng laøm vieäc gì. khoå sôû cuûa theá gian maø tìm caàu giaûi thoaùt). Bear the grief: Cöu mang saàu khoå (tinh thaàn). Be well-learned: Tinh thoâng. Bear the pain: Chòu ñöïng khoå ñau (thaân xaùc). Be well-off: Khaù giaû. Bear a loss: Chòu thieät haïi. Bear testimony: Laøm chöùng.

Bear witness to something: Witness—Chöùng Ba Taàng Trôøi Ñeá Thích. Ñaây laø Thieân Ñeá Thích giaùm. Thaønh hay Thieân Kieán Thaønh, thaønh cuûa Thieân Beast (n): Wild beast—AÙc Thuù—Vicious animal Ñeá, vua cuûa chö thieân. Thuû phuû cuûa ba möôi ba or wild beasts. Evil directions or incarnations. In taàng Trôøi Ñeá Thích. Cuõng goïi laø Thieän Kieán Buddhism, the evil directions or incarnations Thaønh hay Hyû Kieán Thaønh. include hells, hungry ghosts and animals. Beautiful gem: Vieân ngoïc quyù. Sometimes, asuras are considered as evil Beautiful light of spring time: Thieàu quang. incarnations or directions—Thuù döõ—Trong ñaïo Beautiful Mental Factors: Taâm Sôû Ñeïp—See Phaät, aùc thuù bao goàm ñòa nguïc, ngaï quyû vaø suùc Fifty-two mental states. sanh. Thænh thoaûng A Tu La cuõng ñöôïc xem nhö Beautiful pagodas and sceneries: Danh lam laø aùc thuù. thaéng caûnh (chuøa noåi tieáng vaø phong caûnh ñeïp). Beat about the bush: Quanh quaån (noùi quanh Beautiful to see: Thieän kieán. co). Beautiful seeing: Priyadarsana (skt)— Joyful Beat the board: Ñaû Baûn—To beat on a wooden seeing—Joyful to see—Hyû kieán. block as an announcement or intimation—Ñaùnh Beautiful sound: Fine sound—Myõ AÂm. vaøo mieáng vaùn ñeå thoâng baùo söï vieäc gì. 1) Beautiful, sweet, or admirable sound: Dieäu Beat for silence: Ñaû Tónh—To beat the AÂm—Tieáng noùi toát. silencer—Khi chuùng hoäi baét ñaàu oàn aøo thì vò sö 2) A king of Gandharvas, or Indra’s musicians: giaùm chuùng “ñaû tónh” ñeå cho chuùng hoäi im laëng Myõ AÂm Caøn Thaùt Baø—Vua cuûa loaøi Caøn troû laïi. Thaùt Baø. Beatific (a): Haïnh phuùc—Sung söôùng. 3) Name of the son of Sudhira and Sumitra, Beatific life: Cuoäc soáng traøn ñaày haïnh phuùc. converted by Ananda: Teân cuûa con trai cuûa Beatifical (a): See

Beatific. Sudhira vaø Sumitra, ngöôøi quy-y ñaàu Phaät Beautiful (a): Ñeïp. theo A Nan Ñaø. Beautiful appearance: Sudrsa (skt)—Thieän Beautiful voice: Cöïc haûo aâm, moät trong taùm aâm Hieän. thanh cuûa Phaät—Beautiful voice, one of the eight 1) Good manifestation: Healthy in tones of a Buddha's voice—See Eight tones of a appearance—Beautiful appearing—Well Buddha's voice. being—Welfare—Well Manifest—Veû ñeïp Beautify (v): Laøm ñeïp. ñeõ maïnh khoûe hieän ra beân ngoaøi. Beauty-spot: Thaéng caûnh. 2) Name of Subhuti: Teân cuûa Ngaøi Tu Boà Ñeà. Beauty and talent: Saéc taøi. 3) The heaven of lovely form in the desire- Bechert, Heinz (1932-): German scholar of realm, but said to be above the devalokas: AÙi Buddhism who specialized in Theravada Thaân Thieân—Vò Trôøi ôû coõi duïc giôùi coù thaân Buddhism, whose best-known work is Buddhism: hình tuyeät dieäu. Staatund Gesellschaft in den Landern des 4) The seventh Brahmaloka, eighth of the Theravada Buddhismus—Moät hoïc giaû Phaät giaùo Dhyana heavens: Coõi trôøi thöù baûy trong ngöôøi Ñöùc chuyeân veà Phaät giaùo Nguyeân Thuûy. Phaïm giôùi Thieân. Taùc phaåm noåi tieáng nhaát veà Phaät giaùo cuûa oâng laø Beautiful but charmless: Höõu saéc voâ höông. boä "Staatund Gesellschaft in den Landern des Beautiful city: Sudarsana (skt)—Hyû kieán Theravada Buddhismus." thaønh—The chief city or capital of the thirty three Beckon (v): Call—Invite to come—Notify— Indra Heavens. The city of Indra, or the city of Chieâu—Soi ñöôøng daãn loái. Sakra, the Lord of devas. The chief city or capital Become (v): Trôû thaønh. of the thirty-three Indra-heavens. Also called the Become angry: Trôû neân giaän döõ. Sudarsana city good to behold, or city a joy to Become an Arahant: Nhaäp Thaùnh—Trôû thaønh behold—Thaønh chính hay kinh ñoâ cuûa Ba Möôi moät vò A-La-Haùn.

Become an attendant: Laøm Thò Giaû—To 2) Take refuge in the Dharma, the teachings of become an attendant to a monk and help him with the Buddha: Quy-y Phaùp, giaùo phaùp cuûa Ñöùc his daily chores—Laøm ngöôøi haàu haï vaø giuùp ñôû Theá Toân. coâng vieäc haèng ngaøy cho moät vò Taêng. 3) Take refuge in the Sangha, the congregation Become a Buddha: Achieve Awakening— of monks and nuns who have renounced the Attain Enlightenment—Attain perfect world and have devoted their effort to a enlightenment—Become an Enlightened One— lifelong practice of the Dharma: Quy-y Taêng, Thaønh Phaät—To become or be a Buddha (to cut nhöõng vò ñaõ caét aùi ly gia ñeå tinh chuyeân haønh off illusion, attain complete enlightenment, and trì Phaät Phaùp. end the stage of Bodhisattva discipline). To Become calm (peaceful or quiet): Trôû neân an become Buddha and obtain deliverance from the tònh. round of mortality. To become Buddha, as a Become clear: Become manifest—Bieåu loä roõ Bodhisattva does on reaching supreme perfect raøng. bodhi. To become or be a Buddha (to cut off Become comfortable: Trôû neân thoaûi maùi. illusion, attain complete enlightenment, and end Become converted to Buddhism: Quy Phaät the stage of Bodhisattva discipline)—Thaønh Phaät, (trôû thaønh Phaät töû). caét ñöùt moïi phieàn naõo, hoaøn thaønh giaùc ngoä vaø Become crazy: Trôû neân ñieân loaïn. chaám döùt giai ñoaïn cuoái cuøng cuûa Boà Taùt. Boà Taùt Become creative: Trôû neân saùng taïo. ôû ngoâi nhaân vò, tu haønh vaïn haïnh, cuoái cuøng chöùng

ñaéc A Naäu Ña La Ta Mieäu Tam Boà Ñeà Become debased: Maát giaù trò. (Voâ Thöôïng Chaùnh Ñaúng Chaùnh Giaùc) hay Phaät Become depressed and melancholy: Trôû neân giaûi thoaùt khoûi voøng luaân hoài sanh töû. buoàn baû thaûm saàu. Become Buddha by one's own power: Become devoted Buddhists: Trôû Thaønh Phaät Svayambhuvah (skt)—Independent of Töû Taïi Gia Thuaàn Thaønh—To become a devoted Buddhahood. Enlightenment by the inner light, (good) Buddhist, beside keeping five or ten basic independent of external teaching; to become a precepts, one must meet the following criteria— Buddha by one's own power, i.e. Sakyamuni Ñeå trôû thaønh moät Phaät töû thuaàn thaønh, ngoaøi vieäc Buddha who is called Svayambhuvah—Töï Nhieân giöõ nguõ giôùi hay thaäp thieän, chuùng ta caàn phaûi coù Thaønh Phaät Ñaïo (thaønh Phaät baèng töï löïc). Ngoä nhöõng tieâu chuaån sau ñaây: ñaïo baèng noäi trí chöù khoâng baèng giaùo phaùp beân 1) To take refuge in the Triratna and to keep the ngoaøi; thaønh Phaät baèng chính töï löïc cuûa mình nhö basic five precepts or any other precepts for Phaät Thích Ca ngöôøi ñöôïc goïi laø Töï Nhieân Thích laypeople: Thoï tam quy trì nguõ giôùi hay baát Ca. cöù giôùi luaät naøo daønh cho Phaät töû taïi gia. Become a Buddhist: Trôû thaønh Phaät töû—The 2) Always hear the truth with a faith mind: Luoân first step to become a Buddhist is to take refuge in tín taâm nghe chaùnh phaùp. the Triple Gem to affirm our spiritual strength by 3) To do good deeds: Laøm laønh. empowering the confidence and rationale in us 4) Not to do evil deeds: Laùnh döõ. during times of adversity and confrontation. This 5) To venerate (respect) the elderly: Toân kính also steers us in the right direction of living our ngöôøi giaø. lives in a more meaningful way—Böôùc ñaàu tieân 6) Love and care for the young: Thöông meán ñeå trôû thaønh moät Phaät töû laø quy-y Tam Baûo ñeå ngöôøi treû. xaùc quyeát nieàm tin trong nghòch caûnh. Ñieàu naøy 7) Comfort those who encounter calamities: An cuõng ñöa chuùng ta ñeán vôùi moät cuoäc soáng ñuùng uûi voå veà ngöôøi laâm hoaïn naïn. vaø coù yù nghóa hôn: 8) Purify the body and mind: Thanh tònh thaân 1) Take refuge in Sakyamuni Buddha, the taâm. founding master: Quy-y Phaät, vò Ñaïo Sö Toái Become discouraged: Naõn chí. Thöôïng. Become disenchanted: Khoâng coøn aûo töôûng.

Become dry: Fade—Wither—Heùo taøn. Become visible: Xuaát Hieän—To be Become dull: Trôû neân teû nhaït. manifested—To appear (as does a Buddha's Become enlightened: Attain the way—To temporary body or nirmanakaya)—Chö Phaät vì awake—To comprehend spiritual reality—Giaùc ñaïi söï nhaân duyeân maø hieän ra nôi ñôøi hay laø 'hoùa ngoä—Thaønh ñaïo (chöùng ñaïo hay trôû thaønh toaøn thaân' cuûa Phaät nôi ñôøi. giaùc nhö Phaät Thích Ca)—See Enlightenment. Becoming: Pravrti (skt)—Löu chuyeån—Thuû— Become an Enlightened One: Thaønh moät baäc Trôû thaønh—See Twenty-four non-interactive Giaùc Ngoä. activity dharmas. Become estranged from: Trôû neân xa laï vôùi. Becoming attached to emptiness and Become extinct: Taét ruïi. slandering precepts: Chaáp khoâng vaø phaùp giôùi—See Ten states of Feeling Skandha. Become fond of: Gaén boù—To be attached to. Become fully enlightened to the truth: Hoaøn Becoming attached to existence and toaøn chöùng ñaéc ñaïo quaû giaùc ngoä. indulging in lust: Chaáp coù vaø buoâng daâm—See Ten

states of Feeling Skandha. Become greedy: Trôû neân tham duïc. Become increasingly benevolent: Caøng trôû Becoming aware: Know by seeing—Tri kieán. neân thuaàn tính nhaân aùi Becoming in the formless world: Arupa- bhavo (p)—Voâ saéc höõu—See Three dharmas Become intoxicated: Say röôïu. (XVII). Become jealous: Laáy laøm ganh gheùt—See Becoming and re-becoming: Bhava (skt)— Jealousy. Being—Existence—Existing—Höõu—See Twelve Become kind and full of pity: Trôû neân roäng links of cause and effect. löôïng. Becoming rich in the law: Laøm giaøu trong Become lean and weak: Trôû neân gaày yeáu. chaùnh phaùp—The seven riches or seven ways of Become liberated: Ñöôïc giaûi thoaùt. becoming rich in the Law—Coù baûy caùch laøm giaøu Become manifest: Become clear—Bieåu loä roõ trong chaùnh phaùp—See Seven riches. raøng. Becoming one with the universe: Hoøa nhaäp Become a monk: Be ordained—Be received laøm moät vôùi vuõ truï—According to Zen Master into the Order—Trôû thaønh Taêng só. Uchiyama Kosho, no matter what the situation, Become obsessed with: Bò aùm aûnh (vôùi). we live the life of the self. We must sit Become open: Trôû neân côûi môû. immovably on that foundation. This is “becoming Become perfect: Trôû neân toaøn bích. one with the universe.”—Theo thieàn sö Become a prey to something: Thaønh mieáng Uchiyama Kosho, duø hoaøn caûnh theá naøo ñi nöõa chuùng ta vaãn soáng theo baûn tính töï nhieân cuûa moài cho caùi gì. mình. Ta caàn phaûi ngoài yeân treân caên baûn ñoù. Ñaây Become senseless: Quaån trí. goïi laø “hoøa nhaäp laøm moät vôùi vuõ truï.” Become serene: Trôû neân thanh tònh. Becoming in the world of form: Rupa-bhavo Become slaves to sensual pleasures: Trôû (p)—Saéc höõu—See Three dharmas (XVII). thaønh noâ leä cho laïc thuù theá gian. Becoming in the world of sense-desire: Become stable and calm: Trôû neân an ñònh. Kama-bhavo (p)—Duïc höõu—See Three dharmas Become suitable to a situation: Trôû neân thích (XVII). öùng vôùi hoaøn caûnh. Bedeck something: Adorn something—Trang Become unexcelled fields of blessings for all hoaøng vaät gì. beings: Laøm phöôùc ñieàn voâ thöôïng cho caùc theá Bed of thorns: Giöôøng gai. gian—See Ten kinds of Buddha-work in all Bed-ridden: Lieät giöôøng. worlds in all times of the Buddhas (B) (4). Bedding: Giöôøng nguû (ôû)—One of four sources of affection for a bhiksu or bhiksuni—ÔÛ laø moät

trong boán thöù laøm khôûi daäy aùi duïc cho chö Taêng 1) Vimalakirti told Maha-Kasyapa about the Ni—See Four sources of affection for a bhiksu or supreme meaning of “Mendicancy” when he bhiksuni. saw Maha-Kasyapa went begging for food in Before anything existed: Originally not a thing a village inhabited by poor people—Duy Ma existing—Baûn lai voâ nhaát vaät. Caät noùi vôùi ngaøi Ñaïi Ca Dieáp veà toái thöôïng Before the eyes: Muïc haï. nghóa cuûa Khaát Thöïc khi gaëp oâng naày ñi khaát thöïc trong xoùm nhaø ngheøo: Before the Lotus: Hoùa Tieàn—With T’ien-T’ai a) “Mahakasyapa, you are failing to make your cult or the Lotus School, this term means “before kind and compassionate mind all-embracing the Lotus.” However, in the Amitabha cult, this by begging from the poor while staying away term means before the time of the Contemplation from the rich. Mahakasyapa, in your practice on the Infinite Life Sutra (the term means before of impartiality you should call on your

donors its first sutra)—Theo Thieân Thai thì töø naày coù in succession (regardless of whether they are nghóa laø tröôùc thôøi coù Kinh Phaùp Hoa. Tuy nhieân, poor or rich). You should beg for food trong Tònh Ñoä, töø naày coù nghóa laø tröôùc thôøi coù without the (ulterior) idea of eating it. To kinh Quaùn Voâ Löôïng Thoï. wipe out the concept of rolling (food into a Before the very beginning: Voâ thuûy dó lai. ball in the hand) you should take it by the Beg for alms: Haønh khaát (hoùa trai)—Beg for hand (i.e. without the idea of how you take food—To go begging—Khaát Thöïc. it). You should receive the food given (I) General meanings of Mendicancy: Nghóa without the idea of receiving anything. When chung cuûa Khaát Thöïc—Religious entering a village you should regard it as void mendicancy—To beg for food. Literally like empty space. When seeing a form you "holding the bowl." There are many forms of should remain indifferent to it. When you mendicancy, but monks in monasteries of hear a voice you should consider it (as Sangha Bhiksu Sect usually do it in group of meaningless as) an echo. When you smell an ten or fifteen. As they walk very slowly odor take it for the wind (which has no (bare-footed and step by step) through the smell). When you eat, refrain from streets of a town, face down, without discerning the taste. Regard all touch as if speaking. Mendicancy is the right livelihood you were realizing wisdom (which is free of a monk. To work for a living is an from feelings and emotions). You should improper life. In addition, mendicancy keeps know that all things are illusory, having a monk humble, and frees him from cares of neither nature of their own nor that of life—Khaát thöïc cuûa Taêng nhaân. Nghóa ñen something else, and that since fundamentally coù nghóa laø "caàm baùt." Coù nhieàu hình thöùc they are not self-existent they cannot now be khaát thöïc, nhöng caùc vò sö trong caùc tònh xaù the subject of annihilation—'Naøy ngaøi Ñaïi cuûa heä phaùi Taêng Giaø Khaát Só thöôøng ñi Ca Dieáp! Coù loøng töø bi maø khoâng phoå caäp laø thaønh nhoùm töø 10 ñeán 15 vò, ñi thaät chaäm, boû nhaø giaøu maø ñi ñeán nhaø ngheøo. Ngaøi Ñaïi chaân khoâng, vaø ñi töøng böôùc moät xuyeân qua Ca Dieáp! ÔÛ Phaùp bình ñaúng neân ñi khaát thöïc phoá thò, caùc ngaøi thöôøng nhìn xuoáng ñaát vaø theo thöù lôùp. Vì khoâng aên maø ñi khaát thöïc; vì khoâng noùi chuyeän. Khaát thöïc laø soáng ñuùng phaù töôùng hoøa hieäp maø boác côm aên; vì khoâng theo chaùnh maïng cuûa moät nhaø sö, ngöôïc laïi nhaän maø nhaän moùn aên cuûa ngöôøi; vì töôûng vôùi nhöõng vò sö maø coøn ñi laøm thì goïi laø soáng khoâng tuï maø vaøo laøng xoùm; coù thaáy saéc cuõng theo taø maïng. Ngoaøi ra khaát thöïc coøn taïo cho nhö ngöôøi ñui; coù nghe tieáng cuõng chæ coi nhö chö Taêng phaåm chaát khieâm cung töø toán, cuõng aâm vang; coù ngöûi muøi cuõng nhö gioù; luùc neám nhö khoâng trau tria cuoäc soáng. vò khoâng phaân bieät; chaïm caùc vaät nhö trí (II) According to the Vimalakirti Sutra—Theo chöùng; bieát caùc Phaùp töôùng nhö huyeãn, Kinh Duy Ma Caät: khoâng coù töï taùnh, khoâng coù tha taùnh, tröôùc voán khoâng sanh, nay cuõng khoâng dieät.

b) Mahakasyapa, if you can achieve all eight same state as when confronting all (other) forms of liberation without keeping from the things, and if this uniformity as regards all eight heterodox ways (of life), that is by things equally applies to (the act of) eating,

identifying heterodoxy with orthodoxy (both you can then beg for food and eat it. Subhuti, as emanating from the same source), and if if without cutting off carnality, anger and you can make an offering of your (own) food stupidity you can keep from these (three) to all living beings as well as to all Buddhas evils: if you do not wait for the death of your and all members of the Sangha, then you can body to achieve the oneness of all things; if take the food. Such a way of eating is you do not wipe out stupidity and love in your beyond the troubles (of the worldly man) and quest of enlightenment and liberation; if you the absence of the troubles of Hinayana can look into (the underlying nature of) the men); above the state of stillness (in which five deadly sins to win liberation, with at the Hinayana men abstain from eating) and the same time no idea of either bondage or absence of stillness (of Mahayana men who freedom; if you give rise to neither the four eat while in the state of serenity); and noble truths nor their opposites; if you do not beyond both dwelling in the worldly state or hold both the concept of winning and not in nirvana, while your donors reap neither winning the holy fruit; if you do not regard great nor little merits, what they give being yourself as a worldly or unworldly man, as a neither beneficial nor harmful. This is saint or not as a saint; if you perfect all correct entry upon the Buddha path without Dharmas while keeping away from the relying on the small way of sravakas. concept of Dharmas, then can you receive Mahakasyapa, if you can so eat the food and eat the food. Subhuti, if you neither see given you, your eating shall not be in vain.": the Buddha nor hear the Dharma; if the six Ngaøi Ñaïi Ca Dieáp! Neáu coù theå khoâng boû baùt heterodox teachers, Purana-kasyapa, taø maø vaøo baùt giaûi thoaùt, duøng baùt töôùng maø Maskari-gosaliputra, Yanjaya-vairatiputra, vaøo Chaùnh Phaùp, duøng moät böõa aên maø thí Ajita-kesakambala, Kakuda-katyayana and cho taát caû, cuùng döôøng chö Phaät vaø caùc böïc Nirgrantha-jnatiputra are regarded hieàn thaùnh roài sau môùi aên. AÊn nhö theá, khoâng impartially as your own teachers and if, when phaûi coù phieàn naõo, khoâng phaûi rôøi phieàn naõo, they induce leavers of home into heterodoxy, khoâng phaûi vaøo ñònh yù, khoâng ra ñònh yù, you also fall with the latter; then you can khoâng phaûi ôû theá gian, khoâng phaûi ôû Nieát take away the food and eat it: "Thöa ngaøi Tu Baøn, ngöôøi thí khoâng coù phöôùc lôùn, khoâng coù Boà Ñeà! Ñoái vôùi côm bình ñaúng, thì caùc Phaùp phöôùc nhoû, khoâng ñöôïc lôïi ích, khoâng bò toån cuõng bình ñaúng, caùc Phaùp bình ñaúng thì côm haïi, ñoù chính laø vaøo Phaät ñaïo, khoâng nöông cuõng bình ñaúng, ñi khaát thöïc nhö theá môùi neân theo haïnh Thanh Vaên. Ngaøi Ca Dieáp! Neáu aên laõnh moùn aên. Nhö Tu Boà Ñeà khoâng tröø daâm nhö theá laø aên ñoà cuùng thí cuûa ngöôøi khoâng noä si, cuõng khoâng chung cuøng vôùi noù, khoâng uoång vaäy. hoaïi thaân maø theo moät hình töôùng, khoâng döùt 2) Vimalalakirti told Subhuti about the supreme si aùi sanh ra giaûi thoaùt, ôû töôùng nguõ nghòch meanings of "Mendicancy" when Subhuti maø ñaëng giaûi thoaùt, khoâng môû cuõng khoâng went to Vimalakirti's house begging for food. buoäc, khoâng thaáy töù ñeá cuõng khoâng phaûi Vimalakirti took Subhuti's bowl and filled it khoâng ñaéc quaû, khoâng phaûi phaøm phu cuõng with rice, saying—Duy Ma Caät noùi vôùi Tu khoâng phaûi rôøi

phaøm phu, khoâng phaûi Thaùnh Boà Ñeà veà toái thöôïng nghóa cuûa “Khaát Thöïc” nhôn, khoâng phaûi khoâng Thaùnh nhôn, tuy laøm khi oâng naày khaát thöïc tröôùc nhaø cuûa Duy Ma neân taát caû caùc Phaùp maø rôøi töôùng caùc Phaùp, Caät. Luùc ñoù tröôûng giaû Duy Ma Caät laáy caùi theá môùi neân laáy moùn aên. Nhö Tu Boà Ñeà baùt cuûa Tu Boà Ñeà ñöïng ñaày côm roài noùi vôùi khoâng thaáy Phaät, khoâng nghe Phaùp, boïn luïc oâng ta nhö sau: sö ngoaïi ñaïo kia nhö Phuù Lan Na Ca Dieáp, a) “Subhuti, if your mind set on eating is in the Maïc Daø Leâ Caâu Xa Leâ Töû, San Xaø Daï Tyø La

Chi Töû, A Kyø Ña Xyù Xaù Khaâm Ba La, Ca La bình khaát thöïc, ñaâu phaûi laø Tyø kheo! Chæ laøm Cöu Ñaø Ca Chieân Dieân, Ni Kieàn Ñaø Nhaõ Ñeà nghi thöùc toân giaùo, cuõng chaúng Tyø Kheo vaäy! Töû laø thaày cuûa ngaøi. Ngaøi theo boïn kia xuaát 2) A man who has transcended both good and gia, boïn luïc sö kia ñoïa, ngaøi cuõng ñoïa theo, evil; who follows the whole code of morality; môùi neân laáy moùn aên. who lives with understanding in this world, is b) If you are (unprejudiced about) falling into indeed called a bhikshu (Dharmapada 267): heresy and regard yourself as not reaching Boû thieän vaø boû aùc, chuyeân tu haïnh thanh tònh, the other shore (of enlightenment); if you laáy “bieát” maø ôû ñôøi, môùi thaät laø Tyø Kheo. (are unprejudiced about) the eight sad Beg (v) for food: To Mendicate—Hoùa trai—conditions and regard yourself as not free Khaát Thöïc—See Beg for alms. from them; if you (are unprejudiced about) Beg someone’s permission to do something: defilements and relinquish the concept of Ask someone’s permission to do something—Xin pure living; if when you realize samadhi in pheùp ai ñeå laøm ñieàu gì. which there is absence of debate or Beget (v): Sinh ra con. disputation, all living beings also achieve it; Beget a good heart is difficult: Sanh Thieän if your donors of food are not regarded (with Taâm Nan (sanh ñöôïc thieän taâm laø khoù)—See Six partiality) as (cultivating) the field of difficult things. blessedness; if those making offerings to you (are partially looked on as also) falling into Beggar (n): Haønh khaát. the three evil realms of existence; if you Beggar-bowl (n): Begging bowl—Baùt khaát (impartially regard demons as your thöïc—Bhikhus go around the neighborhood companions without differentiating between getting their bowls filled with food and return to them as well as between other forms of the monastery to eat before noon—Tyø kheo oâm defilement; if you are discontented with all bình ñi quanh xoùm cho ñeán khi ñaày baùt thì quay living beings, defame the Buddha, break the trôû veà tònh xaù ñoä ngoï. law (Dharma), do not attain the holy rank, Beggars cannot be choosers: Ñoùi thì khoâng and fail to win liberation; then you can take choïn thöùc aên (cô baát traïch thöïc), yù noùi keû tuùng away the food and eat it: Tu Boà Ñeà! Neáu quaãn thöôøng hay laøm baäy chöù khoâng laøm ñöôïc ngaøi vaøo nôi taø kieán, khoâng ñeán bôø giaùc, ôû nhöõng ñieàu thieän laønh. nôi taùm naïn, ñoàng vôùi phieàn naõo, lìa Phaùp Begging appeals made to the public by thanh tònh, ngaøi ñöôïc voâ traùnh tam muoäi, taát priests: Hoùa duyeân. caû chuùng sanh cuõng ñöôïc tam muoäi aáy, Begging bowl: Patra (skt)—Thieát Ña La hay Baùt nhöõng ngöôøi thí cho ngaøi chaúng goïi phöôùc saét—See Six things which a monk must have (B) ñieàn,

nhöõng keû cuùng döôøng cho ngaøi ñoïa vaøo and Beggar-bowl. ba ñöôøng aùc, ngaøi cuøng vôùi ma naém tay nhau Begging for food: Khaát thöïc—See Four laøm baïn löõ, ngaøi cuøng vôùi caùc ma vaø caùc traàn necessaries of a monks (II). lao nhö nhau khoâng khaùc, ñoái vôùi taát caû chuùng sanh maø coù loøng oaùn haän, khinh baùng Begin (v): Phaùt khôûi—To develop—To spring up. Phaät, cheâ bai Phaùp, khoâng vaøo soá chuùng Begin a sutra: Khai Kinh Keä—The text to begin Taêng, hoaøn toaøn khoâng ñöôïc dieät ñoä, neáu a sutra: ngaøi ñöôïc nhö theá môùi neân laáy moùn aên. The unsurpassed, deepest and wonderful dharma. (III) The Buddha's teachings on "Begging" in the It is difficult to see through thousands of lives. Dharmapada Sutra—Nhöõng lôøi Phaät daïy veà Now I can see, hear and recite. Khaát Thöïc trong Kinh Phaùp Cuù: Vowing to understand the true meaning of 1) A man who only asks others for alms is not a Tathagata. mendicant! Not even if he has professed the Voâ thöôïng thaäm thaâm vi dieäu phaùp. whole Law (Dharmapada 266): Chæ mang (Phaùp vi dieäu raát saâu voâ löôïng). Baù thieân vaïn kieáp nan tao ngoä.

(Traêm ngaøn muoân öùc kieáp khoù gaëp). baûn giaùc nguyeân thuûy laø taâm thanh tònh hay töï Ngaõ kim kieán vaên ñaéc thoï trì. tính cuûa baûn tính voán coù cuûa heát thaûy chuùng sanh. (Toâi nay nghe thaáy ñöôïc thoï trì). Thuûy giaùc khôûi leân töø boån giaùc cuøng söï daïy doã Nguyeän giaûi Nhö Lai chaân thieät nghóa. beân ngoaøi, theo Kinh Nieát Baøn, töø ñoù phaùt sanh ra (Nguyeän hieåu nghóa chaân thaät cuûa Nhö Lai). boán ñöùc "thöôøng, laïc, ngaõ, tònh—See Two kinds Begin to understand: Nhaäp—To enter— of enlightenment (A). Entrance—Bring or take in—Entry—Awaken to Beginning of the kalpa of formation: Kieáp the truth—To relate the mind to reality and thus sô—Thôøi kyø ñaàu cuûa Thaønh Kieáp hay luùc môùi evolve knowledge—Chöùng hoäi hay hieåu bieát söï hình thaønh cuûa theá giôùi. vaät. Beginning of Mahayana: When the Buddha Beginning (n): Prabhu (skt)—First—Nguyeân preached the Avatamsaka (Flower Adornment) thuûy hay luùc baét ñaàu (ban sô)—Coù hai söï baét Sutra—Hoa Nghieâm—Phaät thuyeát kinh Hoa ñaàu—There are two beginnings—See Two Nghieâm laø söï baét ñaàu cuûa Ñaïi Thöøa—See Two beginnings. beginnings. Beginning of Autumn: Laäp Thu—See Eight Beginning period of the formation of the royal days. world: Khai thieân laäp ñòa. Beginning of the Buddha's teaching: Hoùa Beginning of the right doctrine: Ñaïo nguyeân Nguyeân—Baét ñaàu giaùo phaùp cuûa Phaät. (baét ñaàu giai ñoaïn chaùnh phaùp). Beginning of the career of a Bodhisattva: Beginning and rise: Pravritti or Utpada (skt)— Phaùt Boà Ñeà taâm ñaùnh daáu ñoaïn môû ñaàu cho söï Birth and what arises from it—Coming into nghieäp cuûa Boà Taùt—See Ten characters of existence—Sanh Khôûi. Bodhicitta. Beginning of Spring: Laäp Xuaân—Beginning of Beginning of the day: Sô Nhaät Phaàn—See the first term of a year—See Eight royal days. Three divisions of the day. Beginning of summer: Beginning and end: Root and twigs—First and 1) Laäp Haï—See Eight royal days. last—Root and branch—Baûn maït (thuûy chung). 2) Kieát Haï—See Four monastic annual periods. Beginning of Hianyana: When the Buddha Beginning of winter: Laäp Ñoâng—See Eight preached Agama Sutra at the Deer Park—A royal days. Haøm—Phaät thuyeát kinh A Haøm taïi

vöôøng Loäc Beginninglessness: Voâ Thuûy—The physical Uyeån laø söï baét ñaàu cuûa Tieåu Thöøa—See Two evolution of our universe is a matter for scientific beginnings. research. Science examines the continuity of Beginning of illumination: Initial physical material in our universe, how cause and enlightenment—Thuûy Giaùc—According to the effect operate physically to produce the various Awakening of Faith, the initial enlightenment or things in our universe. Matter in our universe has beginning of illumination. The initial functioning a cause: a previous moment of matter or energy. of mind or intelligence as a process of becoming, It would be difficult to prove there was a time arising from the original enlightenment which is when neither matter nor energy existed. If there Mind or Intelligence, self-contained, unsullied, once was nothing, then out of what did matter and considered as universal, the source of all arise? How could things be produced without enlightenment. The initial intelligence or causes? Our present universe is a transformation enlightenment arises from the inner influence of of the physical energy that existed previously. the Mind and from external teaching. In the Our mind isn't made of physical material and original intelligence are the four values adopted therefore its causes aren't material. Our mind and made transcendented by the Nirvana-sutra, arises from the previous moment of mind in its perpetuity, joy, personality, and purity; these are continuity. We can trace our consciousness back acquired through the process of enlightenment—moment by moment to childhood. Our mind has Theo Ñaïi Thöøa Khôûi Tín Luaän, Thuûy giaùc hay changed since then, but our present mind is

related and caused by our mind when we were solve our problems or improve the quality of our younger. In this way, the existence of our lives. Instead, he explained how our minds cause mindstream can be traced back to the time of our experience through motivating us to act or to conception. The consciousness that entered the create karma. Understanding this enables us to fertilized egg in our mother's womb must also gain control over and purify this process—Quaù have had a cause. From a Buddhist perspective, trình tieán hoùa veà phöông dieän vaät lyù cuûa vuõ truï laø this is a previous moment of mind, i.e. our moät vaán ñeà nghieân cöùu khoa hoïc. Khoa hoïc ñaõ consciousness of a previous life. This continuity xem xeùt tính chaát lieân tuïc veà phöông dieän vaät of mind goes back indefinitely. There was no chaát cuûa vuõ truï naøy, laøm theá naøo nhaân quaû vaän beginning. Just as the mathematical numberline haønh ñeå taïo ra voâ vaøn söï vaät khaùc nhau trong vuõ has no beginning, one more can always be added, truï. Vaät chaát trong vuõ truï phaûi chaêng coù moät neither has the continuity or our consciousness. nguyeân nhaân: thôøi ñieåm tröôùc khi coù moät daïng Our disturbing attitudes, which include ignorance, vaät chaát hay naêng löôïng. Neáu coù moät thôøi ñieåm also arise from causes: the previous moments of nhö vaäy thì vaät chaát vaø naêng löôïng aáy töø ñaâu phaùt disturbing attitudes. Their continuity goes back sanh? Laøm sao taïo taùc ra söï vaät khi khoâng coù gì infinitely. If there were a first moment of laøm nguyeân nhaân? Vuõ truï cuûa chuùng ta hieän nay disturbing attitudes, then we should be able to laø moät daïng bieán hoùa cuûa moät naêng löôïng vaät point ot what caused it. If it were

initially pure chaát ñaõ coù saün töø tröôùc. Taâm yù cuûa chuùng ta and later became ignorant, where did ignorance khoâng phaûi ñöôïc laøm baèng vaät chaát vaø do vaäy come from? It's impossible for pure beings who nguyeân nhaân cuûa noù khoâng phaûi laø vaät chaát. Taâm perceive reality to later become ignorant. If yù chuùng ta khôûi leân töø moät taâm yù coù tröôùc trong someone becomes ignorant, he or she wasn't doøng chaûy lieân tuïc cuûa taâm yù. Chuùng ta coù theå ñi completely pure before. In addition, no other lui laïi töøng böôùc trôû veà tröôùc ñeå tìm ra taâm yù cuûa being can make us ignorant. No one can put chuùng ta töø hoài chuùng ta coøn thô aáu. Taâm yù cuûa ignorance into our mindstreams the way water is chuùng ta ñaõ thay ñoåi töø hoài aáy, vaø taâm yù hieän taïi poured into a cup. From a Buddhist point of view, cuûa chuùng ta ñöôïc taïo taùc bôûi vaø coù lieân quan ñeán it's senseless to search for the beginning of our taâm yù tröôùc ñaây cuûa chuùng ta. Baèng caùch naøy existence and the start of our disturbing attitudes. chuùng ta coù theå ñi ngöôïc laïi doøng thôøi gian ñeå tìm The Buddha was extremely practical, stressing laïi luùc doøng taâm yù cuûa chuùng ta xuaát hieän, ñoù laø that we deal with the present situation and try to luùc thoï thai. Caùi taâm thöùc ñi vaøo moät caùi tröùng ñaõ remedy it. Getting lost in useless speculation thuï tinh trong töû cung cuûa ngöôøi meï cuõng phaûi töø prevents us from focusing on the present and moät nhaân tröôùc ñoù. Theo Phaät giaùo thì phaûi coù improving it. For example, a person wounded by moät taâm yù tröôùc ñoù, töùc laø taâm yù cuûa moät ñôøi a bullet, but before he would accept medical soáng trong kieáp tröôùc. Cöù nhö vaäy maø ñi ngöôïc attention, he insists on knowing who shot the veà quaù khöù voâ cuøng taän. Khoâng coù moät ñieåm ñaàu bullet, who manufactured it, and when it was tieân. Cuõng gioáng nhö moät daõy soá khoâng coù soá naøo made, etc. He would die before he is able to coù theå goïi laø soá baét ñaàu, vì ngöôøi ta coù theå theâm obtain the information he is asking. We would say vaøo moät con soá nöõa. Cuõng vaäy doøng chaûy taâm yù such a person is foolish. Knowing the origin of the cuûa chuùng ta cuõng khoâng coù ñieåm khôûi ñaàu. bullet doesn't change his wound, nor does it save Nhöõng traïng thaùi nhieãu loaïn cuûa chuùng ta, bao his life. He would have been wiser to deal with goàm caû voâ minh, cuõng khôûi leân töø nhöõng nguyeân his present situation, get medical attention and nhaân, töùc laø nhöõng traïng thaùi nhieãu loaïn ñaõ coù töø recover. Similarly, it's better to examine our tröôùc. Doøng chaûy cuûa nhöõng traïng thaùi nhieãu loaïn present difficulties and their causes and disturbing naøy coù maët töø voâ cuøng voâ taän veà quaù khöù. Neáu coù attitudes, and remedy them, rather than to get lost moät caùi moác thôøi gian ñaàu tieân cuûa nhöõng traïng in speculation about a non-existent beginning. thaùi nhieãu loaïn thì chuùng ta laïi phaûi neâu ra caùi gì The Buddha didn't discuss the origin of the laø nguyeân nhaân cuûa traïng thaùi nhieãu loaïn ñaàu universe, because knowing that doesn't help us tieân ñoù. Neáu khôûi ñaàu baèng thanh tònh vaø sau ñoù

trôû neân voâ minh thì voâ minh töø ñaâu maø phaùt sinh? Begruding as to beauty: Xan tham ñoái vôùi Khoâng theå naøo naøo coù nhöõng chuùng sanh thanh saéc—See Five kinds of avarice. tònh nhaän thöùc ñöôïc thöïc taïi roài laïi trôû neân voâ

Begrudging as to Dhamma: Xan tham ñoái vôùi minh. Neáu moät ngöôøi trôû neân voâ minh thì trong Phaùp—See Five kinds of avarice. quaù khöù ngöôøi aáy ñaõ khoâng hoaøn toaøn thanh tònh. Begrudging as to dwelling-place: Xan tham Hôn nöõa, khoâng coù baát cöù chuùng sanh naøo khaùc ñoái vôùi truù xöù—See Five kinds of avarice. coù theå laøm cho chuùng ta voâ minh ñöôïc. Khoâng ai Begrudging as to family: Xan tham ñoái vôùi gia coù theå ñem ñoå nöôùc voâ mình vaøo trong doøng chaûy ñình—See Five kinds of avarice. taâm thöùc cuûa chuùng ta ñöôïc nhö kieåu nöôùc coù theå ñoå vaøo ly ñöôïc. Theo quan ñieåm Phaät giaùo, thaät Begrudging as to gains: Xan tham ñoái vôùi caùc laø voâ lyù vaø voâ ích trong vieäc tìm kieám khôûi thuûy vaät thaâu hoaïch—See Five kinds of avarice. cuûa ñôøi soáng vaø ñieåm baét ñaàu cuûa nhöõng traïng Behave (v): Cö xöû. thaùi nhieãu loaïn. Ñöùc Phaät raát ö laø thöïc teá, Ngaøi Behave impeccably: Haønh xöû khoâng loãi laàm. nhaán maïnh ñeán vieäc xöû lyù tình traïng tröôùc maët vaø Behave imprudently: Haønh xöû khoâng caån troïng coá gaéng cöùu vaõn noù. Bò laïc höôùng vaøo trong (khoâng khoân ngoan). nhöõng öùc ñoaùn phieám luaän voâ ích khieán chuùng ta Behave like a human being: Laøm ngöôøi—To khoâng taän taâm lo cho nhng vieäc hieän taïi haàu caûi be a man. thieän chuùng. Giaû duï nhö coù moät ngöôøi bò thöông Behave respectfully and courteousy to the vì truùng ñaïn, nhöng tröôùc khi chòu chöõa trò, oâng ta Teacher: Soáng cung kính, tuøy thuaän baäc ñaïo naøi næ muoán bieát ai baén vieân ñaïn, nhaø saûn xuaát sö—See Six kinds of respect and Six kinds of naøo ñaõ cheá taïo ra vieân ñaïn aáy, vaø cheá taïo hoài disrespect. naøo, vaân vaân. Chaéc chaén oâng ta seõ cheát tröôùc khi nhaän ñöôïc nhöõng tin töùc maø oâng ta ñang hoûi. Behave respectfully and courteously Chuùng ta cho raèng ñoù laø ngöôøi ngu. Bieát ñöôïc towards the Dharma: Soáng cung kính, tuøy nguoàn goác cuûa vieân ñaïn khoâng laøm thay ñoåi veát thuaän Phaùp—See Six kinds of respect and Six thöông cuûa mình, cuõng khoâng cöùu ñöôïc sinh maïng kinds of disrespect. cuûa chính mình. Ngöôøi khoân ngoan seõ xöû lyù tình Behave respectfully and courteously huoáng tröôùc maët, tìm caùch cöùu chöõa veát thöông towards the Sangha: Soáng cung kính, tuøy thuaän ñeå phuïc hoài. Töông töï nhö vaäy, thay vì maát thì Taêng—See Six kinds of respect and Six kinds of giôø voâ ích trong vieäc baøn luaän veà ñieåm khôûi ñaàu, disrespect. moät khôûi ñieåm khoâng heà coù, toát hôn chuùng ta neân Behave respectfully and courteously xem xeùt nhöõng khoù khaên trong hieän taïi, tìm ra towards the Training: Soáng cung kính, tuøy nguyeân nhaân cuûa nhöõng traïng thaùi nhieãu loaïn. thuaän Hoïc Phaùp—See Six kinds of respect and Ñöùc Phaät khoâng bao giôø baøn veà nguyeân nhaân cuûa Six kinds of disrespect. vuõ truï, vì baøn veà vieäc ñoù khoâng giuùp ích gì cho Behave respectfully and in respect with chuùng ta giaûi quyeát ñöôïc nhöõng vaán ñeà maø chuùng ta ñang gaëp phaûi vaø laøm cho cuoäc soáng toát hôn. Earnestness: Soáng cung kính, khoâng tuøy thuaän Thay vaøo ñoù, Ñöùc Phaät ñaõ tìm caùch giaûi thích Baát Phoùng Daät—See Six kinds of respect and Six caùch thöùc maø taâm yù cuûa chuùng ta taïo neân nhöõng kinds of disrespect. caûm nhaän vui, buoàn thoâng qua nhöõng vieäc thuùc Behave respectfully and in respect of ñaåy chuùng ta haønh ñoäng taïo nghieäp. Hieåu bieát Hospitality: Soáng

cung kính, tuøy thuaän Leã Pheùp ñöôïc vieäc naøy giuùp cho chuùng ta coù theå cheá ngöï Xaõ Giao—See Six kinds of respect and Six kinds vaø laøm cho thanh tònh quaù trình naøy. of disrespect. Begrudging: Macchariyani (p)—According to Behavior (n): Carya (skt)—Conduct—Haïnh the Sangiti Sutta in the Long Discourses of the kieåm—Haønh vi—There are two classes of Buddha, there are five kinds of begrudging— behavior and four forms of behavior—See Four Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù respect-inspiring forms of demeanor (behavior). naêm loaïi xan tham—See Five kinds of avarice.

Behavior of body: Action—Deed—Doing— nghóa, “kieán taùnh” vaø “ngoä” coù cuøng moät yù nghóa Thaân nghieäp—See Three karmas (A). vaø chuùng thöôøng ñöôïc duøng laãn loän vôùi nhau. Tuy Behavior of mind: Thought—Thinking—YÙ nhieân khi noùi veà söï giaùc ngoä cuûa Phaät vaø chö toå, nghieäp—See Three karmas (A). ngöôøi ta thöôøng duøng chöõ “ngoä” hôn laø “kieán taùnh” vì ngoä aùm chæ moät kinh nghieäm saâu hôn. Behavior of speech: Speech—Word— Ñaây laø moät caâu noùi thoâng duïng trong nhaø Thieàn. Speaking—Khaåu nghieäp—See Three karmas (A). Behold (v): Ngaém nhìn—Chöùng kieán—To Behold someone: Nhìn ngaém ai. witness—To testify. Behold something: Nhìn ngaém caùi gì. Behold (v) the Buddha: Beholding Buddha— Beholding of the Precious Stupa: Phaåm Hieän To see Buddhas—Kieán Phaät—Thaáy baùo thaân vaø Böûu Thaùp—See Twenty-eight chapters in the öùng thaân cuûa Phaät. Lotus Sutra. 1) Due to clinging to discrimination, ordinary Beholding of all things as equal: Ñaúng people and Hinayana see only the Quaùn—The beholding of all things as equal, e.g. nirmanakaya or body of incarnation of the as unreal, or immaterial; or of all beings without Buddha: Haøng phaøm phu vaø nhò thöøa, do caùi distinction, as one beholds one’s child, i.e. bieát phaân bieät neân chæ thaáy ñöôïc öùng thaân without respect of person—Quaùn nieäm söï lyù bình cuûa Phaät. ñaúng, xem tam giôùi laø nhö nhau, laø khoâng, khoâng 2) Bodhisattvas and Mahayana, without clinging laø voâ sôû höõu, xem chuùng sanh laø bình ñaúng ñeàu to discrimination, see both the body of nhö con cuûa chính mình. incarnation (nirmanakaya) and the spiritual Beings: body or body in bliss (sambhogakaya) of the 1) Living beings: Sentient beings (all entities Buddha: Boà Taùt vaø Ñaïi Thöøa, khoâng coøn that exist)—Chuùng sanh. phaân bieät neân thaáy caû öùng thaân vaø baùo thaân 2) Bhava (skt): Becoming and re-becoming— Phaät. Existence—Existing—Höõu—See Twelve 3) Those who did not cultivate good roots in links of cause and effect. their past lives, see neither nirmanakaya nor Being able to achieve true awakening in any sambhogakaya of the Buddha: Nhöõng ngöôøi lands whenever desired: Nguyeän töï taïi— khoâng coù duyeân laønh (khoâng troàng caên laønh) Control of will—Trong caùc coõi tuøy duïc tuøy thôøi ôû kieáp tröôùc khoâng thaáy caû hai thöù öùng thaân maø thaønh chaùnh giaùc—See Ten kinds of control vaø baùo thaân. of Great Enlightening Beings. Behold (v) the Buddha-nature within Being able to control: Quaûn ñaéc. oneself: Kieán Taùnh—This is a very common Being able to experience consequences at saying of the Zen school or Intuitive school—To any time: Nghieäp töï taïi—Control of action—Tuøy behold the Buddha-nature within

oneself or to see thôøi thoï baùo—See Ten kinds of control of Great into one's own nature. Semantically "Beholding Enlightening Beings. the Buddha-nature" and "Enlightenment" have Being able to manifest birth in all worlds: virtually the same meaning and are often used Thoï sanh töï taïi—Control of birth—Thò hieän thoï interchangeably. In describing the enlightenment sanh nôi taát caû theá giôùi—See Ten kinds of control of the Buddha and the patriarchs, however, it is of Great Enlightening Beings. often used the word "Enlightenment" rather than "Beholding the Buddha-nature." The term Being able to remain alive for untold eons: "enlightenment" implies a deeper experience. Maïng töï taïi—Control of life—Truï thoï maïng This is a common saying of the Ch'an (Zen) or trong baát khaû thuyeát kieáp—See Ten kinds of Intuitive School—Kieán taùnh hay thaáy Phaät taùnh, control of Great Enlightening Beings. ñaây laø caâu noùi raát thoâng duïng trong nhaø thieàn. Being able to see Buddha filling all worlds: Kieán taùnh laø nhìn thaáy ñöôïc Phaät taùnh hay nhìn Giaûi töï taïi—Control of understanding—Thaáy thaáy baûn taùnh thaät cuûa chính mình. Veà maët töø

Phaät ñaày khaép taát caû theá giôùi—See Ten kinds of sanh, nhöng khoâng maéc phaûi hình töôùng, theá töùc control of Great Enlightening Beings. laø töï haønh, ñaõ lôïi ngöôøi laïi theâm trang nghieâm Being in accord with the Dharma: Xöùng ñaïo Boà Ñeà. Boá thí ñaõ vaäy thì naêm ñoä Baùt Nhaõ Phaùp Haïnh—According to the first patriarch khaùc cuõng theá. Vì döùt tröø voïng töôûng maø haønh Bodhidharma, "Being in accord with the Dharma" phaùp tu luïc ñoä, nhöng thaät khoâng gì goïi laø haønh is one of the four disciplinary processes. By caû, neân noùi laø haïnh tuøy xöùng theo phaùp'—See 'being in accord with the Dharma; is meant that Four disciplinary processes. the reason in its essence is pure which we call the Beings alike in body and alike in Dharma, and that this reason is the principle of perception: There are beings alike in body and emptines in all that is manifested, as it is above alike in perception, such as the Subhakinna defilements and attachments, and as there is no devas—Coù loaïi höõu tình thaân ñoàng loaïi vaø töôûng 'self' or 'other' in it. Says the sutra: 'In the ñoàng loaïi, nhö chö Thieân coõi trôøi Bieán Tònh—See Dharma there are no sentient beings, because it is Seven stations of consciousness and Nine abodes free from the stains of being; in the Dharma there of beings. is no Self because it is free from the stain of Beings alike in body and different in selfhood. When the wise understand this truth and perception: Such as the Abhassara Devas—Coù believe in it, their conduct will be in accordance loaïi höõu tình thaân ñoàng loaïi, nhöng töôûng sai bieät, with the Dharma. As the Dharma in essence has nhö chö Quang AÂm Thieân—See Seven stations of no desire to possess, the wise are ever ready to consciousness and Nine abodes of beings. practise charity with their body, life, property, and Being aloof from all kinds of discriminatory they never begrudge, they never know what in ill grace means. As they have a perfect notions: Xa lìa taát caû nhöõng phaân bieät—See Ten understanding of the threefold nature of kinds of pure equanimity of enlightening beings emptiness they are above partiality and (10). attachment. Only because of their will to cleanse Being anywhere instantly: Thaàn

Tuùc Thoâng— all beings of their stains, they come among them See Six supernatural powers (4) and Ten as of them, but they are not attached to the form. supernatural powers. This is known as the inner aspect of their life. Being who aspires for bodhi or for They , however, know also how to benefit others, enlightenment: Bodhisattva (skt)—Boà Taùt and again how to clarify the path of (ngöôøi mong caàu giaùc ngoä). enlightenment. As with the virtue of charity, so Being attached to the visible world, not with the other five virtues in the Prajnaparamita. knowing it is mind-made: Chaáp vaøo theá giôùi That the wise practise the six virtues of perfection sôû kieán, khoâng bieát raèng ñaáy laø do taâm taïo neân— is to get rid of confused thoughts, and yet they are See Four causes that cause the eye-sense to be not conscious of their doings. This is called ‘being awakened. in accord with the Dharma—Theo Toå Boà Ñeà Ñaït Beings who have completely transcended all Ma, ñaây laø moät trong boán haïnh cuûa Thieàn giaû. Caùi lyù thanh tònh cuûa töï taùnh goïi laø phaùp. In hieåu perception of matter: There are beings who lyù aáy thì moïi hình töôùng hoùa thaønh khoâng. Khoâng have completely transcended all perception of nhieãm khoâng tröôùc, khoâng bæ khoâng thöû. Kinh noùi: matter, by the vanishing of the perception of ‘Phaùp khoâng coù chuùng sanh, haõy lìa chuùng sanh sense-reactions and by non-attention to the caáu. Phaùp khoâng coù töôùng ngaõ, haõy lìa ngaõ caáu.’ perception of variety; thinking: “Space is Baäc trí ví nhö tin hieåu ñöôïc vaäy thì tuøy xöùng theo infinite,” they have attained to the Sphere of phaùp maø haønh. Boån theå cuûa phaùp voán khoâng tham Infinite Space—Coù loaïi höõu tình vöôït khoûi moïi laän cho neân daàu ñem thaân maïng vaø cuûa caûi ra töôûng veà saéc, ñieàu phuïc moïi töôûng veà saân, khoâng maø boá thí vaãn khoâng hoái tieác. Thaáu roõ ba caùi taùc yù ñeán caùc töôùng sai bieät, chöùng Khoâng Voâ khoâng thì khoâng coøn yû laïi vaø chaáp tröôùc. Chæ caàn Bieân Xöù—See Seven stations of consciousness gaïn tröø traàn caáu, tuøy nghi maø giaùo hoùa chuùng and Nine abodes of beings.

Beings with consciousness of nothingness: wisdom as his essence. One whose beings or There are beings who, having transcended the essence is bodhi whose wisdom is resulting from Sphere of Infinite Consciousness, thinking: direct perception of Truth with the compassion “There is nothing,” have attained to the Sphere of awakened thereby. Enlightened being who is on No-Thingness—Coù loaïi höõu tình vöôït khoûi hoaøn the path to awakening, who vows to forego toaøn Thöùc Voâ Bieân Xöù, nghó raèng: “Khoâng coù vaät complete enlightenment until he or she helps gì caû,” vaø chöùng Voâ Sôû Höõu Xöù—See Seven other beings attain enlightenment—Boà Taùt, moät stations of consciousness and Nine abodes of chuùng sanh giaùc ngoä, vaø nguyeän chæ ñaït ñöôïc ñaïi beings. giaùc moät khi cöùu ñoä heát thaûy chuùng sanh—See Being content with few desires: Thieåu Duïc Ten appellations of greatness of Great Tri Tuùc—Content with few desires. “Thieåu Duïc” Enlightening Beings. means having few desires; “tri tuùc” means being Beings and all things are formed by the content. Knowing how to feel satisfied with few union of casual elements or factors: Chuùng possessions means being content with material sanh vaø chö phaùp laø taäp hôïp cuûa nhöõng nhaân hay conditions that allow us to be healthy and strong yeáu

toá. enough to practice the Way. “Knowing how to Being free from birth in the world: Yet dying feel satisfied and being content with material in one place and being reborn in another, carrying conditions” is an effective way to cut through the on the activities of enlightening beings—Rôøi sanh net of passions and desires, attain a peaceful state theá gian, maø cheát ñaây sanh kia khôûi haïnh Boà of body and mind and accomplish our supreme Taùt—See Ten Paths Of Emancipation Of Great goal of cultivation—Thieåu duïc laø coù ít duïc laïc; tri Enlightening Beings. tuùc laø bieát ñuû. Thieåu duïc tri tuùc laø ít ham muoán Being free from all discrimination: maø thöôøng hay bieát ñuû. Tri tuùc laø baèng loøng vôùi Sarvakalpanavirahitam (skt)—Vieãn Ly Nhaát nhöõng ñieàu kieän sinh hoaït vaät chaát taïm ñuû ñeå Thieát Chö Phaân Bieät (taùch khoûi moïi phaân bieät). soáng maïnh khoûe tieán tu. Tri tuùc laø moät phöông Being free from all that is not good in phaùp höõu hieäu nhaát ñeå phaù löôùi tham duïc, ñeå ñaït thought, word, and deed: Ba nghieäp thaân, ñöôïc söï thaûnh thôi cuûa thaân taâm vaø hoaøn thaønh khaåu, yù khoâng coù söï baát thieän—See Ten kinds of muïc tieâu toái haäu cuûa söï nghieäp tu taäp. actions of knowledge (6). Being devoured by wild animals: Bò thuù döõ Being free from grasping and rejection: Xa aên thòt—See Nine major forms of untimely death. rôøi thuû xaû—See Ten kinds of pure equanimity of Beings different in body and alike in enlightening beings (10). perception: Such as the devas of Brhama’s Beings of the highest virtues: Superior and retinue, born there (on account of having good people—Chö A la haùn vaø chö Boà Taùt. attained) the first jhana—Coù loaïi höõu tình thaân Beings with infinite Consciousness: There sai bieät nhöng töôûng ñoàng loaïi, nhö Phaïm Thieân are beings who, by transcending the Sphere of chuùng vöøa môùi sanh laàn ñaàu tieân (hay do tu sô Infinite Space, thinking: “Consciousness is thieàn)—See Seven stations of consciousness and infinite,” have attained to the Sphere of Infinite Nine abodes of beings. Consciousness—Coù loaïi höõu tình vöôït khoûi hoaøn Beings different in body and different in toaøn Khoâng Voâ Bieân Xöù, nghó raèng: “Thöùc laø voâ perception: Such as human beings, some devas bieân,” vaø chöùng Thöùc Voâ Bieân Xöù—See Seven and some states of woe—Coù loaïi höõu tình, thaân stations of consciousness and Nine abodes of sai bieät vaø töôûng sai bieät, nhö loaøi ngöôøi, moät soá beings. chö Thieân vaø moät soá thuoäc ñoïa xöù—See Seven Being intimate with evil friends, and stations of consciousness and Nine abodes of turning away from good teachers: Thaân caän beings. aùc höõu, xa laønh löông sö—Evil friends are also Beings of enlightenment: Bodhisattva (skt)— called “harmful friends,” i.e., gangsters, tramps, Boà Ñeà Taùt Ñoûa—One who has Bodhi or perfect and so on. People associate with evil friends and

gradually stray into the wrong way themselves. Beings with thought: Töôûng töôùng sanh—See Turning away from good teachers means refusing Twelve categories of living beings. to listen to the teachers’ exhortations. Those who Beings without thought: Voâ töôûng sanh—See associate with evil friends and turn away from Twelve categories of living beings. good teachers will eventually be able to do all Belfry (n): Thaùp chuoâng. kinds of evil things and they act in upside-down Belief (n): ways—AÙc

höõu coøn goïi laø toån höõu, nhö boïn cöôùp 1) Sraddha (skt)—Nieàm tin—Tín ngöôõng— giaät hay baêng ñaûng baát löông. Ngöôøi naøo keát giao Tín—See Sraddha, and Seventy-five vôùi aùc höõu töø töø roài cuõng ñi vaøo taø ñaïo. Xa laùnh dharmas of the Abhidharma Kosa. löông sö coù nghóa laø khoâng laéng nghe nhöõng lôøi 2) Sraddhendriya (skt)—Tín caên—See Twenty khuyeân baûo cuûa thaày toát. Nhöõng ai thaân caän vôùi two roots. aùc höõu vaø xa laùnh löông sö cuoái cuøng ñeàu coù khaû naêng laøm nhöõng chuyeän taø vaïy. Belief of the Dharma: Tín phaùp—Faith in the eightteenth of Amitabha's vows—Tin vaøo lôøi Being mean or selfish in regard to the nguyeän thöù 18 cuûa Ñöùc A Di Ña ø—See Forty- supreme law: Khan Laän Thaéng Phaùp—Ích kyû eight vows of Amitabha (18) and Four dharmas trong vieäc truyeàn baù Chaùnh Phaùp—See Parajika (III). (A2). Belief in the existence of an ego-substance: Beings not totally endowed with form: Atmadrishti (skt)—Ngaõ Kieán—Tin vaøo söï hieän Chaúng phaûi coù saéc töôùng sinh—See Twelve höõu cuûa moät ngaõ theå—See Four fundamental evil categories of living beings. passions. Beings not totally endowed with thought: Belief growing ever stronger in Buddhism: Chaúng phaûi coù töôûng sinh—See Twelve Adhyasaya-bala (skt)—Taêng Sinh Thaâm Taâm categories of living beings. Löïc—See Ten kinds of powers and Ten powers Beings not totally lacking form: Chaúng phaûi of a Buddha. voâ saéc sinh—See Twelve categories of living Believability (n): Credibility—Söï tin töôûng. beings. Believable (a): Credible—Coù theå tin ñöôïc. Beings not totally lacking thought: Chaúng Believe (v) in: Tin vaøo. phaûi khoâng töôûng sinh—See Twelve categories of living beings. Believe, accept, and understand the Beings of Power: Enlightening Beings are Buddha's Teaching: Great Enlightening called Beings of Power because they have Beings hear explanation of the most profound extensive knowledge of the ten powers—Hieäu laø teaching of Buddhas relating omniscience, they Löïc Taùt Ñoûa, vì bieát roäng thaäp löïc—See Ten are able by their own knowledge to deeply appellations of greatness of Great Enlightening believe, accept, understand, and enter into it— Beings. Chö Ñaïi Boà Taùt nghe Phaät phaùp thaäm thaâm töông öng vôùi nhöùt thieát trí, coù theå duøng töï trí thaâm tín, Being rightly concentrated: Haèng truï chaùnh nhaãn khaû hieåu roõ, xu nhaäp. ñònh—See Ten kinds of pure equanimity of enlightening beings (10). Believe in and be in accord with all that the Being in the same division: Sabhaga (skt)—Bæ Buddha says: Tin töôûng vaø thöïc haønh lôøi Phaät ñoàng phaän. daïy—According to the Sutra In Forty-Two Sections, Chapter 39, the Buddha said: "One who Being single-minded in right collection: studies the Buddha's Way should believe in and Enlightening Beings are single-minded in right be in accord with all that the Buddha says. When collection, without wandering attention—Moät beà you eat honey, it is sweet on the surface and chaùnh nieäm, khoâng phan duyeân khaùc laï—See sweet in the center. It is the same with my sutras; Ten kinds of path of Great Enlightening Beings there is only one taste: the taste of (5). emancipation."—Theo Kinh Töù Thaäp Nhò

Chöông, Chöông 39, Ñöùc Phaät daïy: "Ngöôøi tu hoïc Believer (n): Disciple—Follower—Ngöôøi tin theo con ñöôøng cuûa Phaät thì phaûi tin töôûng vaø

töôûng (tín ñoà). thöïc haønh nhöõng lôøi Phaät daïy. Thí duï aên maät, ôû Believers in Buddhism: Buddhists—Son of giöõa hay chung quanh baùt ñeàu ngoït. Giaùo phaùp Buddha—Thieän tín. cuûa ta cuõng vaäy, ñeàu chæ coù moät vò giaûi thoaùt." Believers of the existence of things: Those Believe (v) in cause and effect: Tin vaøo nhôn who believe that things exist—Höõu bieân—Nhöõng quaû—Believe in cause and effect is a true ngöôøi tin vaïn höõu hieän höõu—See Two extremes. belief—Tin nôi nhôn quaû laø nieàm tin chaùnh ñaùng. Believers of the non-existence of things: Believe clearly in Buddha's wisdom: Minh Those who believe that nothing is self-existence Tín Phaät Trí—To believe clearly in Buddha's or things cannot be said to exist—Voâ bieân— wisdom as leading to rebirth in the Pure Land— Nhöõng ngöôøi tin khoâng coù gì töï hieän höõu—See Tin töôûng roõ raøng nôi trí hueä cuûa Phaät laø con Two extremes. ñöôøng daãn ñeán vaõng sanh Tònh Ñoä. Believing action: Faith and practice—Tín Believe in and entrust oneself in the haønh—Practice based on belief, in contrast with Triratna: Tín höôùng (nieàm tin khoâng chuùt nghi action resulting from direct apprehension of the ngôø ñoái vaø quay veà vôùi Tam Baûo). doctrine; the former is found among the inferior Believe and grasp: Tín thuû. ability, the latter among the mentally acute. 1) Faith as the first and leading step in the Path Action resulting from faith (for those of inferior of Purification: Nieàm tin ñöôïc coi nhö laø ability)—Tin theo giaùo phaùp maø thöïc haønh, ñoái böôùc ñaàu tieân treân ñöôøng tu ñaïo thanh tònh. laïi vôùi y theo giaùo phaùp maø thöïc haønh. Tín haønh 2) Faith regarded as a hand grasping the daønh cho ngöôøi ñoän caên, trong khi phaùp haønh precious truth of Buddha: Nieàm tin ñöôïc coi daønh cho keû lôïi caên. nhö laø caùnh tay haùi laáy cuûa baùu Phaät phaùp. Believing in consequences of action and not Believe and obey: Tín thuaän (tin töôûng vaø vaâng denying causality: Tin hieåu nghieäp baùo, chaúng phuïc). choái nhôn quaû—See Ten kinds of actions of Believe in the principle of cause and effect: knowledge (1). Tin lyù nhaân quaû. Believing mind: Faith—Tín Taâm—A believing Believe and receive the doctrine: Tín Thoï— mind which receives without doubting—Tin theo Receptivity and obedience of faith—In faith phaùp maø mình ñöôïc nghe maø khoâng coù loøng nghi receive and obey (usually found at the end of ngôø—See Four kinds of faith and Five right sutras)ï—Receptivity and obedience of faith—Coù objects of faith. loøng tin nhaän nôi giaùo phaùp. Believing that nothing is self-existence: Voâ Believe and rejoice in the Dharma: The joy bieân—Those who believe that nothing is self- of faith—Tín laïc (tin töôûng vaø hoan hyû nôi giaùo existence or things cannot be said to exist— phaùp hay nieàm vui do söï tin töôûng nôi giaùo phaùp). Nhöõng ngöôøi tin khoâng coù gì töï hieän höõu—See Believe and submit oneself to: To trust—Tín Two extremes. Phuïc (tin vaø phuïc tuøng). Believing that there is some entity that Believe and understand: Tín Giaûi. exists forever: Eternalism—Bieân kieán—Vónh 1) Faith and interpretation: To believe and be cöûu—Immortality—Believing that there is true able to explain the doctrine—Tin vaø hieåu existence of real being in objects—Thöôøng bieân giaùo lyù nhaø Phaät. kieán, tin raèng coù söï hieän höõu thaät cuûa söï vaät, vaø 2) The dull or unintellectual belief: Ñoän caên thì coù nhöõng thöù hieän höõu ñôøi ñôøi—See Two tin, lôïi caên thì

hieåu. extreme views. 3) Faith rids of heresy, interpretation of Believing that there is true existence of real ignorance: Tín phaù taø kieán, giaûi phaù voâ minh. being in objects: Eternalism—Immortality— Bieân kieán—Vónh cöûu—Believing that there is

some entity that exists forever—Thöôøng bieân Bodhisattva. One other great vow is “Above to kieán, tin raèng coù söï hieän höõu thaät cuûa söï vaät, vaø seek Bodhi.”—Ñaây laø moät trong nhöõng ñaïi coù nhöõng thöù hieän höõu ñôøi ñôøi—See Two nguyeän cuûa moät vò Boà Taùt. Moät ñaïi nguyeän khaùc extreme views. laø “Thöôïng caàu Boà Ñeà.” Believing that things exist: Höõu bieân—Those Benares (skt): Another name for Varanasi, a city who believe that things exist—Nhöõng ngöôøi tin in northern India. Also called Kasi. Most holy city vaïn höõu hieän höõu—See Two extremes. in India and important in Buddhism. The Buddha Believing and understanding: Abhimukti preached his first sermon in Sarnath, on the (skt)—Faith and interpretation—Tín Giaûi. outskirts of Benares—Ba La naïi, teân khaùc cuûa 1) Faith and interpretation: To believe and thaønh Varanasi, cuõng coøn goïi laø Kasi, thuoäc vuøng understand or explain the doctrine—Tin vaø Baéc AÁn. Thaønh phoá thieâng lieâng nhaát cuûa Phaät hieåu giaùo lyù nhaø Phaät. giaùo, nôi Ñöùc Phaät ñaõ thuyeát giaûng baøi phaùp ñaàu 2) The dull or unintellectual belief: Ñoän caên thì tieân laø ngoaïi oâ cuûa thaønh Ba La Naïi. tin, lôïi caên thì hieåu. Benefactor: Danapati (skt)—Almsgiver—Lord 3) Faith rids of heresy, interpretation of of charity—Patron of Buddhism—Ñaøn chuû (thí ignorance: Tín phaù taø kieán, giaûi phaù voâ minh. chuû). Bell: Chuoâng—There are five kinds of bells used Benefactor of Buddhism: Chuùng Höïu—Vò hoä by the Shingon in Japan—Ñaïi hoàng chung: The phaùp—Protector of Buddhism. great bell—Coù naêm loaïi chuoâng ñöôïc duøng trong Beneficial (a): Coù lôïi. tröôøng phaùi Chaân Ngoân taïi Nhaät—See Five kinds Beneficial action: Artha-carya (skt)—Lôïi Haønh of bells. Nhieáp—Useful conduct, or useful deeds— Bell at dusk: Hoân Coå—The drum, at dusk— Conduct profitable to others—Beneficial conduct Loaïi troáng ñeå ñaùnh baùo hieäu giôø khaéc buoåi toái (ba which helps others love and receive the truth— hoài troáng moãi hoài ñaùnh 120 duøi). Lôïi Haønh Nhieáp hay khôûi thieän haønh veà thaân Bellowing yaksa: Varanada (skt)—Baø La Na khaåu yù ñeå laøm lôïi cho ngöôøi khaùc ñeå hoï nhieáp thuï Ñaø—A kind of yaksa which makes the loud deep chaân lyù—See Four elements of popularity. hollow sound as that of a bull—Moät loaïi Daï Xoa Beneficial advice: Lôøi khuyeân boå ích. coù tieáng roáng nhö boø roáng. Beneficial concord: Lôïi Hoøa Ñoàng Quaân—One Bell sounds: Chung thanh (tieáng chuoâng). of the six points of reverent harmony or unity in a Bell tower: Laàu chuoâng. monastery or convent or sixfold rules of conduct Belly: Caùi buïng. for monks and nuns in a monastery which the Belly-Hungry ghosts: Buïng-Ngaï quyû—When Buddha taught in the Mahaparinibbana Sutta and the person’s belly is the last to remain warm, the Sangiti Sutta—Moät trong saùu ñieåm soáng chung spirit of that person has been reborn among hoøa hôïp trong töï vieän maø Ñöùc Phaät ñaõ daïy trong hungry ghosts—Khi ñieåm noùng sau cuøng trong Kinh Ñaïi Baùt Nieát Baøn vaø Kinh Phuùng Tuïng thaân theå laø buïng, thì thaàn thöùc cuûa ngöôøi aáy ñaõ trong Tröôøng Boä Kinh—See Six fold rules of sanh

laøm ngaï quyû. conducts for monks and nuns in a monastery. Belonging: Thuoäc veà. Beneficial services: Nhieâu ích haïnh—One of the ten lines of actions of a Bodhisattva—Moät Belonging to the four directions: Caturdisa trong möôøi haïnh cuûa chö Boà Taùt—See Ten (skt)—Chieâu ñeà. necessary practices of a Bodhisattva. Belonging to oneself: Attaniya or Atmaniya Benefit: Lôïi ích—The dual advantages or (p)—Atmiya (skt)—Mine—Ngaõ Sôû (caùi thuoäc veà benefits—Coù hai loaïi lôïi ích—See Dual benefits. cuûa toâi hay caùi do ta sôû höõu). Beloved (a): Ñöôïc yeâu quyù. Benefit (v) all beings: Lôïi Sanh—To benefit all the living, which is not limited to men or this earth Below to transform all beings: Haï hoùa chuùng life—Laøm lôïi laïc cho heát thaûy chuùng sanh, khoâng sanh—This is one of the great vows of a

giôùi haïn vaøo con ngöôøi hay chuùng sanh treân traàn ñöùc Theá Toân! Con xem xeùt chuùng sanh ôû hieän taïi theá naày maø thoâi. nay vaø veà vò lai sau naày, nôi choã saïch seõ ôû Benefit beings with the power of unfailing phöông nam trong cuoäc ñaát cuûa mình ôû, duøng ñaát progress: Lôïi Laïc Tinh Taán—Chuyeân caàu giaùo ñaù tre goã maø döïng caát caùi khaùm caùi thaát. Trong hoùa chuùng sanh maø khoâng nhaäp vaøo theá tuïc—See ñoù coù theå hoïa veõ, cho ñeán duøng vaøng, baïc, ñoàng, Three kinds of vigor. saét ñuùc naén hình töôïng Ñòa Taïng Boà Taùt, ñoát höông cuùng döôøng, chieâm leã ngôïi khen, thôøi choã Benefits of the Buddha's teachings surely ngöôøi ñoù ôû ñöôïc möôøi ñieàu lôïi ích. Nhöõng gì laø gained by all sentient beings: The möôøi ñieàu?"—See Ten kinds of benefits for those Enlightening Beings see that all sentient beings who sculpt or paint an image of Earth Store who receive the teaching of Buddha will surely Bodhisattva, either in gold, silver, copper, or iron gain benefit—Boà Taùt quaùn saùt thaáy taát caû chuùng and Twenty-eight ways of benefit for those who sanh ñöôïc Phaät giaùo hoùa ñeàu chaéc ñöôïc lôïi ích—praise, gaze upon, and worship the image of the See Ten reasons why Great Enlightening Beings Earth Store Bodhisattva. smile and make a promise in their hearts to tame Benefitting mind: Ích Taâm (taâm lôïi tha)—See and pacify sentient beings. Ten dwelling minds. Benefits of Buddhism: The blessing of Benefitting both oneself and others: Loaïi Buddhism—Phaùp Lôïi (phuùc lôïi maø Phaät phaùp ngöôøi haønh töï lôïi vaø haønh tha lôïi—Here a man mang laïi cho chuùng sanh). who works for one's own good as well as for the Benefit men and devas: Lôïi laïc nhaân thieân. good of others. It is he who strives for the Benefit (v) other living beings: Laøm lôïi ích abolition of evil houghts from mind and at the cho chuùng sanh khaùc. same time help others to be good—Ñaây laø loaïi Benefit others without asking for anything ngöôøi phaán ñaáu loaïi boû nhöõng tö töôûng xaáu trong in return: Laøm vieäc lôïi ích cho ngöôøi maø chaúng taâm mình, ñoàng thôøi giuùp ngöôøi khaùc laøm ñieàu caàn traû ôn—See Twelve kinds of people who thieän—See Four types of persons (B). have truly good heart and genuine giving. Benefitting neither oneself nor for others: Benefits for those who sculpt or paint an Here a man who works neither for his own good image of Earth Store Bodhisattva, either in nor for the good of others. It is he who neither gold, silver, copper, or iron: Lôïi Ích Cho strives for the abolition of his own weaknesses, Nhöõng Ai Toâ Veõ Hay Taïc Töôïng Thôø Ngaøi Ñòa nor does he encourage others to abolish

others Taïng Boà Taùt, hoaëc baèng vaøng, baèng baïc, ñoàng weaknesses, nor does he do any service to hay saét—According to the Sutra of the Past Vows others—Loaïi ngöôøi khoâng haønh töï lôïi, maø cuõng of Earth Store Bodhisattva, Chapter eleven, the khoâng haønh tha lôïi. Ñaây laø loaïi ngöôøi khoâng ñaáu Dharma Protection of an Earth Spirit, the Earth tranh ñeå loaïi boû nhöôïc ñieåm cuûa chính mình, Spirit Firm and Stable spoke to the Buddha and cuõng chaúng khuyeán khích ngöôøi khaùc loaïi boû said: “World Honored One! As I regard the living nhöôïc ñieåm, cuõng khoâng phuïc vuï ngöôøi khaùc— beings of the present and future, I see those who See Four types of persons (B). make shrines of clay, stone, bamboo, or wood and Benefiting oneself: Töï lôïi—Benefiting oneself set them on pure ground in the southern part of (Hinayan seeks only one’s own benefit)—Tröôøng their dwellings. They place within the shrines an phaùi Tieåu Thöøa chæ mong caàu tìm lôïi ích cho image of Earth Store Bodhisattva, either sculpted, chính mình—See Dual benefits. painted, or made of gold, silver, copper, or iron. Benefitting oneself, but not others: Loaïi They then burn incense, make offerings, behold, ngöôøi haønh töï lôïi, khoâng haønh tha lôïi—Here a worship, and praise him. Such people will receive man who works for his own good, but not for the ten kinds of benefits—Theo Kinh Ñòa Taïng Boà good of others. It is he who strives for the Taùt Boån Nguyeän, Phaåm thöù Möôøi Moät, ngaøi Kieân abolition of greed, hatred and delusion in himself, Lao Ñòa Thaàn baïch cuøng Ñöùc Phaät raèng: “Baïch but does not encourage others to abolish greed,

hatred and delusion, nor does he do anything for Benevolent (a): Nhaân töø—Hieàn haäu—Töø Bi— the welfare of others—Ñaây laø loaïi ngöôøi chæ phaán See Compassion. ñaáu loaïi boû tham, saân si cho chính mình, maø Benevolent agency: Hoäi töø thieän. khoâng khuyeán khích ngöôøi khaùc loaïi boû tham saân Benevolent and Honored One: Nhaân Toân si, cuõng khoâng laøm gì phuùc lôïi cho ngöôøi khaùc— (Ñöùc Phaät). See Four types of persons (B). Benevolent king: Nhaân vöông—Buddha. Benefitting others: Parahita (skt)—Lôïi Tha. Benevolent king sutra: Karunikaraja- 1) Lôïi tha: Bodhisattva seeks both one’s own Prajnaparamita-Sutra (skt)—Kinh Nhôn Vöông benefit and that of others, or personal Baùt Nhaõ Ba La Maät—The sutra stressed on the improvement for the improvement of “Buddha wisdom” for rulers to maintain security others—Boà Taùt mong caàu töï lôïi vaø lôïi tha— and welfare for the country. The sutra was See Dual benefits. translated into Chinese by Kumarajiva—Kinh 2) To benefit others: To think about the nhaán maïnh ñeán “Trí hueä Phaät” trong vieäc duy trì happiness and well-being of others—Laøm lôïi an ninh phuùc lôïi trong quoác gia. Kinh ñöôïc Ngaøi hay mang laïi lôïi ích cho tha nhaân (ngöôøi Cöu Ma La Thaäp dòch ra Haùn töï. khaùc). Nghó ñeán haïnh phuùc vaø lôïi laïc cuûa ngöôøi khaùc. Benna (jap): Söï Tònh A (1162-1238) cuûa Phaät 3) In order to benefit other people the giaùo Nhaät Baûn. Bodhisatvas assume various forms: Ñeå laøm Bennen (jap): Sö Bieän Vieân cuûa Phaät giaùo Nhaät lôïi laïc cho chuùng sanh, chö vò Boà Taùt mang Baûn (1202-1280). laáy nhieàu hình töôùng khaùc nhau. Be ordained: Ñöôïc gia nhaäp giaùo ñoaøn. Benefitting others, but not for oneself: Loaïi Bequeath (v): Ñeå laïi. ngöôøi haønh tha lôïi, khoâng haønh töï lôïi—Here a Beseech

(v): Caàu khaån—Caàu xin. man who works for the good of others, but not for Beseech someone to do something: Caàu xin ai his own good. It is he who encourages others to laøm vieäc gì. abolish human weaknesses and do some services Beseeching all Tathagatas to rain down the to them, but does not strive for the abolition of his saving law: Caàn Giaûng—See Nine suitable own—Ñaây laø loaïi ngöôøi chæ khuyeán khích ngöôøi stages in religious services. khaùc loaïi boû nhöôïc ñieåm vaø phuïc vuï hoï, nhöng khoâng töï ñaáu tranh ñeå loaïi boû nhöôïc ñieåm cuûa Besmirch one's name: Laøm oâ danh. chính mình (naêng thuyeát baát naêng haønh)—See Best: Toát ñeïp nhaát. Four types of persons (B). Best medicine in life: Take refuge in the Benefitting others without hope of return: Dharma as the best medicine in life—Quy y Phaùp Laøm lôïi cho keû khaùc maø khoâng mong ñeàn ñaùp— thaàn y löông döôïc—See Take refuge in the Triple See Seven riddances. Gem. Benevolence (n): Avyapada (skt)—Bestow (v): Cuùng döôøng—To present or to give a Benevolent—Clemency—Goodness—Nhaân töø gift—To offer—To endow. (söï bao dung). Bestow a blessing on someone: To bless Benevolence is what makes a man a man; someone—Ban phuùc cho ai. righteousness is what is in conformity with Bestow the commandments on a disciple: reason: Loøng nhaân khieán cho con ngöôøi laø con Phaùt giôùi (ban giôùi luaät cho ñeä töû). Phaùt giôùi cho ngöôøi; coøn ñaïo nghóa luoân thích hôïp vôùi leõ phaûi ñeä töû, ñeå hoï laáy ñoù maø tu trì. (Nhaân giaû nhaân daõ, nghóa giaû nghi daõ). Bestow a favour on someone: Bless Benevolence towards all living beings with someone—Ban phuùc cho ai. no expectation of reward: Lôïi ích chuùng sanh Bestow food: Thí Thöïc. khoâng mong baùo ñaùp—See Eight perfections. 1) To bestow food on monks and nuns: Cuùng döôøng thöùc aên cho chö Taêng Ni.

2) To bestow food on hungry ghosts: Boá thí thöùc 2) Opening of the perfect truth like the Lotus, as aên cho quyû ñoùi. in the Lotus Sutra: Khai Thôøi—Thôø kyø Ñöùc Bestow an honor on someone: Taëng ai vinh Phaät "khai quyeàn hieån thöïc" ñeå giuùp chuùng döï. sanh hieåu roõ Tam Thöøa chæ laø phöông tieän Bestow something on someone: Offer cuûa Nhaát Thöøa. someone something—Ban taëng ai caùi gì. 3) Abrogating the earlier imperfect forms: Pheá Thôøi—Ñöùc Phaät chæ daïy neân "pheá quyeàn laäp Bestow the transforming truth: Thí hoùa (ban thöïc" moät khi ñaõ bieát roõ Tam Thöøa chæ laø cho chaân lyù chuyeån hoaù). phöông tieän cho Nhaát Thöøa. Bestowal of all acquired merits: Hoài Betik (skt): Phaùt Ñòa—Name of a small country Höôùng—See Five stages in a penitential service in North India at the time when Hsuan-Tsang (II) (5). visited the Western countries, around 627 A.D.— Bestower (n): Ngöôøi cuùng döôøng—Chö Boà Taùt Teân cuûa moät xöù nhoû ôû vuøng Baéc AÁn trong thôøi laø nhöõng vò ban taëng cho khaép theá gian nhöõng Ngaøi Huyeàn Trang haønh höông caùc xöù Taây Vöïc, vieäc thieän laønh—Bodhisattvas are bestowers of khoaûng naêm 627 sau Taây lòch. all good things in the world. Betray (v): Phaûn boäi. Bestower of fearlessness: Thí Voâ UÙy—See Betrayal (n): Söï phaûn boäi. Charity of fearlessness and Three kinds of dana. Bestowing: Dana (skt)—Almsgiving—Gift—Betrayer (n): Keû phaûn boäi. Giving—Boá thí—See Dana. Between slack and taut:

Khoâng caêng khoâng chuøng—According to the Sutra In Forty-Two Bestowing of confidence: Abhaya-dana (skt)— Sections, Chapter 34, one evening a Sramana was Charity of fearlessness—Gift of fearlessness— reciting the Sutra of Bequeating the Teaching by See Charity of fearlessness and Three kinds of Kasyapa Buddha. His mind was mournful as he dana. reflected repentantly on his desie to retreat. The Bestowing of courage or confidence: Voâ uùy Buddha asked him: “When you were a thí—Giving courage to someone—Giving of householder in the past, what did you do?” He fearlessness—Abhaya-dana (skt)—Courage replied: “I was fond of playing the lute.” The (unfearful—not dangerous—secure—fearless— Buddha said: “What happened when the strings undaunted—peace—safety—security)-giving— were slack?” He replied: “They did not sound The bestowing of confidence by every true good.” The Buddha then asked: “What happened Buddhist, i.e. that none may fear him—Absence when the strings were taut?” He replied: “The or removal of fear, one of the three forms of sounds were brief.” The Buddha then asked giving—Moät trong tam thí, ñem caùi voâ uùy boá thí again: “What happened when they were tuned cho ngöôøi. between slack and taut?” He replied: “The sounds Bestowing one’s merits on others: Hoài Höôùng carried.” The Buddha said: “It is the same with a Taâm—See Ten dwelling minds. Sramana who studies the Way. If his mind is Bestowing-Opening-Abrogating: Thí Khai harmonious, he can obtain (achieve) the Way. If Pheá—According to the Lotus Sutra, this is a term he is impetuous about the Way, this which the T’ien-T’ai sect used to indicate the impetuousness will tire out his body, and if his three periods of Buddha’s teaching—Theo Kinh body is tired, his mind will give rise to afflictions. Phaùp Hoa, ñaây laø töø maø toâng Thieân Thai duøng ñeå If his mind produces afflictions, then he will chæ ba thôøi giaùo thuyeát cuûa Ñöùc Phaät. retreat from his practice. If he retreats from his 1) Bestowing the truth in Hinayana and other practice, it will certainly increase his offenses. partial forms: Thí Thôøi—Tröôùc thôøi kyø Phaùp You need only be pure, peaceful, and happy and Hoa, Ñöùc Phaät ñaõ noùi veà Tam thöøa giaùo, ñaây you will not lose the Way.”—Theo Kinh Töù Thaäp Ngaøi chæ duøng phöông tieän thieän xaûo ñeå giuùp Nhò Chöông, Chöông 34, coù moät vò sa Moân ban ngöôøi ñi vaøo Chaùnh Ñaïo Nhaát Thöøa Giaùo, ñeâm tuïng kinh Di Giaùo cuûa Ñöùc Phaät Ca Dieáp, neân goïi laø “vò thöïc thí quyeàn”.

tieáng oâng buoàn baõ nhö tieác nuoái muoán thoái lui. khaû thuyeát hay baát khaû dieãn ñaït baèng lôøi. Coù raát Ñöùc Phaät lieàn hoûi: “Xöa kia khi ôû nhaø oâng thöôøng nhieàu chöõ ñeå moâ taõ veà Tuyeät Ñoái. laøm ngheà gì?” OÂng ñaùp: “Baïch Theá Toân, con 1) Suchness: Tathata (skt)—Nhö thò—Chaân thích chôi ñaøn caàm.” Ñöùc Phaät hoûi tieáp: “Khi daây Nhö. ñaøn chuøng thì oâng laøm sao?” OÂng beøn traû lôøi: 2) Void: Sunyata (skt)—Emptiness—Khoâng “Baïch Theá Toân, khi daây ñaøn chuøng thì ñaøn taùnh. khoâng keâu ñöôïc.” Phaät hoûi laïi: “Khi daây ñaøn 3) Nirvana: Nibbana (p)—Nirvana (skt)—Nieát caêng quaù thì oâng laøm sao?” OÂng ñaùp: “Baïch Theá Baøn. Toân, khi ñaøn caêng quaù thì maát tieáng.” Phaät laïi 4) Non-dual: Adraya (skt)—Baát nhò. hoûi: “Khoâng caêng khoâng chuøng thì sao?” OÂng 5) Unproduced: Anutpanna (skt)—Baát sanh. ñaùp: “Baïch Theá Toân, khi daây khoâng

caêng khoâng 6) The realm of non-discrimination: Nirvikalpa chuøng thì tieáng keâu toát vôùi aâm thanh ñaày ñuû.” (skt)—Coõi voâ phaân bieät. Ñöùc Phaät beøn daïy: “Ngöôøi sa Moân hoïc ñaïo laïi 7) The true nature of dharma or the essence of cuõng nhö vaäy, taâm lyù ñöôïc quaân bình thì môùi ñaéc being: Dharmadhatu or Dhamrata (skt)—Baûn ñaïo. Ñoái vôùi söï tu ñaïo maø caêng thaúng quaù, laøm theå cuûa phaùp—Baûn chaát cuûa vaät toàn höõu. cho thaân meät moûi, khi thaân meät moûi thì taâm yù 8) The inexpressible: Anabhilapya (skt)—Baát sanh phieàn naõo. Taâm yù ñaõ sanh phieàn naõo thì khaû dieãn ñaït. coâng haïnh seõ thoái lui. Khi coâng haïnh ñaõ thoái lui 9) Thatness: Tattva (skt)—Ñích thöïc nhö noù thì toäi loãi taêng tröôûng. Chæ coù söï thanh tònh vaø an ñang laø. laïc, ñaïo môùi khoâng maát ñöôïc.” 10) Free of verbalization and plurality: Bewildered: Boái roái—Disconcert— Nisprapanca (skt)—Khoâng theå dieãn taû baèng Embarrassed—Abashed. ngoân töø hay hyù luaän. Bewilderment: Hoang mang boái roái. 11) That which really is: Yathabhuta (skt)—Nhö thöïc—Caùi thöïc söï ñang laø. Bewilderment of mind: Citta-vaikalya (skt)— 12) The true reality: Bhutata or Bhutatathata Taâm hoang mang boái roái. (skt)—Chaân ñeá. Bewitch (v): Laøm meâ hoaëc—To fascinate. 13) Truth: Satya (skt)—Chaân lyù. Bewitchment (n): Söï laøm cho meâ hoaëc. 14) The womb of Tathagatas: Tathagata-garbha Beyond (prep): ÔÛ beân kia. (skt)—Nhö Lai Taïng. Beyond the border of: Vöôït khoûi bieân giôùi 15) Reality which one must realize within cuûa... oneself: Aparapratyaya (skt)—Thöïc taïi maø ta Beyond compare: Tuyeät Ñoái—Vöôït ra ngoaøi söï phaûi töï theå nghieäm trong noäi taâm. so saùnh—Absolute—Absolutely—Outstanding— Beyond comprehension: Baát khaû tö nghì. Supreme—Special—The Absolute is the Reality Beyond conception: Acintya (skt)—Baát Tö of the appearances. The Absolute is always of Nghì—Beyond thought and words—See Four uniform nature. Nirvana or the Absolute Reality inconceivables. is not something produced or achieved. Beyond the condition of thinking: Phi töôûng According to the Madhyamaka philosophy, phi phi töôûng xöù—Vöôït ra ngoaøi voøng suy nghó Candrakirti, to the saints, the Absolute is just hay khoâng suy nghó—See Nine kinds of non- silence, for it is inexpressible by speech. There action (A). are many words used for the Absolute—Tuyeät Beyond definition: Vöôït ra ngoaøi ñònh nghóa—ñoái laø thöïc taïi cuûa nhöõng hieän töôïng. Tuyeät ñoái The bhutatathata in its inexpressible form. The luoân luoân coù baûn chaát ñoàng nhaát. Nieát baøn hoaëc bhutatathata is beyond definition, and cannot be thöïc taïi tuyeät ñoái khoâng phaûi laø thöù gì ñöôïc taïo described in words, in contrast with the sanh hoaëc thaønh töïu. Theo trieát hoïc Trung Quaùn, bhutatathata in its expressible form (y ngoân)—Ly Nguyeät Xöùng cho raèng vôùi caùc baäc Thaùnh giaû thì ngoân (khoâng theå dieãn taû ñöôïc baèng lôøi, ngöôïc laïi Tuyeät Ñoái chæ laø söï im laëng, vì noù laø caùi gì baát vôùi Y ngoân laø chaân nhö coù theå dieãn taû ñöôïc).

Beyond description: Thaéng Nghóa—Which Beyul: Also called Payul or dPal yul, one of the surpasses mere earthly ideas; superlative; major monasteries of the Nyingmapa order of inscrutable—Khoâng theå giaûi thích baèng lôøi hay Tibetan Buddhism, located in Khams and founded ñoái laïi vôùi lôøi cuûa theá tuïc maø goïi laø thaéng

nghóa in the seventeenth century by Rikdzin Gunsang (dieäu lyù saâu xa vöôït hôn haún lyù thôøi gian theá tuïc). Sherap—Cuõng coøn ñöôïc goïi laø Payul or dPal yul, Beyond the grave: Beân kia naám moà (beân kia moät trong nhöõng töï vieän chính cuûa tröôøng phaùi theá giôùi). Nyingmapa cuûa Phaät giaùo Taây Taïng, toïa laïc taïi Beyond human beings' power to change: tænh Khams vaø ñöôïc Rikdzin Gunsang Sherap xaây Vöôït ra ngoaøi söùc thay ñoåi cuûa con ngöôøi. döïng vaøo theá kyû thöù 17. Beyond laying hold of: Baát khaû ñaéc. Bhadanta (skt): Baø Ñaøn Ñaø . 1) Great virtue: Ñaïi Ñöùc—Praised worthy— Beyond learning stage: Voâ hoïc—No more Blessed, of great virtue. learning or striving for religious achievement is 2) A term of respect for a Buddha, or for monks: needed when one reaches this stage. Moät töø toân kính ñeå goïi Ñöùc Phaät hay caùc vò Beyond mentation things: Nhöõng ñieàu khoâng sö. theå nghó baøn (baát khaû tö nghì)—According to the Bhadda (skt): Name of the wife of Mahakasyapa Sastra on the Prajna-Paramita Sutra, there are before he renounced the world—Baït ñaø Nöõ, vôi five inconceivable or thought-surpassing or cuõ Toå sö Maha Ca Dieáp tröôùc khi ngaøi xuaát gia. beyond mentation things—Theo Trí Ñoä Luaän, coù naêm thöù baát khaû tö nghì—See Five inconceivable Bhaddiya (skt): Bhadrika—Baït Ñeà Leâ Ca—Baø things. Ñeà—Baø Ñeà Lôïi Ca—One of the first five disciples of Sakyamuni, said to be a son of king Beyond one's strength: Quaù söùc. Amrtodana (also father of Anuruddha)—Moät Beyond study: Asaika (skt)—Voâ Hoïc—No trong naêm Tyø Kheo ñeä töû ñaàu tieân cuûa Ñöùc Phaät longer learning—Beyond study—Beyond Thích Ca Maâu Ni, ngöôøi ta noùi oâng laø con cuûa vua learning stage refers to the stage of Arhatship in Cam Loä Vöông (cuõng laø cha cuûa A Naäu Laâu Ñaø). which no more learning or striving for religious Bhadra (skt): achievement is needed (when one reaches this 1) August—Auspicious—Beautiful—Blessed— stage). The state of arhatship, the fourth of the Dear—Excellent—Fair—Fortunate— sravaka stages; the preceding three stages Friendly—Good—Gracious—Happy— requiring study; there are nine grades of arhats Kind—Lovely—Pleasant—Prosperous— who have completed their course of learning— Virtuous—Hieàn. Khoâng caàn phaûi hoïc nöõa. Khi ñaït tôùi giai ñoaïn 2) Baùt Ñaø La Tyø Ha La—Name of a famous naày, haønh giaû khoâng caàn phaûi hoïc hay coá gaéng vihara in North India at the time when thaønh töïu theo toân giaùo. Ñaây laø giai ñoaïn cuûa baäc Hsuan-Tsang visited the Western countries, A La Haùn, giai ñoaïn thöù tö trong Thanh Vaên around 627 A.D.—Teân cuûa moät xöù nhoû ôû Thöøa, ba giai ñoaïn tröôùc laø höõu hoïc—See Nine vuøng Baéc AÁn trong thôøi Ngaøi Huyeàn Trang grades of arhats. haønh höông caùc xöù Taây Vöïc, khoaûng naêm Beyond thought or description: Baát khaû tö 627 sau Taây lòch. nghì—Beyond thought or discussion— Bhadradatta (skt): Baït Ñeà Ñaït Ña—Teân cuûa Inconceivable—Beyond thought and words— moät vò vua AÁn Ñoä—Name of an Indian king. Beyond conception. Beyond thought or non thought: Phi Töôûng Bhadrakalpa (skt): Ba Ñaø Kieáp—Nhôn Hieàn kieáp—Thieän Kieáp—The age in which we are Phi Phi Töôûng—The fourth formless realms— living now—Good Kalpa—Lucky kalpa—The Chuùng sanh höõu töôûng voâ töôûng xöù—See Nine present kalpa—The

present period. It is to last realities. 236 million years, but over 151 million have Beyond thought or word: Acintya (skt)—Baát already elapsed. There are one thousands khaû tö nghì—See Beyond conception. Buddhas, Sakyamuni was the fourth and Maitreya

will be the 995th to succeed him—Thôøi ñaïi maø ñaïi ñeä töû taïi gia cuûa Phaät trong thôøi Phaät coøn chuùng ta ñang soáng (kieáp ñaõ qua laø Trang nghieâm taïi theá. Kieáp, kieáp saép tôùi laø Tinh Tuù Kieáp). Hieàn kieáp 2) An image of Bhadrapala is kept in the keùo daøi 236 trieäu naêm, nhöng chuùng ta ñaõ traûi qua monastic bathroom: Hình töôïng cuûa Hieàn Hoä 151 trieäu naêm. Trong moät ngaøn vò Phaät Hieàn Kieáp thöôøng ñöôïc ñaët trong phoøng taém cuûa töï vieän. thì Phaät Thích Ca laø vò thöù tö vaø Phaät Di Laëc laø vò Bhadrapala-Bodhisattva (skt): Hieàn hoä Boà thöù 995 noái tieáp. Taùt. Bhadrakalpa sutra (skt): Sutra of the Lucky Bhadraruci (skt): Baït La Laâu Chi—A monk of Kalpa—Kinh Hieàn Kieáp (Kyû nguyeân haïnh west India, of great subtlety and reasoning power; phuùc)—See Bhadra-kalpika-sutra. he opposed an arrogant Brahman, who, defeated, Bhadra-kalpika-sutra (skt): Sutra of the Lucky sank alive into hell—Vò Taêng vuøng taây Thieân Kalpa—Kinh Hieàn Kieáp (Kyû nguyeân haïnh Truùc, ngöôøi coù taøi lyù luaän tinh teá, ngöôøi ñaõ ñaùnh phuùc)—A Mahayana sutra that contains the baïi ngöôøi Baø La Moân ngaïo maïn (vì quaù ngaïo legends of the thousand buddhas of the fortunate maïn maø vò Baø La Moân naày luùc coøn soáng maø khoå age, of which Sakyamuni is the fifth. It is the naõo nhö ñaõ bò rôi vaøo ñòa nguïc vaäy). prototype of those sutras that focus on the Bhadrayaniya (skt): Hieàn Truï Boä. legendary lives of the buddhas, bodhisattvas, Bhadrika (skt): Baït Ñeà—One of the first five saints and deities—Noùi veà truyeàn thuyeát moät disciples of the Buddha—Moät trong naêm ñeä töû nghìn ñöùc Phaät vaøo kyû nguyeân haïnh phuùc, trong ñaàu tieân cuûa Ñöùc Phaät—See First Five of ñoù Phaät Thích Ca ñöùng haøng thöù naêm. Muïc ñích Buddha's Converts. kinh muoán nhaéc laïi cuoäc ñôøi tuyeät vôøi cuûa chö Bhaga (skt): Baø Giaø—Moät phaàn hay moät phaân Phaät, Boà Taùt vaø Thaùnh chuùng. chi—A portion, division, fraction. Bhadra-kumbha (skt): Hieàn Bình—Thieän Bhagai (skt): Boät Giaø Di—According to Eitel in Bình—Bình Nhö YÙ—Höõu Ñöùc Bình—Auspicious The Dictionary of Chinese-English Buddhist jar—Magic bottle, from which all good things Term, Bhagai is a city south of Khotan with a may be wished—Bình Kieát Töôøng, töø ñoù chuùng ta Buddha-statue which exhibits all the thirty-two coù theå caàu moïi chuyeän thieän laønh. signs (laksanani), brought there from Cashmere— Bhadrapada (skt): Baït Naïi La Baø Naõ—Thaùng Theo Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, thöù saùu beân AÁn Ñoä—The sixth Indian month— Boät Giaø Di laø moät thaønh phoá naèm veà phía nam See Twelve Months of a Year in India (6). Khotan, nôi coù töôïng Phaät vôùi ñuû ñaày 32 töôùng Bhadrapadamasa (skt): Prausthapada (skt)—toát, ñöôïc mang ñeán ñaây töø Cashmere. Between the months of August and September— Bhagava (skt): Lokajyestha (skt)—Theá Toân— Baø Naïi La Baø Naïi Ma Taåy, moät trong Thaäp Nhò World Most Venerable or Lokanatha—Lord of Nguyeät—See Twelve Months of a Year in India worlds—World's Honored One—One

of the ten (6). epithets of a Buddha—Toân hieäu cuûa Ñöùc Phaät, vò Bhadrapala (skt): Baït Pha—Hieàn Hoä. coù ñuû muoân ñöùc ñöôïc theá gian toân troïng. Moät 1) Name of Bhadrapala Bodhisattva. A trong möôøi danh hieäu cuûa Phaät—See Bhagavan. Bodhisattva who with 500 others slighted Bhagava-dharma (skt): Ca Phaïn Ñaït Ma—Giaø Sakyamuni in a previous existence, was Phaïm Ñaït Ma—An Indian monk who translated converted and became a Buddha. One of the the “Kuan-Yin with Great Compassion of great lay disciples of the Buddha, who kept Thousand-Arms-and-Thousand-Eyes” Sutra (the the faith at home at the time of the Buddha— Avalokitesvara's great compassion heart dharani) Teân cuûa Boà Taùt Hieàn Hoä. Vò Boà Taùt taïi gia. into Chinese during the T’ang dynasty—Moät vò Vò Boà Taùt ñaõ cuøng vôùi 500 vò khaùc khinh huûy Taêng ngöôøi AÁn Ñoä ñaõ dòch quyeån Kinh “Thieân Phaät trong moät tieàn kieáp, veà sau quy-y Phaät Thuû Thieân Nhaõn Ñaïi Bi” (chuù Ñaïi Bi Taâm) sang vaø trôû thaønh Phaät. OÂng laø moät trong nhöõng Hoa ngöõ vaøo thôøi nhaø Ñöôøng.

Bhagavad-Gita (skt): The Lord’s Song—A “Medicine Buddha” who in many Mahayana complete treatise on spiritual development along traditions is particularly associated with healing. the lines of Karma Yoga, the way of Right He is often pictured iconographically as holding Action. healing herbs in one hand and medical treatises in Bhagavan (skt): Theá Toân—Buddha—World- the other. In the Bhaisjyaguru-sutra he is said to Honored One—Bhagavan is a Sanskrit term in have made twelve great vows in a previous life, ancient Indian religion used to name sages. The several of which indicate his desire to focus on term is also used for an epithet of the Buddha, healing physical ailments that afflict sentient often translated as “Lord” or “Blessed One.” It is beings. The Buddha of Medicine, who heals all derived from the Sanskrit root Bhaj, meaning diseases, including the disease of ignorance. His “fortunate,” “illustrious,” or “venerable.” This is image is often at the left of Sakyamuni Buddha’s, the most common form of address for Sakyamuni and he is associated with the east. The history of Buddha in Buddhist sutras—Bhagavan laø moät töø this personification is not yet known, but there are Baéc Phaïn ñöôïc duøng trong toân giaùo thôøi coå cuûa several sutras relating to him. When he was a AÁn Ñoä ñeå goïi caùc baäc Hieàn Thaùnh. Töø naøy cuõng Bodhisattva, he initiated 12 great vows to cause ñöôïc duøng ñeå noùi veà danh hieäu cuûa Ñöùc Phaät, living beings to obtain what they wish. He is an thöôøng döôïc dòch laø “Ñaáng toân kính.” Noù coù important figure in Buddhism in China, Japan, nguoàn goác töø chöõ “Bhaj” coù nghóa laø “toân kính.” Tibet, and Vietnam, etc.—Bhaisajyaguru Coøn Ñaây laø hình thöùc ñeå goïi Phaät thoâng duïng nhaát ñöôïc goïi laø Döôïc Sö hay Döôïc Vöông. Phaät Döôïc trong caùc kinh ñieån Phaät giaùo. Sö trong nhieàu truyeàn thoáng Ñaïi Thöøa ñaëc bieät lieân heä tôùi söï chöõa laønh caùc beänh. Ngaøi thöôøng Bhagavat (skt): Bhagavan (skt)—Baït Daø ñöôïc phaùc hoïa moät tay caàm thuoác vaø moät tay caàm Phaïm—Theá Toân—The Holy Lord—The Blessed phöông thöùc trò lieäu. Trong Kinh Döôïc Sö, Ngaøi One—The World Honoured One who is holy, ñöôïc noùi ñeán qua 12 ñaïi nguyeän trong tieàn kieáp, venerable, adorable, divine, and glorious. trong ñoù Ngaøi chuù taâm ñeán

vieäc chöõa laønh beänh Bhagavan is another name for the Buddha from hoaïn laøm khoå naõo chuùng sanh. Phaät Döôïc Sö Löu the Sanskrit “Bhagavan.” The honored within and Ly Quang, giaùo chuû cuûa nöôùc Tònh Löu Ly ôû outside of this world—Ñöùc Theá Toân, baäc thaùnh phöông ñoâng, coù khaû naêng chöõa laønh baù beänh cho thieän, toân quyù... Baït Giaø Phaïm laø moät teân khaùc chuùng sanh, keå caû beänh voâ minh hay ngu si (theo cuûa Phaät. Nguyeân vaên chöõ Phaïn laø Ñaáng Theá Toân Kinh Döôïc Sö, Ñöùc Phaät Thích Ca baûo Ngaøi Vaên caû trong laãn ngoaøi theá giôùi naày. Thuø Sö Lôïi raèng töø ñaây ñi sang phöông ñoâng qua Bhaichad (skt): Medicine—Baát saùi (döôïc). möôøi muoân coõi Phaät, coù moät theá giôùi goïi laø Tònh Bhaichadjyaguru: Döôïc Sö Löu Ly Quang Löu Ly, coù Ñöùc Phaät hieäu laø Döôïc Sö Löu Ly Phaät—See Bhaishajya-Guru-Buddha. Quang Nhö Lai, naày Vaên Thuø Sö Lôïi, khi Ñöùc Bhaichadjyaradja: Döôïc Vöông Boà Taùt. Phaät Döôïc Sö coøn laø vò Boà Taùt, ngaøi ñaõ phaùt 12 Bhaichadjyaradja-Samudgata: Döôïc Thöôïng ñaïi nguyeän lôùn, khieán cho caùc loaïi höõu tình caàu Boà Taùt. sao ñöôïc vaäy). Hình töôïng cuûa Ngaøi thöôøng ñöôïc Bhaichajya-Guru-Buddha: Phaät Döôïc Sö— ñaët beân traùi cuûa Ñöùc Thích Ca Maâu Ni Phaät. Xuaát See Bhaishajya-Guru-Buddha. xöù cuûa Ngaøi chöa ñöôïc bieát roõ, nhöng coù nhieàu Bhairava (skt): Boäi La Phöôïc—The terrible kinh lieân heä tôùi ngaøi. Ngaøi laø moät hình aûnh quan name of Siva, also of Visnu and other devas, and troïng trong Phaät giaùo taïi caùc xöù Trung Hoa, Nhaät of the guardian spirits of the Buddhist order—Teân Baûn, Taây Taïng vaø Vieät Nam—See Twelve vows cuûa caùc vò Thaàn Siva, Visnu, hay caùc chö Thieân, of Bhaishajya-Guru-Buddha. hay cuûa Kim Cang Thaàn. Bhaishajya-Guru-Buddha: Phaät Döôïc Sö— Bhaisajya Buddha (skt): Döôïc vöông Phaät. Doctor of Medicine—Medicine Buddha, reigns Bhaisajyaguru: The Buddha of Medicine—The over an Eastern Paradise. He often appears on the left side of Sakyamuni, and Amitabha Buddha on Healing Master—Phaät Döôïc Sö—Also called the right. Bhaishajyaguru Buddha, or the Buddha Medicine Teacher or Medicine King. The

of Healing, enjoyed a great popularity in China, sacrifice to his Buddha—Hai anh em Boà Taùt Vietnam and Japan—Phaät Döôïc Sö, ngöi trò taïi Döôïc Vöông Boà Taùt vaø Döôïc Thöôïng Boà Taùt Thieân ñöôøng Ñoâng ñoä. Ngaøi thöôøng xuaát hieän (Tinh Tuùc Quang vaø Ñieän Quang Minh) chuyeân beân traùi Phaät Thích Ca, trong khi Phaät A Di Ñaø trì haïnh cöùu chöõa beänh cho chuùng sanh (Döôïc thöôøng xuaát hieän beân phaûi. Phaät Döôïc Sö raát phoå Vöông veà sau thaønh Phaät hieäu laø Tònh Nhaõn Nhö thoâng ôû Trung Hoa, Vieät Nam vaø Nhaät Baûn—See Lai, Döôïc Thöôïng Boà Taùt veà sau cuõng thaønh Phaät Bhaisajyaguru. hieäu laø Tònh Taïng Nhö Lai, coù theå laø Tònh Nhaõn Bhaishajya-Guru’s Twelve Vows: Döôïc Sö lo phaàn chaån beänh vaø Tònh Taïng lo phaàn trò Thaäp Nhò Nguyeän—See Twelve vows of beänh). Döôïc Vöông Boà Taùt cuõng chính laø vò ñaõ Bhaishajya-Guru-Buddha. duøng tay laøm daàu ñoát cuùng döôøng cho Phaät—See Bhaisajya-Guru-vaidurya-prabhasa (skt): Bhaisajyaraja, and Twenty five Bodhisattvas who The Buddha of Medicine—Döôïc sôn Phaät—Döôïc protect all who call Amitabha. Sö Phaät—Beà Saùt Xaõ Luõ Loâ—Döôïc Sö Löu Ly Bhaisajya Samudgata Bodhisattva (skt): Quang Nhö

Lai—Ñaïi Y Vöông Phaät—Y Vöông Döôïc Thöôïng Boà Taùt—See Bhaisajyaraja- Thieän Theä—See Bhaisajyaguru. samudgata. Bhaisaya-guru-vaiduryaprabhasa- Bhaja (skt): Name of a Buddhist place, where purvapra-nidhana-visesavistara (skt): Kinh excavators found the earliest Caitya hall, dating Döôïc Sö Löu Ly Quang Baûn Nguyeän Coâng from the second century B.C. The inward slope of Ñöùc—The Medicine Buddha Sutra—The sutra the pillars, the wooden roof girders and the free stresses on the merits and virtues of Bhaisaya- use of timber show that this hall was an imitation Guru and encourages sentient beings to have faith of a wooden prototype. The actual use of wood in in this Buddha so that they ca be reborn in the rock-cut architecture is a special feature of the Eastern Paradise; however, the sutra never denies earlier period. The octagonal pillars near the the Western Paradise. The Sutra was translated walls are plain. Traces of paintings on the pillars into Chinese by Hsuan-Tsang—Kinh nhaán maïnh and figures of the Buddha attended by chauri- veà nhöõng coâng ñöùc cuûa Ñöùc Döôïc Sö Nhö Lai vaø bearers are still discernible. Sculptures of Surya khuyeân chuùng sanh haõy tin töôûng vò Phaät naày ñeå and royal personages riding on elephants can be ñöôïc vaõng sanh Thieân ñöôøng Ñoâng Ñoä; tuy nhieân, found—Teân cuûa moät ñòa danh Phaät giaùo. Nôi ñaây kinh khoâng phuû nhaän Taây phöông Cöïc Laïc. Kinh ngöôøi ta tìm thaáy moät ñaïi saûnh Thaùnh ñieän ñaàu ñöôïc Ngaøi Huyeàn Trang dòch sang Haùn töï—See tieân coù nieân ñaïi töø theá kyû thöù hai tröôùc Taây Lòch. Twelve vows of Bhaishajya-Guru-Buddha. Söï nghieâng vaøo phía trong cuûa caùc caây coät, caùc xaø nhaø baèng goã vaø vieäc xöû duïng phoùng khoaùng Bhaisajyaraja Bodhisattva: Döôïc Vöông Boà caùc caây goã cho thaáy raèng saûnh ñöôøng naày ñöôïc Taùt—See Bhaisajyaraja, Bhaisajyaraja- moâ phoûng theo moät nguyeân maãu baèng goã. Vieäc samudgata, and Twenty five Bodhisattvas who duøng goã trong kieán truùc hang ñaù laø moät ñaëc ñieåm protect all who call Amitabha. cuûa thôøi kyø tröôùc. Caùc caây truï baùc giaùc gaàn töôøng Bhaisajyaraja-samudgata (skt): Döôïc ñeàu khoâng coù chaïm troå. Vaãn coøn coù theå nhaän ra Thöôïng—Döôïc Vöông Boà Taùt—Bodhisattva of daáu veát caùc hình veõ treân coät vaø hình Ñöùc Phaät coù healing, he whose office together with his hoä veä caàm ñao ñi keøm. Coù theå tìm thaáy caùc hình brother, is to heal the sick. He is described as the chaïm troå cuûa Thaàn Maët Trôøi (Surya) vaø cuûa caùc younger of the two brothers, the elder of whom is nhaân vaät hoaøng gia côõi voi. the Bhaisajyaraja (the elder of the two brothers, Bhakti (skt): Buddhists who take the who was the first to decide on his career as Bodhisattva Vow to devote to a spiritual idea—Bodhisattva of healing and led his younger Phaät töû vì yù töôûng cöùu ñoä maø laäp nguyeän Boà Taùt. brother to adopt the same course). They are also styled Pure-eyed and Pure-treasury, which may Bhallika (skt): Ba ly—Name of an old city in indicate diagnose and treatment. He is referred to India—Teân cuûa moät ñoâ thò coå ôû AÁn Ñoä. the Lotus sutra as offering his arms a a burnt

Bhalluka (skt): Ba Lôïi—Name of a city in North (I) An overview of “Bhava”: Toång quan veà India at the time when Hsuan-Tsang visited the “Höõu”—A state of existence (being), or the Western countries, around 627 A.D.—Teân cuûa process of existence.

Sometimes translated as moät thaønh phoá ôû vuøng Baéc AÁn trong thôøi Ngaøi “Dharma.” Sometimes translated as Huyeàn Trang haønh höông caùc xöù Taây Vöïc, “Lakshana.” Every kind of being in the three khoaûng naêm 627 sau Taây lòch. worlds (in the desire, desireless and Bhandanta (skt): Daitoku (jap)—Most formless). The tenth link in the chain of virtuous—Reverend, a title of honour applied to conditioned arising. In Mahayana, Bhava monks—Venerable—Ñaïi Ñöùc. (becoming) is brought into opposition with nothingness (shunyata)—Höõu (coù—ñôøi Bhanga (skt): Baø Nga—Phaù vôõ—Breaking. soáng). Söï coù maët, söï sinh toàn cuûa caùc hieän Bhante (p): Ngaøi Thöôïng Toïa (tieáng goïi toân töôïng veà caû vaät chaát laãn tinh thaàn. Ñoâi khi quyù)—Sir—Venerable Sir. ñöôïc dòch nhö laø “Phaùp.” Luùc khaùc thì ngöôøi Bharadvaja (skt): Lôïi taùnh—Phaû Lôïi ñoïa. ta dòch laø “Töôùng.” Taát caû nhöõng toàn taïi trong 1) Keen mind, or clever: Lôïi caên hay thoâng tam giôùi (duïc giôùi, saéc giôùi vaø voâ saéc giôùi). minh. Maéc xích thöù möôøi trong thaäp nhò nhaân 2) Descendant of the ancient sage Bharadvaja, duyeân. Theo Ñaïi thöøa, höõu ñoái khoâng. interpreted as one of the six Brahmin (II) The meanings of “Bhava”—Nghóa cuûa surnames: Coøn goïi laø Phaû La Traù, doøng doõi “Höõu”: cuûa moät trong saùu hoï Baø La Moân. 1) The opposite of “Wu,” “Not,” and “Non- 3) Name of a farmer in Northern India at the existence.”: “Höõu” ñoái laïi vôùi “Voâ” vaø time of the Buddha: Teân cuûa moät noâng gia “Khoâng”. Phaû Lôïi Ñoïa trong thôøi Ñöùc Phaät coøn taïi 2) To exist: To have—Becoming—Existence— theá—See Kasibharadvaja. Hieän Höõu. Bhargava (skt): Baït Caø Ba—Baït Giaø Baø—The 3) One of the twelve nidanas: The condition, first rsi prince Siddhartha met when he left considered as cause which produces effect— home—Vò tieân ñaàu tieân maø Thaùi Töû Taát Ñaït Ña Moät trong möôøi hai nhaân duyeân, vò thöù taïo gaëp khi xuaát gia. nghieäp (nhö laø nhaân) coù theå ñöa ñeán quaû baùo Bharnaua: Baïc giaø tieân. trong töông lai. Bharukaccha (skt): Baït Loäc Yeát Thieáp Baø 4) The effect, the consequence of cause: Teân Quoác—Baït Loäc Yeát Tieâm Baø—Name of a small cuûa “Quaû.” Haäu quaû cuûa “Nhaân”. country in North India at the time when Hsuan- 5) Anything that can be relied upon in the Tsang visited the Western countries, around 627 visible or invisible realm. It mans any state A.D. This ancient state in Gujara, near Baruch, on which lies betwee birth and death, or the Narbudda—Teân cuûa moät xöù nhoû ôû vuøng Baéc beginning and end: Baát cöù thöù gì trong coõi AÁn trong thôøi Ngaøi Huyeàn Trang haønh höông caùc höõu hình hay voâ hình. ÔÛ ñaây coù nghóa laø söï xöù Taây Vöïc, khoaûng naêm 627 sau Taây lòch. soáng cheát noái tieáp, hay söï baét ñaàu vaø chaám Vöông quoác coå naøy naèm trong thaønh Gujara, gaàn döùt. Baruch, beân bôø soâng Narbudda. (III) Categories of “Bhava”: Phaân loaïi Höõu—See Bhaskara (skt): Fire, an epithet of the Buddha— Three kinds of becoming. Hoûa, moät danh hieäu cuûa Ñöùc Phaät. Bhavabhava (skt): Höõu Voâ—Höõu vaø phi höõu—Bhasmikaroti (skt): Incinerate—Hoûa thieâu. Being and non-being. Bhauma (skt): Living on earth—Ñòa cö (soáng Bhava-cakra (skt): Bhava-cakka (p)—Höõu treân maët ñaát). Luaân—A Sanskrit term which means the “wheel Bhava (skt): Becoming—Being—Continuity— of becoming.” A pictorial representation of the cycle

of birth, death, and rebirth, which has Coming into existence—Existence—Existing—images of the six destinies (gati) into which The process of becoming. sentient beings may be born: gods, demi-gods,

humans, animals, hungry-ghosts, and hell-beings. meditation treatises it is commonly divided into In Tibetan versions of this motif, Yama, the god two main types: 1) Stabilizing meditation of death, is often shown with fangs hanging over a (samatha), in which a meditator cultivates the wheel divided into six parts. Yama symbolizes ability to focus on the object of observation the ever-present reality of death, the inevitable without losing the right concentration; and 2) end of all beings caught up in cyclic existence Analytical meditation (vipasyana), in which one (samsara). In the center of the wheel one analyzes the object in order to determine its final commonly finds animals representing the forces mode of subsistence—Phaïn ngöõ coù nghóa laø “Tu that perpetuate the cycle: 1) a pig, which taäp,” hay “Quaùn töôûng.” Töï phaùt trieån baèng baát represents ignorance; 2) a cock, which represents cöù phöông caùch naøo, nhöng ñaëc bieät laø caùch cheá desire; and 3) a snake, which represents hatred or taâm, taäp trung vaø thieàn ñònh. Coù hai loaïi thieàn aversion. The outer rim of the wheel commonly ñònh. Töø naøy ñöôïc aùp duïng roäng raõi trong thöïc contains representations of the twelve links of the haønh thieàn quaùn trong Phaät giaùo. “Bhavana” coù cycle of dependent arising (pratitya- hai giai ñoaïn. Giai ñoaïn thöù nhaát laø giai ñoaïn tìm samutpada)—Moät töø ngöõ Phaïn coù nghóa laø “Baùnh kieám söï yeân oån cuûa tinh thaàn, vaø giai ñoaïn thöù Xe cuûa söï Hieän Höõu.” Böùc tranh tieâu tieâu bieåu hai laø tìm kieám söï hieåu bieát. Noùi chung, ngöôøi ta cho voøng sanh, töû vaø taùi sanh vôùi saùu neûo maø coù theå noùi “söï tu taäp” lieân heä tôùi vieäc laøm quen chuùng sanh coù theå sanh vaøo: thieân, nhôn, a tu la, taâm mình vôùi vaät (ñöôïc taâm quan saùt), vaø luaän suùc sanh, ngaï quyû vaø ñòa nguïc. Trong kinh ñieån thuyeát veà thieàn thöôøng chia laøm hai kieåu chính: 1) Taây Taïng veà chuû ñeà naøy, Dieâm vöông, thaàn cheát, thieàn chæ, trong ñoù haønh giaû tu taäp khaû naêng taäp thöôøng ñöôïc trình baøy vôùi raêng nanh quaëp treân trung vaøo vaät maø khoâng maát chaùnh ñònh; 2) Quaùn baùnh xe chia laøm saùu phaàn. Dieâm vöông tieâu bieåu chieáu, trong ñoù haønh giaû phaân tích vaät ñeå quyeát cho thöïc chaát hieän höõu cuûa caùi cheát, laø cöùu caùnh ñònh phöông thöùc naøo toàn taïi sau cuøng. khoâng traùnh khoûi cuûa moïi chuùng sanh trong voøng Bhavana-marga (skt): Ñi ñuùng hay tu ñaïo— luaân hoài. Ngay giöõa baùnh xe, ngöôøi ta thöôøng tìm The way of walking or the way of cultivation. thaáy nhöõng con thuù ñaïi bieåu cho nhöõng daãn löïc People often walk without seeing the way. khieán chuùng sanh phaûi laên troâi maõi trong luaân hoài: Religions generally lay importance on practice, 1) heo, tieâu bieåu cho söï ngu si; 2) gaø, tieâu bieåu that is, how to walk, but neglect teaching the cho loøng tham; raén, tieâu bieåu loøng thuø haän. Beân intellectuall activity with which to determine the ngoaøi cuûa baùnh xe thöôøng coù 12 maéc xích cuûa right way, that is, how to see. In Mahayana voøng thaäp nhò nhôn duyeân. Buddhism, this is the path on which one has Bhavana (skt & p): Mental culture—Meditation directly realized emptiness. This also coincides or mind

development—Quaùn töôûng (tu thieàn hay with the first Bodhisattva level (bhumi). On this söï phaùt trieån taâm linh. Tham thieàn hay ñoát chaùy path meditators completely remove the artificial phieàn naõo, goàm hai loaïi: thieàn vaéng laëng vaø thieàn conceptions of a permanent self—Ngöôøi ta minh saùt)—Bhavana is a Sanskrit term which thöôøng ñi maø khoâng thaáy khoâng bieát con ñöôøng means "Cultivation," "Meditation," or "Mind mình ñang ñi. Toân giaùo chuù troïng treân thöïc haønh, development." Self development by any means, töùc laø ñi nhö theá naøo, nhöng laïi sao laõng vieäc giaùo but especially by the method of mind-control, hoùa nhöõng hoaït ñoäng trí thöùc ñeå xaùc ñònh con concentration and meditation. A term that is ñöôøng tu taäp chaân chính, töùc laø thaáy nhö theá naøo. widely applied to meditative practice in Trong Phaät giaùo Ñaïi Thöøa, ñaây laø con ñöôøng treân Buddhism. Bhavana has two phases. The first ñoù ngöôøi ta ñaõ tröïc tieáp chöùng nghieäm "taùnh phase is samatha, or the development of khoâng." Con ñöôøng naøy ñoàng thôøi vôùi sô ñòa Boà tranquility, which is the prerequisite for attaining Taùt, treân ñoù haønh giaû deïp boû ñöôïc nhöõng nhaän clear seeing; and the second phase is vipashyana, thöùc giaû taïo veà moät caùi ngaõ tröôøng toàn. or the period of clear seeing. In general, it can be Bhavanamaya-panna (p): Tu hueä—Tu sanh said to involve familiarization of the mind with an tueä—Attaining moral wisdom from practice of object of observation (alambana), and in abstract meditation—Attaining wisdom based on

mental development—Ñaït ñöôïc tu hueä qua tu Bhavasavo (p): The corruption of becoming— haønh phaùt trieån taâm linh—See Three modes of Höõu laäu—See Three dharmas (XVI). attaining moral wisdom, and Three dharmas Bhava-tanha (p): Höõu aùi—Craving for (XXXVII) (B). becoming—Craving for continued existence or Bhavanamaya punna kiriya vatthu (p): The self-presevation—Ham muoán tieáp tuïc hieän höõu— merit of meditation—Tu haønh phöôùc nghieäp söï— Luyeán aùi ñôøi soáng—See Three dharmas (XIV) See Three dharmas (XXXIII). (A), and Three kinds of craving (I) (A). Bhavanga (p): Tieàm thöùc—The undercurrent Bhavatrsna (skt): Craving for existence—Höõu forming or the sub-conscious stream of becoming, aùi (ham muoán hieän höõu)—See Craving and Three or the condition of being or existence in which all kinds of craving. experience is stored—Doøng yù thöùc saâu thaúm Bhavaviveka (skt): trong kyù öùc cuûa con ngöôøi nôi taát caû caùc kinh 1) Thanh Bieän—Spokesman of the nghieäm ñeàu ñöôïc taøng chöùa. Madhyamaka (490-570AD), from South Bhavanirodha (skt): Extinction of the process of India. He went to Magadha, where he studied existence—Chaám döùt tieán trình luaân hoài sanh töû with Nagarjuna. Then he returned to his (hieän höõu). homeland to found Svatantrika which Bhavaraga (skt & p): attacked the theses of Yogachara. He was a 1) The desire for existence: Höõu Tham—Which junior contemporary of Buddhapalita, named is the cause of existence—Tham duïc hieän Bhavya or Bhavaviveka maintained that the höõu. opponent should not only be reduced to 2) Craving for becoming: The underlying absurdity, but Svatantra or independent tendency to lust for existence (becoming)— logical argument should also be advanced to Höõu Tham Tuøy

Mieân—See Seven silence him. He believed that the system of underlying tendencies. dialectics alone could not serve the purpose 3) Attachment: Luyeán aùi—See Seven of pinpointing the Absolute Truth. He wrote defilements. the Mahayan-Karatala-ratna Sastra, Bhavasava (p): Madhyamikahrdaya with an auto- 1) Becoming: Höõu. commentary, called Tarkajvala, 2) Attachment to Bhava, becoming, rebirth to Madhyamartha-Samgraha, and Prajna- the world of form and formlessness: Höõu pradipa, a commentary on the Madhyamaka laäu—Söï tham luyeán hieän höõu, taùi sanh vaøo Sastra of Nagarjuna. Only a Tibetan saéc giôùi vaø voâ saéc giôùi. translation of these works is a vailable. Dr. 3) The love of existence in one of the L.M. Joshi transcribed the Madhyamartha- conditioned realms—Höõu laäu—Söï ham Samgraha into Nagari letters and translated it muoán hieän höõu trong moät trong nhöõng caûnh into Hindi which appeared in the Dharmaduta giôùi höõu laäu—See Three delusions (II). (August 1964). N. Aiyswami Sastri has Bhavasvabhava (skt): Tính Töï Tính—Self- restored Karatalaratna from the Chinese nature, that which constitutes the essential nature translation of Hsuan-Tsang into Samskrta of a thing. In the Lankavatara Sutra, the Buddha (Visvabharati Santiniketan 1949). So we see told Mahamati: “Oh Mahamati, the nature of that in the sixth century, nearly 400 years existence is not as it is discriminated by the after the death of Nagarjuna, the ignorant.”—Baûn chaát cuûa hieän höõu hay caùi goàm Madhyamaka school was split into two: 1) neân baûn theå cuûa söï vaät. Trong Kinh Laêng Giaø, Prasangika school, led by Buddhapalita and Ñöùc Phaät baûo Mahamati: “Naøy Mahamati, baûn 2) Svatantrika school, led by Bhavaviveka. chaát cuûa hieän höõu khoâng phaûi nhö ngöôøi ngu phaân According to Y. Kajiama, the problem which bieät noù.” divided the Madhyamakas was whether the system of relative knowledge could be recognized as valid or not, though it was

delusive from the absolute point of view. coming of Maitreya—Theo Taây Vöïc Kyù, Baø According to Hsuan-Tsang, Bhavaviveka Tyø Pheä Giaø laø teân moät vò Boà Taùt, xuaát gia aån externally wore the Samkhya cloak, though tu ñeå chôø ñôïi nhaân duyeân ra ñôøi cuûa Ñöùc internally he was supporting the doctrine of Phaät Di Laëc. Nagarjuna—Phaân bieät minh Boà Taùt, ñaïi bieåu Bhavesana (p): Quests for becoming—Höõu cuûa tröôøng phaùi Madhyamaka (490-570 AD), caàu—See Three dharmas (XVIII). goác ngöôøi Nam AÁn. OÂng ñeán Ma Kieät Ñaø thoï Bhavet (skt): Xuaát. giaùo Ngaøi Long Thoï. Sau ñoù oâng veà laïi Nam 1) (v) To exit—To put forth—To go out—To AÁn thaønh laäp toâng phaùi Svatantrika coâng kích come out—To come forth. nhöõng luaän ñieåm cuûa Yogachara. OÂng laø 2) (adv) Beyond—Outside this world—Not of ngöôøi cuøng thôøi nhöng nhoû hôn Phaät Hoä. this world—Of Nirvana character. Ngaøi cho raèng chæ neâu ra söï sai laàm cuûa ñoái Bhavetabham (p): Phaûi ñöôïc phaùt trieån. thuû vaãn chöa ñuû, maø coøn phaûi ñeà ra “Töï Y Bhavitam (p): Ñaõ ñöôïc phaùt trieån. Luaän Chöùng” (Svatantra) hoaëc luaän chöùng ñoäc laäp hôïp lyù ñeå khieán keû ñoù phaûi im tieáng. Bhavya (490-570): Phaân Bieät Minh Boà Taùt— Ngaøi tin raèng chæ döïa vaøo phöông phaùp bieän Name of an Indian Buddhist philosopher, also chöùng thì khoâng theå neâu ra ñöôïc

chaân lyù known as Bhavaviveka considered by Tibetan tuyeät ñoái moät caùch chính xaùc. Ngaøi ñaõ vieát founder of the “Middle Way Autonomy School” boä “Ñaïi Thöøa Chöôûng Traân Baûo Luaän, Trung (Svatantrika-Madhyamaka) because of his use of Quaùn Taâm Luaän (Madhyamikahrdaya) vôùi autonomous (svatantra) syllogisms. This is lôøi chuù giaûi coù teân laø “Tö Traïch Dieäm Luaän” contrasted with the “Middle Way Consequence (Tarkajvala), “Trung Luaän Yeáu Chæ” School” (Prasangika-Madhyamaka), which (Madhyamartha-Samgraha) ñeå chuù giaûi utilizes “Prasanga” arguments against its Trung Luaän cuûa ngaøi Long Thoï vaø “Baùt Nhaõ opponents. Bhavya was born in South India, Ñaêng Luaän” (Prajna-pradipa). Nhöõng taùc traveled to Magadha, where he studied the phaåm naøy hieän nay chæ coøn toàn taïi baèng philosophy of Nagarjuna. Then he returned to his nhöõng baûn dòch Taïng ngöõ maø thoâi. Tieán Só homeland to found Svatantrika which attacked the L.M. Joshi ñaõ chuyeån dòch Trung Luaän Yeáu theses of Yogachara. Bhavya asserted that a Chæ sang ngöõ Naøgari vaø dòch sang tieáng Hindi Madhyamaka philosopher should be able to ñöôïc ñaêng ôû “Phaùp Söù” (Dharmaduta) vaøo formulate a thesis, and not just attack those of thaùng 8 naêm 1964. Giaùo sö N. Aiyswami ñaõ rivals. He also asserted that the words of the phuïc hoài boä “Chöôûng Traân Baûo Luaän” töø Buddha are authoritative (pramana) and do not Hoa ngöõ cuûa ngaøi Huyeàn Trang sang trôû laïi need to be verified by reasoning. The purpose of Phaïn ngöõ. Nhö treân chuùng ta thaáy raèng trong reasoning is to correct misunderstandings of theá kyû thöù 6, gaàn 400 naêm sau khi ngaøi Long scripture (agama), not to examine its teachings. Thoï vieân tòch, trieát hoïc Trung Quaùn ñaõ ñöôïc His system of exposition was opposed to that of chia thaønh 2 phaùi: 1) Tröôøng phaùi Qui Maäu his contemporary Buddhapalita (470- 540) and Luaän Chöùng, do Phaät Hoä daãn ñaàu, vaø 2) Candrakirti (around seventh century), who are tröôøng phaùi Töï Y Luaän Chöùng, do Thanh classified by Tibetan Buddhism as Prasangikas. Bieän daãn ñaàu. Theo Y. Kajiama, nguyeân His works include an important text on logic, the nhaân gaây chia reõ trong phaùi Trung Quaùn Blaze of Reasoning (Tarka-jvala) and chính laø caâu hoûi raèng laø heä thoáng tri thöùc commentary on Nagarjuna’s Mulamadhyamaka- töông ñoái coù theå ñöôïc thöøa nhaän hay khoâng, Karika, entitled Lamp of Wisdom (Prajna- maëc duø ñöùng treân quan ñieåm tuyeät ñoái thì noù pradipa)—Teân cuûa moät trieát gia Phaät giaùo AÁn Ñoä, laø hö voïng. cuõng ñöôïc bieát döôùi teân Bhavaviveka, ñöôïc xem 2) Baø Tyø Pheä Giaø: According to the Records of nhö laø vò saùng laäp tröôøng phaùi Trung Quaùn Taây Western Lands, Bhavaviveka, learned monk Taïng vì oâng duøng nhöõng tam ñoaïn luaän töï quaûn. who retired from the world to await the Ñieàu naøy ñoái nghòch vôùi tröôøng phaùi “Trung Quaùn

Heä Quaû Luaän” (Prasangika-Madhyamaka), duøng Tyø coù nghóa laø phaù, kheo nghóa laø phieàn naõo. loái lyù luaän cuûa “Prasanga” ñeå choáng laïi ñoái thuû. Tyø kheo aùm chæ ngöôøi ñaõ phaù tröø duïc voïng OÂng sanh ra taïi mieàn Nam AÁn Ñoä, Bhavya du phieàn naõo. haønh qua Ma Kieät Ñaø, taïi ñaây oâng hoïc trieát hoïc 2) Mendicant: Buddhist monk—A religious cuûa ngaøi Long Thoï. Bhavya khaúng ñònh

raèng chæ mendicant who has left home and coù trieát gia Trung Quaùn môùi coù khaû naêng thaønh renounced—Bhikkhu who left home and hìm moät luaän ñeà, vaø khoâng chæ ñeå taán coâng ñoái renounced all possessions in order to follow thuû cuûa mình. OÂng cuõng khaúng ñònh raèng nhöõng the way of Buddha and who has become a lôøi daïy cuûa Ñöùc Phaät töï noù coù ñuû thaåm quyeàn chöù fully ordained monk. A male member of the khoâng caàn phaûi ñöôïc xaùc ñònh laïi baèng lyù luaän. Buddhist Sangha who has entered homeless Muïc ñích cuûa söï lyù luaän nhaèm hieäu ñính laïi and received full ordination. A Bhiksu's life nhöõng hieåu laàm veà kinh ñieån, chöù khoâng phaûi is governed by 250 precepts under the most khaûo nghieäm nhöõng lôøi daïy trong kinh ñieån. Heä monastic code—Bhiksu is one who destroys thoáng trình baøy cuûa oâng ñoái nghòch vôùi heä thoáng the passions and delusions: Ngöôøi thoaùt ly gia cuûa nhöõng ngöôøi ñöông thôøi cuûa oâng nhö ñình, töø boû cuûa caûi vaø soáng tu theo Phaät. Buddhapalita (470- 540) vaø Candrakirti (vaøo Ngöôøi ñaõ ñöôïc thoï giôùi ñaøn vaø trì giöõ 250 khoaûng theá kyû thöù 7), nhöõng ngöôøi maø Phaät giaùo giôùi cuï tuùc. Taây Taïng xem nhö laø thuoäc tröôøng phaùi "Trung 3) Mendicant monk—The standard term for a Quaùn Heä Quaû Luaän." Nhöõng taùc phaåm cuûa oâng Buddhist monk who has received full goàm coù moät taùc phaåm quan troïng veà luaän lyù, Söï ordination. Typically men who aspire to Buøng Chaùy Cuûa Lyù Luaän vaø moät taùc phaåm bình become monks first take the "novice" luaän veà Caên Baûn Trung Luaän cuûa ngaøi Long Thoï, (Sramanera) ordination and later receive the Tueä Ñaêng. full ordination. The term Bhiksu literally Bhaya (p): Fear—Sôï seät. **See Ten armies of means "beggar," indicating that monks are mara. expected to subsist on alms given to them by Bhichmagardjita-ghochas-vararadja: Oai the lay community. Those who take full AÂm Vöông Phaät. ordination are also expected to observe the rules regarding monastic behavior set out in Bhida (skt): Panca-nada (skt)—Tyø Traø— the Vinaya-Pitaka (which number 227 in the According to Eitel in The Dictionary of Chinese- Theravada tradition, and 250 in the English Buddhist Terms, Bhida was an ancient Mahayana tradition). During the Buddha's kingdom called after its capital Bhida, the present time, monks typically wandered from place Punjab—Theo Eitel trong Trung Anh Phaät Hoïc to place and had no fixed abode, except Töø Ñieån cuûa Giaùo Sö Soothill, Tyø Traø laø teân moät during the rainy season, but over time fixed vöông quoác coå laáy teân theo teân kinh ñoâ Tyø Traø monastic establishments developed, and maø baây giôø thuoäc vuøng Punjab. today most Buddhist monks reside in Bhojaniya (skt): Ñaïm Thöïc—Boà Xaø Ni—Food monasteries—Thuaät ngöõ tieâu chuaån duøng ñeå that is contained in Cereals, fish and flesh—Thöïc chæ moät vò Taêng Phaät giaùo ngöôøi ñaõ thoï giôùi phaåm coù trong nguõ coác, caù vaø thòt—See Two cuï tuùc. Ñieån hình laø nhöõng vò coù öôùc voïng groups of food, each of five kinds. muoán trôû thaønh Taêng só baèng caùch tröôùc tieân Bija (p): Chuûng töû. thoï giôùi Sa Di vaø sau ñoù thoï giôùi cuï tuùc. Bhikkhu (p) Bhiksu (skt): Tyø kheo—Baät Soâ— Thuaät ngöõ Tyø Kheo coù nghóa laø "khaát só," chæ Böùc Soâ. nhöõng vò sö ñöôïc coäng ñoàng Phaät töû taïi gia (I) The meanings of Bhiksu—Nghóa cuûa Tyø cuùng döôøng vaät thöïc. Nhöõng vò thoï cuï

tuùc Kheo: giôùi ñaõ ñöôïc ñònh ra trong Luaät Taïng (goàm 1) “Tyø” (Bhi) means destroy and “Kheo” (ksu) 227 giôùi theo truyeàn thoáng Nguyeân Thuûy vaø means passions and delusions. Bhiksu means 250 giôùi theo truyeàn thoáng Ñaïi Thöøa). Trong one who destroys the passions and delusions: thôøi Ñöùc Phaät coøn taïi theá, Taêng só ñieån hình

phaûi du haønh ñoù ñaây chöù khoâng truï laïi moät ñaõ phaùt taâm thoï giôùi, pheùp yeát ma ñaõ thaønh nôi coá ñònh, tröø muøa möa, nhöng traûi qua moät töïu, loaøi yeâu ma phieàn naõo phaûi sôï haõi. thôøi gian daøi, caùc töï vieän coá ñònh ñöôïc phaùt c) Destroyer of Evil—Phaù aùc: Someone who trieån vaø ngaøy nay haàu heát caùc Taêng só Phaät has broken through evil, someone who giaùo ñeàu truï laïi taïi caùc töï vieän. observes everything with correct wisdom, 4) A Buddhist master (man) who cultivates the someone who has smashed the evil of Way—A religious mendicant who has left sensory afflictions, and does not fall into home and renounced all possessions in order perceptions molded by desires—Ngöôøi duøng to follow the way of the Buddha and who has trí hueä chaân chính ñeå quaùn saùt vaø phaù tröø moïi become a fully ordained monk—A male taät aùc phieàn naõo; ngöôøi chaúng coøn sa ñoïa vaøo member of the Buddhist Sangha who has voøng aùi kieán nöõa. entered homelessness and received full ** For more information, please see Two kinds ordination. A Bhiksu’s life is governed by of mendicant. 250 or 227 precepts under the most monastic (III) The Buddha’s teachings on Bhiksu in the code. Bhikshu in Sanskrit has three Dharmapada Sutra—Nhöõng lôøi daïy cuûa Ñöùc meanings: Mendicant, Frightener of Mara Phaät veà Tyø Kheo trong Kinh Phaùp Cuù: and Destroyer of evil—Moät vò Thaày ñang tu 1) The worst taint is ignorance, the greatest haønh chaùnh ñaïo—Moät vò khaát só lìa boû gia taint. Oh! Bhikshu! Cast aside this taint and ñình cuõng nhö choái boû taát caû taøi saûn ñeå ñi become taintless (Dharmapada 243): Trong theo ñöôøng tu Phaät. Ngöôøi ñaõ trôû thaønh moät heát thaûy nhô caáu ñoù, voâ minh caáu laø hôn caû. tu só nam ñaõ thoï 250 hoaëc 227 giôùi cuï tuùc Caùc ngöôi coù tröø heát voâ minh môùi trôû thaønh trong töï vieän. Tyø kheo bao goàm ba nghóa haøng Tyø Kheo thanh tònh. khaát só, boá ma vaø phaù aùc. 2) He who strictly adorned, lived in peace, (II) Chracteristics of “Bhiksu”—Nhöõng ñaëc ñieåm subdued all passions, controlled all senses, cuûa “Tyø Kheo”: ceased to injure other beings, is indeed a 1) All Bhiksus must depend on alms for living holy Brahmin, an ascetic, a bhikshu and cultivation, without any exception: Taát (Dharmapada 142): Ngöôøi naøo nghieâm giöõ caû chö Tyø Kheo ñeàu phaûi tuøy thuoäc vaøo cuûa thaân taâm, cheá ngöï khaéc phuïc raùo rieát, thöôøng ñaøn na tín thí ñeå soáng tu, khoâng coù ngoaïi leä. tu phaïm haïnh, khoâng duøng ñao gaäy gia haïi 2) All Bhiksus are Sakya-seeds, offspring of sanh linh, thì chính ngöôøi aáy laø moät Thaùnh Baø Buddha: Taát caû chö Tyø Kheo ñeàu thuoäc la moân, laø Sa moân, laø Tyø kheo vaäy. chuûng töû Thích Ca, doøng hoï cuûa Phaät. 3) A man who only asks others for alms is not a 3) Bhiksu still has three meanings—Tyø kheo mendicant! Not even if he has professed the coøn coù nghóa laø ngöôøi ñaõ xuaát gia, ñaõ ñöôïc whole Law (Dharmapada 266): Chæ mang giöõ cuï tuùc giôùi. Tyø Kheo coù ba nghóa: bình khaát thöïc, ñaâu phaûi laø Tyø kheo!

Chæ laøm a) Beggar for food or mendicant—Khaát só: nghi thöùc toân giaùo, cuõng chaúng Tyø Kheo Someone who has just a single bowl to his vaäy!. name, accumulates nothing (no worldly 4) A man who has transcended both good and money and properties), and relies evil; who follows the whole code of morality; exclusively on asking for alms to supply the who lives with understanding in this world, is necessities of life— Ngöôøi chæ giöõ moät bình indeed called a bhikshu (Dharmapada 267): baùt ñeå khaát thöïc nuoâi thaân, khoâng chaát chöùa Boû thieän vaø boû aùc, chuyeân tu haïnh thanh tònh, tieàn cuûa theá gian. laáy "bieát" maø ôû ñôøi, môùi thaät laø Tyø Kheo. b) Frightener of Mara (delusion)—Boá ma: ** See Nine classes of disciples. Someone who has accepted the full set of Bhikshu cloud of Virtue: Tyø Kheo Ñöùc Vaân. 250 disciplinary precepts. His karma has Bhikshu-khanda (skt): Bhiksu-khanda (skt)— reached the level of development that he Ni Kieän Ñoä—A division of Vinaya, containing immediately fears delusion—Boá Ma laø ngöôøi

the rules for nuns—Moät phaàn trong Töù Phaàn Luaät established his teaching (Dharma) would noùi veà luaät cuûa Tyø Kheo Ni. flourish for only 500 years, instead of one Bhikshu Pars(h)va (skt): Parshwa (skt)—Hieáp thousand years. In most Theravada Buddhist Toân Giaû—A native of Central India. He is also countries today the full ordination lineage for said to have presided over the Fourth Council, women has died out, and most Buddhist nuns and the tenth patriarch of the Indian Ch'an Sect are thus only able to receive the novice (Zen Sect)—Laø moät cö daân vuøng Trung AÁn. OÂng (Sramaneri) ordination. The order of nuns laø ngöôøi chuû toïa Ñaïi hoäi kieát taäp kinh ñieån laàn probably died out in India around 456, and thöù tö vaø laø toå thöù möôøi cuûa doøng Thieàn AÁn Ñoä. the full ordination was probably never **See Twenty eight Indian Patriarchs. transmitted to mainland Southeast Asia. Bhiksu Precepts: There are 250 commandments There are, however, full ordination lineages for Bhiksu and 348 for Bhiksuni—250 giôùi Tyø today in Korea, Taiwan, and Hong Kong, and Kheo vaø 348 giôùi Tyø Kheo Ni. a number of women from other traditions have received ordination from Chinese Bhiksu-sangha (skt): Order of Buddhist preceptors as part of a movement to revive Monks—Taêng Ñoaøn (Giaùo Ñoaøn Taêng). the order of nuns—Tyø Kheo Ni laø vò nöõ tu só Bhiksu-Sila: Giôùi Tyø kheo. ñaõ thoï cuï tuùc giôùi. Theo nhöõng caâu chuyeän Bhikkhuni (p)—Bhiksuni (skt): Tyø kheo ni—A trong kinh taïng Ba Li, vò Tyø Kheo Ni ñaàu tieân female observer of all the commandments—Moät laø baø keá maãu cuûa Ñöùc Phaät, baø Ma Ha Ba Xaø vò Ni sö ñang tu haønh chaùnh ñaïo. Ba Ñeà. Baø naày ñaõ thuyeát phuïc thò giaû A Nan (A) Nun: A female observer of all the can thieäp cho mình ñöôïc gia nhaäp giaùo ñoaøn. commandments—A female mendicant who Cuoái cuøng Ñöùc Phaät cho thaønh laäp Ni Ñoaøn, has entered into the order of the Buddha and tuaân thuû 227 giôùi, gioáng nhö Tyø Kheo trong observes the 348 or 364 precepts for nuns. In truyeàn thoáng Nguyeân Thuûy, nhöng Tyø Kheo addition, a bhiksuni must always observe the Ni phaûi tuaân thuû 348 giôùi theo truyeàn thoáng eight commanding respect for the monks (Baùt Ñaïi Thöøa. Tyø Kheo Ni cuõng nhö phaûi tuaân Kính Giaùo)—Nöõ tu Phaät giaùo, ngöôøi ñaõ gia thuû Baùt Kính giôùi. Ñieàu naày laøm cho Ni Ñoaøn

nhaäp giaùo ñoaøn vaø nguyeän trì giöõ 348 hoaëc coù thaáp trong töï vieän. Ngöôøi ta noùi Ñöùc Phaät 364 giôùi Tyø kheo Ni. Ngoaøi ra, Tyø Kheo Ni ñaõ noùi raèng vì söï ra ñôøi cuûa Ni ñoaøn maø Phaät phaûi luoân vaâng giöõ Baùt Kính Giaùo. phaùp chæ höng thònh khoaûng 500 naêm maø thoâi, (B) Mendicant nun—A Buddhist nun who has thay vì tôùi 1.000 naêm. Trong haàu heát caùc xöù received the full ordination. According to theo truyeàn thoáng Phaät giaùo Nguyeân Thuûy, stories in the Pali Canon, the first nun was Ni ñoaøn ñaõ bò taøn luïi, vaø haàu heát chö Ni chæ Sakyamuni Buddha's stepmother, coù theå thoï giôùi Sa Di Ni theo truyeàn thoáng Mahaprajapati, who convinced the Buddha's Ñaïi Thöøa. Coù leõ Ni ñoaøn ñaõ bò taøn luïi vaøo personal attendant Ananda to intercede on khoaûng naêm 456, vaø chöa bao giôø ñöôïc her behalf to overcome the Buddha's initial truyeàn qua caùc xöù Ñoâng Nam AÙ. Tuy nhieân, reluctance to allow women to join his order. Ni ñoaøn vaãn ñöôïc truyeàn qua caùc xöù Ñaïi The Buddha eventually created an order of Haøn, Ñaøi Loan, Hoàng Koâng vaø Vieät Nam, vaø nuns, who were bound by the 227 rules for coù moät soá ñoâng phuï nöõ ñaõ ñöôïc truyeàn giôùi monks outlined in the Vinaya-Pitaka in töø caùc vò giaùo thoï ngöôøi Hoa nhö moät phaàn Theravada tradition, or 348 rules in the cuûa phong traøo phuïc höng Ni ñoaøn taïi caùc xöù Mahayana tradition, as well as eight extra theo Phaät giaùo Nguyeân Thuûy. regulations known as "Weighty rules" (guru- ** See Nine classes of disciples. dharma) that clearly relegate nun to an Bhikshuni order: Giaùo Ñoaøn Tyø Kheo Ni— inferior position in the Buddhist monastic Traditionally, after taking the novice precepts and order. The Buddha also is reported to have before taking the Bhikshuni precepts, women said that because the order of nuns was take the intermediate ordination called

"Siksamana" that add 12 more precepts onto truyeàn thöøa Ni Boä ñaõ bò mai moät trong nhieàu theá those taken as a novice. Having held this kyû qua. Ngaøy nay coù nhöõng phuï nöõ thoï 10 giôùi ordination for two years, women may then take ñöôïc goïi laø "Dasasilmatas." Taïi Thaùi Lan, ngöôøi the full ordination. The lineages of all these nöõ thoï 8 giôùi ñöôïc goïi laø "Maejis." Trong caû hai ordinations have been passed down from teacher tröôøng hôïp treân, nhöõng giôùi luaät maø ngöôøi nöõ thoï to student, without interruption from the time of ñöôïc xem laø giôùi luaät cuûa ngöôøi taïi gia, vaø hoï the Buddha until today. In the Theravada khoâng ñöôïc chính thöùc coâng nhaän laø nhöõng ngöôøi countries of Southeast Asia, however, the nun's nöõ xuaát gia. Tuy nhieân, nöõ giôùi taïi caùc quoác gia ordination died out several centuries ago. Today naøy ñang xem xeùt vieäc coù theå mang doøng truyeàn there are women in Sri Lanka with ten precepts thöøa "Sa Di Ni," "Thöùc Xoa Ma Na," vaø "Tyø called "Dasasilmatas." In Thailand there are Kheo Ni" töø truyeàn thoáng Phaät giaùo Trung Hoa du women entitled "Maejis" with eight precepts. In nhaäp vaøo truyeàn thoáng Nguyeân Thuûy. Taïi Taây both cases, their precepts are considered to be lay Taïng, Phaät giaùo ñaõ baét ñaàu truyeàn giôùi Sa Di Ni precepts, and they aren't officially regarded as cho phuï nöõ, nhöng giôùi ñaøn truyeàn giôùi cho Tyø ordained nuns. However, many women are Kheo Ni vaãn chöa coù. Trong khi giôùi ñaøn truyeàn looking into the possibility of bringing the giôùi cho Sa Di Ni chæ caàn 4

vò Tyø Kheo hay Tyø “Sramanerika,” “Siksammana,” and “Bhikshuni” Kheo Ni laø coù theå thöïc hieän ñöôïc, giôùi ñaøn cho lineages from the Chinese tradition back into the Tyø Kheo Ni ñoøi hoûi phaûi coù 10 vò Tyø Kheo vaø 10 Theravada tradition. In Tibet, the novice vò Tyø Kheo Ni môùi thöïc hieän ñöôïc. Hôn nöõa, vaøo ordination for women took root, but the Bhikshuni thôøi ñoù thaät laø khoù khaên cho caùc vò Tyø Kheo Ni töø ordination didn’t. While the Sramanerika AÁn Ñoä du haønh vöôït qua daõy Hy Maõ Laïp Sôn, ordination can be given by four Bhikshus or neân ñaïi giôùi ñaøn truyeàn giôùi cho Tyø Kheo Ni ñaõ Bhikshunis, ten Bhikshus and Bhikshunis are khoâng ñeán ñöôïc Taây taïng. Phaät giaùo Trung Quoác required to give the Bhikshuni ordination. vaãn tieáp tuïc duy trì hai doøng truyeàn thöøa Tyø Kheo Moreover, it was difficult for Bhikshunis from vaø Tyø Kheo Ni. Trong nhöõng naêm gaàn ñaây, moät India in those time to travel over the Himalaya soá phuï nöõ taïi caùc quoác gia theo truyeàn thoáng Mountains, and thus the Bhikshuni ordination Nguyeân Thuûy vaø Taây Taïng ñaõ du haønh ñeán Trung didn’t come to Tibet. The Chinese Buddhists still Quoác vaø Ñaøi Loan ñeå thoï giôùi Tyø Kheo Ni vôùi continue the lineages for both the Bhikshu and caùc vò thaày ngöôøi Hoa. Ngöôøi ta ñang nghó ñeán Bhikshuni ordinations. Some women from the vieäc taùi laäp giôùi ñaøn Tyø Kheo Ni baèng caùch ñöa Theravada and Tibetan traditions have traveled to caùc doøng truyeàn thöøa töø Trung quoác hay Ñaøi Loan China and Taiwan to take Bhikshuni ordination sang heä thoáng Phaät giaùo Nguyeân Thuûy vaø Taây from Chinese masters in recent years. People are Taïng. now considering the possibility of reintroducing Bhiksuni-sangha (skt): Order of Buddhist the Bhikshuni ordination from Chinese Buddhism, Nuns—Ni Ñoaøn (Giaùo Ñoaøn Ni)—See Bhiksuni either from China mainland or Taiwan, into the Order. Theravada and Tibetan traditions—Theo truyeàn Bhiksuni-sila: Giôùi tyø kheo ni. thoáng, sau khi thoï giôùi Sa Di Ni vaø tröôùc khi thoï Bhiksuni-skanhaka (skt): Ni Kieàn Ñoä—A giôùi Tyø Kheo Ni, ngöôøi nöõ phaûi thoï moät giôùi chapter of the moral rules of nuns—Moät chöông phaåm trung gian ñöôïc goïi laø “Thöùc Xoa Ma Na,” veà luaät cuûa Tyø Kheo Ni—See Complete moral goàm nhöõng giôùi luaät cuûa Sa Di Ni coäng theâm 12 precepts for nuns in Mendicant school and giôùi nöõa. Sau khi thoï giôùi Thöùc Xoa Ma Na hai Vinaya. naêm thì ngöôøi nöõ tu coù theå thoï giôùi cuï tuùc. Doøng Bhima (skt): Tyø Ma—According to Eitel in The truyeàn thöøa cuûa taát caû nhöõng giôùi phaåm treân phaûi Dictionary of Chinese-English Buddhist Terms, ñöôïc trao truyeàn töø thaày xuoáng troø, khoâng heà bò Bhima, a city west of Khotan, possessing a statue giaùn ñoaïn keå töø thôøi Ñöùc Phaät cho ñeán ngaøy hoâm of Budha said to have transported itself from nay. Tuy nhieân, taïi caùc quoác gia theo Phaät giaùo Udyana—Theo Eitel trong trung Anh Phaät Hoïc Nguyeân Thuûy ôû vuøng Ñoâng Nam AÙ thì doøng Töø Ñieån, Tyø Ma laø moät thaønh phoá naèm veà phía

taây cuûa Khotan, coù moät töôïng Phaät maø ngöôøi ta Bhramaragiri (skt): A monastery built by noùi ñaõ töï di chuyeån töø Udyana. Sadvaha for Nagarjuna on the mountain of Bhisakka (p): Thaày thuoác—Löông y— Bhramaragiri, 300 miles south-west of Kosala— Physician—Doctor. Töï vieän maø Sadvaha ñaõ xaây cho ngaøi

Long Thoï, Bhisakko (p): The peerless physician. naèm treân ñænh nuùi Bhramaragiri, khoaûng 300 daëm Bhisma-garjita-ghosa-svara-raja (skt): Uy veà phía taây nam Kosala. AÂm Vöông—The king with the awe-inspiring Bhranta (skt): Meâ giaû hay ngöôøi meâ muoäi—The voice, the name of countless Buddhas confused. successively appearing during the empty kalpa— Bhranti (skt): Voïng phaùp—Meâ laàm hay sai Coøn goïi laø Uy AÂm Vöông Phaät vôùi aâm thanh vi laàm—Error. dieäu, teân cuûa voâ löôïng Ñöùc Phaät xuaát hieän thôøi Bhrukuti (skt): Tyø Caâu Tri—Tyø Caâu Chæ— “Khoâng Kieáp” (caùc ngaøi thò hieän laøm saùng toû Knitted brow, one of the forms of Kuan-Yin— nghóa thöïc teá vôùi aâm thanh vi dieäu cuûa caùc ngaøi). Chaân maøy ñan laïi vôùi nhau, moät trong nhöõng hình Bhismagarjitasvara raja (skt): Khoâng Vöông. thöùc cuûa Quaùn Theá AÂm. 1) The king of immateriality: Buddha—Lord of Bhuma (skt): Living on earth—Ñòa cö. all things—King of Majestic Voice—Teân goïi Bhumi (skt & p): Place—Situation—Spiritual khaùc cuûa Ñöùc Phaät. rank—Position, or character attained by a 2) The first Buddha to appear in the Kalpa of Bodhisattva—Sanskrit term referring to stages of Emptiness in the Lotus Sutra: Vò Phaät ñaàu development of a Bodhisattva. Each succeeding tieân hieän ra trong Khoâng Kieáp trong Kinh level represents a further stage of spiritual Dieäu Phaùp Lieân Hoa. accomplishment and is accompanied by Bhogasukha (skt & p): Happiness of possession progressively greater power and wisdom. In of property—Haïnh phuùc ñöôïc coù taøi saûn—One of Mahayana, there are ten levels through which the four kinds of bliss of lay Buddhists, according Bodhisattvas progress on their way to the to the Anguttara Nikaya Sutra. Herein a clansman attainment of buddhahood: 1) very joyous by means of wealth acquired by energetic (pramudita) or land of joy, which is attained when striving, both enjoys his wealth and does a bodhisattva first directly perceives emptiness meritorious deeds. At this thought, bliss and (sunyata), and which is simultaneous with the satisfaction come to him. This is called the bliss path of seeing (darsanamarga); bodhisattvas on of wealth—Moät trong boán loaïi haïnh phuùc cho this level develop the perfection (paramita) of ngöôøi taïi gia ñöôïc Ñöùc Phaät daïy trong kinh Taêng generosity (dana); 2) the “stainless” (vimala) or Nhöùt A Haøm. Ngöôøi kia taïo neân taøi saûn do nôi coá land of purity, during which bodhisattvas ripen the gaéng noã löïc. Baây giôø chính mình thoï höôûng taøi perfection of ethics (sila) and overcome all saûn aáy, hoaëc duøng noù ñeå gieo duyeân taïo phöôùc. tendencies to engage in negative actions; 3) the Khi nghó nhö vaäy, ngöôøi aáy caûm thaáy thoûa thích “luminous” (prabhakari) or land of radiance, vaø maõn nguyeän. Ñoù laø haïnh phuùc coù ñöôïc taøi when bodhisattvas cultivate the perfection of saûn—See Four kinds of bliss of lay Buddhists. patience (ksanti); 4) the “radiant” (arcismati) or Bhojaniya (skt): Boà Ñeà Ni—Boà Xaø Ni—Ñaïm balzing land, when they work at the perfection of Thöïc—Food in Cereals, fish and flesh—To be effort (virya); 5) the “difficult to cultivate” eaten, edible; what is suitable as the fare of (sudurjaya) or land of extreme difficult to monks and nuns, proper food—Coøn goïi laø Boà conquer, during which they ripen the perfection of Thieän Ni, thöùc aên coù trong nguõ coác, caù vaø thòt, laø concentration (dhyana); 6) the “manifest” nhöõng thöùc aên chính

cuûa Taêng Ni—See Two (abhimuki) or land in view of wisdom, on which groups of food, each of five kinds. they develop the perfection of wisdom (prajna); Bhramara (skt): Baït La Ma La—Moät loaïi ong 7) the “gone afar” (duramgama) or far-reaching ñen—A kind of black bee. land, the stage of perfecting “skill in mean” (upaya-kausalya, the ability skillfully to adapt

their teachings to any audience); 8) the the heaven in space—Trôøi Ñeá Thích ôû treân ñænh “immovable” (acala) or immovable land, during nuùi Tu Di, nhöng naèm beân döôùi Khoâng Cö Thieân. which they work at the perfection of aspiration Bhumisparsha-mudra (skt): Thuû aán—This is (pranidhana), from this point onward they are one of the ten mudras in Buddhism. The left hand incapable of backsliding and will inevitably rests palm upward in the lap (sometimes holds a progress steadily toward buddhahood; 9) the beg bowl); the right hand hanging over the knee, “good intelligence” samdhumati) or land of good palm inward, points to the earth. This Mudra is thoughts, the level on which they advance the the gesture with which Sakyamuni Buddha perfection of power (bala) and fully comprehend summoned the earth as witness to his realization all doctrines; 10) the “cloud of doctrine” (dharma- of Buddhahood. This is also considered as a megha) or land of dharma clouds, during which gesture of unshakability of Akshobhya Buddha— they eliminate the subtlest traces of remaining Ñaây laø moät trong möôøi thuû aán trong Phaät giaùo. afflictions and cultivate the perfection of Baøn tay traùi ñaët vaøo loøng, loøng baøn tay höôùng leân knowledge (jnana) and finally attain treân; baøn tay phaûi höôùng xuoáng ñaát, löng baøn tay buddhahood—Thuaät ngöõ Baéc Phaïn duøng ñeå chæ höôùng veà phía tröôùc. Ñaây laø tö theá khaát thöïc cuûa nhöõng giai ñoaïn phaùt trieån cuûa moät vò Boà Taùt. Phaät Thích Ca khi Ngaøi baùo cho chuùng sanh bieát Moãi giai ñoaïn keá tieáp tieâu bieåu cho moät möùc ñoä Ngaøi ñaõ ñaït ñöôïc chaùnh ñaúng chaùnh giaùc, ñaây tieán xa hôn trong vieäc thaønh töïu taâm linh ñi keøm cuõng laø bieåu töôïng cho söï vöõng chaéc khoâng lay vôùi söï tieán boä veà trí tueä. Trong Phaät giaùo Ñaïi chuyeån cuûa A Suùc Beä Phaät. Thöøa, coù 10 möùc ñoä qua ñoù moät vò Boà Taùt tieán boä Bhuta (skt): Boä Ña. treân ñöôøng ñaït thaønh Phaät quaû: 1) Hoan Hyû Ñòa, 1) Become: Dó sanh—The moment just come ñöôïc thaønh töïu khi Boà Taùt laàn ñaàu tieân tröïc nhaän into existence, the present moment—Luùc taùnh khoâng, vaø ñoàng thôøi thaáy ñöôïc con ñöôøng hieän höõu hay ngay trong hieän taïi. ñaïo; trong giai ñoaïn naøy Boà Taùt phaùt trieån boá thí 2) Elements of living being: Originally or ba la maät; 2) Ly Caáu Ñòa, trong thôøi gian naøy caùc fundamentally existing—Primal existence— vò Boà Taùt thuaàn thuïc giôùi luaät ba la maät vaø vöôït The source and substance of all qua taát caû nhöõng khuynh höôùng tham gia vaøo aùc phenomena—The present life—Baûn höõu. nghieäp; 3) Phaùt quang ñòa, trong giai ñoaïn naøy vò 3) Been, produced, formed, being, existing, etc. Boà Taùt tu taäp nhaãn nhuïc ba la maät; 4) Dieãm Hueä interpreted as the consciously existing: Boä ña Ñòa, trong giai ñoaïn naøy vò Boà Taùt tu taäp thaønh coù nghóa laø ñaõ sinh ra. töïu tinh taán ba la maät; 5) Cöïc Nan Thaéng Ñòa, 4) The four great elements, earth, fire, wind, trong giai ñoaïn naøy vò Boà Taùt tu taäp thaønh töïu water, as apprehended by

touch: Boä ña cuõng thieàn ñònh ba la maät; 6) Hieän Tieàn Ñòa, trong giai coù nghóa laø töù ñaïi ñaát, nöôùc, löûa, gioù, ñöôïc ñoaïn naøy vò Boà Taùt phaùt trieån trí tueä ba la maät; 7) naém baét bôûi söï xuùc chaïm. Vieãn Haønh Ñòa, giai ñoaïn thaønh töïu phöông tieän 5) Bhuta also means a kind of demon produced ba la maät; 8) Baát Ñoäng Ñòa, trong giai ñoaïn naøy by metamorphosis: Boä ña laïi coù nghóa laø loaøi vò Boà Taùt thaønh töïu nguyeän ba la maät, töø ñaây trôû quyû töï sinh (loaøi quyû do cha meï sinh ra goïi laø ñi chö vò Boà Taùt khoâng coøn thoái chuyeån vaø seõ daï xoa). tieán boä ñeàu ñeàu treân ñöôøng ñi ñeán Phaät quaû; 9) 6) The bhutatathata: Chaân nhö. Thieän Hueä Ñòa, trong giai ñoaïn naøy vò Boà Taùt Bhutabhava (skt): Tatbhava, or Vastu (skt)— thaønh töïu löïc ba la maät vaø thoâng hieåu hoaøn toaøn Chaân Taùnh. giaùo phaùp; 10) Phaùp Vaân Ñòa, trong giai ñoaïn naøy 1) True nature or true being: Phaùp Boån—Theå chö vò Boà Taùt trieät tieâu ngay caû nhöõng phieàn naõo taùnh chaân thaät—The root or essence of al vi teá coøn soùt laïi, vaø tu taäp thaønh töïu trí hueä ba la things—Chaân nhö hay tinh yeáu cuûa vaïn phaùp. maät vaø cuoái cuøng ñaït thaønh Phaät quaû—See 2) The true nature; the fundamental nature of Bhumi and Ten grounds. each individual, i.e. the Budha-nature: Chaân Bhumi-avacara-deva (skt): Ñòa Cö Thieân— nhö Phaät tính hay taâm theå thanh tònh trong Indra's heaven on the top of Sumeru, and below

saùng nôi moãi ngöôøi (khoâng hö voïng laø chaân, neùt beân ngoaøi cuûa theá giôùi hieän töôïng. Chaân khoâng bieán ñoåi laø tính). nhö (Bhutatathata) laø baát bieán vaø vónh haèng, Bhutacitta (skt): Chaân taâm—Real mind— coøn hình thöùc vaø nhöõng neùt beân ngoaøi thì luùc Sincere—True character of man—True naøo cuõng sinh ra, thay ñoåi vaø bieán maát. Chaân disposition of man—True-hearted—True mind— lyù töï nhieân, khoâng phaûi do con ngöôøi taïo ra; True to one's nature—Chaân taâm—See Eight chaân nhö hay baûn taùnh thaät thöôøng haèng nôi minds. vaïn höõu, thanh tònh vaø khoâng thay ñoåi, nhö Bhutah (skt): Phoù Ña—A sect of asetics who bieån ñoái nghòch laïi vôùi soùng (baûn chaát coá höõu smeared themselves with ashes—Moät phaùi khoå cuûa nöôùc laø phaúng laëng vaø thanh tònh chöù haïnh luùc naøo cuõng boâi tro ñaày mình. khoâng daäp doàn nhö soùng). (II) The meanings of the bhutatathata—Nghóa Bhutakoti (skt): Thöïc Taïi Teá—According to the cuûa Chaân Nhö: Madhyamaka philosophy, Bhutakoti refers to the 1) "Chaân" means the "real," or "true.": Chaân laø skilful penetration of the mind into the chaân thöïc. Dharmadhatu. The word 'Bhuta' means the 2) "Nhö" means "so," "such," "suchness," unconditioned reality, the Dharmadhatu. The "thus," "thusness," "thus always," " in that word 'Koti' means the skill to reach the limit or manner," or "eternally so.": Nhö laø nhö the end; it signifies realization. Bhutakoti is also thöôøng. called anutpadakoti, which means the end beyond (III) Other terms for "Bhutatathata"—Nhöõng töø birth and death—Theo trieát hoïc Trung Quaùn, khaùc cho "Chaân Nhö": Thöïc Taïi Teá laø söï thaâm nhaäp khoân kheùo cuûa trí 1) The eternal reality: Chaân Thöïc Nhö Thöôøng. tueä vaøo phaùp giôùi. Chöõ 'Bhuta' coù nghóa laø thöïc 2) Unchanging or immutable: Baát Bieán Baát Caûi. taïi khoâng bò nhaân duyeân haïn ñònh, töùc laø phaùp 3) Self-existent pure Mind: Töï Taùnh Thanh giôùi. Coøn chöõ 'Koti' coù nghóa laø söï khoâng kheùo Tònh

Taâm. ñeå ñaït ñeán giôùi haïn hay choã taän cuøng; noù nhaán 4) Buddha-nature: Phaät Taùnh. maïnh söï theå hieän, töùc laø moät loaïi thaønh toaøn. 5) Dharmakaya: Phaùp Thaân. Thöïc taïi teá cuõng ñöôïc goïi laø 'voâ sanh teá,' coù 6) Tathagata-garbha, or Buddha-treasury: Nhö nghóa laø choán taän cuøng ôû ngoaøi coõi sanh töû. Lai Taïng. Bhutata (skt): Reality—In the Lankavatara 7) Reality: Thöïc Töôùng. Sutra, the Buddha told Mahamati: "Oh Mahamati, 8) Dharma-realm: Phaùp Giôùi. what has been realized by me, that is the ever- 9) Dharma nature: Phaùp Tính. abiding nature of things, suchness, reality, etc."— 10) The complete and perfect real nature: Vieân Phaùp taùnh hay thöïc taùnh. Trong Kinh Laêng Giaø, Thaønh Thöïc Taùnh. Ñöùc Phaät noùi: "Ñieàu maø ta theå chöùng töùc laø caùi 11) Absolute reality: Parinispanna (skt)— Perfect baûn chaát thöôøng truï cuûa caùc söï vaät, hay nhö nhö, true nature—Vieân Thaønh Thöïc Tính—The hay thöïc taùnh." perfect true nature—Absolute reality. The Bhutatathata (skt): Chaân nhö—Thieân chaân. pure ideation can purify the tainted portion of (I) An overview of Bhutatathata—Toång quan veà the ideation-store (Alaya-vijnana) and further Chaân Nhö: Bhutatathata, the suchness of develop its power of understanding. The existence, the reality as opposed to the world of imagination and the world of appearance of the phenomenal world. interdependence will be brought to the real Bhutatathata is immutable and eternal, truth (Parinispanna)—Tính chaân thöïc cuûa chö whereas forms and appearances arise, phaùp hay chaân lyù tuyeät ñoái. Tònh thöùc coù theå change and pass away. Bhutatathata means taåy saïch phaàn oâ nhieãm cuûa taïng thöùc vaø coøn permanent reality underlying all phenomena, khai trieån theá löïc trí tueä cuûa noù. Theá giôùi cuûa pure and unchanged, such as the sea in töôûng töôïng vaø theá giôùi hoã töông lieân heä contrast with the waves—Chaân nhö laø chaân ñöôïc ñöa ñeán chaân lyù chaân thöïc, töùc laø vieân taùnh hay thöïc töôùng, hay hieän thöïc ngöôïc vôùi thaønh thöïc taùnh.

12) Root or essence of all things—Phaùp baûn ngoä veà thöïc taïi. Ngaøi laø Thöïc Taïi ñöôïc nhaân (chaân nhö). caùch hoùa. Ñoàng thôøi Ngaøi coøn coù caû hai loaïi (IV) According to Zen Master D. T. Suzuki in The tính chaát cuûa Tuyeät Ñoái vaø hieän töôïng. Ngaøi Studies In The Lankavatara Sutra, this is one ñoàng nhaát vôùi Chaân Nhö, nhöng ñöôïc theå of the five categories of forms. Bhutatathata hieän trong hình daïng cuûa moät con ngöôøi. Ñaây or absolute wisdom reached through laø lyù do taïi sao Chaân Nhö cuõng coøn ñöôïc goïi understanding the law of the absolute or laø Nhö Lai Taïng. ultimate truth. When a word of Names and (VI) The Hinayana doctrine of unreality, a one- Appearances is surveyed by the eye of Right- sided dogma in contrast with transcendental Knowledge, the realization is achieved that reality of Mahayana: Nghóa lyù veà caùi they are to be known as neither non-existent "khoâng" cuûa Tieåu Thöøa chæ thieân leäch veà moät nor existent, that they are in themselves beân chöù khoâng sieâu vieät nhö caùi "khoâng" cuûa above the dualism of assertion and refutation, Ñaïi Thöøa. and that the mind abides in a state of absolute (VII)Categories of Bhutatathata—Phaân loaïi Chaân tranquility undisturbed by Names and Nhö: Appearances. With this is attained with the 1) The undifferentiated whole: Nhaát

Chaân Nhö. state of Suchness (tathata), and because in 2) There are two kinds of bhutatathata—Nhò this condition no images are reflected the Chaân Nhö: Bodhisattva experiences joy—Theo Thieàn Sö a) According to the Final Teaching of the D. T. Suzuki trong Nghieân Cöùu Kinh Laêng Flower Adornment Sect—Theo Chung Giaùo Giaø, ñaây laø moät trong naêm phaùp töôùng. Chaân cuûa Toâng Hoa nghieâm: nhö do chaùnh trí maø thaáy ñöôïc. Khi theá giôùi i) The immutable bhutatathata in the absolute: cuûa Danh vaø Töôùng ñöôïc nhìn baèng con maét Baát Bieán Chaân Nhö—Chaân tính cuûa vaïn cuûa Chaùnh Trí thì ngöôøi ta coù theå hoäi ñöôïc phaùp laø baát bieán (vaïn phaùp laø chaân nhö). raèng phaûi bieát Danh vaø Töôùng khoâng phaûi laø ii) The bhutatathata in relative or phenomenal phi hieän höõu, cuõng khoâng phaûi laø hieän höõu. conditions: Tuøy Duyeân Chaân Nhö—Tuøy theo Chuùng voán vöôït treân caùi nhò bieân veà khaúng duyeân voâ minh maø daáy leân voïng phaùp (chaân ñònh vaø baùc boû, vaø raèng taâm truï trong moät nhö laø vaïn phaùp). traïng thaùi yeân tónh tuyeät ñoái, khoâng bò Danh b) According to the Differentiated teaching of vaø Töôùng laøm sai laïc. Ñöôïc nhö theá laø ñaït the T'ien-T'ai Sect—Theo Bieät Giaùo cuûa ñöôïc traïng thaùi Nhö Nhö (tathata) vaø vì trong Toâng Thieân Thai: hoaøn caûnh naàykhoâng aûnh höôûng naøo noåi leân i) The essence in its purity: The void—Static— neân vò Boà Taùt theå nghieäm an laïc—See Five Abstract—Noumenal—Nhö Thaät Khoâng. laws or categories (I). ii) The essence in its differentiation: The not- (V) According to Madhyamaka Philosophy, void—Dynamic—Phenomenal—Nhö Thaät Tathata is the Truth, but it is impersonal. In Baát Khoâng. order to reveal itself, it requires a medium. c) According to The Awakening of Faith—Theo Tathagata is that medium. Tathagata is the Ñaïi Thöøa Khôûi Tín Luaän: epiphany of Reality. He is Reality i) The pure bhutatathata: Thanh Tònh Chaân personalized. Tathagata is an amphibious Nhö. being partaking both of the Absolute and ii) Infected (affected) bhutatathata: Nhieãm Tònh phenomena. He is identical with Tathata, but Chaân Nhö. embodied in a human form. That is why d) Tathata is also called the womb of Tathagata i) Defiled bhutatathata, i.e. that of all beings: (Tathagatagarbha)—Theo Trung Quaùn Luaän, Höõu Caáu Chaân Nhö—Chaân nhö nôi chuùng chaân nhö laø chaân lyù, nhöng noù phi nhaân caùch. sanh. Ñeå hieån hieän, noù caàn coù moät moâi giôùi. Nhö Lai chính laø moâi giôùi cuûa noù. Nhö Lai laø tröïc

ii) Undefiled or innocent bhutatathata, i.e. that i) Good-deed bhutatathata: Thieän Phaùp Chaân of Buddhas: Voâ Caáu Chaân Nhö—Chaân nhö Nhö—Chaân nhö tuøy duyeân maø thaønh thieän nôi chö Phaät. phaùp. e) ii) Bad-deed bhutatathata: Baát Thieän Phaùp Chaân i) Bonded (In bonds) bhutatathata: Taïi Trieàn Nhö—Chaân nhö tuøy duyeân maø thaønh baát Chaân Nhö. thieän. ii) Free bhutatathata: Xuaát Trieàn Chaân Nhö. iii) Indeterminate bhutatathata: Voâ Kyù Phaùp f) According to the Awakening of Faith—Theo Chaân Nhö—Chaân nhö tuøy duyeân maø thaønh Ñaïi Thöøa Khôûi Tín Luaän: voâ kyù phaùp. i) Bhutatathata that is expressible in words: Y Bhutatathata, the absolute as it exists in Ngoân Chaân Nhö—Döïa vaøo danh nghóa lôøi itself: Phi An Laäp Ñeá—The doctrine of the noùi giaû danh ñeå hieän roõ baûn

töôùng. bhutatathata, the absolute as it exists in itself, i.e. ii) Bhutatathata that is inexpressible: Ly Ngoân indefinable, contrasted with the absolute as Chaân Nhö—Theå cuûa chaân nhö voán laø xa lìa expressible in words and thought, a distinction töôùng ngoân töø, xa lìa töôùng taâm nieäm. made by the Sastra of Consciousness Only—Phi 3) Three kinds of bhutatahata—Tam Chaân Nhö: An Laäp Chaân Nhö hay caùi lyù cuûa chaân nhö thaønh a) According to the Mahaprajnaparamita-Sastra, thöïc, ñoái laïi vôùi chaân nhö ñöôïc dieãn taû baèng lôøi there are three kinds of Tathata or essential noùi vaø tö töôûng, phaân bieät trong Duy Thöùc Hoïc. nature—Theo Ñaïi Trí Ñoä Luaän, coù ba loaïi Bhutatathata as contaminated and as pure: Chaân Nhö: Nhieãm Tònh Chaân Nhö—The bhutatathata as i) Tathata means the specific, distinct nature of contaminated in phenomena and as pure being— everything: Chaân Nhö laø taùnh ñaëc thuø cuûa Chaân nhö goàm hai thöù nhieãm tröôïc chaân nhö vaø moãi söï vaät. thanh tònh chaân nhö. **See Two Truths (E). ii) Tathata means the non-ultimacy of the Bhutatathata is devoid of all impurity: Nhö specific natures of things, of the conditionless thöïc khoâng—Trong theå chaân nhö khoâng voïng or relativity of all things that are determinate: nhieãm—See Two voids (D). Chaân Nhö laø taùnh toái haäu cuûa nhöõng baûn chaát ñaëc thuø cuûa söï vaät veà taùnh haïn ñònh hay taùnh Bhutatathata, as evil: Baát thieän phaùp chaân töông ñoái cuûa moïi söï vaät. nhö—See Bhutatathata, and Three aspects of iii) Tathata means the ultimate reality of Bhutatathata. everything. Only this ultimate, unconditioned Bhutatathata is full of merit or nature of all that appears which is Tathata in achievement: Nhö thöïc baát khoâng—Trong theå the highest sense: Chaân Nhö laø Thöïc Taïi toái chaân nhö ñaõ coù ñuû taát caû coâng ñöùc voâ laäu—See haäu cuûa moãi söï vaät. Baûn chaát toái haäu, voâ haïn Two voids (D). ñònh hay phi nhaân duyeân cuûa taát caû söï vaät Bhutatathata, as good: Thieän phaùp chaân nhö— môùi ñích thaät ñuùng nghóa Chaân Nhö. See Bhutatathata, and Three aspects of b) Bhutatathata. i) Formless bhutatathata: Voâ Töôùng Chaân Bhutatathata influenced by environment: Nhö—Theå cuûa chö phaùp laø hö töôùng. Absolute in its causative or relative condition, or ii) Uncreated bhutatathata: Voâ Sinh Chaân pure and impure conditions, produces all things—Nhö—Chö phaùp do nhaân duyeân sinh ra, neân Chaân Nhö Duyeân Khôûi (chaân nhö bò aûnh höôûng laø voâ thöïc sinh. bôûi ngoaïi caûnh, ñieàu kieän thanh tònh hay baát tònh, iii) Without nature bhutatathata (without taïo ra chö phaùp)—See theory of causation and characteristics or qualities, absolute in itself): Four principal uses of conditional causation (3). Voâ taùnh Chaân Nhö—Chaân theå cuûa chö phaùp, Bhutatathata, like a mirror, independent of tuyeät heát taát caû moïi suy nghó vaø lôøi noùi. all beings: Nhö Thöïc Khoâng Kính (Khoâng Chaân c) Nhö) hay theå cuûa chaân nhö baûn lai khoâng tòch leân moïi voïng töôùng, gioáng nhö khoâng kính lìa moïi

theå ngoaïi vaät—See Four resemblances between a töôùng; theå vaø töôùng nöông nhau, khoâng bao giôø mirror and the bhutatathata. xa lìa nhau), nhö nöôùc vaø soùng (nöôùc baát bieán, Bhutatathata, like a mirror, is not hindered nöông theo gioù ngoaïi duyeân, maø taïo thaønh haøng by objects: Phaùp Xuaát Ly Kính (Theå Chaân Nhö) haøng lôùp lôùp soùng). hay giaùc theå chaân nhö chaân giaùm trong phieàn naõo

Bhutatathata of unreality: Phaùp Khoâng Chaân cuûa chuùng sanh, goïi laø Nhö Lai Taïng, nay lìa khoûi Nhö—The Bhutatathata as understood when this moïi tieàm caáu phieàn naõo, thuaàn nhöùt trong saùng non-individuality or unreality of things is gioáng nhö tònh kính (taám göông trong lau chuøi thì perceived—Chaân nhö ñöôïc hieåu nhö voâ ngaõ vaø saïch buïi baëm)—See Four resemblances between voâ töôùng cuûa vaïn höõu. a mirror and the bhutatathata. Bhutatathata wisdom: Bhutatathata (skt)— Bhutatathata, like a mirror, reveals all Tathata (skt)—Chaân nhö—Absolute wisdom— objects: Nhaân Huaân Taäp Kính (Baát Khoâng Chaân See Five laws or categories (I). Nhö) hay giaùo theå chaân nhö coù ñuû voâ löôïng ñöùc Bhutatathata without anything that can be tính, laø nhaân cuûa tònh phaùp, gioáng nhö theå tính called a nature for comparison: Voâ taùnh chaân cuûa göông, coù khaû naêng theå hieän muoân vaïn hình nhö—See Three aspects of Bhutatathata. töôïng—See Four resemblances between a mirror Bhutatathata without creation: Voâ sanh chaân and the bhutatathata. nhö—See Three aspects of Bhutatathata. Bhutatathata, like a mirror, serves all Bhutatathata without form: Voâ töôùng chaân beings: Duyeân Huaân Taäp Kính (Duïng Chaân nhö—See Three aspects of Bhutatathata. Nhö): Luùc giaùc theå chaân nhö lìa khoûi trieàn phöôïc Bi (jap): Ghrana (skt)—Nose—Smelling— thì coù voâ bieân dieäu duïng, nhöng do huaân taäp voïng Perception of odor—Muõi—Khöùu giaùc. taâm cuûa chuùng sanh töø beân ngoaøi hay huaân taäp Bias (a): Khoâng khaùch quan—Thieân vò. ngoaïi duyeân nhö göông saùng treân ñaøi maø thu Biased views: Bieân kieán—The state of clinging duïng—See Four resemblances between a mirror to one of two extremes in the world of relativity, and the bhutatathata. such as clinging to permanence, impermanence, Bhutatathata-mind: Taâm Löôïng Chaân Chính being or non-being, etc. Nhö Lai—Which rests in no place—Taâm löôïng Biases: Thaønh kieán. chaân chính cuûa Nhö Lai xa lìa moïi naêng duyeân, Biases and prejudices: Thaønh kieán vaø ñònh sôû duyeân maø truï nôi voâ taâm. kieán. Bhutathatata as neither good nor evil: Voâ kyù Bible (n): Kinh Thaùnh. phaùp chaân nhö—See Bhutatathata, and Three aspects of Bhutatathata. Biblical (a): Thuoäc veà Kinh Thaùnh. Bhutatathata, as neutral: Voâ kyù phaùp chaân Bich Dong Pagoda: Bich Dong Pagoda is one nhö—See Bhutatathata, and Three aspects of of the most ancient pagodas in Vietnam. If Huong Bhutatathata. Tich Pagoda is ranked “the first marvellous cave of the Southern Sky,” Bich Dong must be the Bhutatathata reality: Chaân Nhö Nhöùt Thöïc— second one. The pagoda was built during the Le Bhutatathata the only reality, the one bhutatathata Dynasty, located in Hoa Lu district, Ninh Binh reality—Chaân nhö laø chaân lyù duy nhaát. province. The pagoda is in a thick mountainous Bhutatathata in the relative conditions: The forest trees. Under King Le Canh Hung (1740- bhutatathata in the phenomenal conditions—Tuøy 1786), the king ordered to expand the pagoda on Duyeân Chaân Nhö—The absolute in its three floors of the mountain consisting of Lower phenomenal relativity; and considered as Bich Dong, Central Bich Dong, and Upper Bich immutable, the bhutatathata, which is likened to Dong. The path leading to the Lower Bich Dong the water as opposed to the waves—Chaân nhö laø is a three-span stoned bridge. On the

left of the baûn theå cuûa vaïn vaät, laø chaân thöïc, nhö thöôøng, baát Lower Bich Dong Pagoda is a path leading to the bieán, baát ñoäng, laïi laø choã döïa cho caùc söï töôùng Central Bich Dong with stone thresholds under cuûa nhaân duyeân (chaân nhö laø theå, vaïn vaät laø

green trees. The Central Bich Dong Pagoda is Big days of the year in Buddhism tradition: close to the cave door. On the cliff at the door of Tam Nguyeân—See Three big days of the year in the cave, people carved two very big Chinese Buddhism tradition. words “Bich Dong.” Inside the pagoda, there are Big earnings, big spendings: Boäi nhaäp boäi tablets erected during the reign of Le Du Tong xuaát (vaøo nhieàu thì ra cuõng nhieàu)—Big takings, and Le Canh Hung. The Central Pagoda is big spendings. connected with the Upper Bich Dong by 22 stone Big fish swallow small fish and small fish thresholds. Passing these steps, people will enter swallow little prawns: Caù lôùn nuoát caù beù vaø caù a dark cave. Here people can see one of the most beù thì nuoát toâm teùp hay luùa thoùc (Ñaïi ngö ngaät ancient copper bells in Vietnam, casted during the tieåu ngö, tieåu ngö ngaät haø meã). reign of king Le Thai To (1428-1433) and many copper statues of the Buddhas. The Upper Bich Big mouth with empty phrases of goodwill: Dong was on the peak of the mountain, but now it Mua chuoäc caûm tình baèng saùo ngöõ—See Four is only a base with some stone pillars under the types of people who can be seen as foes in green trees—Chuøa Bích Ñoäng laø moät trong nhöõng disguise. ngoâi chuøa coå nhaát Vieät Nam. Neáu chuøa Höông Big rivers of India: Ñaïi haø ôû AÁn Ñoä—There Tích ñöôïc xeáp haïng laø “Nam Thieân Ñeä Nhaát are eight big rivers of India at the time of the Ñoäng” thì Bích Ñoäng phaûi laø “Ñeä Nhò.” Chuøa Buddha—Coù taùm soâng lôùn ôû AÁn Ñoä vaøo thôøi Ñöùc ñöôïc xaây döïng vaøo thôøi nhaø Leâ, toïa laïc treân ñaát Phaät—See Eight big rivers of India at the time of Hoa Lö thuoäc tænh Ninh Bình. Ñeán ñôøi vua Leâ the Buddha. Caûnh Höng, nhaø vua ra leänh môû roäng chuøa treân Bigamic (a): Laáy hai vôï hoaëc hai choàng. ba taàng nuùi thaønh Bích Ñoäng Haï, Trung vaø Bigamist (n): Ngöôøi laáy hai vôï hoaëc hai choàng. Thöôïng. Ñöôøng vaøo chuøa Bích Ñoäng Haï laø moät Bigamous (a): Coù tính caùch truøng hoân. chieác caàu ñaù ba nhòp. Beân traùi Bích Ñoäng Haï laø Bigamy (n): Cheá ñoä löôõng theâ hay löôõng phu. ñöôøng leân Bích Ñoäng Trung vôùi nhöõng böïc theàm Bigot (n): Keû cuoàng tín. baèng ñaù naèm döôùi nhöõng taøng caây xanh. Chuøa Bích Ñoäng Trung naèm ngay cöûa vaøo ñoäng. Treân Bigoted (a): Cuoàng tín hay tin töôûng moät caùch vaùch ñaù tröôùc cöûa ñoäng ngöôøi ta khaéc hai chöõ muø quaùng. Haùn thaät lôùn “Bích Ñoäng.” Beân trong chuøa Trung Bigotry (n): Söï tin töôûng muø quaùng. laø nhöõng taám bia ñöôïc döïng leân töø thôøi caùc vua Bija (skt): Vija (skt)—Chuûng töû—Germ—Root Leâ Duï Toâng vaø Leâ Caûnh Höng. Chuøa Trung ñöôïc power—Seed—Semen—Karma seed residues in noái vôùi chuøa Thöôïng baèng 22 baäc theàm baèng ñaù. the store-house consciousness (Alaya-vijnana)— Sau khi ñi qua caùc baäc theàm naøy ngöôøi ta seõ ñeán Haït gioáng hay maàm moáng ñöôïc chöùa ñöïng trong moät hang ñaù toái. Taïi ñaây ngöôøi ta coù theå thaáy moät reã. Haït gioáng nghieäp ñöôïc chöùa ñöïng trong taøng trong nhöõng caùi chuoâng ñoàng coå nhaát Vieät Nam, thöùc. ñöôïc ñuùc töø

thôøi vua Leâ Thaùi Toå, cuõng nhö nhieàu Bijaka (skt): Chuûng töû hay haït gioáng—A seed. töôïng Phaät baèng ñoàng khaùc. Chuøa Bích Ñoäng Bijapura (skt): Bijapuraka (skt)—Caâu Duyeân Thöôïng naèm ngay treân ñænh nuùi, nhöng hieän nay Quaû—Bijapura or a fruit, described as a citron, chæ coøn trô laïi neàn chuøa vôùi nhöõng chieác coät baèng held in one of the hands of Kunti Kuan-Yin—Teân ñaù naèm laãn trong nhöõng ñaùm caây xanh. moät loaïi quaû, ñöôïc dieãn taû nhö laø quaû chanh, maø Bid farewell to this world: Töø giaû coõi ñôøi. Ñöùc Chuaån Ñeà Quan AÂm caàm trong tay. Bid someone to do something: Tell (ask) Bilateral (a): Song phöông. someone to do something—Baûo ai laøm vieäc gì. Billion-World Universe: Tam thieân ñaïi thieân Bidatsu (jap): Vua Maãn Ñaït (Nhaät). theá giôùi—Three thousand great chiliocosmos— Big bell: Hoàng chung. Three-Thousand-Great Thousand World. 1) Over twenty-five centuries ago, the Buddha talked about the immensity and endlessness of the cosmos. The earth on which we are

living is not unique. There are a great worlds." Also called A small Chiliocosm. A number of others, which are as numerous as small chiliocosm, consisting of a thousand the grains of sand in the Ganges River. worlds each with its Mt. Sumeru, continents, Three-thousand-great-thousand world. seas and ring of iron mountains. However, Universe of the three kinds of thousands of according to Buddhist teachings, every world worlds (The three-fold great thousand world system has four great continents; a thousand system—Buddha world). Each big celestial world systems of four great continents world comprises one thousand million small comprise a "small world system, a thousand worlds, each one has the same size as that of small world systems comprise a medium- our earth. Furthermore, there are an infinite sized world system, and a thousand medium- number of big celestial worlds in the cosmos: sized world systems comprise a great world Töø treân 25 theá kyû veà tröôùc, Ñöùc Phaät ñaõ daïy system of a billion worlds (literally thousand veà söï roäng lôùn voâ bieân vaø söï voâ cuøng cuûa vuõ times thousand times thousand worlds): Daân truï. Theá giôùi maø chuùng ta ñang ôû khoâng phaûi AÁn Ñoä xöa tin raèng vuõ truï naày goàm nhieàu chæ coù moät, maø nhieàu nhö caùt soâng Haèng. Vuõ ngaøn theá giôùi (tieåu thieân theá giôùi). Tieåu thieân truï cuûa ba ngaøn ñaïi thieân theá giôùi (theá giôùi theá giôùi goàm moät ngaøn theá giôùi, maø moãi theá chuùng ta ñang ôû laø theá giôùi Ta Baø. Ta Baø giôùi laáy nuùi Tu Di laøm trung taâm ñöôïc bao tieáng Phaïn goïi laø Saha, nghóa laø thoï khoå, boïc xung quanh bôûi caùc nuùi Thieát Vi vaø bieån. kham khoå, vì khoâng gian voâ haïn vaø theá giôùi Tuy nhieân, theo giaùo thuyeát Phaät giaùo thì heä kieåu theá giôùi ta baø naày laïi coù voâ löôïng theá thoáng moät theá giôùi goàm töù chaâu, moät ngaøn heä giôùi, giaêng buûa khaép luïc phöông, lôùn nhoû thoáng theá giôùi naøy hôïp laïi thaønh moät tieåu khaùc nhau taïo thaønh moät tieåu theá giôùi. Moät thieân theá giôùi, moät ngaøn tieåu thieân theá giôùi ngaøn tieåu theá giôùi hieäp thaønh moät tieåu thieân laøm thaønh moät trung thieân theá giôùi, vaø moät theá giôùi, moät ngaøn tieåu thieân theá giôùi thaønh ngaøn trung thieân theá giôùi laøm thaønh moät ñaïi moät trung thieân theá giôùi, moät ngaøn trung thieân theá giôùi (moät ngaøn nhôn vôùi moät ngaøn thieân theá giôùi thaønh

moät ñaïi thieân theá giôùi. nhôn vôùi moät ngaøn theá giôùi laøm thaønh moät tyû Moät ngaøn tieåu thieân theá giôùi, moät ngaøn trung theá giôùi)—See Four continents. thieân theá giôùi, moät ngaøn ñaïi thieân theá giôùi 4) The T'ien-T'ai School sets forth a world hieäp thaønh ba ngaøn ñaïi thieân theá giôùi). Moãi system of ten realms. That is to say, the tam thieân ñaïi thieân theá giôùi nhö theá goàm moät world of living beings is divided into ten ngaøn trieäu theá giôùi nhoû nhö theá giôùi cuûa realms, of which the higher four are saintly chuùng ta ñang ôû. Hôn nöõa, vuõ truï khoâng phaûi and the lower six are ordinary. Here the chæ coù moät ñaïi thieân theá giôùi, maø goàm voâ soá T'ien-T'ai School at once comes back to the ñaïi thieân theá giôùi. ideation theory but expresses it somewhat 2) The Buddhist concept of time reveals that differently. It is set forth that a conscious- each world has four middle kalpas or cosmic instant or a moment of thought has 3,000 periods, each middle kalpa has twenty small worlds immanent in it. This is a theory kalpas; each small kalpa has 16 million years. special to this school and is called "Three Therefore, the average life of a world is Thousand Originally Immanent," or "Three equal to 1,280,000,000 years: Veà thôøi gian Thousand Immanent in Principle," or "Three theo Phaät giaùo thì moãi theá giôùi coù boán trung Thousand Immanent in Nature" or sometimes kieáp, moãi trung kieáp coù 20 tieåu kieáp, moãi tieåu "Three Thousand Perfectly Immanent." The kieáp coù 16 trieäu naêm. Nhö theá, moät theá giôùi immanency, either original, theoretical, töø luùc ñöôïc thaønh laäp ñeán khi bò tieâu dieät natural or perfect, conveys one and the same trung bình laø moät ngaøn hai traêm taùm chuïc idea; namely, that the one moment of thought trieäu naêm. is itself 3,000 worlds. Some consider this to 3) The ancient Indian belief "the universe be the nearest approach to the idea of the comprises of many groups of thousands of Absolute, but if you consider the Absolute to

be the source of all creation it is not exactly tö töôûng, bôûi vì söï thu giaûm laø moät hieän höõu the Absolute. Or, it may be considered to be theo chieàu ngang, nghóa laø coïng höõu trong a form of ideation theory, but if one thinks khoâng gian. Duø chuû thuyeát tam thieân ñaïi that ideation manifests the outer world by the thieân theá giôùi ñöôïc quaûng dieãn treân caên baûn process of dichotomy it is quite different, for duy taâm nhöng noù khoâng chæ laø duy taâm vì taát it does not mean that one instant of thought caû caùc phaùp trong vuõ truï ñeàu ôû ngay trong produces the 3,000 worlds, because a moät yù nieäm nhöng khoâng giaûn löôïc vaøo tam production is the beginning of a lengthwise hay yù—See Six realms of the samsara motion, i.e., timely production. Nor does it (existence) and four realms of the saints. mean that the 3,000 worlds are included in Bilocation (n): Thuaät phaân thaân ôû hai nôi cuøng one instant of thought because an inclusion is moät luùc. a crosswise existence, i.e., existence in Bimba (skt): Quaû—Traùi caây. space. Although here the 3,000-world Bimbisara (skt): Bình Sa Vöông. doctrine is expounded on the basis of (A) The name of the king who ruled the ancient ideation, it is not mere ideation, for all the kingdom of Magadha during the Buddha's dharmas of the universe are immanent in one time. He was an enthusiastic supporter of thought-instant but are not reduce to thought

Buddhism and presented the Bamboo Grove or ideation: Toâng Thieân Thai ñeà ra moät vuõ Monastery to the Buddha for the use of the truï goàm möôøi caûnh vöïc vôùi caên baûn ba nghìn assembly of Buddhist Monks—Teân cuûa vò theá giôùi naày, töùc laø theá giôùi cuûa höõu tình vua trò vì moät vöông quoác coå teân Ma Kieät Ñaø ñöôïc chia thaønh möôøi coõi (Töù Thaùnh Luïc trong thôøi Ñöùc Phaät coøn taïi theá. OÂng laø moät Phaøm). Toâng naày hoaøn toaøn quay veà lyù Phaät töû nhieät tình baûo trôï Phaät giaùo. Chính thuyeát duy taâm nhöng dieãn taû khaùc hôn. oâng ñaõ daâng cuùng ngoâi Truùc Laâm tònh xaù leân Thieân Thai cho raèng trong moät saùt na taâm Ñöùc Phaät daønh cho söï tu taäp cuûa Taêng ñoaøn. hay moät khoaûnh khaéc cuûa tö töôûng bao goàm (B) He was the king of Magadha during caû ba nghìn theá giôùi (nhaát nieäm tam thieân). Sakyamuni Buddha's lifetime and one of the Ñaây laø moät lyù thuyeát rieâng cuûa toâng naày vaø major patrons of the early Buddhist order. He ñöôïc goïi laø "Baûn Cuï Tam Thieân" hay "Lyù Cuï is reputed to have given the Buddha the Tam Thieân" hay "Taùnh Cuï Tam Thieân," vaø Venuvana Arama, which was the first coù khi ñöôïc goïi laø "Vieân Cuï Tam Thieân." dwelling used by the early Buddhist Noäi theå, hoaëc cuï hay baûn taùnh hay vieân maõn community during the rainy season. At the ñeàu chæ chung moät yù nieäm nhö nhau, töùc laø, age of thirty he became a lay disciple and is trong moät khoaûnh khaéc cuûa tö töôûng hay saùt reported to have been the person who na taâm ñeàu coù caû 3.000 theá giôùi. Coù ngöôøi coi suggested the bi-monthly ceremony called yù nieäm naày nhö laø raát gaàn vôùi yù nieäm veà the Posadha, during which monks recite the tuyeät ñoái theå. Nhöng neáu baïn coi tuyeät ñoái monastic rules and confess any transgressions theå nhö laø caên nguyeân cuûa taát caû taïo vaät thì of them. However, at the end of his life, noù khoâng ñuùng haún laø tuyeät ñoái theå. Vaäy noù Bimbisara died of starvation after being coù theå ñöôïc coi nhö laø moät hình thaùi cuûa lyù imprisoned by his son Ajatasatru, who feared thuyeát duy taâm, nhöng neáu ngöôøi ta nghó raèng that his father might pose a threat to his taâm theå aáy bieåu hieän theá giôùi ngoaïi taïi baèng power—OÂng laø vua cuûa xöù Ma Kieät Ñaø trong tieán trình phaân hai thì laïi khaùc haún, vì noù thôøi cuûa Ñöùc Phaät Thích Ca Maâu Ni, vaø laø khoâng coù nghóa raèng, moät khaéc cuûa tö töôûng moät trong nhöõng vò hoã trôï ñaéc löïc chính cuûa taïo ra ba nghìn theá giôùi, bôûi vì moät söï taïo taùc Taêng ñoaøn Phaät giaùo buoåi ban sô. OÂng noåi laø söï khôûi ñaàu cuûa moät chuyeån ñoäng theo tieáng vì ñaõ hieán ngoâi Truùc Laâm Tònh Xaù cho chieàu doïc, nghóa laø taïo taùc trong thôøi gian. Ñöùc Phaät, ñöôïc duøng laøm taêng xaù ñaàu tieân Noù cuõng khoâng coù nghóa raèng ba nghìn theá cho giaùo ñoaøn buoåi ban ñaàu trong muøa möa. giôùi ñöôïc thu vaøo trong moät khoaûnh khaéc cuûa Vaøo tuoåi 30 oâng trôû thaønh moät Phaät töû taïi gia

vaø ngöôøi ta töôøng thuaät raèng chính oâng ñaõ ñeà day in his dream, his father, the old king, nghò vieäc cöû haønh leã Boá Taùt nöûa thaùng moät persuaded him to turn over a new leaf to correct laàn, trong buoåi leã chö Taêng phaûi töï trì tuïng his previous wrongdoing. This added to his saùm hoái. Tuy nhieân, vaøo luùc cuoái ñôøi, vua psychological burden. The evil karma of the new Bình Sa Vöông cheát ñoùi trong

nguïc thaát sau king now took its toll. Suddenly his body was khi nhöôøng ngoâi vaø bò con trai mình laø A Xaø riddled with maglinant sores, and he was in great Theá haï nguïc vì sôï cha mình coù theå laø moái ñe pain, yet the doctors were helpless in their doïa trôû laïi cöôùp quyeàn bính cuûa mình. treatment. The senior ministers tried their best to comfort him, but he could not stand the censure of his own conscience. A senior minister named Jiva who came to visit the king and King Ajatasatru confided in him what was troubling him. Jiva advised the king to seek help from the Buddha. Other ministers in attendant were scared, thinking this would arouse the King's anger. However, rather unexpectedly, King Ajatasatru indicated that he would gladly accept the advice. The King prepared many offerings and brought with him a large group of attendants and ministers riding on elephants to call on the Buddha. Halfway on the journey, recalling his collusion with Devadatta (Ruin of Bimbisara's Jail in Rajgir—Pheá tích and how they carried out several plots to nguïc giam vua Bình Sa Vöông trong thaønh Vöông assassinate the Buddha, he became hesitant. Xaù) Suddenly, he heard the voice of the deceased King Bimbisara transmitted through the air, Bimbisara and Ajatasatru: Vua Taàn Baø Sa La saying: "You should go before the Buddha to vaø Thaùi töû A Xaø Theá—According to Buddhist repent in utmost sincerity, otherwise you will fall legends, with the scheme and assistance from into hell with no prospect of coming out at all." Devadatta, Prince Ajatasatru imprisoned his This encouraged him, so he headed straight to the father and usurped the throne. When Ajatasatru Jetavana Vihara. The kind and compassionate imprisoned king Bimbisara, Queen Vaidehi Buddha pardoned Ajatasatru, who sobbed in pain (Bimbisara's wife) managed to bypass the guards and knelt before the Buddha in repentance for his to visit the King. She also brought some honey sins. He also took refuge in the Buddha. and grapes by putting them on her body for the Henceforth, he became a king who supported King to eat. She did this every other day so that Buddhism with great enthusiasm—Theo truyeàn the King received nutrients and would not starve. thuyeát Phaät giaùo, vôùi aâm möu vaø giuùp söùc cuûa Ñeà In prison, King Bimbisara prayed that the Buddha Baø Ñaït Ña, A Xaø Theá ñaõ haï nguïc vua cha ñeå could confer the Eight Prohibitory Precepts on ñoaït ngoâi. Khi vua Taàn Baø Sa La bò A Xaø Theá haï him. He was so earnest in his wish that nguïc ñeå soaùn ngoâi, baø hoaøng haäu Vi Ñeà Hy ñaõ Maudgalyayana, the most most accomplished in duøng keá qua maët lính gaùc nguïc ñeå ñeán thaêm nhaø supernatural powers among the Buddha's vua, baèng caùch boâi maät ñöôøng vaø nöôùc coát nho disciples, came to the prison to confer the leân thaân mình ñeå nhaø vua aên, cöù theá hai ngaøy moät Precepts for him. The Buddha also sent Purna to laàn vaøo thaêm vaø nuoâi nhaø vua, neân vua khoâng preach to the King. However, later, Ajatasatru ñeán noãi bò cheát ñoùi. Trong nguïc, vua Taàn Baø Sa discovered her plan, so he banned her from La caàu khaån Ñöùc Phaät daïy cho taùm ñieàu trai giôùi. visiting the King. Eventually, King Bimbisara Muïc Kieàn Lieân, moät ñeä töû Phaät vôùi ñeä nhaát thaàn died in the prison. After the death of King thoâng, bieát ñöôïc taâm thaønh cuûa vua neân ñaõ ñeán Bimbisara, Ajatasatru became remorseful. One nguïc thoï giôùi cho nhaø vua.

Ñöùc Phaät coøn phaùi

Phuù Laâu Na ñeán thuyeát phaùp cho vua. Tuy nhieân, ascetic, the King saw him from his palace and veà sau naøy thì A Xaø Theá phaùt giaùc ñöôïc keá hoaïch was highly impressed by his majestic appearance cuûa baø hoaøng haäu neân caám khoâng cho baø vaøo and dignified deportment. Immediately he sent nguïc thaêm vua nöõa. Cuoái cuøng vua Taàn Baø Sa La messengers to ascertain who he was. On learning cheát trong nguïc thaát. Sau khi phuï vöông cheát roài, that he was resting after his meal under the A Xaø Theá caûm thaáy hoái haän. Moät hoâm, trong giaác Padavapabbata, the King, accompanied by his mô, vua gaëp ñöôïc phuï vöông khuyeân vua neân ñoåi retinue, went up to the royal ascetic and inquired môùi, caûi söûa nhöõng sai laàm tröôùc ñaây, khieán cho about his birth-place and ancestry. The ascetic A Xaø Theá caøng caûm thaáy ñau ñôùn trong loøng. Gotama replied: “Your Majesty! Just straight Nghieäp baùo cuûa A Xaø Theá ñaõ nhaõn tieàn. Töï nhieân upon the Himalaya, there is, in the district of treân ngöôøi ñoät nhieân moïc ñaày ung nhoït, ñau ñôùn Kosala of ancient families, a country endowed voâ cuøng. Caùc ngöï y ñeàu boù tay maø nhìn. Tuy ñöôïc with wealth and energy. I am sprung from that caùc ñaïi thaàn heát loøng an uûi, nhöng roát cuïc, A Xaø family which clan belongs to the Solar dynasty, Theá khoâng chòu noåi söï caén röùt cuûa löông taâm. Ñaïi by birth to the Sakya. I crave not for pleasures of thaàn Xaø Baø ñeán thaêm, ñöôïc nhaø vua noùi cho bieát senses. Realizing the evil of sensual pleasures taâm söï, beøn ñeà nghò nhaø vua ñeán thaêm Ñöùc Phaät and seeking renunciation as safe, I proceeded to nhôø Ngaøi giuùp ñôõ. Caùc ñaïi thaàn khaùc caû kinh thaát seek the highest, for in that my mind rejoices.” saéc vì sôï raèng nhaø vua noåi giaän. Nhöng khoâng Thereupon the King invited him to visit his ngôø vua A Xaø Theá vui veû chaáp nhaän. Vua A Xaø kingdom after his enlightenment. In accordance Theá chuaån bò raát nhieàu ñoà cuùng döôøng, daãn theo with his promise the Buddha made to King moät ñoaøn tuøy tuøng vaø ñaïi thaàn, côõi voi lôùn, ñeán Bimbisara before his enlightenment, he, with his baùi yeát Ñöùc Phaät. Ñi ñeán nöûa ñöôøng, vua nhôù ñeán large retinue of Arahant disciples, went from nhöõng vieäc mình ñaõ töøng caáu keát vôùi Ñeà Baø Ñaït Gaya to Rajagaha, the capital of Magadha. Here Ña ñeå haõm haïi Phaät, neân boãng truø tröø do döï. he stayed at the Suppatittha Shrine in a palm Boãng nhieân, A Xaø Theá nghe thaáy töø treân khoâng grove. Hearing of the Buddha’s arrival, King trung truyeàn ñeán tieáng noùi cuûa vua cha Taàn Baø Sa Bimbisara approached and saluted the Buddha. At La: “Con phaûi ñeán tröôùc Phaät, chí thaønh saùm hoái, that time, most of the people worshipped fire- neáu khoâng seõ bò ñoïa vaøo ñòa nguïc khoâng coù ngaøy sacrifice, so they venerated both the Buddha and ra.” Tieáng noùi laøm cho A Xaø Theá coù theâm söùc Kasyapa. However, Maha Kasyapa, used to be maïnh, ñi thaúng ñeán tònh xaù Kyø Vieân. Ñöùc Phaät one of the leaders of the fire-sacrifice cult, had ñaïi töø ñaïi bi ñaõ tha thöù cho A Xaø Theá, nhaø vua abandoned his religion to follow the Buddha. The quyø khoùc nöùc nôõ, thaønh taâm saùm hoái döôùi chaân Buddha wanted to take this opportunity to save Phaät. Töø ñoù, A Xaø Theá trôû thaønh moät vò quoác the people, so he questioned Kasyapa why he had vöông nhieät

taâm uûng hoä Phaät Phaùp. given up his fire-sacrifice. Understanding the Bimbisara and Sakyamuni Buddha (skt): motive of the Buddha's question, Kasyapa Bimbisara, name of the king of the ancient explained that he abandoned fire-sacrifice kingdom of Magadha (543-493 B.C.), at the time because he preferred the passionless and of the Buddha Sakyamuni. He built the city of peaceful state of Nirvana to worthless sensual Rajagaha. He ascended the throne at the age of pleasures. After this, Kasyapa fell at the feet of fifteen. At the age of thirty, on hearing a the Buddha and acknowledging his superiority discourse from the Buddha, he became a Buddhist said: "My teacher, Lord, is the Exalted One. I am lay follower and an active fosterer of Budhism. the disciple." The Buddha thereupon preached He was the Buddha's first royal patron. He the Maha Narada kasyapa Jataka. Hearing the donated (offered) the Bamboo Forest Vanuvana Dharma expouned by the Buddha about the truths to the Buddha and the Sangha for the use of the of impernamence, suffering, emptiness and Assembly of the Buddhist Monks. When Prince egolessness, the "Eye of Truth" arose in them all. Siddharttha renounced the world and was seeking King Bimbisara attained Sotapatti, and seeking alms in the streets of Rajagaha as a humble refuge in the Buddha, the Dharma, and the

Sangha; the King invited the Buddha and his thaïnh vaø phong phuù, toâi xuaát thaân töø trieàu ñaïi disciples to the palace for a meal on the following Thaùi Döông, doøng doõi Thích Ca. Toâi khoâng baùm day. After the meal the King wished to know víu theo nhuïc duïc nguõ traàn. Nhaän thöùc ñöôïc moái where the Buddha would reside. The Buddha nguy hieåm teä haïi cuûa thuù vui vaät chaát vaø thaáy an replied that a secluded place, neither too far nor toaøn trong ñôøi soáng xuaát gia, toâi ñi tìm caùi gì cao too close to the city, accessible to those who quyù nhöùt vaø taâm toâi ñöôïc an laïc."Vua Bình Sa desire to visit, pleasant, not crowded during the Vöông thænh ñaïo só Coà Ñaøm, sau khi chöùng ngoä day, not too noisy at night, with as few sounds as ñaïo quaû, trôû laïi vieáng thaêm vöông quoác Ma Kieät possible, airy and fit for for the privacy of men, Ñaø. Ñuùng nhö lôøi höùa, sau khi thaønh ñaït ñaïo quaû would be suitable. The King thought that his Chaùnh Ñaúng Chaùnh Giaùc, Ñöùc Phaät cuøng vôùi caùc Bamboo Grove would meet all such ñeä töû A La Haùn töø Boà Ñeà Ñaïo Traøng ñi ñeán requirements. Therefore in return for the thaønh Vöông Xaù. Nôi ñaây Ngaøi ngöï taïi ñieän transcendental gift the Buddha had bestowed Suppatittha, trong moät röøng keø. Vua Bình Sa upon him, he gifted for the use of the Buddha and Vöông vaø quaàn thaàn ñeán ñoùn Ñöùc Phaät. Khi aáy the Sangha the park with this ideally secluded phaàn ñoâng daân chuùng thôø Thaàn Löûa, neân phaàn bamboo grove, also known as "The Sanctuary of ñoâng daân chuùng toân kính Ñöùc Phaät vaø Ñaïi Ca the Squirrels." This was the first gift of a place of Dieáp nhö nhau vì tröôùc ñaây Ñaïi Ca Dieáp laø moät residence for the Buddha and his disciples. After trong nhöõng vò laõnh ñaïo thôø Thaàn Löûa. Tuy nhieân, his conversion the King led the life of an oâng ñaõ boû ñaïo quy-y vôùi Phaät Thích Ca. Ñöùc Phaät exemplary monarch observing Uposatha regularly muoán nhaân cô hoäi naày cöùu ñoä daân chuùng trong on six days of the month. Though he was a pious thaønh neân Ngaøi hoûi Ca Dieáp taïi sao khoâng thôø monarch, yet, due to his past evil karma, he had a Thaàn Löûa nöõa.

Hieåu ñöôïc yù cuûa Phaät neân Ñaïi Ca very sad and pathetic end. At the end of his life Dieáp giaûi thích raèng sôû dó oâng töø boû khoâng toân thôø he was imprisoned and assassinated and Thaàn Löûa nöõa vì oâng choïn con ñöôøng ñöa tôùi dethroned by his son Ajatasattu—AÂm Haùn töø traïng thaùi an vui, chaâu toaøn, khoâng oâ nhieãm duïc Phaïn Ngöõ laø Taàn Baø Sa La (Bình Sa Vöông), laø voïng, ngöôïc laïi nhöõng laïc thuù traàn tuïc khoâng boå teân cuûa vò vua trò vì vöông quoác coå Ma Kieät Ñaø ích. Noùi xong, Ñaïi Ca Dieáp khaáu ñaàu ñaûnh leã (543-493 tröôùc Taây Lòch), cuøng thôøi vôùi Phaät döôùi chaân Ñöùc Phaät vaø xaùc nhaän: “Baïch Ñöùc Theá Thích Ca. OÂng laø ngöôøi ñaõ xaây döïng thaønh Vöông Toân, Ngaøi laø ñaïo sö cuûa con. Con laø ñeä töû.” Taát Xaù. OÂng leân ngoâi vua luùc 15 tuoåi. Luùc 30 tuoåi caû moïi ngöôøi ñeàu hoan hyû. Ñöùc Phaät nhaân cô hoäi nhaân nghe moät thôøi phaùp cuûa Phaät maø trôû thaønh naày thuyeát moät baøi veà Tuùc Sanh Truyeän Maha tín ñoà theá tuïc tích cöïc trong vieäc truyeàn baù Phaät Narada Kasyapa, daïy raèng trong moät tieàn kieáp giaùo. OÂng laø vò thí chuû ñaàu tieân cuûa Ñöùc Phaät Ngaøi laø Narada, luùc aáy coøn duïc voïng, cuõng ñaõ dìu trong haøng vua chuùa. OÂng ñaõ hieán ngoâi Truùc Laâm daét Ñaïi Ca Dieáp moät caùch töông töï. Nghe Ñöùc Tònh Xaù cho Phaät vaø Taêng ñoaøn. Khi Thaùi Töû Só Phaät thuyeát Phaùp veà tam phaùp aán, voâ thöôøng, Ñaït Ta thoaùt ly ñôøi soáng traàn tuïc, moät hoâm vua khoå, khoâng, vaø voâ ngaõ, aùnh saùng chaân lyù roïi ñeán Bình Sa Vöông troâng thaáy Ngaøi, moät ñaïo só moïi ngöôøi, Vua Bình Sa Vöông ñaéc quaû Tu Ñaø khieâm toán ñi khaát thöïc treân ñöôøng phoá cuûa kinh Höôøn, xin quy-y Phaät Phaùp Taêng, vaø thænh Ñöùc thaønh Vöông Xaù, vua laáy laøm caûm kích thaáy Phaät cuøng chö Taêng veà cung ñieän thoï trai ngaøy töôùng maïo oai nghi vaø tö caùch trang nghieâm sang hoâm sau. Khi moïi ngöôøi ñoä ngoï xong, Vua ngoû yù troïng cuûa Ngaøi neân vua sai ngöôøi ñi doø thaêm. Khi muoán bieát nôi naøo thích hôïp ñeå Ñöùc Phaät ngöï. ñöôïc bieát raèng thöôøng böõa sau khi ñoä ngoï thì vò Ñöùc Phaät traû lôøi: “Moät nôi heûo laùnh, khoâng xa maø ñaïo só cao quí aáy nguï taïi Pandavapabbata, vua cuõng khoâng gaàn thaønh thò ñeå nhöõng ai muoán, coù cuøng ñoaøn tuøy tuøng ñeán vieáng ñaïo só, hoûi thaêm theå ñeán deã daøng, moät nôi maùt meû, ban ngaøy ngöôøi laø ai, sanh tröôûng ôû xöù naøo. Ñaïo só Coà Ñaøm khoâng ñoâng ñaûo oàn aøo, ban ñeâm yeân tònh, khoaûng traû lôøi: “Ngay phía tröôùc ñaây, taâu Ñaïi Vöông, treân khoaùt vaø kín ñaùo, nôi aáy seõ thích hôïp.” Vua Bình vuøng Hy Maõ Laïp Sôn, trong chaâu thaønh Kosala sa Vöông nghó raèng khu Truùc Laâm cuûa oâng coù theå cuûa nhöõng gia toäc coå kính, moät quoác gia cöôøng hoäi ñuû nhöõng yeáu toá caàn thieát aáy neân oâng xin

daâng leân Ñöùc Phaät vaø chö Taêng khu röøng naày, Biographies of famous pilgrims: Taây Vöïc cuõng ñöôïc goïi laø “nôi truù aån cuûa loaøi soùc.” Ñaây laø Caàu Phaùp Cao Taêng Truyeän—Composed by I- nôi ñöôïc daâng cuùng ñaàu tieân cho Ñöùc Phaät vaø chö Ching, fifty six in number, among them 4 were Taêng. Sau khi quy-y, vua Bình Sa Vöông soáng not Chinese—Ñaïi Ñöôøng Taây Vöïc Caàu Phaùp Cao ñôøi göông maãu cuûa moät vò vua. OÂng luoân trì giöõ Taêng Truyeän, 2 quyeån do Sö Nghóa Tònh soaïn taùm giôùi trong saùu ngaøy thoï Baùt Quan Trai. Duø vaøo ñôøi

Ñöôøng; toång soá goàm 56 nhaø sö noåi tieáng, raát möïc minh quaân vaø coù taâm ñaïo nhieät thaønh, trong ñoù coù boán ngöôøi nöôùc ngoaøi. vua Bình sa Vöông phaûi chòu quaû xaáu cuûa tieàn Biographies of Pure Land Sages and Saints: nghieäp. Vaøo nhöõng naêm cuoái ñôøi, Bimbisara bò Tònh Ñoä Thaùnh Hieàn Luïc—Biographies of Pure con trai laø A Xaø Theá haï nguïc vaø gieát cheát ñeå ñoaït Land Sages and Saints, or Enlightened Saints of ngoâi. Pureland Buddhism, which recorded eleven Bi-monthly Fasting (fast): Posadha (skt)— Patriarchs for the Pureland Dharma Tradition. Upavasatha (skt)—Uposana (skt)—Uposatha Eventually, at Linh Nham Congregation, the (p)—Nurturing or renewal of vows—Boá taùt—See Great Venerable Master Yin-Kuang had a Bi-monthly precept recitation. convention for Pureland Cultivators, both lay Bi-monthly precept recitation: Thuyeát Giôùi— people and clergy, to promote Great Venerable The bi-monthly reading of the prohibitions for the Sinh-So as the Tenth Patriarch, Great Venerable order and of mutual confession—Tuïng giôùi moãi Master Sua-Sen as the Eleventh Patriarch, and nöûa thaùng (ngaøy raèm vaø 30). Taêng chuùng taäp hôïp Great Venerable Master Che-Wu as the Twelfth laïi ñoïc giôùi kinh, noùi ra nhöõng toäi loãi phaïm phaûi Patriarch. After the Great Venerable Master Yin- vaø phaùt loà saùm hoái nhöõng toäi loãi naày (tieáng Phaïn Kuang gained rebirth in the Pureland, Pureland laø “Boá Taùt,” laøm nhö vaäy seõ giuùp taêng tröôûng cultivators carefully examined his life and made ñieàu thieän, tröø boû ñieàu aùc. Tuy nhieân, chæ nhöõng the following observations: His conduct and chö Taêng ñaõ thoï cuï tuùc giôùi roài môùi ñöôïc tham practice were pure and adorning. He made döï, coøn nhöõng vò chöa thoï cuï tuùc giôùi thì khoâng). significant contributions to the Pureland Bind (v): Bandha (skt) Attachment—Bind Buddhism. Thus, after their meeting, they tightly—Bond—To chain—To enfetter—Tie— honored him as the Thirteenth Patriarch. Phöôïc (boù buoäc hay buoäc chaët)—Another name According to the tradition of Pureland Buddhism, for affliction—Teân goïi khaùc cuûa phieàn naõo—See the Great Venerable Masters followed the path of Afflictions and Attachment. compassion, wisdom, and benefitting others; Bind up (v): Troùi buoäc. therefore, they never proclaimed themselves as Patriarchs. Only after they passed away, leaving Bind of pleasure: Laïc Tröôùc—The bind of behind significant and extraordinary artifacts, pleasure binding to the phenomenal life—Tham such as caris, upon death they were received by ñaém chaáp tröôùc vaøo duïc laïc cuûa cuoäc soáng hieän Buddha, Maha-Bodhisattvas, etc, or having töôïng. outward characteristics of gaining rebirth, did Binders and robbers: Keát taëc (duïc voïng hay future generations, relying on these evidences, aûo töôûng)—The passions, or delusion—Nhöõng keû bestowed upon them as Patriarchs. The troùi buoäc hay nhöõng teân giaëc, yù noùi duïc voïng vaø Biographies of Pure Land Sages is a collection of phieàn naõo. real life stories of Pureland cultivators, lay and Binding and loosing: troùi buoäc vaø thaùo giaûi. ordained Buddhists, who gained rebirth to provide Biogenesis (n): A theory of beings’ rebirth in concrete evidence and serve as testimony to the accordance with their karma. Living beings go up true teachings of the Buddha and Pureland or down depending on their karma—Thuyeát sinh Patriarchs for those who may still have

doubts and vaät phaùt sinh, chuû tröông toaøn theå vuõ truï khôûi skepticism. Almost all the virtuous beings nguyeân khoâng ngöøng taùi taïo, moïi sinh vaät ñeàu do recorded in the Biographies of Pureland Sages töø moät loaøi naøo ñoù theo nghieäp löïc maø trôû thaønh relied on the dharma door of Buddha Recitation caáp cao hay thaáp hôn. to gain rebirth and earn a place in one of the nine

levels of Golden Lotus in the Western Pureland. goat sucker—Teân moät loaøi chim khoùc tieáng voâ The Pureland text, “The Road to the Ultimate thöôøng (chim Ñoã Quyeân ôû coõi Minh Ñoä). Bliss World” was first translated into Vietnamese Birds of a feather flock together: Ñoàng thanh by the Most Venerable Thích Trí Tònh, and, later, töông öùng, ñoàng khí töông caàu (cuøng moät thöù it was translated and explained again by the late tieáng thì ñaùp öùng nhau, cuøng moät khí chaát thì tìm Great Dharma Master Thích Thieàn Taâm with the ñeán nhau). title “Collection of Lotus Stories.”—Tònh Ñoä Bird-tracks: Ñieåu Tích—The tracks left in the Thaùnh Hieàn Luïc ghi laïi möôøi moät vò Toå cuûa Toâng air by a flying bird, unreal—Daáu tích maø chim ñaõ moân Tònh Ñoä. Veà sau naày taïi ñaïo traøng Linh ñeå laïi trong khoâng trung, ñaây laø ñieàu khoâng Nham, ngaøi AÁn Quang Ñaïi Sö nhoùm hoïp caùc töôûng. haøng lieân höõu Taêng, Tuïc laïi vaø suy toân ngaøi Haønh Birth: Uppaøda (p)—Utpaøda (skt)—Sanh (söï sinh Saùch Ñaïi Sö vaøo ngoâi vò Toå thöù 10, toân ngaøi Thieät ra hay söï phaùt sinh)—Coming to existence— Hieàn Ñaïi Sö laøm Toå thöù möôøi moät, vaø ngaøi Trieät Rising. Ngoä Ñaïi Sö laøm Toå thöù möôøi hai. Sau khi ngaøi (A) Chatur-Yoni (skt)—According to the Sangiti AÁn Quang Ñaïi Sö vaõng sanh, chö lieân höõu xeùt Sutta in the Long Discourses of the Buddha, thaáy ngaøi ñöùc haïnh trang nghieâm vaø coù coâng lôùn there are four forms of birth by which the vôùi toâng phaùi Tònh Ñoä, neân hoïp nhau ñoàng suy beings of the six modes of existence can be toân ngaøi vaøo ngoâi vò Toå thöù möôøi ba. Theo truyeàn reborn (all births take place in four forms and thoáng Tònh Ñoä, caùc ñaïi sö chæ thuaàn veà bi, trí vaø in each case causing a sentient being to enter lôïi sanh neân khoâng bao giôø caùc ngaøi töï xöng laø one of the six gati or paths of Toå. Chæ khi caùc ngaøi vieân tòch roài, ñeå laïi kyø tích transmigration)—Theo Kinh Phuùng Tuïng hoaëc coù thoaïi töôùng vaõng sanh, ngöôøi ñôøi sau môùi trong Tröôøng Boä Kinh, coù boán loaïi taùi sanh caên cöù vaøo ñoù maø suy toân caùc ngaøi vaøo ngoâi vò coù theå coù ñoái vôùi nhöõng sanh linh trong saùu Toå. Noäi dung cuûa Tònh Ñoä Thaùnh Hieàn Luïc tröôùc ñöôøng (taát caû chuùng sanh ñeàu ñöôïc sanh ra sau ñeàu ghi laïi nhöõng chöùng tín vaø hieän chöùng döôùi boán hình thöùc ñeå ñi vaøo trong luïc ñaïo löôïng xaùc thöïc nhaát cuûa Phaùp Moân Tònh Ñoä cho luaân hoài)— See Four forms of birth. nhöõng ai coøn nghi ngôø veà phaùp moân naày. Haàu heát (B) Come into being: Come into existence— caùc baäc toân ñöùc vaõng sanh ñöôïc ghi danh trong Come into the world—Sinh—See Eight Tònh Ñoä Thaùnh Hieàn Luïc, ñeàu ñaõ nöông theo misleadings. phaùp moân nieäm Phaät maø tröïc vaõng Taây Phöông, (C) There are nine kinds of birth: Coù chín loaïi döï vaøo nôi chín phaåm sen cuûa mieàn Cöïc Laïc. sanh—See Nine kinds of birth. Tònh Ñoä Thaùnh Hieàn Luïc tröôùc kia ñöôïc Hoøa (D) Jati (skt): Sanh—See Twenty-four non- Thöôïng Thích Trí Tònh phieân dòch vôùi teân

Ñöôøng interactive activity dharmas, and Seventy- Veà Cöïc Laïc, vaø sau naày ñöôïc Hoøa Thöôïng Thích five dharmas of the Abhidharma Kosa. Thieàn Taâm chuyeån dòch vaø boá cuïc laïi moät laàn Birth annihilating all states of misery: Dieät nöõa, ñeà teân laø Maáy Ñieäu Sen Thanh. tröø taát caû aùc ñaïo—See Ten kinds of birth of Great Biographies of devout Buddhists: Cö Só Enlightening Beings (10). Truyeän—A compilation giving biographies of Birth appearing corporeally everywhere in many devout Buddhists—Truyeän bieân soaïn tieåu söû haønh traïng cuûa nhöõng Phaät töû taïi gia heát loøng all worlds in the ten directions: Khaép hieän vì ñaïo (do Baønh Teá Thanh ñôøi nhaø Thanh bieân thaân nôi thaäp phöông theá giôùi maø sanh—See Ten soaïn). kinds of birth of Great Enlightening Beings. Biological causation: Nhaân quaû sinh vaät. Births to become a Buddha: Sanh thaønh Phaät—See Three births to become a Buddha. Bipeds (men): Loaøi hai chaân (con ngöôøi). Birth of Blessing Heaven: Coõi Trôøi Phöôùc Birds and beasts: Caàm thuù. Sanh. Bird which cries of impermanence: Voâ Thöôøng Ñieåu—The messenger of the shades, the

Birth in a body realizing omniscience: Thaùi töû Taát Ñaït Ña. Cha Ngaøi laø vua Tònh Phaïn, Chöùng thaân nhöùt thieát chuûng trí maø sanh—See thuoäc truyeàn thoáng Saùt Ñeá Lôïi, trò vì toaøn theå Ten kinds of birth of Great Enlightening Beings. laõnh thoå cuûa doøng Thích Ca, taïi Ca Tyø La Veä, Birth of the Buddha: Phaät Ñaûn Sanh—The vuøng bieân giôùi vôùi Neùpal. Lyù do taïi sao Hoaøng Buddha, the founder of Buddhism, lived almost Haäu Ma Gia khoâng sanh Thaùi Töû taïi thaønh Ca Tyø 2600 years ago and is known as Prince La Veä vì theo truyeàn thoáng AÁn Ñoä thôøi baáy giôø, Siddhartha. His father, King Suddhodana, the Hoaøng Haäu phaûi trôû veà nhaø meï ñeû ñeå chôø ngaøy Kshatriya King, ruled over the land of the sinh nôû. Naêm 623 tröôùc Thieân Chuùa, nhaèm ngaøy Sakyans at Kapilavastu on the Nepalese frontier. Raèm thaùng naêm, vaøo luùc maø ôû AÁn Ñoä coû caây The reason why Queen Maya did not give birth to ñang thôøi xinh töôi, boâng hoa ñua nôû, con ngöôøi Prince Siddhartha at Kapilavastu because cuõng nhö muoâng thuù ñeàu vui veû thoaûi maùi, giöõa according to the Indian tradition at that time, ñöôøng töø Ca Tyø La Veä ñeán thaønh Thieân Tí, coù Queen Maya had to return to her maiden home to khu laâm vieân teân goïi Laâm Tyø Ni, nôi Hoaøng Haäu deliver her child. At the junction of Kapilavastu Ma Gia ñaõ sinh ra Thaùi Töû Taát Ñaït Ña Kieàu Ñaùp and the city of Devadarsita, there was a forest Ma. Sau khi Thaùi töû ñaûn sanh naêm ngaøy, vua Tònh park called Lumbini Park. In 623 B.C. on a full Phaïn trieäu taäp taùm vò hieàn trieát ñeå choïn teân vaø moon day of May, when in India the trees were tieân ñoaùn töông lai cuûa Thaùi töû. Teân ñöôïc choïn laø laden with leaf, flower and fruit, and man, bird, Taát Ñaït Ña, coù nghóa laû ngöôøi thaønh töïu nguyeän and beast were in joyous mood. Queen Maya voïng. Taùm vò Baø La Moân baøn thaûo , vaø baûy vò gave birth to Prince. Five days after the Prince ñöa leân hai ngoùn tay tuyeân boá: “Muoân taâu Ñaïi was born, King Suddhodana summoned eight Vöông, Thaùi töû seõ trôû thaønh vò Chuyeån Luaân wise men to select a name for the child and to Thaùnh Vöông, vò hoaøng ñeá vó ñaïi nhaát treân theá predict the royal baby’s future. he was named gian, neáu Ngaøi muoán trò vò. Neáu töø boû ngai vò, “Siddhartha” which

means one whose purpose Ngaøi seõ trôû neân baäc Chaùnh Ñaúng Chaùnh Giaùc, vaø has been achieved. The Brahmins deliberated and seõ giaûi thoaùt nhaân loaïi ra khoûi voøng voâ minh taêm seven of them held up two fingers each and toái." Nhöng Kondanna, vò treû tuoåi nhaát vaø saùng declared: "O Great King, this prince will become suoát nhaát, sau khi quan saùt, chæ ñöa leân moät ngoùn a universal monarch (Cakravati), should he stay tay vaø noùi: "Taâu Ñaïi vöông, moät ngaøy noï Thaùi töû to rule, but should he renounce the world, he will seõ ñi tìm chaân lyù vaø trôû thaønh vò Phaät Chaùnh Giaùc become a Supremely Enlightened One (Samma- Toái thöôïng." Baûy ngaøy sau khi sanh Thaùi töû Taát sambuddha), and deliver humanity from Ñaït Ña, hoaøng haäu Ma Da baêng haø, vaø Thaùi töû ignorance." But Kondanna, teh wisest and the ñöôïc ngöôøi dì (em ruoät cuûa hoaøng haäu) laø baø Ma youngest, after observing the prince, held up only Ha Ba Xaø Ba Ñeà nuoâi döôõng. Maëc duø Thaùi töû one finger and said: "O Great King, the prince tröôûng thaønh trong nhung luïa, vua Tònh Phaïn vaãn will one day go in search of truth and become a heát söùc chuù troïng vieäc ñaøo taïo cho Thaùi töû thaønh Supremely Enlightened Buddha." Seven days moät con ngöôøi vaên voõ song toaøn. Ngaøi tinh thoâng after giving birth to the Prince, Queen Mahamaya moïi ngaønh kieán thöùc vaø trong ngheä thuaät cung passed away, and the royal baby was nursed by kieám. Ngaøi chieán thaéng deã daøng taát caû moïi ngöôøi. his mother's sister, Mahapajapati Gotami. Though Duø theá naøo ñi nöõa thì Ngaøi vaãn luoân laø moät con the child was nurtured in refinement amid an ngöôøi luùc naøo cuõng trong traïng thaùi traàm tö maëc abundance of material luxury, king Suddhodana töôûng ngay töø luùc coøn nhoû—See Buddha. did not fail to give his son the education that a Birth cause: Janmahetu (skt)—Sinh Nhaân prince ought to receive. He became skilled in (nguyeân nhaân cuûa söï sinh). many areas of knowledge, and in the arts of war Birth is not clean: Sô sanh baát tònh (Luùc môùi easily excelled all others. Nevertheless, from his sanh chaúng saïch)—See Seven kinds of impurity. childhood the prince was always in seriously Birht coming and gathering innumerable contemplative mood—Ñöùc Phaät, vò saùng laäp ra enlightening beings: Chö Boà Taùt ñeán nhoùm Phaät giaùo, soáng caùch nay gaàn 2.600 naêm. Ngaøi laø

hoïp—See Ten kinds of birth of Great 5) Birth-and-death is a weapon of enlightening Enlightening Beings (10). beings because they continue enlightening Birth control: Kieåm soaùt sanh ñeû— practices and teach sentient beings. Contraception. Enlightening Beings who abide by these can Births-cum-deaths of hungry ghosts: Cô annihilate the afflictions, bondage, and Khaùt Töû—See Twelve categories of living compulsion accumulated by all sentient beings. beings in the long night of ignorance—Sanh töû laø khí giôùi cuûa Boà Taùt, vì chaúng döùt haïnh Birth and death: Utpaøda-nirodha (skt)— Boà Taùt vaø luoân giaùo hoùa chuùng sanh. Chö Boà Samsara—Luaân hoài—Sanh dieät (sinh ra vaø maát Taùt an truï nôi phaùp naày thôøi coù theå dieät tröø ñi)—Production and destruction (annihilation). nhöõng phieàn naõo, kieát söû ñaõ chöùa nhoùm töø 1) The state of transmigration or samsara, laâu cuûa taát caû chuùng sanh—See Ten weapons where beings repeat cycles of birth and death of Great Enlightening Beings. according to the law of karma—Traïng thaùi luaân

hoài trong ñoù voøng sanh töû tuøy thuoäc nôi Birth and death of saints: Voâ Vi Sanh Töû— nghieäp löïc. The birth and death of saints, i.e. without action 2) All life, all phenomena have birth and death, and transformation, or effortless mortality, or beginning and end. The Madhyamika school transformation such as that of Bodhisattva—Hoùa deny this in the absolute, but recognize it in thaân Boà Taùt, khoâng do sanh töû luaân hoài, hay söï the relative—Taát caû ñôøi soáng, taát caû hieän soáng cheát cuûa Thaùnh nhaân khoâng bò daáy leân bôûi töôïng ñeàu phaûi coù tieán trình sanh töû, ñeàu phaûi nghieäp baùo höõu vi. baét ñaàu vaø chaám döùt. Tröôøng phaùi Tam Luaän Birth and death as sphere of action: choái boû ñieàu naøy treân phöông dieän chaân ñeá Bodhisattvas accumulate roots of goodness—Chö (söï thaät tuyeät ñoái), nhöng coâng nhaän ñieàu naøy Boà Taùt duøng sanh töû laøm choã sôû haønh, vì chöùa treân phöông dieän tuïc ñeá (söï thaät töông ñoái). nhoùm thieän caên—See Ten kinds of sphere of 3) Coming into existence and ceasing: Sanh action of Great Enlightening Beings. Dieät Khöù Lai—The Madhyamika-Sastra Birth not derived from karma: believed that all things coming into existence Karmaprabhava (skt)—Baát tuøng nghieäp (sanh and ceasing to exist, past and future, are khoâng do bôûi nghieäp löïc). merely relative terms and not true in Birht eclipsing all demons: Che choùi taát caû reality—Trung Luaän cho raèng sinh dieät khöù chuùng ma—See Ten kinds of birth of Great lai, chæ laø nhöõng töø ngöõ töông ñoái vaø khoâng Enlightening Beings (10). thaät (kyø thaät chö phaùp voán laø Nhö Lai Taïng Birth emanating the lights of all Buddhas baát sanh baát dieät baát khöù baát lai)—See Eight and awakening all sentient beings: Phoùng taát Negations. caû Phaät quang minh khaép giaùc ngoä taát caû thaân 4) Birth and death is a grove for Enlightening chuùng sanh maø sanh—See Ten kinds of birth of Beings because they do not reject it. This is Great Enlightening Beings. one of the ten kinds of grove of Great Birth entering contemplative concentration Enlightening Beings. Enlightening Beings who abide by these can achieve the Buddhas' with great knowledge: Nhaäp ñaïi trí quaùn saùt unexcelled peaceful, happy action, free from tam muoäi thaân maø sanh—See Ten kinds of birth sorrow and affliction—Sanh töû laø vieân laâm of Great Enlightening Beings. cuûa Boà Taùt vì khoâng nhaøm boû. Ñaây laø moät Birth in the final existence, never to be trong möôøi loaïi vieân laâm cuûa chö ñaïi Boà Taùt. reincarnated: Truï toái haäu höõu, chaúng coøn thoï Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc thaân sau maø sanh—See Ten kinds of birth of ñaïi haïnh an laïc lìa öu naõo voâ thöôïng cuûa Nhö Great Enlightening Beings. Lai—See Ten kinds of grove of Great Birth from the egg: Andaja (skt)—Noaõn Enlightening Beings. Sanh—See Four forms of birth and Nine kinds of birth.

Birth from the moisture: Samsvedaja (skt)— Asoka (316 years after the Buddha) erected a Moisture sprung—Thaáp Sanh (haøn nhieät hoøa hôïp mighty stone pillar to mark the holy spot. The maø sanh ra)—See Four forms of birth and Nine inscription engraved on the pillar in five lines kinds of birth. consists of ninety-three Asokan characters, Birth from Queen Maha Maya's side in among which occurs the following "hida budhi jate sakyamuni." Here was born the Buddha, the Limbini: Giaùng sanh taïi

vöôøn Laâm Tì Ni—See sage of the Sakyans. The mighty pillar is still to Eight aspects of Buddha's life. be seen. The pillar, as crisp as the day it was cut, Birth of Great Enlightening Beings: Thoï had been struck by lightning even when Hsuan- sanh cuûa chö ñaïi Boà Taùt—See Ten kinds of birth Tsang, the Chinese pilgrim, saw it in the middle of Great Enlightening Beings. of the seventh century A.D. The discovery and Birth into the heavens of form: Höõu Saéc— identification of Lumbini Park in 1896 is See Nine kinds of birth. attributed to the renowned archaeologist, General Birth into the heavens of neither thought Cunningham—Giöõa ñöôøng töø Ca Tyø La Veä ñeán nor non-thought: Phi Töôûng Phi Phi Töôûng— thaønh Thieân Tí, coù khu laâm vieân teân goïi Laâm Tyø See Nine kinds of birth. Ni, nôi Hoaøng Haäu Ma Gia ñaõ sinh ra Thaùi Töû Birth into the heavens of non-form: Voâ Taát Ñaït Ña Kieàu Ñaùp Ma. Lyù do taïi sao Hoaøng Saéc—See Nine kinds of birth. Haäu Ma Gia khoâng sanh Thaùi Töû taïi thaønh Ca Tyø Birth into the heavens of non-thought: Voâ La Veä laø vì theo truyeàn thoáng AÁn Ñoä thôøi baáy Töôûng—See Nine kinds of birth. giôø, Hoaøng Haäu phaûi trôû veà nhaø meï ñeû ñeå chôø Birth into the heavens of thought: Höõu ngaøy sinh nôû. Ñöôïc bieát Laâm Tyø Ni baây giôø laø Rummindei, naèm caùch Varanasi khoaûng moät Töôûng—See Nine kinds of birth. traêm daëm Anh, vaø töø ñoù ngöôøi ta coù theå nhìn thaáy Birth knowing the triple world to be like an daõy Hi Maõ Laïp Sôn. Taïi ñòa ñieåm lòch söû naøy, ñeå illusion: Bieát tam giôùi nhö huyeãn maø sanh—See töôûng nieäm nôi ñaûn sanh cuûa Thaùi töû Taát Ñaït Ña, Ten kinds of birth of Great Enlightening Beings. vò Phaät töông lai giaùng sanh, vua A Duïc ñaõ cho Birth liberating all sentient beings: Giaûi xaây moät truï coät huøng vó baèng ñaù. Naêm doøng chöõ thoaùt taát caû chuùng sanh—See Ten kinds of birth ñöôïc khaéc ghi treân ñaù, goàm chín möôi ba chöõ thôøi of Great Enlightening Beings (10). vua A Duïc trong ñoù coù nhöõng chöõ "hida budhi Birth from moisture: Samsvedaja (skt)— jate sakyamuni." Nôi ñaây Ñöùc Phaät, baäc hieàn Moisture sprung—Haøn nhieät hoøa hôïp sinh (thaáp trieát, ñaûn sanh. Truï coät huøng vó aáy ñeán nay vaãn sinh). coøn. Coù moät thôøi noù bò saám seùt laøm hö, nhö Ngaøi Birth Places: Sanh Khôûi, moät trong Thaäp Nhò Huyeàn Trang, moät nhaø haønh höông Trung Quoác, Ñaïi Thöøa Kinh—See Twelve divisions of ñaõ thaáy vaøo khoaûng giöõa theá kyû thöù baûy. Thaùnh Mahayana Sutras (canon). ñòa Laâm Tyø Ni ñöôïc khaùm phaù vaøo naêm 1896 bôûi Birth place of the Buddha: Nôi Ñöùc Phaät ñaûn nhaø khaûo coå hoïc noåi tieáng, töôùng Cunningham. sanh—At the junction of Kapilavastu and the city Birth radiating great networks of light of Devadarsita, there was a forest park called beams illuminating the whole universe: Lumbini Park. Queen Maya gave birth to Prince. Phoùng löôùi ñaïi quang minh chieáu khaép ñaïi thieân The reason why Queen Maya did not give birth to theá giôùi maø sanh—See Ten kinds of birth of Great Prince Siddhartha at Kapilavastu because Enlightening Beings. according to the Indian tradition at that time, Birth and rebirth: Jati (skt)—The final Queen Maya had to return to her maiden home to outcome of karma—Sinh vaø taùi sinh (sinh roài taùi deliver her child. It is known that Lumbini, now is sinh cöù tieáp tuïc maõi)—See Twelve links of cause known as Rummnindei, about 100 miles north of and effect. Varanasi and

within the sight of snow-capped Birth requital: Sanh baùo—One of the three Himalaya. At this memorable spot where Prince consequences associated with the causes for a Siddhartha, the future Buddha, was born, Emperor child to be born into a certain family.

Transgressions and wholesome deeds we perform with those living in the present—Boån Sanh Kinh, in this life, we will receive the good or bad results moät phaàn cuûa Khuddaka-Nikaya. Chæ rieâng phaàn in the next life—Moät trong ba quaû baùo vaø nhöõng naày, coù 547 truyeän, laø moät phaàn quan troïng nhaát nhaân khieán cho ñöùa treû sanh vaøo moät gia ñình naøo cuûa Kinh Taïng. Ñaây laø moät trong 12 boä Kinh Ñaïi ñoù. Sanh baùo laø nhöõng taïo taùc thieän aùc cuûa ñôøi Thöøa, coøn goïi laø Chuyeän tieàn thaân Ñöùc Phaät hay naày seõ coù quaû baùo laønh döõ cuûa ñôøi sau—See kinh vaên maø Ñöùc Nhö Lai noùi veà haønh nghieäp tu Three consequences, and Three consequences haønh cuûa Ngaøi khi coøn laø Boà Taùt. Kinh ghi laïi associated with the causes for a child to be reborn nhöõng baøi thuyeát phaùp cuûa Ñöùc Phaät nhaéc veà caùc into a certain family. ñôøi tröôùc cuûa Ngaøi, hoài Ngaøi coøn trong kieáp Boà Birth with right awareness and right Taùt. Kinh cuõng noùi veà nhöõng baøi tieân ñoaùn veà söï knowledge, free from delusion: Xa lìa ngu si, thaønh Phaät cuûa Ngaøi taïi AÁn Ñoä. Kinh cuõng taäp maø sanh vôùi chaùnh nieäm chaùnh tri—See Ten trung noùi veà söï tu haønh vaø nhöõng phaåm haïnh toát kinds of birth of Great Enlightening Beings. cuûa moät vò Phaät nhö boá thí, trì giôùi, trí tueä, vaân vaân. Ñaây laø nhöõng phaàn quan troïng trong giaùo Birth shaking all Buddha-lands: Boà Taùt luùc ñieån Nguyeân Thuûy trong boä Tieåu A Haøm. Nhöõng sanh, chaán ñoäng taát caû caùc coõi Phaät—When Great caâu chuyeän trong Boån Sanh Kinh raát phoå thoâng Enlightening Beings are born, they shake all trong caùc xöù theo truyeàn thoáng Phaät giaùo vì ñoù laø Buddha-lands—See Ten kinds of birth of Great nhöõng caâu chuyeän ñöôïc thoâng hieåu raát deã daøng Enlightening Beings (10). veà phaåm haïnh cao thöôïng caên baûn cuûa ngöôøi Phaät Birth stories: Jataka (skt & p)—Birth Stories or töû. Moãi chuyeän ñeàu ñöôïc keát thuùc baèng moät baøi Past Lives Sutra, a part of the Khuddaka-Nikaya. keä noùi veà giôùi luaät cuûa Phaät töû trong caâu chuyeän The 547 Jatakas are by themselves the biggest ñoù. Kinh ñöôïc chia laøm ba phaàn. Phaàn ñaàu noùi veà section of the Sutra Pitaka. These are stories of cuoäc ñôøi Ñöùc Phaät Thích Ca Maâu Ni taïi AÁn Ñoä. the Sakyamuni Buddha's previous incarnations, Phaàn thöù nhì noùi veà tieàn thaân cuûa Ngaøi. Phaàn thöù one of the twelve classes of sutras, one of the ba noùi veà moái töông giao cuõng nhö nhöõng nhaân twelve Mahayana sutras. Legendary stories of the vaät lieân heä giöõa tieàn thaân vaø hieän kieáp cuûa Buddha's past lives as a Bodhisattva. These Ngaøi—See Jataka. stories depict the series of good acts by which Birth is suffering: Sanh khoå. Sakyamuni was able to be reborn as the Buddha in India. These stories also focus on how he Birth by transformation: Ethereal birth—Bieán cultivated the various good qualities that hoùa sinh. characterize a Buddha, such as generosity, 1) Hoùa sanh: Metamorphic birth such as those of morality, wisdom, etc. These are important parts devas, asuras, hungry

ghosts, and inhabitants of the Theravada canon and are contained in the of hells, and the Pure Lands—Hoùa sanh nhö Khuddaka Nikaya of the Sutta-Pitaka (Sutra- caùc chuùng sanh coõi trôøi, a-tu-la, ngaï quyû, ñòa pitaka). They are very popular in Buddhist nguïc vaø coõi Cöïc Laïc. countries because they are mostly easily 2) Bieán Hoùa Sinh: Birth by transformation, not understood stories extolling key Buddhist virtues. by gestation—Hoùa sinh chöù khoâng phaûi sinh Each Jataka concludes with a verse indicating the töø trong baøo thai (theo Kinh Phaùp Hoa thì caùc Buddhist moral of the story. Technically chuùng sanh ñaõ tröø ñöôïc daâm duïc chæ thuaàn speaking, the verses are the only part of the nhaát laø bieán hoùa sanh)—See Trikaya. stories that are considered cononical Jataka Sutra. 3) Aupapaduka (skt)—Hoùa Sanh—Alternation A Jataka story is traditionally divided into three of life and death—Death and reincarnation— parts. The first introduces an incident in the life of Direct metamorphosis—See Aupapaduka, Sakyamuni Buddha in India. The second relates Four forms of birth and Nine kinds of birth. an incident in one of his past existences. The third Birth in the Utmost Joy Land: Cöïc Laïc Hoùa demonstrates the casual relationship between the Sanh—Birth in the happy land of Amitabha by incident in the past and the one in the present, and formation throught the Lotus—Vaõng sanh vaøo coõi identifies the persons involved in the past incident Cöïc Laïc baèng caùch hoùa sanh qua Lieân Hoa.

Birth and what arises from it: Pravritti or thuoäc cuûa Ñaïi Töï Taïi Thieân, voán teân Loâ Naïi La Utpada (skt)— Beginning and rise—Coming into (Rudra), dòch laø baïo aùc, vò coù taùm tay ba maét. existence—Sanh Khôûi. Black faced devil: OÂ Ma Laëc Giaø—Moät loaøi Birth from the womb: Jarayuja (skt)—Thai quyû maët ñen. Sanh—See Four forms of birth and Nine kinds of Black garment: Haéc Y—Dark monastic clothes, birth. at one time said to have been the garb of the Birth from the womb, from the damp, from monk to distinguish him from the ordinary people an egg, and from transformation: Thai, thaáp, who wore white—Y aùo maøu ñen, moät thôøi laø y aùo noaõn, hoùa—See Four forms of birth. cuûa chö Taêng Ni, ñeå phaân bieät vôùi y aùo cuûa phaøm nhaân maøu traéng. Birth in the world of defilement: This is one of the palace of Enlightening Beings because Black karma: Haéc Nghieäp—Evil deeds that they enable all sentient beings to cut off produce like karmaic or bad results. One of the afflictions—Sanh vaøo theá giôùi taïp nhieãm laø cung four kinds of karma, black karma, or evil deeds ñieän cuûa Boà Taùt, vì khieán taát caû chuùng sanh döùt which produce like karmaic results—Nhöõng haønh phieàn naõo—See Ten kinds of palace of great vi xaáu saûn sanh ra nhöõng keát quaû xaáu. Moät trong enlightening beings. boán loaïi nghieäp, aùc nghieäp sinh khoå quaû ñen toái—See Four kinds of kamma. Birthday of an elder monk: Maãn Kî—A day of remembrance for a virtuous elder on the Black kamma with black results: Kanha- anniversary of his birthday—Ngaøy töôûng nhôù kyû vipakam (p)—Haéc Nghieäp Haéc Baùo—Evil deeds nieäm sinh nhaät cuûa baäc tröôûng laõo ñaïo ñöùc. with black results—See Four kinds of kamma. Bitter (a): Cay ñaéng. Black magic: Ma thuaät. Bitter herbs: Rau ñaéng. Black path: AÙc ñaïo—Haéc ñaïo—Negative path—See Unwholesome deeds. Bitter pills

cure the illness, true words hurt: Thuoác ñaéng daõ taät (coù theå chöõa khoûi beänh), lôøi Black pennon in the South: Chính Nam phöôùn thaät maát loøng, hay khoå döõïc lôïi beänh. ñen—This is one of the Amitabha's eight pennons of various colours, indicating the eight Bitter result: Keát quaû ñaéng cay. directions of space—Ñaây laø moät trong Phöôùn taùm Bitter words: Khoå ngoân. saéc cuûa Ñöùc Phaät A Di Ñaø, chæ taùm höôùng trong Black (a): khoâng gian—See Eight pennons of various 1) Dark: Obscure—Sombre—Toái taêm. colours. 2) Black with wind: Maøu ñen vôùi gioù—See Four Black robes: Tri y—Haéc Y—Black garments, or wheels (B). dark monastic clothes, at one time said to have Black adder: Haéc Xaø—The black viper, or been the garb of the monk to distinguish him from venomous snake, i.e. klesa, passion, or illusion— the ordinary people who wore white—Y aùo maøu Duïc voïng vaø phieàn naõo ñöõïc ví vôùi con raén ñoäc. ñen, moät thôøi laø y aùo cuûa chö Taêng Ni, ñeå phaân Black bonds hells: Kalasutra (skt)—Black rope bieät vôùi y aùo cuûa phaøm nhaân maøu traéng. hells—Haéc thaèng ñòa nguïc—See Hells. Black-robe order: Tri moân (chö Taêng). Black-and-bright kamma with black-and- Black-robe sect: Huyeàn löu (tröôøng phaùi maëc y bright result: Kanha-sukka-vipakam (p)—Haéc ñen, nhöõng vò sö thuoäc toâng phaùi aùo ñen)—The Baïch Nghieäp, Haéc Baïch Baùo—See Four kinds of black-robed sect of monks. kamma. Black rope hells: Kalasutra (skt)—Black bonds Black deva: Mahakala (skt)—Title of Siva— hells—Haéc thaèng ñòa nguïc—See Hells. Danh hieäu cuûa thaàn Siva—Haéc Thieân—The Black snake: See Black adder. black-deva, a title of Siva, the fierce Rudra, a Black venomous snake: Haéc nguyeân—See black or dark-blue deity with eight arms and three Black adder. eyes—Coøn goïi laø Ñaïi Haéc Thieân Thaàn, quyeán

Black and white: Haéc baïch—Evil and good— Blameful (a): Ñaùng traùch. Also two halves of the month, the waning and Blameless (a): Khoâng ñaùng traùch. waxing moon—Traéng ñen, toát xaáu, cuõng duøng ñeå Blameworthy (a): See Blameful. chæ hai phaân nöûa cuûa moät thaùng, nöûa phaàn traêng Blaming: Apavada (skt)—Reproaching—Baøi khuyeát, nöûa phaàn traêng troøn. baùc. Black and white rats: Baïch Haéc Nhò Thöû—The Blaming everyone but oneself: Giaän trôøi traùch two mice in the parable , one white, the other ngöôøi chöù khoâng ñaù ñoäng gì ñeán mình (Oaùn thieân black, gnawing at the rope of life, i.e. day and vöu nhaân). night, or sun and moon—Hai con chuoät trong baøi Blaspheme (v): Disparage—Denigrate— nguï ngoân, ví vôùi ngaøy vaø ñeâm, maët trôøi vaø maët Profane—Phæ baùng. traêng (theo Taân Ñaàu Tö Ñoät La Xaø Vò Öu Ñaø Dieân Vöông Thuyeát Phaùp Kinh, ngaøy xöa coù Blaspmeme (v) gods: Utter (v) blasphemies ngöôøi ñi treân khu ñaát roäng hoang vaéng gaëp moät against gods—Baùng boå thaùnh thaàn. con voi döõ ñuoåi rieát theo. Ngöôøi aáy cuoáng cuoàng Blasphemer (n): Keû loäng ngoân. chaïy troán, ñang khi khoâng bieát aån naáp vaøo ñaâu Blasphemy: Söï laêng maï—Söï nhaïo baùng—Söï boãng gaëp moät caùi gieáng, anh ta lieàn baùm vaøo reã baát kính—Phaïm thöôïng. caây ñònh tuït xuoáng ñeå aån naáp, khoâng ngôø coù ñoâi Blazing: Burning—Vieâm (ñoát chaùy)—See Three chuoät, moät traéng, moät ñen, ñang caén goác caây, boán kinds of burning. phía beân döôùi coù boán con raén ñoäc

phoùng tôùi ñònh Blazing land: Archishmati (skt)—Ground of caén anh ta. ÔÛ döôùi ñaùy gieáng laïi coù con roàng ñang blazing wisdom—Dieãm Hueä ñòa—See Ten chôø ñôïi, xung quanh thì sôï boán con raén, döôùi ñaùy grounds (II). thì sôï roàng döõ, caùi caây ñang baùm laïi bò hai con Blazing-Shoulders Buddha: Phaät Dieäm Kieân. chuoät gaëm saép ñöùt. Luùc ñoù töø treân caây coù ba gioït Bleeding from the eyes: Xuaát Huyeát Maét— maät ong rôi vaøo mieäng anh ta. Vì caây lay ñoäng One of the five epidemics in Vaisali during the ñeán toå ong neân baày ong bay ra chích tôùi taáp vaøo Buddha's lifetime—Moät trong naêm loaïi beänh anh ta, boãng choác coù löûa ôû ñaâu aøo tôùi ñoát chaùy ngaët ngheøo trong thaønh Vaisali vaøo thôøi cuûa Ñöùc caønh caây. Khu ñaát roäng ví vôùi sanh töû, ngöôøi ñaøn Phaät—See Five epidemics. oâng ví vôùi phaøm phu, con voi ví vôùi voâ thöôøng, caùi gieáng ví vôùi thaân ngöôøi, caùi caây ví vôùi maïng Blend (v): Hoøa hôïp—To unite. ngöôøi, chuoät ñen traéng ví vôùi ñeâm ngaøy, goác caây Bless (v): Ban phöôùc. bò caén ví vôùi thôøi gian vuøn vuït bay ñi, boán con raén Bless (v) and give (v) joy to sentient beings: ví vôùi töù ñaïi, maät ong ví vôùi nguõ duïc, ñaøn ong ví Lôïi Laïc Höõu Tình—The work of a bodhisattva—vôùi giaùc quan, löûa ví vôùi giaø nua, vaø roàng döõ ví Mang laïi lôïi ích cho chuùng sanh, khieán hoï ñöôïc vôùi söï cheát). vui söôùng an laïc. Ñaây laø haïnh tu cuûa moät vò Boà Black wind: Dark storm—Haéc phong (cuoàng Taùt. phong baõo toá). Bless someone: Bestow a blessing on Blacken (v): Gieøm pha—To backbite. someone—Bestow a favour on someone—Ban Blame (v): Ninda (p)—Cheâ Traùch—Censure— phuùc cho ai. Disparagement—Ridicule—See Eight winds. Blessed (a): Fortunate—Coù phuùc. Blame and praise: Bò cheâ vaø ñöôïc khen—No Blessed deeds: Phuùc nhôn. man is free from blame and praise—Khoâng ai Blessed deeds produce blessed rewards: traùnh khoûi bò cheâ vaø ñöôïc Khen—See Praise and Phuùc nhôn sanh phuùc quaû—Phuùc nhôn taïo phuùc blame. quaû ôû ñôøi naày vaø ñôøi sau—See Three causes Blame on someone: Ñoå Loãi—To blame produce their three effects. something on someone. Blessed land: Phuùc ñòa (thieân ñöôøng traàn gian). Blame someone on something: Ñoã loãi cho ai. Blessed Love Heaven: Anabhraka (skt)—Phuùc Blameworthy (a): Ñaùng traùch. AÙi Thieân—See Fourth Dhyana Heaven (II) (2).

Blessed One: Ñaáng Thieän Theä hay ñaáng toân Blind since birth: Muø töø khi loït loøng meï kính cuûa theá giôùi hay Phaät—The world honour Blind and in darkness: Manh Minh—Ignorant One or the Buddha—See Bhagavan. of the truth—Söï ñuoâi muø vaø trong boùng toái, Blessed rewards: Phuùc quaû (phöôùc baùo). khoâng thaáy ñöôïc ñaâu laø chaân lyù. Blessed virtue: Blessing arising from good Blind dragon: Manh Long—Who appealed to deeds—Good fortune and virtue—Phuùc ñöùc. the Buddha and was told that his blindness was Blessedness of Buddha-dharmakaya: Phöôùc due to his having been formerly a sinning monk— töôùng phaùp thaân. Con roàng muø, xuaát hieän tröôùc Phaät vaø ñöôïc Phaät Blessedness and felicity: Blessed felicity—cho bieát raèng caùi muø cuûa noù laø do bôûi kieáp tröôùc Congratulate on good fortune—Phöôùc khaùnh noù laøm moät vò taêng toäi loãi. (möøng may maén haïnh phuùc). Blind gain vision: Ngöôøi ñui ñöôïc thaáy—See Blessedness and insight: Phuùc

quaùn. Ten kinds of Buddha-work in all worlds in all times of the Buddhas (B) (7). Blessedness and wisdom: Goodness and wisdom—Phöôùc tueä (phöôùc hueä)—See Two feet Blind obedience: Vaâng leänh moät caùch muø in the Bodhisattva's practices. quaùng (duy meänh thò toøng)—To be entirely guided by the orders of someone—Other Blessing: Punya (skt)—Phöôùc—There are two religions believe that man must obey god without kinds of blessing—Coù hai loaïi phöôùc—See Two any exception. For Buddhism, this is only a blind fields for the cultivation of happiness and Punya. obedience—Caùc toân giaùo khaùc tin töôûng raèng con Blessing of Buddhism: The benefits of ngöôøi phaûi tuaân meänh thöôïng ñeá khoâng coù ngoaïi Buddhism—Phaùp Lôïi (phuùc lôïi maø Phaät phaùp leä. Theo ñaïo Phaät, ñaây chæ laø söï tuaân meänh muø mang laïi cho chuùng sanh). quaùng. Blessing and joy: Lôïi Laïc—The blessing being Blind someone: Make someone blind—Laøm for the future life, the joy for the present, or aid quaùng maét ai. for salvation and the joy of it—Lôïi ích vaø an laïc. Blind turtle: Manh Quy—It is as easy for a blind Lôïi ích cuûa ñôøi sau thì goïi laø lôïi; lôïi ích cuûa ñôøi turtle to find a floating log as it is for a man to be nay thì goïi laø laïc (lôïi vaø laïc tuy coù khaùc nhau reborn as a man, or to meet with a Buddha and his nhöng cuøng moät theå). teaching (The rareness of meeting a Buddha is Blessings never come in pairs, misfortunes compared with the difficulty of a blind sea-turtle do: Vaän may khoâng ñeán moät löôït nhöng hoïa thì finding a log to float on, or a one-eyed tortoise doàn daäp (Phuùc baát truøng lai, hoïa voâ ñôn chí)—finding a log with a spy-hole through it)—Ruøa muø Misfortunes never come singly. gaëp khuùc goå troâi giöõa bieån ñaõ laø khoù, ví vôùi sanh Blessing and Profit Ghost King: Phöôùc Lôïi laøm ngöôøi vaø gaëp ñöôïc Phaät Phaùp laïi caøng khoù Quyû Vöông—Who is actually the spirit of wealth, hôn (yù naày ví vôùi moät con ruøa muø giöõa bieån khôi but in Buddhism, he is classified as a ghost maø vôù ñöôïc khuùc goã noåi. Theo Kinh Taïp A Haøm, king—Thaàn Taøi, nhöng trong Phaät giaùo, oâng ñöôïc trong bieån caû coù moät con ruøa muø, soáng laâu voâ lieät vaøo quyû vöông. löôïng kieáp, caû traêm naêm môùi troài ñaàu moät laàn. Coù Blessings and virtues: Punna (p)—Phöôùc moät khuùc caây, treân coù moät loã loûng, ñang troâi daät Ñöùc—See Punya. dôø treân maët nöôùc, ruøa ta khi troài leân ñeán maët nöôùc Blessing and wisdom of virtuous conduct: A cuõng vöøa chaïm vaøo boïng caây. Keû phaøm phu laên palace for Enlightening Beings because they troâi trong bieån ñôøi sanh töû, muoán trôû laïi ñöôïc thaân civilize sentient beings in the realm of desire— ngöôøi quaû laø khoù hôn theá aáy). Thaäp thieän nghieäp ñaïo phöôùc ñöùc trí hueä laø cung Blinded: Muø quaùng ñieän cuûa Boà Taùt vì giaùo hoùa chuùng sanh coõi Bliss (n): duïc—See Ten kinds of palace of great 1) Happiness: Haïnh phuùc—Cöïc laïc—Nirvana is enlightening beings. the highest bliss—Nieát baøn laø laïc toái thaéng— Blind acceptance: Nieàm tin muø quaùng. In the Anguttara Nikaya Sutra, the Buddha

commented on the four kinds of bliss a strength of arm, won by sweat, and lawfully layman enjoy—Trong Kinh Taêng Nhöùt A gotten. At this thought, bliss and satisfaction come Haøm, Ñöùc Phaät ñaõ giaûng veà boán loaïi haïnh to him. This is call the bliss of

ownership—Haïnh phuùc cuûa ngöôøi cö só—See Four kinds of bliss phuùc cuûa ngöôøi coù vaät sôû höõu nhôø söï noã löïc coá of lay Buddhists. gaéng, nhôø söùc löïc cuûa chaân tay vaø moà hoâi, sôû höõu 2) Sukkha (p): Happiness—Joy—Pleasure—Laïc moät caùch hôïp phaùp. Khi nghó nhö vaäy, ngöôøi kia (vui söôùng)—See Eight winds. caûm thaáy thoûa thích vaø maõn nguyeän. Ñoù laø haïnh Bliss of almsgiving: In evoking resultant phuùc coù ñöôïc vaät sôû höõu—See Four kinds of bliss wealth—AÂn phöôùc hay thí loaïi phöôùc (Quaû phöôùc of lay Buddhists. boá thí)—See Three sources of felicity (B). Blissful pure mind: Laïc thanh tònh taâm. Bliss of blamelessness: Anavajjasukha (p)— Bliss of pursuing the Buddha way: Haønh Haïnh phuùc khoâng bò khieån traùch—Herein the phöôùc—See Three sources of felicity (A). Aryan disciple is blessed with blameless action of Bliss of the Saints: Thaùnh phöôùc—See Two body, blameless action of speech, blameless kinds of blessing. action of mind. At the thought, bliss and Bliss of solitude: Haïnh phuùc trong tònh laëng. satisfaction come to him. This is called the bliss Bliss From Transformation Heaven: Trôøi of blamelessness—Baäc Thaùnh nhaân khoâng bò Hoùa Laïc—See Nirmanarati heaven. khieån traùch veà thaân khaåu yù. Khi nghó nhö vaäy, Bliss of wealth: Bhogasukha (skt)—Haïnh phuùc ngöôøi aáy caûm thaáy thoûa thích vaø maõn nguyeän. Ñoù ñöôïc coù taøi saûn—Herein a clansman by means of laø haïnh phuùc khoâng bò khieån traùch—See Four wealth acquired by energetic striving, both enjoys kinds of bliss of lay Buddhists. his wealth and does meritorious deeds. At this Bliss of no debtlessness: Ananasukha (skt)— thought, bliss and satisfaction come to him. This is Haïnh phuùc khoâng nôï naàn—Herein a clansman called the bliss of wealth—Ngöôøi kia taïo neân taøi owes no debt, great or small, to anyone. At the saûn do nôi coá gaéng noã löïc. Baây giôø chính mình thought, bliss and satisfaction come to him. This is thoï höôûng taøi saûn aáy, hoaëc duøng noù ñeå gieo called the bliss of debtlessness—Ngöôøi kia khoâng duyeân taïo phöôùc. Khi nghó nhö vaäy, ngöôøi aáy caûm thieáu ai moùn nôï lôùn nhoû naøo. Khi nghó nhö vaäy thaáy thoûa thích vaø maõn nguyeän. Ñoù laø haïnh phuùc ngöôøi kia caûm thaáy thoûa thích vaø maõn nguyeän. coù ñöôïc taøi saûn—See Four kinds of bliss of lay Ñoù laø haïnh phuùc khoâng mang nôï—See Four kinds Buddhists. of bliss of lay Buddhists. Blissing world: Sugati (skt)—Happy fate— Bliss of filial piety: AÂn phöôùc hay Theá phöôùc— Caûnh giôùi hoan laïc. See Three sources of felicity (A). Block (v): Laøm taét ngheõn—To obstruct. Bliss of formlessness: Voâ Töôùng Laïc—See Block-head: Moäc ñaàu. Animittasukha. 1) A stupid person—Ngöôøi ngu ñaàn. Bliss of freedom: Haïnh phuùc giaûi thoaùt. 2) One who break the commandments—Ngöôøi Bliss of the gods: Thieân phöôùc—See Two kinds phaù giôùi. of blessing. Blocked: Beá taét—Chocked—Obstructed. Bliss of observation of commandments: Giôùi Blood (n): Maùu huyeát. phöôùc—See Three sources of felicity (A). Blood basin for women in hades: Huyeát Boàn Bliss of observance of meditation: Kinh—Nöõ Nhaân Huyeát Boàn Kinh—The sutra Observance of meditation in obtaining final describing the blood bath for women in Hades; it escape from the mortal round—Tu loaïi phöôùc is a Chinese invention and is called by Eitel “the (Phöôùc tu haønh)—See Three sources of felicity

placenta tank, which consists of an immense pool (B). of blood and from this hell, it is said, no release is Bliss of ownership: Atthisukha (p)— Haïnh possible;" but there are ceremonies for release phuùc coù vaät sôû höõu—Herein a clansman has from it—Muïc Lieân Chính Giaùo Huyeát Boàn Ñaïi wealth acquired by energetic striving, amassed by

Thöøa Phaùp Baûo Chö Phaåm Kinh. Theo Eitel trong Ñöùc Quaùn Theá AÂm (nhaõn töôùng cuûa Ñöùc Quaùn Trung Anh Phaät Hoïc Töø Ñieån, kinh naày dieãn taû Theá AÂm coù hình hoa sen xanh töø bi). hình phaït taém maùu cuûa ñaøn baø trong ñòa nguïc. Blue-knech Kuan-Yin: Thanh Ñaàu Quaùn Ñaây laø söï baøy veõ cuûa ngöôøi Taøu. Eitel noùi raèng AÂm—Vò Quaùn AÂm coå xanh, coù ba maët—With "Boàn nhao (cuûa ñaøn baø ñeû) naày bao goàm moät hoà three faces. maùu khoång loà vaø khoâng ai coù theå thoaùt khoûi ñòa Blue pennon in the Northwest: Taây Baéc nguïc naày moät khi ñaõ bò loït vaøo, tröø phi coù nhöõng phöôùn xanh—This is one of the Amitabha's eight nghi thöùc ñaëc bieät. pennons of various colours, indicating the eight Blood-Eating Ghost King: Ñaïm Huyeát Quyû directions of space—Ñaây laø moät trong Phöôùn taùm Vöông. saéc cuûa Ñöùc Phaät A Di Ñaø, chæ taùm höôùng trong Blood and flesh: Huyeát Nhuïc—Maùu thòt (ruoät khoâng gian—See Eight pennons of various thòt). colours. Blood Tiger Ghost King: Quyû Vöông Huyeát- Blue red black white: Thanh hoàng taïo baïch Hoå. (traéng ñen roõ raøng, phaûi traùi roõ raøng)—Bloody (a): Vaáy maùu. Distinctively right or wrong. Blossom: Kusuma or Padma or Puspa (skt)— Blue Rock Collection: Bích Nham Luïc—Pi- Flower—Hoa—Coù boán loaïi hoa—The four divine Yen-Lu—One of the most famous Zen book of flowers—Flowery, especially the lotus, one of the Lin-Chi Zen sect, consisting of one hundred koans six objects for offerings—Hoa, ñaëc bieät laø hoa compiled by Zen master Hsueh-Tou-Ch'ung- sen, moät trong saùu loaïi vaät ñeå cuùng döôøng Phaät— Hsien (980-1052), with is own commentary in See Four divine flowers. verse accompanying each koan, by Zen master Blossom time: Thôøi kyø khai hoa nôû nhuïy. Yuan-Wu (1063-1135). The book derived its name from a scroll containing the Chinese Blow the conch of the Law: Xuy Phaùp Loa— characters for "blue" and "rock" which happened The Buddha's teaching—Thoåi loa phaùp. Ví vieäc to be hanging in the temple where the collection Phaät thuyeát phaùp nhö thoåi tuø vaø hieäu leänh cho ba was compiled, and which the compiler decided to quaân vaäy. use as a title for his work—Moät trong nhöõng taäp Blue-faced raja: Thanh Dieän Kim Cang—The saùch thieàn noåi tieáng nhöùt cuûa Thieàn phaùi Laâm Teá, protector of Buddhism, king of the yaksas, with goàm moät traêm coâng aùn do thieàn sö Tuyeát Ñaäu open mouth, dog's fangs, three eyes, four arms, Truøng Hieån (980-1052) soaïn, vôùi lôøi bình baèng keä wearing skulls on his head, serpents on his legs— ñi keøm cuûa thieàn sö Phaät Quaû Vieân Ngoä (1063- Vò Thieân vöông maët xanh, laøm hoä phaùp cho Phaät 1135). Taäp saùch laáy teân theo moät cuoän giaáy coù giaùo, vua cuûa caùc loaøi Daï Xoa, mieäng luùc naøo vieát hai chöõ Haùn "Bích" (xanh) vaø "Nham" (ñaù), cuõng môû to, coù moùng choù, ba maét, ñeo soï ngöôøi ngaãu nhieân treo nôi chuøa nôi maø noù ñöôïc bieân treân ñaàu vaø ñeo raén treân chaân. soaïn, neân thieàn sö Tuyeát Ñaäu

Truøng Hieån ñaõ Blue or green dragon: Thanh Long—Roàng duøng hai chöõ ñoù laøm nhan ñeà cho taùc phaåm cuûa xanh. mình (see Zhong-Hsian-Xue-Tou). Blue-head Kuan-Yin: Thanh Ñaàu Quaùn AÂm— Blunt: Dull—Stupid—Ñoän (ngu ñoän). Vò Quaùn AÂm ñaàu xanh, ngoài treân vaùch ñaù döïng Blurt out a word: Lôõ lôøi. ñöùng—Seated on a steep cliff. B.M. Barua: One of the most eminent Indian Blue lotus: Puskara or Utpala (skt)—Blue Buddhist scholars in the nineteenth century. He lotus—Thanh lieân (hoa sen xanh). was Prof. Kosambi's contemporary. He continued "Blue-lotus" ascetic: Thanh Lieân Hoa Sa the Buddhist philosophical studies started by Dr. Moân—See Four types of persons (E). S.C. Vidyabhusan. His first work, "The History of Blue-lotus eyes of Kuan-Yin: Lieân Hoa Pre-Buddhist Indian Philosophy." Was an epoch- Nhaõn—Thanh Lieân Hoa Nhaõn hay maät hieäu cuûa making publication. Through this work he placed early Buddhism in its real perspective and

countered the tendency of studying Buddhism in Boat of wisdom: Baùt Nhaõ Thuyeàn—The means isolation, independently of pre-Buddhist thought. of attaining nirvana—Thuyeàn Baùt Nhaõ hay His second work, "Ajivikas," brought to light a thuyeàn trí tueä chôû chuùng sanh vöôït qua bieån sanh powerful ancient religious movement, now töû sang bôø Nieát Baøn. extinct in its motherland. His "Prakrit Boat of wonderful dharma: Dieäu Phaùp Dhammapada" was the fruit of great literary Thuyeàn—The bark of wonderful dharma, capable industry. Dr. Barua also wrote many valuable of transporting men over the sea of life into works on Buddhist inscriptions and history. His nirvana—Thuyeàn Dieäu phaùp, coù khaû naêng old Brahmi Inscriptions in the Udayagiri and chuyeån ngöôøi vöôït qua bieån ñôøi sanh töû ñeå ñi ñeán Khandagiri Caves, Bharhut Inscriptions, Ashoka Nieát Baøn. and his Inscriptions and Ceylon Lectures Boc Pagoda: Name of an ancient pagoda in considerably advanced the study of the history of North Vietnam. The pagoda was built under the Buddhism—Moät trong nhöõng hoïc giaû Phaät giaùo reign of King Le Hy Tong (1676). Its original noåi tieáng ngöôøi AÁn Ñoä vaøo theá kyû thöù 19. Ñoàng location was in Khuong Thuong hamlet, Hoan thôøi vôùi giaùo sö Kosambi. OÂng ñaõ tieáp tuïc coâng Long district, Ha Dong province. It's currently vieäc nghieân cöùu trieát lyù Phaät giaùo do Tieán Só S.C. located on Chua Boc Road, Dong Da district, Vidyabhusan khôûi xöôùng. Taùc phaåm ñaàu tieân cuûa Hanoi city. After King Quang Trung defeated the oâng "Lòch Söû Trieát Hoïc Phaät Giaùo AÁn Ñoä" laø Chinese Armed forces in 1789, the pagoda was cuoán saùch môû ra moät kyû nguyeân môùi. Qua cuoán almost completely destroyed. After the war, king saùch naøy oâng ñaët Phaät giaùo nguyeân thuûy vaøo Quang Trung ordered to restore the pagoda and trong boái caûnh thöïc teá cuûa noù vaø choáng laïi xu from that date the pagoda has been rebuilt so höôùng nghieân cöùu ñaïo Phaät moät caùch bieät laäp, many times. The pagoda still preserves quite a khoâng xeùt ñeán tình hình tö töôûng tröôùc khi coù ñaïo few of precious relics such as Buddha statues; old Phaät. Taùc phaåm thöù hai cuûa oâng laø quyeån tablets of king Le Hy Tong, king Quang trung "Ajivikas," ñöa ra aùnh saùng moät phong traøo toân (1789), and a bronze bell casted in the time of giaùo maïnh meõ thôøi coå ñaïi, maø nay ñaõ taøn luïi ngay king Canh Thinh (1792). In 1798,

in memory of treân queâ höông cuûa noù. Boä Phaùp Cuù baèng tieáng king Quang Trung's merit, people casted a statue Prakrit cuûa oâng laø moät coâng trình vaên hoïc caàn cuø of Him to worship in the pagoda. After Gia Long ñaùng phuïc. Tieán Só Barua cuõng vieát raát nhieàu enthroned in 1802, he tried to destroyed all relics saùch coù giaù trò veà nhöõng baûn chöõ khaéc vaø lòch söû of king Quang Trung, but he failed—Teân cuûa moät Phaät giaùo. Caùc taùc phaåm cuûa oâng nhö boä "Chöõ ngoâi chuøa coå ôû mieàn Baéc Vieät Nam. Chuøa ñöôïc Khaéc Baø La Moân Xöa trong caùc Hang Udayagiri xaây döïng döôùi trieàu vua Leâ Hy Toâng (1676). vaø Khandagiri," "Chöõ Khaéc Bharhut," "A Duïc Chuøa toïa laïc trong thoân Khöông Thöôïng, quaän Vöông vaø caùc Bia Kyù," vaø "Nhöõng Baøi Noùi taïi Hoaøn Long, tænh Haø Ñoâng. Hieän nay chuøa toïa laïc Tích Lan" ñaõ giuùp cho vieäc nghieân cöùu Phaät giaùo treân ñöôøng Chuøa Boäc, quaän Ñoáng Ña, thaønh phoá tieán trieån ñaùng keå. Haø Noäi. Sau khi vua Quang Trung ñaùnh baïi quaân Boast about: To brag—Ba hoa. Thanh taïi traän Ñoáng Ña vaøo naêm 1789, chuøa bò Boast (v) about oneself: Khoaùc laùc—Töï khoe taøn phaù gaàn nhö hoaøn toaøn. Nhaø vua cho xaây khoang—To brag—To show off. döïng laïi vaø töø ñoù ñeán nay chuøa ñaõ ñöôïc truøng tu Boastful (a): Bragging—Self-indulgent—Kieâu nhieàu laàn. Hieän chuøa coøn löu giöõ nhieàu coå vaät ngaïo. nhö caùc töôïng Phaät, caùc bia thôøi vua Leâ Hy Toâng, Boastful secular people: Phaøm phu kieâu ngaïo. vua Quang Trung (1792), vaø moät caùi chuoâng ñoàng Boastfully (avd): Moät caùch khoe khoang. ñöôïc ñuùt döôùi thôøi vua Caûnh Thònh (1792). Ñeán naêm 1798, ñeå töôûng nhôù coâng ôn cuûa vua Quang Boat: Thuyeàn Phieät—A raft, i.e. Buddhism—YÙ Trung, daân chuùng ñaõ taïc töôïng thôø Ngaøi trong noùi Phaät giaùo nhö chieác beø hay chieác phao cho chuøa. Sau khi leân ngoâi vaøo naêm 1802, Gia Long chuùng sanh ñang laën huïp trong bieån luaân hoài sanh ñaõ coá huûy dieät taát caû nhöõng di tích cuûa vua Quang töû. Trung trong chuøa Boäc, nhöng hoaøn toaøn thaát baïi.

Bodai-Daruma (jap): Pouti-Tamo—Toå Boà Ñeà (Main Temple in Bodhgaya in Bihar State, Ñaït Ma—See Bodhidharma. India—Thaùp Ñaïi Boà Ñeà trong Boà Ñeà Ñaïo Traøng, Bodaishin (jap): Bodhicitta (skt)—The bodhi- bang Bihar, AÁn Ñoä) mind—The will to the truth—See Bodhi mind. 2) It is common for pilgrims to visit the places connected with the Buddha's life and death, Bodh-Gaya (skt & p): Boà ñeà ñaïo traøng. and Bodh-Gaya, located in the Ganges basin, 1) A town 90 kilometers south of Patna in the is one of the holiest of Buddhist sites. It was Indian state of Bihar, where Sakyamuni here, on the night of the full moon of the Buddha is said to have attained awakening month of Vesakha (May), that the (Bodhi). It is one of the most important holy Bodhisattva sat under the Bodhi Tree, the sites of Buddhism, and pilgrims travel there "Tree of Enlightenment," and reach Nirvana, from all over the world. According to releasing himself from the endless cycle of standard legends of the Buddha's life, after rebirth and becoming a Buddha. He remained six years of ascetic practices he renounced under the Bodhi Tree for forty-nine days, asceticism and traveled to Bodhgaya, where meditating on the meaning of his awakening, he resolved to find the key to final release before going out into the world to teach other from the sufferings

of cyclic existence beings about his discoveries. Bodh-gaya is (samsara). Sitting in meditation under a tree, said to be the only place on earth that can now referred to Buddhists as the “Tree of sustain the weight of the experience of Awakening” (Bodhi-Vrksa), he cultivated enlightenment. The original Bodhi Tree had progressively deeper meditative states, until been destroyed, but a pipal tree, descended at dawn the next day he became fully from the Bodhi Tree under which the Buddha awakened. From that point on, he is referred attained enlightenment, stands at Bodh-Gaya, to by Buddhists as “Buddha.” near to the Mahabodhi temple, built in the 6th century and subsequently restored—Boà Ñeà Ñaïo Traøng laø nôi quen thuoäc ñoái vôùi khaùch haønh höông ñeán vieáng nhöõng nôi lieân quan ñeán cuoäc soáng cuõng nhö söï nhaäp dieät cuûa Ngaøi, Boà Ñeà Ñaïo Traøng toïa laïc ôû löu vöïc soâng Haèng, moät trong nhöõng ñòa danh thieâng lieâng nhaát cuûa Phaät giaùo. Chính taïi nôi naøy vaøo ñeâm traêng troøn cuûa thaùng 5, nôi maø Ngaøi ñaõ ngoài döôùi coäi caây Boà Ñeà (caây Giaùc Ngoä) vaø chöùng ñaït Nieát Baøn, thoaùt khoûi voøng sinh töû baát taän vaø trôû thaønh Phaät. Ngaøi ñaõ ngoài 49 ngaøy döôùi coäi Boà Ñeà naøy, tham thieàn veà yù nghóa cuûa söï giaùc ngoä cuûa mình tröôùc khi ra ñi giaûng ñaïo daãn daét chuùng sanh vôùi nhöõng gì mình ñaõ khaùm phaù. Ngöôøi ta noùi Boà Ñeà Ñaïo Traøng laø nôi duy nhaát coù theå chòu ñöïng ñöôïc söï taùc ñoäng maïnh meõ cuûa söï giaùc ngoä. Caây Boà Ñeà nguyeân thuûy ñaõ bò huûy dieät, caây “pipal” cuõng coù nguoàn goác töø caây Boà Ñeà nôi maø Ñöùc Phaät ñaõ ñaït ñöôïc giaùc ngoä, ñöùng trong khu Boà Ñeà Ñaïo Traøng, gaàn chuøa Ñaïi Boà Ñeà, ñöôïc xaây vaøo theá kyû thöù 6, vaø sau ñoù ñöôïc truøng tu laïi.

ruùt ra töø goác Phaïn ngöõ “buddh,” coù nghóa laø “tænh thöùc,” vaø trong Phaät giaùo töø naøy chæ moät ngöôøi ñaõ tænh thöùc khoûi giaác nguû si meâ, trong ñoù haàu heát chuùng sanh ñang traûi qua. Theo truyeàn thuyeát Phaät giaùo, Ñöùc Phaät thaønh ñaït ñaïo quaû Boà Ñeà taïi Boà Ñeà Ñaïo Traøng trong khi ngoài döôùi goác caây Boà Ñeà. (B) The word ‘Bodhi’ means ‘Perfect Wisdom’ or ‘Transcendental Wisdom,’ or ‘Supreme Enlightenment.’ Bodhi is the state of truth or (Inner Walking Meditation Route inside the spiritual condition of a Buddha or Bodhgaya—Ñöôøng kinh haønh beân caïnh Ñaïi Thaùp Bodhisattva. The cause of Bodhi is Prajna Bodhgaya) (wisdom) and Karuna (compassion). The 3) One of the four holy places of Buddhism, highest state of Samadhi in which the mind is near the town of Gaya and the bank of the awakened and illuminated. According to the Nairanjana River in Central India (Bihar), Hinayana, bodhi is equated with the where the Buddha attained enlightenment perfection of insight into and realization of after having meditated for forty-nine days the four noble truths, which means the under the Bodhi-Tree—Moät trong boán thaùnh cessation of suffering. According to the tích Phaät giaùo, gaàn thaønh Gaya, caïnh soâng Ni Mahayana, bodhi is mainly understood as Lieân Thieàn, mieàn trung AÁn, nôi Phaät Thích enlightened wisdom: Giaùc ngoä (trí tueä hay söï Ca ñaït ñöôïc ñaïi giaùc hoaøn toaøn sau khi thieàn thöùc tænh toaøn dieän veà töï thaân, tha nhaân vaø ñònh 49 ngaøy. theá giôùi hieän töôïng). Bodhi coù nghóa laø trí tueä Bodhi (Sanskrit): Boà ñeà—Enlightenment— toaøn haûo hay trí tueä sieâu vieät. Bodhi

laø söï Awakening one's own Buddha nature—Perfect giaùc ngoä hay ñieàu kieän tinh thaàn cuûa chö wisdom—The illuminated or enlightened mind. Phaät vaø chö Boà Taùt. Boà ñeà chính laø nhaân cuûa (I) The meanings of "Bodhi"—Nghóa cuûa "Boà trí tueä baùt nhaõ vaø loøng töø bi. Ñaây laø traïng thaùi Ñeà": thieàn ñònh cao nhaát nôi ñoù taâm luoân giaùc ngoä (A) Bodhi is derived from the Sanskrit root vaø ngôøi saùng. Theo Nguyeân thuûy Boà ñeà coù "Budh," meaning "knowledge," nghóa laø söï hieåu bieát hoaøn toaøn vaø söï thöïc "Understanding," or "Perfect wisdom." A hieän Töù Dieäu ñeá ñeå chaám döùt khoå ñau. Theo term that is often translated as Ñaïi thöøa, boà ñeà coù nghaõ laø yù thöùc döïa vaøo trí "enlightenment" by Western translators, but naêng. which literally means "Awakening." Like the (II) Categories of "Bodhi"—Phaân loaïi Boà Ñeà: term BUDDHA, it is derived from the (A) See Three kinds of bodhi. Sanskrit root buddh, "to wake up," and in (B) See Five bodhi or stages of enlightenment. Buddhism it indicates that a person has Bodhi-Bhikkhu (Jeffrey Block): American "awakened" from the sleep of ignorance in Theravada monk who received a Ph.D. in which most beings spend their lives. philosophy in 1972 and subsequently traveled to According to Buddhist legend, the Buddha Sri Lanka, where he received the novice vows in attained bodhi in the town of BODHGAYA 1972 and the full bhikkhu ordination in 1973. In while sitting in meditation under the Bodhi 1984 he became the editor of the Buddhist Tree or Bodhi-Vrksa—Töø Bodhi ñöôïc ruùt ra Publication Society, and he now resides at the töø goác Phaïn ngöõ "Budh" coù nghóa laø "tri Forest Hermitage in Kandy. He has written a thöùc," "hieåu bieát," hay "toaøn trí." Thuaät ngöõ number of books, including Nourishing the Roots thöôøng ñöôïc caùc nhaø phieân dòch Taây phöông and the Discourse on the All-Embracing Net of dòch laø "Giaùc Ngoä," coù nghóa ñen laø "Tænh Views—Moät Tyø Kheo Nguyeân Thuûy ngöôøi Myõ, Thöùc." Gioáng nhö thuaät ngöõ "Buddha," ñöôïc teân thaät laø Jeffrey Block, toát nghieäp Tieán Só Trieát

Hoïc naêm 1972 vaø sau ñoù du haønh sang Sri Lanka, divided into two aspects: 1) the intention to taïi ñaây oâng thoï giôùi Sa Di vaøo naêm 1972 vaø thoï become awakened; and 2) acting on the giôùi Tyø Kheo naêm 1973. Vaøo naêm 1984 oâng trôû intention by pursuing the path to awakening thaønh chuû buùt cuûa Hoäi Xuaát Baûn Phaät Giaùo, vaø (Bodhi)—Taâm giaùc ngoä, taâm cuûa yeâu thöông, hieän taïi oâng truï trong moät tònh thaát torng khu röøng taâm cuûa söï ñoøi hoûi saâu saéc laø töï chöùng ngoä Kandy. OÂng ñaõ vieát moät soá saùch bao goàm quyeån vaø laøm vieäc lôïi laïc cho taát caû chuùng sanh. Nourishing the Roots and the Discourse on the Tinh thaàn thöùc tænh hay khaùt voïng ñaïi giaùc All-Embracing Net of Views. cuûa Boà taùt vì lôïi ích cuûa tha nhaân. Taâm Boà Bodhi of all Buddhas: Samyak Sambodhi Ñeà thöôøng chia laøm hai phaàn: 1) yù ñònh giaùc (skt)—Buddha knowledge omniscience— ngoä Boà Ñeà; vaø 2) thöïc haønh yù ñònh treân baèng Complete perfect knowledge—Tam mieäu tam boà caùch theo ñuoåi con ñöôøng giaùc ngoä. ñeà—Chaùnh ñaúng chaùnh giaùc. ** See Bodhi Mind. Bodhicaryavatara (skt): Boà Ñeà Haønh—A Bodhicitta is beyond the assault of Mara Sanskrit term means "Entry into Bodhisattva the Evil One: Boà Ñeà taâm vöôït ngoaøi voøng chinh Deeds." This is

an important Mahayana work by phuïc cuûa Ma vöông—See Ten characters of Santi Deva (650- 750), which focuses on the Bodhicitta. career and practices of the Bodhisattva, the ideal Bodhicitta comes out of a stock of good of Mahayana Buddhism—Töø Baéc Phaïn coù nghóa merit: Boà Ñeà taâm phaùt sinh töø thieän caên—See laø “Nhaäp Boà Taùt Haïnh.” Ñaây laø moät taùc phaåm Ten characters of Bodhicitta. Ñaïi Thöøa quan troïng ñöôïc vieát bôûi ngaøi Bodhicitta rises from a great compassionate Santideva, taäp trung vaøo nhöõng vieäc laøm vaø tu taäp heart: Boà Ñeà taâm khôûi leân töø taâm ñaïi bi—See cuûa moät vò Boà Taùt, lyù töôûng cuûa Phaät giaùo Ñaïi Ten characters of Bodhicitta. Thöøa. Bodhicitta-sastra (skt): Boà ñeà taâm luaän— Bodhicaryavatara Sutra: Kinh Boà Ñeà Haønh Explanation on the Transcendence of Kinh—Entering the Path of Enlightenment, Bodhicitta—Giaûi thích veà söï sieâu vieät cuûa Boà Ñeà composed by Nagarjuna—Kinh noùi veà “Ñi vaøo Taâm. con ñöôøng Giaùc Ngoä” ñöôïc Ngaøi Long Thoï soaïn. Bodhi day: Giaùc nhöït. Bodhicitta (skt): Boà ñeà taâm—Wisdom heart— Boà Ñeà Taâm. Bodhidharma (skt): Toå Boà ñeà Ñaït ma. 1) A Sanskrit term means “Mind of 1) A deeply learned Indian Buddhist monk who Awakening.” In Mahayan Buddhism, this arrived at the Chinese Court in 520 AD. refers to Bodhisattva’s aspiration to attain After his famous interview with Emperor Han Buddhahood in order to benefit other sentient Wu Ti. However, later on, he meditated for beings (the aspiration of a bodhisattva for nine years in silence and departed. supreme enlightenment for the welfare of Bodhidharma was the 28th Indian and first all)—Töø Baéc Phaïn coù nghóa laø “Taâm giaùc Zen Partriarch in China. He is an archetype ngoä.” Trong Phaät giaùo Ñaïi Thöøa, töø naøy chæ for steadfast practice—Vò cao Taêng AÁn Ñoä öôùc nguyeän cuûa moät vò Boà taùt laø ñaït thaønh ñeán vöông trieàu Haùn voõ Ñeá cuûa Trung quoác Phaät quaû ñeå laøm lôïi laïc chuùng sanh. vaøo khoaûng naêm 520 sau Taây lòch. Tuy 2) A mind for or of Bodhi; the awakened or nhieân, sau ñoù, oâng ñaõ dieän bích 9 naêm vaø aâm enlightened mind—Taâm höôùng veà giaùc ngoä thaàm ra ñi. Boà Ñeà Ñaït Ma laø vò Toå thöù 28 hay taâm giaùc ngoä. cuûa doøng Thieàn AÁn Ñoä vaø laø sô Toå cuûa doøng 3) Mind of enlightenment, mind of love, mind of Thieàn Trung Hoa. Ngaøi laø moät bieåu töôïng deepest request to realize oneself and work cho söï kieân trì tu taäp. for the well-being of all. The mind of 2) According to the Indian tradition, enlightenment or the aspiration of a Bodhidharma, an Indian meditation master Bodhisattva for supreme enlightenment for who is considered by the Ch’an tradition to the welfare of all sentient beings. It is often be its first Chinese patriarch and the twenty-

eighth Indian patriarch. According to East monasteries, copied many holy writings and Asian legends, he traveled from India to invested many priests and nuns. How great is spread the true Dharma and is thought to the merit due to me?” “No merit at all,” was have arrived in the town of Lo-Yang in the answer. Bodhidharma added: “All these Southern China between 516 and 526. The things are merely insignificant effects of an legends report that he traveled to Shao-Lin imperfect cause. It is the shadow following Ssu monastery on Mount Sung, where he the substance and is without real entity.” The

meditated facing a wall for nine years. emperor asked: “Then , what is merit in the During this time his legs reportedly fell off, true sense of the word?” Bodhidharma and he is also said to have cut off his own replied: “It consists in purity and eyelids to prevent himself from falling enlightenment, completeness and depth. asleep. Another legend holds that when he Merit as such cannot be accumulated by cast his eyelids to the ground a tea plant worldly means.” The emperor asked again: sprang up, and its ability to ward off sleep “What is the Noble Truth in its highest due to its caffeine content is thought to be a sense?” Bodhidharma replied: “It is empty, gift from Bodhidharma to successive no nobility whatever.” The emperor asked: generations of meditators. Later, his main “Who is it then that facing me?” disciple was Hui-K’o, who is said to have cut Bodhidharma replied: “I do not know, Sire.” off his own arm as an indication of his The Emperor could not understand him. sincerity in wishing to be instructed by Bodhidharma was famous for his interview Bodhidharma. Hui-K’o is considered by the with Emperor Han Wu Ti. But after that, tradition to be its second Chinese patriarch— Bodhidharma went away. He crossed the Theo truyeàn thoáng AÁn Ñoä, Boà Ñeà Ñaït Ma, Yangtze River and reached the capital, Lo- moät thieàn sö ngöôøi AÁn Ñoä, ñöôïc xem nhö laø Yang, of Northern Wei. After a sojourn there vò Toå thöù 28 trong Thieàn toâng AÁn Ñoä. Theo he went to Mount Wu-T’ai-Shan and resided huyeàn thoaïi Ñoâng AÙ, ngaøi du haønh hoaèng in the Shao-Lin Temple where he meditated phaùp töø xöù AÁn Ñoä vaø ngöôøi ta nghó raèng ngaøi (facing the wall) for nine years in silence and ñaõ ñeán Laïc Döông, thuoäc mieàn Nam Trung departed: Vua Löông Voõ Ñeá vôøi Toå ñeán Nam Hoa giöõa naêm 516 vaø 526. Huyeàn thoaïi keå Kinh ñeå trieàu kieán. Vua hoûi: “Töø khi töùc vò raèng ngaøi du haønh ñeán chuøa Thieáu Laâm treân ñeán nay, traãm ñaõ cho taïo chuøa, sao cheùp kinh Nuùi Toáng, taïi ñoù ngaøi ñaõ thieàn dieän bích ñieån vaø ñoä Taêng raát nhieàu. Coâng ñöùc nhö vaäy trong 9 naêm tröôøng. Trong thôøi gian ñoù ngöôøi lôùn nhö theá naøo?” “Khoâng coù coâng ñöùc gì ta keå raèng chaân cuûa ngaøi ñaõ bò rôùt ra, vaø caû,” laø caâu traû lôøi. Toå laïi noùi tieáp: “Taát caû ngöôøi ta cuõng noùi raèng ngaøi ñaõ caét ñi ñoâi mí nhöõng coâng vieäc aáy chæ laø nhöõng quaû baùo nhoû maét ñeå cho mình khoûi phaûi buoàn nguû. Moät cuûa moät caùi thaân höõu laäu, nhö boùng theo truyeàn thuyeát khaùc cho raèng khi ngaøi caét boû hình, tuy coù maø khoâng phaûi thaät.” Voõ Ñeá hoûi: ñoâi mí maét lieäng xuoáng ñaát thì caây traø ñaõ “Vaäy ñuùng nghóa theá naøo laø coâng ñöùc?” Boà moïc phuùn leân, vaø loaïi caây naøy coù coâng naêng Ñeà Ñaït Ma ñaùp: “Ñoù laø söï thanh tònh, giaùc choáng buoàn nguû vì chaát caffeine trong ñoù vaø ngoä, söï hoaøn maõn, vaø thaâm thuùy. Coâng ñöùc ngöôøi ta nghó ñoù laø moùn quaø cuûa Toå Ñaït Ma nhö theá khoâng xaây döïng baèng phöông tieän ban cho nhöõng theá heä haønh giaû sau naøy. Veà theá gian.” Voõ Ñeá laïi hoûi: “Theá naøo laø Thaùnh sau naøy vò ñaïi ñeä töû cuûa ngaøi laø Hueä Khaû ñaõ Ñeá ñeä nhaát nghóa? “Toå traû lôøi: “Roãng tueách, caét moät caùnh tay ñeå chöùng toû loøng thaønh khoâng coù Thaùnh Ñeá gì heát.” Vua laïi hoûi tieáp: muoán ñöôïc ngaøi chæ daïy. Hueä Khaû ñöôïc xem “Vaäy ai ñang dieän kieán traãm ñaây?” Toå noùi: nhö laø nhò toå Thieàn Toâng Trung Hoa. “Khoâng

bieát.” Voõ Ñeá khoâng hieåu Toå muoán * The Emperor Wu-Ti invited him to Nanking noùi gì. Sau cuoäc noùi chuyeän noåi tieáng vôùi vua for an audience. The Emperor said: “Since Haùn Vuõ Ñeá, Toå ñaõ vöôït doøng Döông Töû vaø my enthronement, I have built many ñeán Laïc Döông, kinh ñoâ cuûa Baéc Nguïy. Sau

moät thôøi gian ôû ñaây, Toå ñeán Nguõ Ñaøi Sôn vaø finally settled in Shao-Lin Temple. truù taïi Thieáu Laâm Töï, nôi ñaây ngaøi dieän bích Bodhidharma came to Chine with a special (ngoài xoay maët vaøo töôøng) trong 9 naêm message which is summed in sixteen Chinese tröôøng. words, even though Zen masters only * As is clear from the dialogue between the mentioned about this message after Ma- emperor and Bodhidharma, the essential core Tsu—Theo caùc söû gia thì Boà Ñeà Ñaït Ma baùc of Bodhidharma’s doctrine is the philosophy boû vieäc ñoïc tuïng kinh ñieån. Do ñoù heä thoáng of emptiness (sunyata), and sunyata is trieát hoïc cuûa oâng khieán cho caùc tu vieän ít chuù beyond demonstration of any kind. troïng veà kieán thöùc maø thieân veà traàm tö thieàn Therefore, Bodhidharma also replied in the ñònh nhieàu hôn. Theo Boà Ñeà Ñaït Ma, Phaät töû negative form. When we speak of the neân ñeå yù ñeán thieàn, vì chæ caàn haønh thieàn laø Buddhistinfluence on the life and literature of coù theå ñaït ñeán giaùc ngoä. Do ñoù oâng chæ dòch the Chinese people, we should keep this coù moãi quyeån Ñaïi Baùt Nieát Baøn Kinh Luaän mystic trend of Bodhidharma’s philosophy in (Mahaparinirvana-sutra-sastra). OÂng laø vò toå mind, for there is no doubt that it has had a thöù 28 cuûa doøng Thieàn AÁn Ñoä vaø laø sô toå cuûa great deal to do with the moulding of the doøng Thieàn Trung Quoác. Caùc hoïc giaû vaãn spirit of Chinese Zen Buddhism: Qua cuoäc coøn khoâng ñoàng yù vôùi nhau veà vieäc Boà Ñeà ñoái thoaïi vôùi Voõ Ñeá, ta thaáy roõ raèng coát loõi Ñaït Ma ñeán Trung Hoa töø luùc naøo, ôû laïi ñoù chuû thuyeát cuûa Toå Boà Ñeà Ñaït Ma laø trieát lyù bao laâu, vaø maát vaøo luùc naøo, nhöng noùi chung “Khoâng Taùnh” (sunyata), maø caùi khoâng thì giôùi Phaät töû nhaø Thieàn chaáp nhaän raèng Boà khoâng theå naøo chöùng minh ñöôïc. Do ñoù, Boà Ñeà Ñaït Ma ñeán Nam Trung Hoa baèng thuyeàn Ñeà Ñaït Ma cuõng ñaõ ñoái ñaùp döôùi hình thöùc vaøo khoaûng naêm 520 sau Taây Lòch, sau moät phuû ñònh. Khi noùi veà aûnh höôûng cuûa ñaïo Phaät noå löïc khoâng keát quaû ñeå thieát laäp giaùo thuyeát treân ñôøi soáng vaø neàn vaên hoùa cuûa ngöôøi cuûa mình taïi ñaây, oâng ñaõ ñeán Laïc Döông Trung Hoa, chuùng ta khoâng theå khoâng noùi thuoäc mieàn baéc Trung Hoa, vaø cuoái cuøng oâng ñeán khuynh höôùng bí hieåm naày cuûa trieát lyù ñònh cö taïi chuøa Thieáu Laâm. Ngaøi ñaõ mang Boà Ñeà Ñaït Ma, vì roõ raøng laø khuynh höôùng sang Trung Quoác moät thoâng ñieäp thuø thaéng, naày ñaõ taùc ñoäng nhieàu treân söï hình thaønh tinh ñöôïc toùm goïn trong möôøi saùu chöõ Haùn sau thaàn Phaät giaùo Trung Hoa, vaø töø ñoù xuaát hieän ñaây, duø raèng ngöôøi ta chæ nhaéc ñeán thoâng Phaät giaùo Thieàn toâng. ñieäp naày veà sau thôøi Maõ Toå: * According to historians, Bodhidharma denied “A special tranmission outside the canon reading, and his system therefore scriptures; made the Buddhist monasteries much less No dependence upon words and letters intellectual and much more meditative than Direct pointing at the soul of man; they were ever before. According to Seeing into one’s nature and the

Bodhidharma, Buddhists should stress on attainment og Buddhahood.” meditation, because by which alone Baát laäp vaên töï enlightenment can be attained. Bodhidharma Giaùo ngoaïi bieät truyeàn was the 28th Indian (in line from the Buddha) Tröïc chæ nhaân taâm and first Zen Patriarch in China. Scholars still Kieán taùnh thaønh Phaät. disagree as to when Bodhidharma came to * Bodhidharma and Hui-K’e, his disciple to China from India, how long he stayed there, whom he had transmitted the Dharma, are and when he died, but it is generally always the subject of koan in the “No Gate accepted by Zen Buddhists that he came by Zen” as well as of a famous painting by boat from India to southern China about the Sesshu, Japan’s greatest painter. Hui-K’e, a year 520 A.D., and after a short, fruitless scholar of some repute, complains to attempt to establish his teaching there he Bodhidharma, who is silently doing went to Lo-Yang in northern China and meditation, that he has no peace of mind and

asks how he can acquire it. Bodhidhrma turns phaùt haïnh, phoøng ngöøa söï cheâ hieàm laø pheùp him away, saying that the attainment of thuaän vaät, vaø ñöøng chaáp tröôùc laø phöông tieän inward peace involves long and hard disciple tu haønh cuõng nhö cöùu ñoä chuùng sanh.” and is not for the conceited and fainthearted. * When he lived at Shao-Lin temple, he always Hui-K’e, who has been standing outside in taught the second patriarch with this verse— the snow for hours, implores Bodhidharma to Khi ôû chuøa Thieáu Laâm, Toå thöôøng daïy nhò toå help him. Again he is rebuffed. In baèng baøi keä sau: desperation he cuts off his left hand and (Externally keep you away from all offers it to Bodhidharma. Now convinced of relationships, and, his sincerity and determination, Bodhidharma internaly, have no hankerings in your heart; accepts him as a disciple: Toå Boà Ñeà Ñaït Ma when your mind is like unto a straight- vaø moân ñeä cuûa oâng, Hueä Khaû, ngöôøi maø toå standing ñaõ truyeàn phaùp, luoân laø ñeà taøi cuûa coâng aùn wall you may enter into the Path). Thieàn Voâ Moân cuõng nhö böùc tranh noåi tieáng Ngoaøi döùt chö duyeân cuûa Sesshu, moät hoïa só löøng danh cuûa Nhaät Trong khoâng toan tính Baûn. Hueä Khaû, moät hoïc giaû noåi tieáng thôøi Taâm nhö töôøng vaùch baáy giôø, tìm ñeán Boà Ñeà Ñaït Ma luùc oâng ñang Môùi laø nhaäp ñaïo toïa thieàn, phaøn naøn vôùi oâng raèng mình khoâng * After nine years at Shao-Lin temple, the an taâm vaø laøm theá naøo ñeå taâm ñöôïc an. Boà Patriarch wished to return to India. He called Ñeà Ñaït Ma ñuoåi Hueä Khaû ñi, baûo raèng muoán in all his disciples before him, and said: “The ñaït ñöôïc an taâm phaûi tu laâu vaø khoù nhoïc time is come for me to depart, and I want to khoâng töï phuï vaø naûn loøng. Sau khi ñöùng see what your attainments are.” Tao-Fu said: haøng giôø döôùi tuyeát, Hueä Khaû beøn chaët ñöùt “According to my view, the truth is above baøn tay traùi cuûa mình ñeå daâng leân Boà Ñeà Ñaït affirmation and negation, for this is the way it Ma. Baáy giôø tin chaéc vaøo loøng chaân thaønh vaø moved.” The Patriarch said: “You have got quyeát taâm cuûa Hueä Khaû, Boà Ñeà Ñaït Ma my skin.” Then Nun Tsung-Ch’ih said: “As I nhaän Hueä Khaû laøm moân ñeä. understand it, it is like Ananda’s viewing the * This story emphasizes the importance which Buddhaland of Akshobhya Buddha: it is seen

Zen masters attach to the hunger for self- once and never again." The Patriarch said: realization, to meditation, and to sincerity "You have got my flesh." Tao-Yu said: and humility, perserverance and fortitude as "Empty are the four elements and non- prerequisites to the attainment of the highest existent the five skandhas. According to my truth. He was moved by the spirit of sincerity view, there is not a thing to be grasped as of Hui-K'o, so he instructed him: "Meditating real." The Patriarch said: "You have got my facing the wall is the way to obtain peace of bone." Finally, Hui-K'o reverently bowed to mind, the four acts are the ways to behave in the master, then kept standing in his place the world, the protection from slander and ill- and said nothing. The Patriarch said: "You disposition is the way to live harmoniously have my marrow." Nobody knows his with the surroundings, and detachment is the whereabout and when he passed away. Some upaya to cultivate and to save sentient people say that he crossed the desert and beings.": Caâu chuyeän treân ñaây nhaán maïnh went to India, and others say that he crossed ñeán taàm quan troïng maø caùc thieàn sö buoäc vaøo the sea to go to Japan: Sau chín naêm ôû Thieáu keû khao khaùt söï an taâm vaøo vieäc toïa thieàn, Laâm, Toå muoán trôû veà Thieân Truùc, beøn goïi vaøo loøng chaân thaønh vaø khieâm toán, söï kieân moân nhaân ñeán baûo: "Ngaøy ta leân ñöôøng saép nhaãn vaø nghò löïc nhö laø nhöõng tieân ñeà trong ñeán, caùc ngöôi thöû trình xem choã sôû ñaéc cuûa söï ñaït thaønh ñaïo voâ thöôïng. Vì thöông keû moãi ngöôøi veà Ñaïo Thieàn." Baáy giôø oâng Ñaïo tinh thaønh neân Toå beøn chæ cho chaân ñaïo: Phoù baïch: "Theo choã thaáy cuûa toâi, chaúng "Bích quaùn laø pheùp an taâm, töù haïnh laø pheùp chaáp vaên töï, chaúng lìa vaên töï, ñoù laø choã sôû

duïng cuûa ñaïo." Toå noùi: "OÂng ñöôïc phaàn da (I) An overview of Bodhimandala—Toång quan cuûa ta." Ni Toång Trì baïch: "Choã hieåu cuûa toâi veà Ñaïo Traøng: The spot or place under the nay nhö Khaùnh Hyû (A Nan) nhìn vaøo nöôùc Bodhi Tree where Sakyamuni Buddha had Phaät A Suùc (Baát Ñoäng Nhö Lai), thaáy moät His Realization. A place near the bank of laàn khoâng thaáy laïi ñöôïc." Toå noùi: "Baø ñöôïc Nairanjana River in Central India (Bihar), phaàn thòt cuûa toâi." Ñaïo Duïc baïch: "Boán ñaïi also called the Citadel of Enlightenment voán khoâng, naêm aám chaúng thaät, choã thaáy cuûa because it was where the Buddha attained toâi laø khoâng coù gì sôû ñaéc heát." Toå noùi: "OÂng enlightenment or supreme wisdom (bodhi). ñöôïc phaàn xöông cuûa toâi." Sau cuøng, Hueä Bodhi-Gaya is located near the town of Khaû ñeán ñaûnh leã Toå, xong cöù theá maø ñöùng Gaya. It is said to be diamond-like, the navel thaúng, chöù khoâng noùi gì. Toå noùi: "OÂng ñöôïc or centre of the earth; every bodhisattva sits phaàn tuûy cuûa toâi." Nhöõng ngaøy cuoái cuøng cuûa down on such a seat before becoming Toå Boà Ñeà Ñaït Ma ôû Trung Quoác khoâng ai Buddha. To the devout Buddhists, there is no bieát roõ, sö ñi ñaâu vaø thò tòch hoài naøo. Coù place of greater interest or sanctity than the ngöôøi noùi sö baêng qua sa maïc trôû veà AÁn Ñoä, holy spot of the Buddha's enlightenment: cuõng coù ngöôøi noùi sö qua Nhaät. Bodh-Gaya. Sacred shrines and stately Bodhidharma and his rush-leaf boat: Lö monuments were raised all around and the Dieäp Ñaït Ma—The boat

in which he is said to account of the Chinese pilgrim, Hsuan-Tsang, have crossed the Yangtse River—Chieác thuyeàn gives us a glimpse of the past splendor of this baèng laù caây lau maø ngöôøi ta noùi Toå Boà Ñeà Ñaït sanctified place. According to Prof. P.V. Ma ñaõ duøng noù ñeå vöôït soâng Döông Töû. Bapat in The Twenty-Five Hundred Years of Bodhidruma (skt): Bodhitaru, or Bodhivrksa Buddhism, Hsuan-Tsang ascribes the erection (skt)—Phaät thuï—Boà Ñeà Thoï Ñaïo Thoï—Boà ñeà of the original Bodhi shrine to Emperor thoï thaàn—Giaùc Thoï—See Bodhi-tree, and Asoka. According to one of his rock edits, Twenty devas. Asoka visited this place, which is called Sambodhi in the inscription, when he had Bodhi-Gaya (skt): Chaùnh giaùc sôn—Phaät Giaø been consecrated ten years, and it is more Da—The place where the historical Buddha than probable that the great emperor Sakyamuni reached complete enlightenement constructed a shrine on this holy spot. after having meditated for 49 days under the so- However, no vestiges os such a shrine can be called bodhi-tree. One of the four holy places of found at present. This shrine has been Buddhism, 90 km south of Patna—Choã Ñöùc Phaät restored and renovated many times. From the ngoài khi Ngaøi giaùc ngoä. Moät trong boán thaùnh tích description of Hsuan-Tsang, it appears that Phaät giaùo, caùch Patna 90 caây soá veà phía nam— the shrine, essentially in its present shape and See Bodh-Gaya. appearance, existed already in the seventh Bodhihrdaya: Ñaïo taâm. century A.D. The Mahabodhi temple in Bodhi in its final stages: Tuøy phaàn giaùc—See Burma is a prototype of this grand temple. As Five stages of bodhi. it now stands, the Mahabodhi shrine at Bodh- Bodhi in its initial stages: Thuûy giaùc—Bodhi Gaya is approximately 160 feet high and in its initial stages or in action, arising from right consists of a straight pyramidal tower with observances—Theå giaùc hay trí hueä Boà Ñeà trong many storeys. The shrine enshrines a great giai ñoaïn cuoái cuøng, döïa vaøo coâng phu tu haønh gilded figure of the Buddha touching the maø coù—See Five stages of bodhi. earth which symbolizes the supreme event of Bodhimanda (skt): Boà Ñeà Ñaïo Traøng—See enlightenment. Around the shrine lie Bodh-Gaya. innumerable remains of which the most Bodhimandala (skt): Bodhi Seat—Boà ñeà ñaïo important are portions of the stone railing traøng—Ñaïo Traøng—Way-place. which represent two different periods of construction, the earlier going back to about

the second century B.C., and the latter to the ñaù ñaïi dieän cho hai thôøi kyø xaây döïng khaùc early Gupta period. In the immediate vicinity nhau, thôøi kyø ñaàu vaøo khoaûng theá kyû thöù hai are situated seven sacred sites, which, tröôùc Taây lòch, vaø thôøi kyø sau vaøo ñaàu trieàu according to tradition, were identical with ñaïi Gupta. Trong vuøng keá caän coù baûy thaùnh those where the Buddha is said to have ñòa khaùc maø theo truyeàn thuyeát laø nhöõng nôi passed seven tranquil weeks in the Ñöùc Theá Toân ñaõ traûi qua boán möôi chín ngaøy enjoyment of his Buddhahood—Boà Ñeà Toïa tónh tòch sau khi chöùng ñaéc Phaät quaû—See hay choã ngay döôùi caây Boà Ñeà nôi maø Ñöùc Bodh Gaya. Phaät ñaõ Chöùng ngoä. Boà ñeà ñaïo traøng, gaàn (II) The meanings of Bodhimandala—Nghóa cuûa beân bôø Ni Lieân Thieàn thuoäc bang Bihar trung Ñaïo Traøng: AÁn, coøn goïi laø Giaùc Thaønh vì ñaây

laø nôi Ñöùc 1) A place, or seat where Buddha attained Phaät ñaõ ñaït thaønh chaùnh quaû. Boà ñeà ñaïo enlightenment: Nôi hay choã Phaät thaønh ñaïo. traøng toïa laïc gaàn thaønh phoá Gaya. Ngöôøi ta 2) A place of truth where we strive in pursuit of noùi noù laø trung taâm ñòa caàu; chö Boà Taùt tröôùc the truth: Nôi chuùng ta tu haønh tìm caàu chaân khi thaønh Phaät ñeàu phaûi ngoài taïi choã naày. lyù. Rieâng ñoái vôùi Phaät töû thuaàn thaønh, thì khoâng 3) An object or place for religious offerings: Nôi coù nôi naøo ñaùng chuù yù vaø thieâng lieâng hôn cuùng döôøng Phaät. nôi Ñöùc Phaät thaønh ñaïo: Boà Ñeà Ñaïo Traøng. 4) A place for teaching, learning, or practising Nhieàu laêng taåm vaø ñeàn ñaøi nguy nga ñaõ ñöôïc religion: Nôi daïy ñaïo, hoïc ñaïo, hay tu taäp. döïng leân khaép nôi quanh ñaây. Taäp kyù söï cuûa 5) A place, or method, for attaining to Buddha- nhaø haønh höông Phaät Giaùo trung Hoa laø truth: Phaùp haønh ñeà ñaéc ñaïo. Huyeàn Trang ñaõ cho chuùng ta moät caùi nhìn (III) Bodhimandala according to teh Vimalakirti bao quaùt veà söï huy hoaøng cuûa thaùnh ñòa naày Sutra—Ñaïo Traøng theo Kinh Duy Ma Caät: trong thôøi quaù khöù. Theo Giaùo Sö P.V. Bapat According to the Vimalakirti Sutra, the trong Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo, Buddha asked Glorious Light Bodhisattva to Huyeàn Trang cho raèng ngoâi ñeàn Boà Ñeà visit Vimalakirti to enquire his health on the (Bodhi) ban ñaàu laø do vua A Duïc döïng leân. Buddha's behalf. Glorious Light replied: Theo moät trong nhöõng bia kyù, sau khi leân "World Honoured One, I am not qualified to ngoâi ñöôïc möôøi naêm, vua A Duïc ñaõ ñeán call on him to enquire after his health. The chieâm baùi nôi naày maø teân goïi trong bia laø reason is that once while I was leaving Sambodhi, vaø raát coù nhieàu khaû naêng laø nhaø Vaisali I met Vimalakirti who was entering it. vua ñaõ cho döïng leân ngoâi ñeàn treân thaùnh ñòa I saluted and asked him 'Where does the naày. Tuy nhieân, ngaøy nay khoâng theå tìm ra Venerable Upasaka come form?—Theo Kinh moät daáu tích naøo cuûa ngoâi ñeàn naày nöõa. Ngoâi Duy Ma Caät, Phaät baûo Boà Taùt Quang ñeàn naày ñaõ ñöôïc hoài phuïc vaø taân taïo nhieàu Nghieâm ñeán thaêm beänh cö só Duy Ma Caät laàn. Qua söï moâ taû cuûa Huyeàn Trang thì ngoâi duøm Phaät. Quang Nghieâm baïch Phaät: "Baïch ñeàn, chuû yeáu laø qua hình daïng vaø daùng veû beà Theá Toân! Con khoâng kham laõnh ñeán thaêm ngoaøi hieän nay cuûa noù, ñaõ coù töø theá kyû thöù beänh oâng. Vì sao? Nhôù laïi ngaøy tröôùc con ôû 17. Ñeàn Ñaïi Boà Ñeà ôû Mieán Ñieän laø moät trong thaønh Tyø Xaù Ly vöøa ra, luùc ñoù oâng Duy nguyeân maãu cuûa ngoâi ñeàn lôùn naày. Theo nhö Ma Caät môùi vaøo thaønh, con lieàn chaøo vaø hoûi chuùng ta thaáy hieän nay thì ñeàn Mahabodhi ôû raèng: "Cö só töø ñaâu ñeán ñaây?" Bodh-Gaya cao gaàn 50 meùt vaø goàm moät thaân * Vimalakirti replied: "From a bodhimandala thaúng hình kim töï thaùp. Ñeàn coù nhieàu taàng (a holy site)."—Duy Ma Caät ñaùp: "Toâi töø khaùc nhau. Ñeàn coù moät töôïng Phaät maï vaøng, Ñaïo traøng ñeán." chaïm vaøo maët ñaát ñeå töôïng tröng cho söï * Glorious Light asked him: 'Where is this thaønh ñaïo thieâng lieâng. Xung quanh ngoâi ñeàn bodhimandala?'—Quang Nghieâm hoûi: "Ñaïo naày hieän nay coøn voâ soá di tích maø trong ñoù traøng laø gì?" quan troïng nhaát laø nhöõng ñoaïn lan can baèng * Vimalakirti replied: 'The straightforward

mind is the bodhimandala, for it is free from bodhimandala, for they are empty. The fasehood. The initiated mind is the defeat of demons is the bodhimandala, for it bodhimandala, for it can keep discipline. The is imperturbable. The three realms (of profound mind is the bodhimandala, for it desire, form and beyond form) are the accumulates merits. The enlightened mind is bodhimandala, for fundamentally they lead to the bodhimandala for it is infallible. Charity no real destination. The lion's roar is the (dana) is the bodhimandala, for it does not bodhimandala, because of its fearlessness. expect reward. Discipline (sila) is the The ten powers (dasabla), the four kinds of bodhimandala, for it fulfills all vows. fearlessness and the eighteen unsurpassed Patience (ksanti) is the bodhimandala for it characteristics of the Buddha are the has access to the minds of all living beings. bodhimandala, for they are faultless. The Zeal (virya) is the bodhimandala, for it is free three insights are the bodhimandala, for they from remissness. Serenity (dhyana) is the are free from all remaining hindrances. The bodhimandala, because of its harmonious knowledge of all things in the time of a mind. Wisdom (prajna) is the bodhimandala, thought is the bodhimandala, for it brings for it discerns all things. Kindness (maitri) is omniscience (sarvajna) to perfection. Thus, the bodhimandala, for it treats all living son of good family, a Bodhisattva should beings on an equal footing. Compassion convert living beings according to the various (karuna) is the bodhimandala, because of its modes of perfection (paramitas) and all his great forbearance. Joy (mudita) is the acts, including the raising or lowering of a bodhimandala, for it is pleasant. Indifference foot, should be interpreted as coming from (upeksa) is the bodhimandala, for it wipes out the seat of learning (bodhimandala); he both love and hate. Transcendental should thus stay within the Buddha efficiency is the bodhimandala, for it perfects Dharma.'—Duy Ma Caät ñaùp: "Tröïc taâm laø all the six supernatural powers (sadabhijna). Ñaïo traøng, vì khoâng hö doái; phaùt haïnh laø Ñaïo Liberation is the bodhimandala, for it turns its traøng, vì laøm xong caùc vieäc; thaâm taâm laø ñaïo back to all phenomenal conditions. traøng, vì theâm nhieàu coâng ñöùc; Boà Ñeà taâm laø Expedient devices (upaya) are the ñaïo traøng, vì khoâng sai laàm; boá thí laø ñaïo bodhimandala, for they teach and convert traøng, vì khoâng mong phöôùc baùu; trì giôùi laø living beings. The four winning actions of a ñaïo traøng, vì ñöôïc nguyeän ñaày ñuû; nhaãn nhuïc Bodhisattva are the bodhimandala, for they laø ñaïo traøng, vì ñoái chuùng sanh taâm khoâng benefit all living beings. Wide knowledge chöôùng ngaïi; tinh taán laø ñaïo traøng, vì khoâng through hearing the Dharma is the bieáng treã; thieàn ñònh laø ñaïo traøng, vì taâm bodhimandala, for its practice leads to ñieàu nhu; trí hueä laø ñaïo traøng, vì thaáy roõ caùc enlightenment. Control of the mind is the Phaùp; töø laø ñaïo traøng, vì ñoàng vôùi chuùng Bodhimandala, because of its correct sanh; bi laø ñaïo traøng, vì nhaãn chòu söï khoå perception of all things. The thirty-seven nhoïc; hyû laø ñaïo traøng, vì öa vui Chaùnh Phaùp; contributory stages to enlightenment are the xaû laø ñaïo traøng, vì tröø loøng thöông gheùt; thaàn bodhimandala, for they keep from all worldly thoâng laø ñaïo traøng, vì thaønh töïu Phaùp luïc activities. The four noble truths are the thoâng; giaûi thoaùt laø ñaïo traøng, vì giaùo hoùa bodhimandala,

because they do not deceive. chuùng sanh; töù nhieáp laø ñaïo traøng, vì nhieáp The twelve links in the chain of existence are ñoä chuùng sanh ña vaên laø ñaïo traøng, vì ñuùng the bodhimandala, because of their theo choã nghe maø thöïc haønh; phuïc taâm laø underlying nature which is infinite. Troubles ñaïo traøng, vì chaùnh quaùn caùc Phaùp; ba möôi (klesa) are the bodhimandala, for their baûy phaåm trôï ñaïo laø ñaïo traøng, vì boû Phaùp underlying nature is reality. Living beings höõu vi; töù ñeá laø ñaïo traøng, vì chaúng doái laàm are the bodhimandala, because they are theá gian; duyeân khôûi laø ñaïo traøng, vì töø voâ (basically) egoless. All things are the minh cho ñeán laõo töû ñeàu khoâng heát; caùc

phieàn naõo laø ñaïo traøng, vì bieát laø voâ ngaõ; taát Gautama came to be known as the caû caùc Phaùp laø ñaïo traøng, vì bieát caùc Phaùp Enlightened One, the Buddha—Boà Ñeà Taâm voán khoâng; haøng ma laø ñaïo traøng, vì khoâng laø moät khaùi nieäm quan troïng trong Phaät giaùo, lay ñoäng; tam giôùi laø ñaïo traøng, vì khoâng choã caû Nguyeân Thuûy laãn Ñaïi Thöøa, maëc duø ñeán; sö töû hoáng laø ñaïo traøng, vì khoâng sôï seät; khoâng ñöôïc noùi tröïc tieáp roõ raøng trong Phaät thaäp löïc, voâ uùy, baát coäng phaùp laø ñaïo traøng, giaùo Nguyeân Thuûy. Tuy nhieân, khaùi nieäm Boà vì khoâng caùc loãi; tam minh laø ñaïo traøng, vì Ñeà Taâm ôû Phaät giaùo Ñaïi Thöøa ñaõ phaùt trieån khoâng coøn ngaïi; moät nieäm bieát taát caû caùc caû veà ñaïo ñöùc laãn taâm lyù hoïc, vaø söï phaùt Phaùp laø ñaïo traøng, thaønh töïu nhöùt thieát chuûng trieån naày cuõng ñöôïc tìm thaáy trong Kim Cang trí. Nhö vaäy Thieän nam töû! Neáu Boà Taùt ñuùng Thöøa, trong ñoù Boà Ñeà Taâm ñöôïc xem nhö theo caùc Phaùp Ba la maät maø giaùo hoùa chuùng 'Ñaïi Laïc'. Trong Ñaïi Thöøa phaùt trieån cuøng sanh, thôøi bao nhieâu vieäc laøm, hoaëc nhöùt cöû luùc vôùi thuyeát phieám thaàn xuaát hieän ñaõ chuû nhöùt ñoäng, phaûi bieát ñeàu laø töø nôi ñaïo traøng tröông raèng Boà Ñeà taâm tieàm aån trong taát caû maø ra, ôû nôi Phaät Phaùp vaäy. chuùng sanh vaø ñöôïc hieån loä trong Phaùp thaân * While Vimalakirti was thus expounding the hoaëc chaân nhö nôi chuùng sanh taùnh. Maëc duø Dharma, five hundred devas developed their Boà Ñeà taâm khoâng thaáy trong kinh ñieån Pali, minds set on supreme enlightenment: Khi nhöng khaùi nieäm Boà Ñeà taâm cuõng coù aûnh oâng Duy Ma Caät noùi Phaùp aáy, naêm traêm vò höôûng chaúng haïn nhö sau khi Ñöùc Phaät rôøi boû Thieân nhôn ñeàu phaùt taâm Voâ thöôïng Chaùnh cung ñieän ñaõ laäp nguyeän 'duø cho xöông thòt ñaúng Chaùnh giaùc. coù tan raõ cuõng quyeát tìm ra con ñöôøng giaûi Bodhi Mind: Bodhicitta (skt)—Boà ñeà taâm hay thoaùt sanh töû cho taát caû chuùng sanh.' Chính Taâm giaùc ngoä—Great Mind—The mind for or of sau khi Boà Ñeà taâm naày thaønh töïu, Ngaøi ñaõ Bodhi—The Mind of Enlightenment—The ñöôïc toân xöng laø baäc giaùc ngoä. awakened or enlightened mind. 2) Bodhi Mind, or the altruistic mind of (I) An overview of Bodhi Mind—Toång quan veà enlightenment is a mind which wishes to Boà Ñeà Taâm: achieve attainment of enlightenment for self, 1) Bodhicitta, or the 'Thought of Enlightenment' spontaneously achieve enlightenment for all is an important concept in both Theravada other sentient beings. The spirit of and Mahayana Buddhism. Though not Enlightenment, the aspiration to achieve it, directly

mentioned, the idea is explicit in the the Mind set on Enlightenment. Bodhicitta is Theravada Buddhism. It was in Mahayana, defined as the altruistic intention to become however, that the Bodhicitta concept fully enlightened for the benefit of all developed along both ethical and sentient beings. The attainment of metaphysical lines and this development is enlightenment is necessary for not only in found in Vajrayana too, wherein it also came order to be capable of benefitting others, but to be regarded as a state of 'great bliss'. In also for the perfection of our own nature. Mahayana it developed along with Bodhi mind is the gateway to Enlightenment pantheistic lines, for it was held that and attainment of Buddha. An intrinsic Bodhicitta is latent in all beings and that it is wisdom or the inherently enlightened heart- merely a manifestation of the Dharmakaya, mind, or the aspiration toward perfect or Bhutatathata in the human heart. Though enlightenment. The Buddha taught: "All the term Bodhicitta does not occur in Pali, sentient beings are perfectly equal in that this concept is found in Pali canonical they all possess the Buddha nature. This literature where, for example, we are told means that we all have the Bodhi seed or the how Gautama after renouncing household seed of kindness of a Buddha, and the life resolved to strive to put an end to all the compassion of a Buddha towards all living sufferings. It is this comprehension that came beings, and therefore the potential for to be known as the Enlightenment, and enlightenment and for perfection lies in each

one of us—Taâm Boà ñeà hay taâm vò tha laø taâm the Bodhisattva who uses the elexir of the luoân mong ñaït ñöôïc giaùc ngoä cho mình, ñoàng Bodhi mind goes around the mundane whirl thôøi cuõng ñaït ñöôïc giaùc ngoä cho ngöôøi. Boà for countless eons without becoming Ñeà Taâm ñöôïc ñònh nghóa laø yù höôùng vò tha, exhausted and without being stained by the muoán ñaït giaùc ngoä ñeå giuùp chuùng sanh. Söï ills of the mundane whirl—Theo Kinh Hoa ñaït ñeán giaùc ngoä caàn thieát chaúng nhöõng ñeå Nghieâm, Ñöùc Phaät ñaõ daïy: "Naày thieän nam mang laïi lôïi laïc cho ngöôøi khaùc, maø coøn cho töû! Baäc Boà Taùt phaùt loøng Voâ Thöôïng Boà Ñeà chính söï hoaøn thieän baûn chaát cuûa chính mình. laø 'khôûi loøng ñaïi bi cöùu ñoä taát caû chuùng sanh. Taâm Boà ñeà laø cöûa ngoû giaùc ngoä vaø ñaït thaønh Khôûi loøng cuùng döôøng chö Phaät, cöùu caùnh quaû vò Phaät. Ñaây laø trí hueä baåm sinh, hay thöøa söï. Khôûi loøng khaép caàu chaùnh phaùp, taát giaùc taâm boån höõu, hay laø söï khao khaùt giaùc caû khoâng seûn tieác. Khôûi loøng thuù höôùng roäng ngoä. Ñöùc Phaät daïy: "Chuùng sanh ñeàu bình lôùn, caàu nhöùt thieát trí. Khôûi loøng ñaïi bi voâ ñaúng vì ai cuõng coù Phaät taùnh nhö nhau. Nghóa löôïng, khaép nhieáp taát caû chuùng sanh. Khôûi laø moãi chuùng ta ñeàu coù haït gioáng Phaät, coù töø loøng khoâng boû rôi caùc loaøi höõu tình, maëc aùo bi ñoái vôùi moïi chuùng sanh, nghóa laø khaû naêng giaùp kieân theä ñeå caàu Baùt Nhaõ Ba La Maät. giaùc ngoä vaø hoaøn thieän naèm ngay trong moãi Khôûi loøng khoâng sieåm doái, vì caàu ñöôïc trí chuùng ta." nhö thaät. Khôûi loøng thöïc haønh y nhö lôøi noùi, (II) Bodhi Mind according to the Flower ñeå tu ñaïo Boà Taùt. Khôûi loøng khoâng doái vôùi Adornment Sutra—Boà Ñeà Taâm theo Kinh chö Phaät, vì gìn giöõ theä nguyeän lôùn cuûa taát caû Hoa Nghieâm: Nhö Lai. Khôûi loøng nguyeän caàu nhöùt thieát trí, 1)

According to the Avatamsaka Sutra, the cuøng taän kieáp vò lai giaùo hoùa chuùng sanh Buddha taught: “Good Buddhists! In khoâng döøng nghæ. Boà Taùt duøng nhöõng coâng Bodhisattvas arise the Bodhi-mind, the mind ñöùc Boà Ñeà Taâm nhieàu nhö soá buïi nhoû cuûa coõi of great compassion, for the salvation of all Phaät nhö theá, neân ñöôïc sanh vaøo nhaø Nhö beings; the mind of great kindness, for the Lai. Naày thieän nam töû! Nhö ngöôøi hoïc baén, unity with all beings; the mind of happiness, tröôùc phaûi taäp theá ñöùng, sau môùi hoïc ñeán to stop the mass misery of all beings; the caùch baén. Cuõng theá, Boà Taùt muoán hoïc ñaïo altruistic mind, to repulse all that is not good; nhöùt thieát trí cuûa Nhö Lai, tröôùc phaûi an truï the mind of mercy, to protect from all fears; nôi Boà Ñeà Taâm, roài sau môùi tu haønh taát caû the unobstructed mind, to get rid of all Phaät phaùp. Thieän nam töû! Ví nhö vöông töû obstacles; the broad mind, to pervade all tuy haõy coøn thô aáu, song taát caû ñaïi thaàn ñeàu universes; the infinite mind, to pervade all phaûi kính leã. Cuõng theá, Boà Taùt tuy môùi phaùt spaces; the undefiled mind, to manifest the Boà Ñeà taâm tu Boà Taùt haïnh, song taát caû baäc vision of all Buddhas; the purified mind, to kyø cöïu haøng nhò thöøa ñeàu phaûi kính troïng neå penetrate all knowledge of past, present and vì. Thieän nam töû! Nhö thaùi töû tuy ñoái vôùi future; the mind of knowledge, to remove all quaàn thaàn chöa ñöôïc töï taïi, song ñaõ ñuû töôùng obstructive knowledge and enter the ocean of traïng cuûa vua, caùc baày toâi khoâng theå saùnh all-knowing knowledge. Just as someone in baèng, bôûi nhôø choã xuaát sanh toân quyù. Cuõng water is in no danger from fire, the theá Boà Taùt tuy ñoái vôùi taát caû nghieäp phieàn Bodhisattva who is soaked in the virtue of the naõo chöa ñöôïc töï taïi, song ñaõ ñaày ñuû töôùng aspiration for enlightenment or Bodhi mind, traïng Boà Ñeà, haøng nhò thöøa khoâng theå saùnh is in no danger from the fire of knowledge of baèng, bôûi nhôø chuûng taùnh ñöùng vaøo baäc nhöùt. individual liberation. Just as a diamond, even Thieän Nam Töû ! Nhö ngöôøi maùy baèng goã, if cracked, relieves poverty, in the same way neáu khoâng coù maáu choát thì caùc thaân phaàn rôøi the diamond of the Bodhi mind, even if split, raïc chaúng theå hoaït ñoäng. Cuõng theá, Boà Taùt relieves the poverty of the mundane whirl. neáu thieáu Boà Ñeà taâm, thì caùc haïnh ñeàu phaân Just as a person who takes the elexir of life taùn, khoâng theå thaønh töïu taát caû Phaät phaùp. lives for a long time and does not grow weak, Thieän nam töû ! Nhö chaát kim cöông taát caû vaät

khoâng theå phaù hoaïi, traùi laïi noù coù theå phaù b) Teachings of the Buddha as recorded in the hoaïi taát caû vaät, song theå taùnh cuûa noù vaãn Bodhisttva-pitaka: Phaùp thoaïi cuûa Ñöùc Phaät khoâng toån giaûm. Boà Ñeà taâm cuûa Boà Taùt cuõng nhö ñaõ ghi trong Boà Taùt taïng. theá, khaép ba ñôøi trong voâ soá kieáp, giaùo hoùa c) Compassion for suffering beings: Thöông xoùt chuùng sanh, tu caùc khoå haïnh, vieäc maø haøng chuùng sanh ñau khoå. nhò thöøa khoâng theå muoán laøm ñeàu laøm ñöôïc, d) Bad time for which beings suffer: Khi bò ñau song keát cuoäc vaãn chaúng chaùn moõi giaûm hö.” khoå. 2) The Avatamsaka Sutra says: “To neglect the 2) Four basic causes—Boán nhaân chính: Bodhi Mind when practicing good deeds is a) Bodhisattva nature seed: Chuûng taùnh Boà Taùt. the action of demons.” This teaching

is very b) Finding a good spiritual guide: Thieän höõu tri true indeed. For example, if someone begins thöùc. walking without knowing the destination or c) Compassion: Loøng bi maãn. goal of his journey, isn't his trip bound to be d) Courage to relieve the distress of beings: Can circuitous , tiring and useless? It is the same ñaûm giuùp chuùng sanh thoaùt khoå. for the cultivator. If he expends a great deal 3) Four kinds of power—Boán löïc: of effort but forgets the goal of attaining a) Own power: Töï löïc. Buddhahood to benefit himself and others, all b) Power of recruiting others for exertion to his efforts will merely bring merits in the attain Bodhi: Naêng löïc khuyeán khích ngöôøi human and celestial realms. In the end he khaùc phaùt Boà Ñeà Taâm. will still be deluded and revolved in the cycle c) Power of visualization of the Buddha or of Birth and Death, undergoing immense listening to his discourses and coming into suffering. If this is not the action of demons, contact with good persons and doing good what, then, is it? For this reason, developing deeds: Naêng löïc thaáy ñöôïc Ñöùc Phaät, nghe the Supreme Bodhi Mind to benefit oneself ñöôïc phaùp thoaïi cuûa Ngaøi, cuøng thieän höõu tri and others should be recognized as a crucial thöùc haønh thieän haïnh. step—Kinh Hoa Nghieâm noùi: "Neáu queân maát d) Power and desire to relieve the distress of Boà Ñeà Taâm maø tu caùc phaùp laønh, ñoù laø ma beings, who have been suffering constantly nghieäp." Lôøi naày xeùt ra raát ñuùng. Ví nhö and continuously: Naêng löïc vaø öôùc muoán ngöôøi caát böôùc khôûi haønh maø chaúng bieát chuyeån hoùa khoå ñau cho chuùng sanh. mình seõ ñeán ñaâu, vaø ñi vôùi muïc ñích gì, thì 4) There are four causes of retrogression from cuoäc haønh trình chæ laø quanh quaån, moûi meät maintaining the Bodhicitta—Boán traïng thaùi vaø voâ ích maø thoâi. Ngöôøi tu cuõng theá, neáu laøm thoái chuyeån Boà Ñeà Taâm: duïng coâng khoå nhoïc maø queân soùt muïc tieâu a) Bad spiritual guide: AÙc tri thöùc. caàu thaønh Phaät ñeå lôïi mình lôïi sanh, thì bao b) Not enough compassion for the suffering of nhieâu haïnh laønh chæ ñem ñeán keát quaû höôûng beings: Khoâng ñuû töø bi thöông xoùt chuùng phöôùc nhôn thieân, chung cuoäc vaãn bò chìm sanh. meâ quanh quaån trong neûo luaân hoài, chòu voâ c) Fear and diffidence in removing the distress bieân noãi khoå, nghieäp ma vaãn coøn. Nhö vaäy being suffered by beings continuously: Thôø ô phaùt taâm Boà Ñeà lôïi mình lôïi ngöôøi laø böôùc ñi vaø laõnh ñaïm trong vieäc loaïi tröø khoå naõo cho caáp thieát cuûa ngöôøi tu. chuùng sanh. (III)According to the Bodhisattvabhumi, there are d) Lack of the four causes of the Bodhicitta: four types of causes which are instrumental Thieáu boán nhaân chính cuûa Boà Ñeà Taâm. for the development of Bodhicitta—Theo (IV) According to the Bodhicittotapadasutra- Kinh Boà Taùt Ñòa, coù boán loaïi nguyeân nhaân Sastra—Theo Kinh Luaän Boà Ñeà Taâm: ñeå phaùt Boà Ñeà Taâm: (A) There are four qualities that should be 1) Four subsidiary causes—Boán duyeân phuï: cultivated by an aspirant to awaken the a) Miracles shown by the Buddha: Ñöùc Phaät thò Bodhicitta—Coù boán phaåm haïnh maø moät vò hieän pheùp laï. Boà Taùt neân tu taäp ñeå phaùt Boà Ñeà Taâm:

1) Reflecting on the Buddha: Quaùn töôûng chö "Bodhi resolve" is the person who has the Phaät. mind of "above to seek bodhi, and below to 2) Reflecting on the impurity of

the body: Quaùn save (transform) beings." Although people thaân baát tònh. claim that this is only one of the 3) Being compassionate towards beings: Töø bi Bodhisattva's great vows, this is a real ñoái vôùi chuùng sanh. Buddha mind, or the mind of a person who is 4) Searching after the highest fruit: Caàu quaû voâ becoming a Buddha right here in this world: thöôïng. Taâm Boà Ñeà laø taâm giaùc ngoä, taâm thaáy ñöôïc (B) There are ten qualities that should be baûn maët thaät cuûa chö phaùp, taâm tin nôi nhaân cultivated by an aspirant to awaken the quaû vaø Phaät taùnh nôi chuùng sanh cuõng nhö Bodhicitta—Coù möôøi phaåm haïnh maø moät vò luoân duïng coâng tu haønh höôùng veà quaû vò Boà Taùt neân tu taäp ñeå phaùt Boà Ñeà Taâm: Phaät. Moät khi chuùng ta coù loøng tin maõnh lieät 1) Gather friends: Thaân caän thieän tri thöùc. nôi Ñöùc Phaät vaø muoán tu haønh y nhö Ngaøi ñaõ 2) Worship the Buddha: Leã kính chö Phaät. tu caùch nay gaàn 26 theá kyû seõ ñöa chuùng ta 3) Acquire roots of merit: Vun troàng coâng ñöùc. ñeán vieäc phaùt taâm Boà Ñeà. Ngöôøi phaùt taâm 4) Search the good laws: Tu hoïc phaät phaùp. Boà Ñeà laø ngöôøi luoân coù taâm "thöôïng caàu 5) Remain ever compassionate: Tröôûng döôõng Phaät ñaïo, haï hoùa chuùng sanh." Duø nhieàu loøng bi maãn. ngöôøi cho raèng ñaây chæ laø moät trong nhöõng 6) Bear all suffering that befall him: Chòu ñöïng ñaïi nguyeän cuûa moät vò Boà Taùt, nhöng ñaây nhöõng khoå ñau. môùi chính laø taâm Phaät, hay taâm cuûa ngöôøi 7) Remain kind, compassionate and honest: Töû ñang thaønh Phaät ngay treân theá gian naøy. teá, bi maãn vaø thaønh thaät. 3) The spirit of enlightenment, the aspiration to 8) Remain even-minded: Giöõ chaùnh nieäm. achieve it, the mind set on Enlightenment. It 9) Rejoice in Mahayana with faith: Tín ngöôõng involves two parallel aspects—Boà Ñeà Taâm phaùp Ñaïi Thöøa. lieân heä tôùi hai chieàu höôùng: 10) Search the Buddha-wisdom: Caàu trí hueä Phaät. a) Above is to seek Bodhi: The determination to (V) Other characteristics of Bodhi-Mind—Nhöõng achieve Buddhahood—Thöôïng caàu Phaät ñaëc tính khaùc cuûa Boà Ñeà Taâm: Ñaïo. 1) The goal of Mahayana practice is to b) Below is to save or transform all beings: The transcend the cycle of birth and death and aspiration to rescue all sentient beings—Haï attain Buddhahood. In Mahayana Buddhism, hoùa chuùng sanh. the precondition for Buddhahood is the Bodhi 4) The Mahavairocana Sutra says: Mind, the aspiration to achieve full and "The Bodhi Mind is the cause complete Enlightenment for the benefit of all Great Compassion is the root sentient beings: Muïc ñích cuûa Phaät giaùo Ñaïi Skillful means are the ultimate." thöøa laø tu taäp ñeå vöôït thoaùt khoûi voøng luaân For example, if a person is to travel far, he hoài sanh töû. Trong Phaät giaùo Ñaïi thöøa, ñieàu should first determine the goal of the trip, kieän tieân quyeát ñeå thaønh Phaät laø Boà Ñeà Taâm, then understand its purpose, and lastly, nguyeän voïng thaønh ñaït toaøn giaùc vì lôïi ích choose such expedient means of locomotion cuûa muoân loaøi chuùng sanh. as automobiles, ships, or planes to set out on 2) Bodhi-Mind is the mind that perceives the his journey. It is the same for the cultivator. real behind the seeming, believes in moral He should first take Supreme Enlightenment consequences, and that all have the Buddha- as his ultimate goal, and the compassionate nature, and aims at Buddhahood. When we mind which benefits

himself and others as the have our strong faith in the Buddha and want purpose of his cultivation, and then, to cultivate exactly the way He cultivated depending on his references and capacities, almost twenty-six centuries ago, that will choose a method, Zen, Pure Land or bring forth the Bodhi resolve. A person with Esoterism, as an expendient for practice.

Expedients, or skillful means, refer, in a nhò xöù, thaäp baùt giôùi. Noù khoâng phaûi caù bieät broader sense, to flexible wisdom adapted to maø laø phoå quaùt. circumstances, the application of all actions b) Love is the essence of the Bodhicitta, and practices, whether favorable or therefore, all Bodhisattvas find their reason unfavorable, to the practice of the of being in this: Töø bi chính laø baûn chaát cuûa Bodhisattva Way. For this reason, the Bodhi Boà Ñeà Taâm, vì theá taát caû Boà Taùt coi Boà Ñeà Mind is the goal that the cultivator should taâm laø lyù do toàn taïi cuûa hoï. clearly understand before he sets out to c) The Bodhicitta abides in the heart of practice—Kinh Ñaïi Tyø Loâ Giaù Na noùi: “Boà sameness (samata) creates individual means Ñeà Taâm laøm nhaân, ñaïi bi laøm caên baûn, of salvation (upaya): Boà ñeà taâm cö nguï trong phöông tieän laøm cöùu caùnh.” Ví nhö ngöôøi ñi traùi tim cuûa bình ñaúng taùnh, taïo neân nhöõng xa, tröôùc tieân phaûi nhaän ñònh muïc tieâu seõ phöông tieän giaûi thoaùt cho caù nhaân. ñeán, phaûi yù thöùc chuû ñích cuoäc haønh trình bôûi 2) Evidently Maitreya exhausted his power of lyù do naøo, vaø sau duøng phöông tieän hoaëc xe, speech in order to extol the importance of the thuyeàn, hay phi cô maø khôûi tieán. Ngöôøi tu Bodhicitta in the career of a Bodhisattva, for cuõng theá, tröôùc tieân phaûi laáy quaû voâ thöôïng without this being dully impressed on the Boà Ñeà laøm muïc tieâu cöùu caùnh; laáy loøng ñaïi mind of the young Buddhist pilgrim Sudhana, bi lôïi mình lôïi sanh laøm chuû ñích thöïc haønh; he could not have been led into the interior of vaø keá ñoù tuøy sôû thích caên cô maø löïa choïn caùc the Tower of Vairocana. The Tower harbors phaùp moân hoaëc Thieàn, hoaëc Tònh, hoaëc Maät all the secrets that belong to the spiritual life laøm phöông tieän tu taäp. Phöông tieän vôùi nghóa of the highest Buddhist. If the novice were roäng hôn, coøn laø trí hueä quyeàn bieán tuøy cô not quite fully prepared for the initiation, the nghi, aùp duïng taát caû haïnh thuaän nghòch trong secrets would have no signification whatever. khi haønh Boà Taùt ñaïo. Cho neân Boà Ñeà Taâm laø They may even be grossly misunderstood, muïc tieâu caàn phaûi nhaän ñònh cuûa haønh giaû, and the result will be calamitous indeed. For tröôùc khi khôûi coâng haïnh huaân tu. this reason, Maitreya left not a stone (VI) Special characteristics of Bodhi-Mind unturned to show Sudhana what the according to Zen Master Suzuki—Ñaëc taùnh Bodhicitta really meant. There are ten cuûa Boà Ñeà Taâm theo Thieàn Sö Suzuki: characteristics of the Bodhicitta (Essays in 1) According to Zen Master Suzuki in the Zen Zen Buddhism, vol. III)—Boà Taùt Di Laëc Outlines of Mahayana Buddhism, Bodhicitta truùt heát bieän taøi cuûa ngaøi ñeå taùn döông söï is the most important characteristic of quan troïng cuûa Boà Ñeà taâm trong söï nghieäp Bodhisattva, thus on the basis of Nagarjuna’s cuûa moät vò Boà Taùt. Bôûi vì neáu Thieän Taøi Discourse on the Transcendentality of the Ñoàng Töû khoâng in ñaäm söï kieän ñoù trong Bodhicitta, he gives a detailed

description of loøng, ñaõ khoâng deã gì böôùc vaøo cung ñieän Tyø Bodhicitta as thus—Theo Thieàn Sö Suzuki Loâ Giaù Na. Cung ñieän ñoù taøng aån taát caû trong Ñaïi Thöøa Phaät Giaùo Khaùi Luaän, Boà Ñeà nhöõng bí maät trong ñôøi soáng taâm linh cuûa taâm laø ñaëc taùnh quan troïng nhaát cuûa Boà Taùt, ngöôøi Phaät töû cao tuyeät. Neáu ñoàng töû ñoù chöa neân thuyeát giaûng veà sieâu vieät taùnh cuûa Boà ñöôïc choïn kyõ ñeå baét ñaàu, nhöõng bí maät aáy Ñeà Taâm trong Trieát Hoïc Trung Quaùn cuûa khoâng coù nghóa gì heát. Chuùng coù theå bò hieåu Ngaøi Long Thoï coù nhaán maïnh veà caùc ñaëc laàm nghieâm troïng vaø haäu quaû coá nhieân laø taùnh cuûa Boà Ñeà Taâm nhö sau: khoác haïi. Vì lyù do ñoù, Ngaøi Di Laëc chæ cho a) The Bodhicitta is free from all Thieän Taøi thaáy ñuû moïi goùc caïnh ñaâu laø yù determinations, the five skandhas, the twelve nghóa ñích thöïc cuûa Boà Ñeà taâm. Boà Ñeà taâm ayatanas, and the eighteen dhatus. It is not coù möôøi ñaëc ñieåm sau ñaây—See Ten particular, but universal: Boà Ñeà Taâm sieâu characters of Bodhicitta. vieät taát caû moïi haïn ñònh cuûa nguõ uaån, thaäp (VII)Categories of Bodhi-Mind—Phaân loaïi Boà Ñeà:

1) Two kinds of Bodhi-Mind: Nhò Chuûng Boà This stage of Buddhahood is the highest, Ñeà—See Two kinds of Bodhi-mind. transcending those of the Sravakas and 2) Three kinds of Bodhi-minds: Tam Chuûng Boà Pratyeka Buddhas, and is therefore called Ñeà—According to Most Venerable Thích Supreme Enlightenment or Supreme Bodhi. Thieàn Taâm in The Pure Land Buddhism in This Supreme Bodhi Mind contains two Theory and Practice, exchanging the virtues principal seeds, compassion and wisdom, of Buddha Recitation for the petty merits and from which emanates the great undertaking blessings of this world is certainly not of rescuing oneself and all other sentient consonant with the intentions of the Buddhas. beings—Ngöôøi nieäm Phaät phaùt taâm Boà Ñeà, Therefore, practitioners should recite the chính laø phaùt taâm caàu quaû giaùc ngoä cuûa Phaät; name of Amitabha Buddha for the purpose of quaû vò aáy cuøng toät khoâng chi hôn, sieâu caû escaping the cycle of Birth and Death. haøng Thanh Vaên Duyeân Giaùc, neân goïi laø Voâ However, if we were to practice Buddha Thöôïng Boà Ñeà. Taâm naày goàm hai chuûng töû Recitation for the sake of oue own salvation chính, laø töø bi vaø trí hueä, hay phaùt xuaát coâng alone, we would only fulfill a small part of naêng ñoä thoaùt mình vaø taát caû chuùng sanh. the Buddhas' intentions. What, then, is the (VIII)How to develop the Bodhi Mind?—Laøm ultimate intention of the Buddhas? The caùch naøo ñeå phaùt Taâm Boà Ñeà?: ultimate intention of the Buddhas is for all 1) Awakening the Bodhi Mind, as indicated sentient beings to escape the cycle of Birth earlier, can be summarized in the four and Death and to become enlightened, as Bodhisattva vows as follows: they are. Thus, those who recite Amitabha "Sentient beings are numberless, Buddha's name should develop the Bodhi- I vow to save them all; Mind or the Aspiration for Supreme Afflictions are inexhaustible, Enlightenment. The word "Bodhi" means I vow to end them all; "enlightened." There are three main stages Dharma foors are boundless, of Enlightenment—Theo Hoøa Thöôïng Thích I vow to master them all; Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu, ñem Buddhahood is unsurpassable, coâng ñöùc nieäm

Phaät ñeå caàu phöôùc lôïi nhoû I vow to attain it.” nhen ôû theá gian, taát khoâng hôïp vôùi baûn hoaøi However, according to Most Venerable cuûa Phaät, cho neân haønh giaû phaûi vì söï thoaùt ly Thích Thieàn Taâm in the Pure Land Buddhism khoûi voøng soáng cheát luaân hoài maø nieäm Phaät. in Theory and Practice, it is not enough Nhöng neáu vì giaûi thoaùt cho rieâng mình maø tu simply to say “ I have developed the Bodhis nieäm, cuõng chæ hôïp vôùi baûn hoaøi cuûa Phaät Mind,” or to recite the above verses every moät phaàn ít maø thoâi. Vaäy baûn hoaøi cuûa Phaät day. To really develop the Bodhi Mind, the nhö theá naøo? Baûn hoaøi ñích thöïc cuûa Ñöùc practitioner should, in his cultivation, Theá Toân laø muoán cho taát caû chuùng sanh ñeàu meditate on and act in accordance with the thoaùt voøng sanh töû, ñeàu ñöôïc giaùc ngoä nhö essence of the vows. There are cultivators, Ngaøi. Cho neân ngöôøi nieäm Phaät caàn phaûi clergy and lay people alike, who, each day, phaùt Boà Ñeà taâm. Boà Ñeà nghóa laø “Giaùc.” after reciting the sutras and the Buddha’s Trong aáy coù ba baäc. name, kneel down to read the transference a) The Enlightenment of the Sravakas or verses: “I wish to rid myself of the three Hearers: Thanh Vaên Boà Ñeà. obstructions and sever afflictions…” b) The Enlightenment of the Pratyeka Buddhas However, their actual behavior is different, or the Self-Awakened: Duyeân Giaùc Boà Ñeà. today they are greedy, tomorrow they c) The Enlightenment of the Buddhas: Phaät Boà become angry and bear grudges, the day Ñeà—What Pure Land practitioners who after tomorrow it is delusion and laziness, the develop the Bodhi Mind are seeking is day after that it is belittling, criticizing and precisely the Enlightenment of the Buddhas. slandering others. The next day they are

involved in arguments and disputes, leading phaùt taâm theo saùu yeáu ñieåm nhö sau—See to sadness and resentment on both sides. Six points to develop a true Bodhi Mind. Under these circumstances, how can they rid 2) Eight ways of developing the Bodhi Mind: themselves of the three obstructions and Taùm Caùch Phaùt Taâm Boà Ñeà—See Eight sever afflictions? In general, most of us ways of developing the Bodhi Mind. merely engage in external forms of Bodhi-mind that acts out one’s vows to save cultivation, while paying lip service to all living beings: Haønh nguyeän Boà Ñeà Taâm— “opening the mind.” Thus, the fires of greed, To start out for bodhi-mind to act out one’s vows anger and delusion continue to flare up, to save all living beings (all beings possess preventing us from tasting the pure and cool Tathagata-garbha nature and can become a flavor of emancipation as taught by the Buddha; therefore, vow to save them all)—Tu Buddhas. Therefore, we have to pose the haønh nhöõng gì mình phaùt nguyeän (nguyeän laø taát question, “How can we awaken the Bodhi caû chuùng sanh ñeàu haøm chöùa Nhö Lai taïng tính, Mind?” In order to develop a true Bodhi ñeàu coù theå an truï ôû voâ thöôïng Boà Ñeà, neân nguyeän Mind, we should ponder and meditate on the ñem phaùp Ñaïi Thöøa Vi Dieäu maø ñoä taän). following six critical points—Phaùt Boà Ñeà Bodhi-mind which is beyond description: Taâm nhö treân ñaõ noùi, coù theå toùm taét trong Töù Bodhi-mind which surpasses mere earthly ideas: Hoaèng Theä Nguyeän: Thaéng Nghóa Boà Ñeà Taâm—See Three kinds of “Chuùng sanh voâ bieân theä nguyeän ñoä bodhi (B). Phieàn naõo voâ taän theä

nguyeän ñoaïn Bodhi-mind surpasses mere earthly ideas: Phaùp moân voâ löôïng theä nguyeän hoïc Samadhi-bodhi mind—Bodhi-mind which is Phaät ñaïo voâ thöôïng theä nguyeän thaønh." beyond description, and which surpasses mere Theo Hoøa Thöôïng Thích Thieàn Taâm trong earthly ideas—Thaéng Nghóa Boà Ñeà Taâm—Thaéng Nieäm Phaät Thaäp Yeáu, khoâng phaûi chæ noùi Tam Ma Ñòa Boà Ñeà Taâm—See Three kinds of suoâng "Toâi phaùt Boà Ñeà Taâm" laø ñaõ phaùt taâm, bodhi (B). hay moãi ngaøy tuyeân ñoïc Töù Hoaèng Theä Nguyeän, goïi laø ñaõ phaùt Boà Ñeà Taâm. Muoán Bodhi mind without seeking attainment: phaùt Boà Ñeà Taâm haønh giaû caàn phaûi quaùn saùt Phaùt taâm Boà ñeà maø ñaït ñeán choã voâ tu voâ chöùng— ñeå phaùt taâm moät caùch thieát thaät, vaø haønh According to the Sutra In Forty-Two Sections, ñoäng ñuùng theo taâm nguyeän aáy trong ñôøi tu Chapter 36, the Buddha said: "It is difficult for cuûa mình. Coù nhöõng ngöôøi xuaát gia, taïi gia one to leave the evil paths and become a human moãi ngaøy sau khi tuïng kinh nieäm Phaät ñeàu being. It is difficult to become a male human quyø ñoïc baøi hoài höôùng: "Nguyeän tieâu tam being. It is difficult to have the six organs chöôùng tröø phieàn naõo..." Nhöng roài trong complete and perfect. It is difficult for one to be haønh ñoäng thì traùi laïi, nay tham lam, mai hôøn born in the central country. It is difficult to be giaän, moát si meâ bieáng treã, böõa kia noùi xaáu born at the time of a Buddha. It is still difficult to hay cheâ bai chæ trích ngöôøi, ñeán böõa khaùc laïi encounter the Way. It is difficult to bring forth coù chuyeän tranh caõi gaây goå buoàn gheùt nhau. faith. It is difficult to resolve one's mind on Nhö theá tam chöôùng laøm sao tieâu tröø ñöôïc? Bodhi. It is difficult to be without cultivation and Chuùng ta phaàn nhieàu chæ tu theo hình thöùc, without attainment."—Theo Kinh Töù Thaäp Nhò chöù ít chuù troïng ñeán choã khai taâm, thaønh thöû Chöông, Chöông 36, Ñöùc Phaät daïy: "Keû thoaùt löûa tam ñoäc vaãn chaùy höøng höïc, khoâng höôûng ñöôïc aùc ñaïo sinh laøm ngöôøi laø khoù. Ñöôïc laøm ñöôïc höông vò thanh löông giaûi thoaùt cuûa Ñöùc ngöôøi maø thoaùt ñöôïc thaân nöõ laøm thaân nam laø Phaät ñaõ chæ daïy. Cho neân ôû ñaây laïi caàn ñaët khoù. Laøm ñöôïc thaân nam maø saùu giaùc quan ñaày vaán ñeà "Laøm theá naøo ñeå phaùt Boà Ñeà Taâm?" ñuû laø khoù. Saùu giaùc quan ñaày ñuû maø sanh vaøo xöù Muoán cho taâm Boà Ñeà phaùt sanh moät caùch trung taâm laø khoù. Sanh vaøo xöù trung taâm maø gaëp thieát thöïc, chuùng ta neân suy tö quaùn saùt ñeå ñöôïc thôøi coù Phaät laø khoù. Ñaõ gaëp Phaät maø gaëp caû Ñaïo laø khoù. Khôûi ñöôïc nieàm tin maø phaùt taâm Boà

Ñeà laø khoù. Phaùt taâm Boà ñeà maø ñaït ñeán choã voâ tu because confusion and enlightenment are voâ chöùng laø khoù." different that some are stupid and some are wise. Bodhi-nature: Baûn taùnh Boà ñeà. I will now explain for you the Maha Prajna Bodhipakkhika: Boà ñeà phaàn. Paramita Dharma in order that each of you may become wise. Pay careful attention and I will Bodhipakkhikadharma: Things pertaining to explain it to you." Good Knowing Advisors, enlightenment or thirty seven prerequisites for the worldly people recite 'Prajna' with their mouths attainment of enlightenment—Ba Möôi Baûy all day long and yet do not recognize the Prajna Phaåm Trôï Ñaïo—See Thirty-seven aids to of their self-nature. Just as talking about food will

enlightenment. not make you full, so, too, if you speak of Bodhipakshya-Dharma (skt) Bodhipakshika- emptiness you will not see your own nature in ten Dhamma (p): Ba möôi baûy phaåm trôï ñaïo—See thousand ages. In the end, you will not have Thirty-seven aids to enlightenment. obtained any benefit—Theo Kinh Phaùp Baûo Ñaøn, Bodhipatha-pradipa (skt): A Sanskrit term Luïc Toå Hueä Naêng daïy: “Naày thieän tri thöùc, Trí which means “Lamp for the Path to Awakening.” Baùt Nhaõ Boà Ñeà, ngöôøi ñôøi voán töï coù, chæ nhaân vì This is a Treatise by a famous Indian scholar- taâm meâ khoâng theå töï ngoä, phaûi nhôø ñeán ñaïi thieän monk, Atisa (982- 1054), written particularly for tri thöùc chæ ñöôøng môùi thaáy ñöôïc taùnh. Phaûi bieát his Tibetan disciples as a guide to the ngöôøi ngu ngöôøi trí, Phaät taùnh voán khoâng khaùc, authoritative Indian Mahayana tradition regarding chæ duyeân meâ ngoä khoâng ñoàng, do ñoù neân coù ngu the Bodhisattva’s path to Buddhahood. It outlines trí. Nay toâi vì noùi phaùp Ma Ha Baùt Nhaõ Ba La a gradual approach, arranged in successive Maät, khieán cho caùc oâng, moãi ngöôøi ñöôïc trí tueä, stages, each of which requires a Bodhisattva to neân chí taâm laéng nghe, toâi vì caùc oâng maø noùi. pass those that precede it—Töø Baéc Phaïn coù nghóa Naøy thieän tri thöùc, coù ngöôøi troïn ngaøy mieäng tuïng laø “Giaùc Ñaïo Ñaêng,” Ñaây laø moät boä luaän ñöôïc Baùt Nhaõ nhöng khoâng bieát töï taùnh Baùt Nhaõ, ví vieát bôûi A Ñeå Sa, moät nhaø sö noåi tieáng ngöôøi AÁn, nhö noùi aên maø khoâng no, mieäng chæ noùi khoâng, ñaëc bieät vieát cho caùc ñeä töû Taây Taïng nhö laø moät muoân kieáp chaúng ñöôïc thaáy taùnh, troïn khoâng coù kim chæ nam ñích xaùc cho truyeàn thoáng Ñaïi Thöøa ích gì.” veà töø Boà Taùt ñaïo ñeán Phaät quaû. Kim chæ nam naøy Bodhi Puja: A ritual that focuses on the sacred vaïch ra con ñöôøng tieäm tieán, saép xeáp nhieàu giai symbol of the Bodhi Tree. It was instituted by ñoaïn noái tieáp nhau, moãi giai ñoaïn ñoøi hoûi moät vò Ven. Ariyad-hamma, a forest-dwelling monk in Boà Taùt phaûi ñi qua nhöõng giai ñoaïn tröôùc ñoù. Sri-Lanka. Originally this ritual belonged to Bodhi which possessed by everyone: Hinduism, but when Buddhism adopted it, it Absolute eternal wisdom—Boån giaùc—Trí hueä become an increasingly popular ritual. It involves hay söï hieåu bieát tuyeät ñoái beân trong hay Boà Ñeà making offerings at statues of Sakyamuni voán saún coù trong moãi ngöôøi—See Five stages of Buddha, recitation of verses from the Pali Canon, bodhi. and veneration of the Bodhi Tree. Like the Hindu Bodhi and Prajna: Trí Baùt Nhaõ Boà Ñeà— rituals, it is believed to bring worldly benefits to According to the Platform Sutra of the Sixth participants, such as alleviation of sickness, Patriarch’s Dharma Treasure, the Sixth Patriarch, restoration of domestic harmony, etc.—Moät nghi Hui-Neng, taught: “All-Knowing Advisors, the thöùc taäp trung vaøo bieåu töôïng thieâng lieâng cuûa wisdom of Bodhi and Prajna is originally caây Boà Ñeà. Nghi thöùc naøy ñöôïc Ñaïi Ñöùc Ariyad- possessed by worldly people themselves. It is hamma, moät du Taêng Sri Lanka maø truù xöù laø sôn only because their minds are confused that they laâm cuøng coác, ñaõ thieát laäp. Nguyeân thuûy, ñaây laø are unable to enlighten themselves and must rely moät nghi thöùc cuûa AÁn giaùo, nhöng khi Phaät giaùo on a great Good Knowing Advisor who can lead nhaän noù thì noù trôû thaønh moät nghi

thöùc ngaøy caøng them to see their Buddha-nature. You should phoå caäp. Nghi thöùc naøy lieân heä tôùi vieäc cuùng know that the Buddha-nature of stupid and wise döôøng tröôùc töôïng Ñöùc Phaät Thích Ca Maâu Ni, people is basically not different. It is only tuïng kinh trong Taïng kinh Pali, vaø toû loøng toân

kính caây Boà Ñeà. Gioáng nhö nhöõng nghi thöùc cuûa the days of the early T'ang dynasty, many AÁn giaùo, ngöôøi ta tin töôûng raèng nghi thöùc naøy renowned Buddhist monks came to China mang laïi lôïi laïc traàn tuïc cho nhöõng ngöôøi tham from Ceylon and India. Bodhiruci was among döï, nhö laø giaûm beänh, mang laïi söï hoøa hôïp trong those foreign Buddhists who came to settle gia ñình, vaân vaân. permanently in China. His original name was Bodhi-rank germ-nature: Ñaúng Giaùc Chuûng Dharmaruci. His name was changed to Taùnh—Ngoâi Boà Ñeà coù khaû naêng tieán ñeán Phaät Bodhiruci by the order of the Empress Wu. quaû—The bodhi-rank germ-nature which He translated 53 works in 693-713 A.D. He produces Buddhahood—See Five germ-natures of passed away in 727, at the age of 156—Moät bodhisatva development, and Five natures (III). vò Taêng thuoäc mieàn Nam AÁn vaøo theá kyû thöù Bodhi resolve: Phaùt Boà Ñeà Taâm—To vow to baûy. Vaøo thôøi gian ñaàu trieàu ñaïi nhaø Ñöôøng, devote the mind to bodhi, or to awake the thought nhieàu tu só Phaät giaùo noåi danh töø Tích Lan vaø of enlightenment, or to bring forth the Bodhi AÁn Ñoä ñeán Trung Hoa. Boà Ñeà Löu Chi thuoäc resolve means to generate a true intention in our soá tu só Phaät giaùo ngoaïi quoác ñeán ôû laâu daøi mind to become enlightened. This is the starting taïi Trung Hoa. Teân Ngaøi laø Ñaït Ma Löu Chi point of the Path to enlightenment. This intention (Dharmaruci), ñöôïc Vuõ Haäu cho ñoåi thaønh is a seed that can grow into a Buddha—Phaùt Boà Boà Ñeà Löu Chí. OÂng ñaõ dòch 53 boä kinh vaøo Ñeà taâm nghóa laø khôûi leân caùi tö töôûng veà söï nhöõng naêm 693-713 sau Taây Lòch. chöùng ngoä coù nghóa laø phaùt khôûi yù chí chaân thaät Bodhisat: Boà ñeà taùt ñoûa—Ñaïi só—Xem veà giaùc ngoä trong taâm. Ñaây laø khôûi ñieåm cuûa con Bodhisattva. ñöôøng ñi ñeán giaùc ngoä. YÙ chí naøy chính laø chuûng Bodhisatta (p): Boà Taùt, ngöôøi coù haïnh nguyeän töû coù theå lôùn maïnh vaø cuoái cuøng laø thaønh Phaät— trôû thaønh moät vò Phaät toaøn giaùc ñeå coù ñuû khaû See Bodhi mind. naêng cöùu ñoä chuùng sinh. Coøn ñeå chæ Ñöùc Phaät khi Bodhiruchi (jap): Boà Ñeà Löu Chi—See chöa giaùc ngoä—See Bodhisattva. Bodhiruci. Bodhisattva (skt): Boà Ñeà Taùt Ñoûa— Bodhiruci (skt): Boà Ñeà Löu Chi. Bodhisattva—A being of enlightenment—One 1) The first Bodhiruci: Boà Ñeà Löu Chi thöù who has Bodhi or perfect wisdom as his nhaát—North Indian Buddhist monk, also a essence—One whose beings or essence is bodhi sutra translator, who came to Lo-Yang, China whose wisdom is resulting from direct perception during the end of Wei or early T'ang dynasty, of Truth with the compassion awakened thereby. around 508 AD. Together with Ratnamati, Enlightened being who is on the path to Buddhasanta and some other people, he awakening, who vows to forego complete translated Sahambhumika sutra into Chinese. enlightenment until he or she helps other beings According to Chinese Buddhist legends, he attain enlightenment—Boà Taùt, moät chuùng sanh was the one who founded the

Dasabhumika giaùc ngoä, vaø nguyeän chæ ñaït ñöôïc ñaïi giaùc moät school: Moät nhaø sö, cuõng laø moät nhaø dòch khi cöùu ñoä heát thaûy chuùng sanh—See Four saints thuaät kinh ñieån, ñeán Laïc Döông, Trung quoác (rewards) (A). vaøo cuoái ñôøi Baéc Nguî hoaëc ñaàu ñôøi nhaø (I) The meanings of Bodhisattva—Nghóa cuûa Boà Ñöôøng, vaøo khoaûng naêm 508 sau Taây lòch. Taùt: OÂng ñaõ cuøng vôùi cuøng vôùi Ratnamati, 1) A Sanskrit term which means “Awakening Buddhasanta vaø vaøi ngöôøi khaùc dòch boä being” or a “being of enlightenment,” or “one Dashabhumika Sutra sang tieáng Hoa. Theo whose essence is wisdom,” or “ a being who lòch söû Phaät Giaùo Trung Quoác, thì vò Boà Ñeà aspires for enlightenment.” This is the ideal Löu Chi naày ñaõ laäp ra Thaäp Ñòa Toâng of Mahayana Buddhism. The beginning of (Dasabhumika school). the bodhisattva’s career is marked by the 2) The second Bodhiruci: Boà Ñeà Löu Chi thöù dawning of the “mind of awakening” (Bodhi-hai—Giaùc AÙi (571-727)—A monk from citta), which is the resolve to become a Southern India in the seventh century. During Buddha in order to benefit others. So,

Bodhisattva is considered as a human being tueä” hay “moät chuùng sanh khao khaùt giaùc with his own karmas at his very birth as all ngoä.” Nhö vaäy, Boà Taùt ñöôïc xem nhö laø moät other creatures, but he can be able to get rid con ngöôøi cuõng vôùi nghieäp cuûa chính mình ôû of all his inner conflicts, including bad coõi ñôøi naøy nhö nhöõng ngöôøi khaùc, nhöng vò karmas and sufferings,; and external crises, Boà Taùt baèng chính söï noã löïc cuûa mình, khoâng including environments, calamities and other phuï thuoäc vaøo nhöõng yeáu toá beân ngoaøi, tu taäp dilema, can change this unfortunate situation theo phöông phaùp cuï theå vaø thöïc teá ñeå vöôït and can make a peaceful, prosperous and qua nhöõng xung ñoät beân trong chính mình happy world for all to live in together by bao goàm nhöõng nghieäp xaáu vaø nhöõng khoå using his effort and determination in ñau, cuõng nhö nhöõng khuûng hoaûng beân ngoaøi cultivating a realisitc and practical way nhö moâi tröôøng, tai hoïa... ñeå coù theå thay ñoåi without depending on external powers. In traïng thaùi maát thaêng baèng vaø ñeå taát caû cuøng Mahayana literature, this is commonly soáng vôùi nhau trong moät theá giôùi bình an, followed by a public ceremony of a vow to thònh vöôïng vaø haïnh phuùc. Ñaây laø lyù töôûng attain Buddhahood (Pranidhana) in order to cuûa Phaät giaùo Ñaïi Thöøa. Baét ñaàu cuoäc haønh benefit other sentient beings. That is to say: hoaït cuûa moät vò Boà Taùt ñöôïc ñaùnh daáu baèng “Above to seek bodhi, below to save “phaùt taâm giaùc ngoä” hay “Boà Ñeà Taâm,” trong (transform) beings.” This is one of the great ñoù Boà Taùt nguyeän thaønh Phaät ñeå laøm lôïi laïc vows of a Bodhisattva. After that point the chuùng sanh. Trong kinh vaên Ñaïi Thöøa, vieäc bodhisattva pursues the goal of Buddhahood naøy thöôøng theo sau moät nghi leã coâng khai by progressively cultivating the six, nguyeän ñaït thaønh Phaät quaû ñeå laøm lôïi laïc sometimes ten, “perfections” (Paramita): chuùng sanh. Coù nghóa laø: “Thöôïng caàu Phaät generosity, ethics, patience, effort, ñaïo, haï hoùa chuùng sanh.” Ñaây laø moät trong concentration, and wisdom. The two primary nhöõng ñaïi nguyeän cuûa moät vò Boà Taùt. Sau ñoù qualities in which the Bodhisattva trains are thì vò Boà Taùt theo ñuoåi muïc tieâu Phaät quaû compassion and wisdom, and when

the baèng caùch tieán tu töø töø Luïc Ba La Maät hay perfections are fully cultivated and Thaäp Ba La Maät: boá thí, trì giôùi, nhaãn nhuïc, compassion and wisdom developed to their tinh taán, thieàn ñònh, vaân vaân (see Luïc Ñoä Ba highest level, the Bodhisattva becomes a La Maät and Thaäp Ñoä Ba La Maät). Hai phaåm Buddha. The Bodhisattva path is commonly chaát chính trong ñoù vò Boà Taùt tu taäp laø töø bi divided into ten levels (Bhumi). The term vaø trí tueä, vaø khi maø caùc Ba La Maät ñaõ ñöôïc Bodhisattva is not, however, confined solely tu taäp kieän toaøn, vaø töø bi cuõng nhö trí tueä ñaõ to Mahayana Buddhism: in Theravada, ñöôïc phaùt trieån ñeán möùc ñoä cao nhaát, thì vò Sakyamuni Buddha is referred to as Boà Taùt trôû thaønh moät vò Phaät. Boà Taùt ñaïo “Bodhisatta” (Bodhisattva) in the past lives thöôøng ñöôïc chia laøm 10 giai ñoaïn. Tuy described in the Jatakas, during which he is nhieân töø Boà Taùt chæ haïn heïp trong Phaät giaùo said to have gradually perfected the good Ñaïi Thöøa. Theo truyeàn thoáng Theravada, thì qualities of a Buddha. In the Mahayana Ñöùc Phaät Thích Ca Maâu Ni ñöôïc coi nhö moät sense, however, the Bodhisattva concept is vò Boà Taùt (Ñaïi Só) trong nhöõng tieàn kieáp an explicit rejection of Nikaya Buddhism’s trong Kinh Boån Sanh, trong suoát nhöõng tieàn ideal religious paradigm, the Arhat. In kieáp ñoù, ngöôøi ta noùi Ngaøi ñaõ töø töø kieän toaøn Mahayana the Arhat is characterized as phaåm chaát cuûa moät vò Phaät. Tuy nhieân, trong limited and selfish, concerned only with Phaät giaùo Ñaïi Thöøa, khaùi nieäm Boà Taùt laø moät personal salvation, in contrast to the söï choái boû roõ raøng lyù töôûng A La Haùn cuûa Bodhisattva, who works very hard for all Phaät giaùo Nguyeân Thuûy. Trong Ñaïi Thöøa A sentient beings—Töø Baéc Phaïn coù nghóa laø La Haùn ñöôïc xem nhö laø haïn heïp vaø ích kyû, “Höõu tình giaùc,” hay “moät chuùng sanh giaùc chæ lo cho cho caù nhaân giaûi thoaùt, ngöôïc laïi ngoä,” hay “moät chuùng sanh maø baûn chaát laø trí

vôùi moät vò Boà Taùt, ngöôøi laøm vieäc caät löïc vì dharmas. For the Bodhisattva, the great being chuùng sanh moïi loaøi—See Ten grounds. awakes in non-attachment to full 2) So the term”Bodhisattva” in general, means a enlightenment in the sense that he “Bodhi being”. It denotes a being who is understands all the dharmas, because he has destined to obtain fullest Enlightenment or enlightenment as his aim, an enlightened Buddhahood. According to the Digha Nikaya, being—Theo Baùt Thieân Tuïng Baùt Nhaõ Ba La literally, a “Bodhisattva” means one who is Maät, khoâng coù nghóa naøo thaät cho töø Boà Taùt, an intellectual, or one who is resolved or bôûi vì Boà Taùt tu taäp khoâng chaáp thuû ñoái vôùi maintained only to the paths that lead to taát caû caùc phaùp. Vì Boà Taùt laø baäc ñaõ thöùc tænh enlightenment—Nhö vaäy töø “Boà Taùt” noùi khoâng coøn tham ñaém, ñaõ hieåu taát caû caùc phaùp chung, coù nghóa laø moät chuùng sanh giaùc ngoä, vaø giaùc ngoä laø muïc ñích cuûa Boà Taùt. chuùng sanh höôùng ñeán giaùc ngoä hoaøn toaøn 5) In short, a Bodhisattva is an enlightener of hay Phaät quaû. Theo Tröôøng Boä Kinh, nghóa sentient beings. He usually vows to take the ñen cuûa “Boà Taùt” laø ngöôøi coù trí, hoaëc ngöôøi enlightenment that he has been certified as quyeát ñònh hay naém giöõ con ñöôøng ñi ñeán having attained and the wisdom that he has giaùc ngoä. uncovered to enlighten

all other sentient 3) The concept of Bodhisattva in Pali Nikaya— beings. A Bodhisattva's job is not easy at all. Khaùi Nieäm Boà Taùt trong kinh ñieån Pali: Though his appearance is not rare as that of a Several centuries after the Buddha's Buddha, but it is extremely difficult for a parinirvana, Bodhisattva is one of the most Bodhisattva to appear, and it is also important ideas of Mahayana Buddhists. extremely difficult for ordinary people to However, the concept was not a sole creation encounter a real Bodhisattva: Noùi toùm laïi, Boà of the Mahayana. The term "Bodhisattva" Taùt laø moät baäc giaùc giaû trong haøng caùc chuùng had been mentioned in the Pali Canon and it sanh. Vò aáy thöôøng laäp nguyeän ñem söï giaùc stems from the original Pali Buddhism which ngoä vaø trí tueä maø mình ñaõ môû baøy ra nhaèm is used more or less exclusively to designate giaùc ngoä taát caû caùc chuùng sanh khaùc. Coâng Sakyamuni Buddha prior to His vieäc cuûa moät vò Boà Taùt khoâng deã chuùt naøo Enlightenment. According to Sarvastivada caû. Tuy khoâng hy höõu nhö moät vò Phaät, nhöng school, "Bodhisattva" is defined as a person cuõng thaät khoù ñeå coù moät vò Boà Taùt thò hieän who is certain to become a Buddha. He is a vaø cuõng thaät khoù cho phaøm phu (ngöôøi person who is born of wisdom and protected thöôøng) gaëp ñöôïc moät vò Boà Taùt thaät. and served by the wise—Vaøi theá kyû sau khi (II) The origination of the Bodhisattva Ideal— Ñöùc Phaät nhaäp dieät, Boà Taùt laø moät trong Nguoàn goác cuûa lyù töôûng Boà Taùt: Some 200 or nhöõng tö töôûng quan troïng nhaát cuûa Phaät töû 300 years after the Buddha's death, a new Ñaïi Thöøa. Tuy nhieân, khaùi nieäm Boà Taùt variation of the Buddhist ideal began to khoâng phaûi laø sôû höõu cuûa rieâng tröôøng phaùi emerge. Dissatisfied with the seemingly Ñaïi Thöøa. Töø "Boà Taùt" ñaõ ñöôïc noùi ñeán limited goal of the arhat, this new vision trong kinh ñieån Pali vaø xuaát phaùt töø Phaät giaùo emphasized the Bodhisattva as the highest Nguyeân Thuûy, ñöôïc duøng rieâng ñeå chæ Ñöùc aspiration for all. A Bodhisattva is a being Phaät Thích Ca Maâu Ni tröôùc khi Ngaøi giaùc who resolves to become a fully enlightened ngoä. Theo tröôøng phaùi Thöôïng Toïa Boä, Boà Buddha and who dedicates his efforts to Taùt ñöôïc ñònh nghóa nhö laø moät ngöôøi chaéc helping other sentient beings to attain chaén seõ thaønh Phaät. Vò aáy laø baäc saùng suoát salvation. These compassionate beings figure ñöôïc ngöôøi trí baûo veä vaø uûng hoä. predominantly in the Mahayana tradition; 4) According to the Astasahasrika indeed, the most distinguishing feature of Prajnaparamita, nothing real is meant by the Mahayana Buddhism may be its advocacy of word "Bodhisattva," because a Bodhisattva the Bodhisattva as the vehicle to liberation. trains himself in non-attachment to all The Bodhisattva follows a long and arduous

path, often described as having ten stages and Ñöùc Phaät nhaäp dieät, moät lyù töôûng Phaät giaùo spanning many lives at the end of which he môùi baét ñaàu vöôn leân. Khoâng haøi loøng vôùi attains complete Buddhahood. The muïc ñích giôùi haïn cuûa moät vò A La Haùn, caùch Mahayana is thus able to consider a host of nhìn môùi naøy nhaán maïnh ñeán moät vò Boà Taùt Bodhisattvas, at different stages along the nhö laø nguyeän voïng cao nhaát cho taát caû moïi path, as intervening in the lives of sentient ngöôøi. Boà Taùt laø ngöôøi coù öôùc voïng thaønh beings. An advanced

Bodhisattva, for Phaät vaø cuõng laø ngöôøi heát loøng giuùp ñôõ ngöôøi example, can create “Buddha-Fields,” to khaùc ñaït ñöôïc söï cöùu ñoä. Nhöõng con ngöôøi which humans can aspire to be reborn by ñaày loøng bi maãn naøy ñöôïc ñeà cao trong devotion and righteousness. The notion of the tröôøng phaùi Ñaïi Thöøa; thaät vaäy, neùt ñaëc tröng Bodhisattva is at times combined with the noåi baät nhaát cuûa Phaät giaùo Ñaïi Thöøa coù theå doctrine of the “Three Bodies” of the laø söï uûng hoä Boà Taùt Thöøa nhö con ñöôøng giaûi Buddha. This theory maintains that the thoaùt. Vò Boà Taùt ñi theo con ñöôøng daøi vaø ultimate form of Buddhahood and the true gian khoå thöôøng ñöôïc moâ taû coù 10 giai ñoaïn nature of things is the “Body of Dharma” (thaäp ñòa) vaø traûi qua nhieàu kieáp soáng, cuoái itself (Dharmakaya). The Body of Dharma is cuøng vò naøy ñaït ñöôïc Phaät quaû. Nhö vaäy Ñaïi revealed progressively by two other bodies: Thöøa coù theå coi nhö laø moät tröôøng phaùi cuûa the “Enjoyment Body” (Sambhogakaya), a caùc vò Boà Taùt, ôû nhöõng giai ñoaïn khaùc nhau subtle form perceptible only to those treân con ñöôøng, nhö laø söï can thieäp vaøo cuoäc advanced in the path, and the soáng cuûa con ngöôøi. Ví duï, moät vò Boà Taùt coù “Transformation Body” (Nirmanakaya), a theå taïo neân “nhöõng vuøng ñaát Phaät” maø con physical form apparent to all. According to ngöôøi coù theå öôùc nguyeän ñöôïc taùi sinh nhôø this scheme, Gautama was merely a loøng thaønh moä ñaïo vaø ñöùc tin chính tröïc. Transformation Body, an apparition of Khaùi nieäm Boà Taùt coù khi ñöôïc keát hôïp vôùi ultimate Buddhahood. Other Bodhisattvas, giaùo lyù “Tam Thaân” cuûa Ñöùc Phaät. Thuyeát who are Enjoyment Bodies, can also teach naøy cho raèng hình thöùc toái cao cuûa tính Phaät and intervene through transformation and laø baûn chaát thaät cuûa vaïn vaät, laø Phaùp Thaân. apparition. Important Mahayana Bodhisattvas Phaùp thaân ñöôïc theå hieän baèng caùch tieán ñeán include Avalokitesvara; Manjusri, who hai thaân khaùc: Thaân Höôûng Thuï, moät hình personifies great wisdom and is often thöùc vi teá maø nhöõng ngöôøi tieán boä treân con represented holding a sword, which he uses ñöôøng môùi coù theå nhaän thöùc , vaø “Bieán to cut through the veil of ignorance; and Thaân,” moät hình thöùc vaät lyù roõ raøng ñoái vôùi Maitreya, “The Kindly One,” who will be the taát caû moïi ngöôøi. Theo söï saép xeáp naøy, Ñöùc next Buddha and who, after attaining Coà Ñaøm chæ laø moät söï Bieán Thaân cuûa Tính Buddhahood, will send the next Phaät toái cao. Nhöõng vò Boà Taùt khaùc, nhöõng Transformation Body to teach on earth. Other Höôûng Thuï Thaân coù theå truyeàn daïy giaùo great Buddhist teachers are sometimes phaùp vaø xen ôû giöõa söï bieán thaân vaø hieän associated with Bodhisattvas, and are even thaân. Caùc vò Boà Taùt quan troïng cuûa cuûa Ñaïi seen as their incarnations. One of these is Thöøa goàm coù Quaùn Theá AÂm, Vaên Thuø Sö Nagarjuna, who was an abbot at the Buddhist Lôïi, ngöôøi hieän thaân cuûa trí tueä toái cao vaø university of Nalanda in the second century thöôøng ñöôïc töôïng tröng caàm moät thanh A.D. Nagarjuna is considered the founder of göôm, ngaøi duøng noù ñeå phaù vôõ böùc maøn voâ the Madhyamaka, a school of Buddhist minh; Boà Taùt Di Laëc hay Töø Thò, seõ laø vò philosophy that was active in Buddhist India. Phaät trong töông lai, sau khi ñaït thaønh Phaät Madhyamaka greatly influenced certain

quaû, ngaøi seõ chuyeån Bieán Thaân ñeå truyeàn baù forms of Chinese and Japanese Buddhism, giaùo phaùp ôû theá gian. Moät soá vò thaày cao caû such as Zen, and still flourishes today in khaùc ñoâi khi ñöôïc xem nhö caùc vò Boà Taùt, Tibet—Khoaûng 200 hay 300 naêm sau khi hay söï taùi sanh cuûa hoï. Moät trong nhöõng vò

naøy laø ngaøi Long Thoï, ngaøi laø vieän tröôûng Bodhisattvas are unnumerable as sand vieän Ñaïi Hoïc Na Lan Ñaø vaøo theá kyû thöù 2 particles in the Ganges. In fact, ontologically sau Taây lòch. Long Thoï ñöôïc xem nhö laø speaking, every human being is a ngöôøi saùng laäp ra toâng phaùi Trung Quaùn, moät Bodhisattva as he or she has the potentiality tröôøng phaùi trieát hoïc Phaät giaùo hoaït ñoäng to become a Buddha in this very life or in trong neàn Phaät giaùo AÁn Ñoä. Tröôøng phaùi lives to come. Thus, according to Mahayana Trung Quaùn coù aûnh höôûng lôùn lao ñeán moät Buddhism, a Bodhisattva can be a monk, a vaøi truyeàn thoáng Phaät giaùo ôû Nhaät, chaúng haïn nun, or an ordinary person like we are. As a nhö Thieàn toâng, vaø ngaøy nay noù vaãn coøn matter of fact, most of the Bodhisattvas in höng thònh ôû Taây Taïng. Buddhist history were laity. This is so (III) Should Bodhisattvas be considered as because to do the deeds a Bodhisattva ought heavenly gods?: Boà Taùt coù theå ñöôïc xem nhö to do, the Bodhisattva should be in close chö Thieân hay khoâng?—Bodhisattvas should contact with the people in a community. never be considered as heavenly gods or However, Theravada Buddhism believes that devas, or permanent entities for worship. only Gotama Buddha was born as Buddhists should always remember that the Bodhisattva in his previous existences—Boà Idea of Bodhisattva is only a symbolic Taùt khoâng bao giôø ñöôïc xem nhö laø chö thieân method of Buddha-dhamra created by hay thaàn thaùnh, hoaëc moät thöïc theå vónh vieãn intellectual patriarchs after the Buddha’s ñeå thôø phöôïng. YÙ töôûng Boà Taùt chæ laø moät parinirvana only to satisfy the religious need tính chaát töôïng tröng cuûa Phaät phaùp ñöôïc caùc of followers and to adjust Buddhism in some vò toå saùng suoát taïo ra sau khi Ñöùc Phaät ñaõ special circumstances. The concept of nhaäp dieät, nhaèm thích öùng Phaät giaùo vôùi Bodhisattvahood appears in both Theravada nhöõng hoaøn caûnh ñaëc bieät maø thoâi. Khaùi and Mahayana Buddhisms. So the idea of nieäm Boà Taùt ñaïo xuaát hieän trong caû Phaät Bodhisattva in Mahayana Buddhism is in no giaùo Nguyeân Thuûy laãn Phaät giaùo Ñaïi Thöøa. way a strange idea to the Theravada Vì vaäy yù töôûng Boà Taùt Ñaïo trong Phaät giaùo Buddhism. According to the Buddhist canon, Ñaïi Thöøa khoâng xa laï vôùi truyeàn thoáng both Theravada and Mahayana Buddhisms Nguyeân Thuûy. Theo giaùo ñieån Phaät giaùo, caû inherited the idea of Bodhisattva from the hai truyeàn thoáng Phaät giaùo Nguyeân thuûy vaø oldest oral tradition rather than borrowed Ñaïi Thöøa ñeàu thöøa keá yù töôûng Boà Taùt töø from one another. According to E. J. Thomas truyeàn thoáng truøng tuïng xa xöa nhaát, chöù in a book titled “Buddhism,” no school of khoâng phaûi ai vay möôïn cuûa ai. Theo E. J. Buddhism may be called as the originator of Thomas trong taùc phaåm nhan ñeà “Phaät Giaùo,” the concept of Bodhisattva, nor any document khoâng coù tröôøng phaùi Phaät giaùo naøo cho laø can be justified which school borrowed the mình laø

ngöôøi ñaàu tieân khôûi xöôùng ra yù töôûng idea from the others. According to Mahayana Boà Taùt, cuõng khoâng coù baát kyø taøi lieäu naøo coù Buddhism, Bodhisattvas are those who theå xaùc nhaän tröôøng phaùi naøo vay möôïn khaùi develop Bodhicitta, fulfill the paramitas, to nieäm Boà Taùt caû. Theo Phaät giaùo Ñaïi Thöøa, eventually become a Buddha. The Boà Taùt laø nhöõng vò phaùt taâm Boà Ñeà, tu taäp development of the Bodhicitta requires that caùc haïnh nguyeän Ba La Maät ñeå cuoái cuøng the adept must dedicate himself in his several thaønh Phaät. Söï phaùt Boà Ñeà taâm ñoøi hoûi vò Boà lives to the services of others, and should not taùt phaûi hy sinh baûn thaân trong nhieàu ñôøi vaø desire his own emancipation unless and until khi naøo chuùng sanh giaûi thoaùt heát thì môùi ñeán all others have attained it, because seeking vò aáy giaûi thoaùt. Vì raèng neáu chæ giaûi thoaùt one's own emancipation before that of others cho rieâng mình tröôùc ngöôøi khaùc thì yù nghóa would mean that he has not developed the cuûa Boà Ñeà taâm seõ khoâng ñöôïc phaùt trieån ñaày virtue of self-sacrifice to the fullest extent. ñuû. Cuõng theo Phaät giaùo Ñaïi Thöøa, Boà Taùt Also according to Mahayana Buddhism, nhieàu voâ soá khoâng theå ñeám ñöôïc nhö soá caùt

soâng Haèng. Kyø thaät, veà baûn theå thì moãi that the conception of a Bodhisattva was a chuùng sanh laø moät vò Boà Taùt, bôûi nôi moãi creation of the Mahayana. For all Buddhists chuùng sanh ñeàu coù tieàm naêng, chuûng töû, hay each Buddha had been, for a long period baûn chaát ñeå thaønh Phaät. Nhö vaäy theo quan before his enlightenment, a Bodhisattva. But ñieåm Ñaïi Thöøa thì Boà Taùt coù theå laø moät vò why does a Bodhisattva have such a vow? Taêng, moät vò Ni, hay moät ngöôøi bình thöôøng Why does he want to undertake such infinite nhö chuùng ta. Thaät vaäy, haàu heát caùc vò Boà labor? For the good of others, because they Taùt trong lòch söû Phaät giaùo ñeàu laø cö só taïi want to become capable of pulling others out gia. Sôõ dó nhö vaäy laø vì khi haønh Boà Taùt ñaïo, of this great flood of sufferings and vò Boà Taùt phaûi tieáp xuùc vôùi moïi ngöôøi trong afflictions. But what personal benefit does he xaõ hoäi. Tuy nhieân, Phaät giaùo Nguyeân Thuûy find in the benefit of others? To a chæ tin coù Ñöùc Phaät Coà Ñaøm ôû nhöõng kieáp Bodhisattva, the benefit of others is his own tröôùc laø moät vò Boà Taùt maø thoâi. benefit, because he desires it that way. Who (IV) Who is a Bodhisattva?: Boà Taùt laø ai?—An could believe that? It is true that people enlightened being who does not enter devoid of pity and who think only of Nirvana but chosen to remain in the world to themselves, find it hard to believe in the save other sentient beings. Any person who is altruism of the Bodhisattva. But seeking Buddhahood, or a saint who stands compassionate people do so easily—Moät baäc right on the edge of nirvana, but remains in ñaïi giaùc khoâng chòu vaøo Nieát baøn maø löïa this world to help others achieve choïn ôû laïi traàn theá ñeå cöùu ñoä chuùng sanh. Baát enlightenment. One who vows to live his or cöù ai ñang tìm caàu quaû vò Phaät hay Thaùnh, her life for the benefit of all sentient beings, khoâng vaøo Nieát baøn, nhöng ôû laïi traàn theá vowing to save all sentient beings from giuùp ngöôøi khaùc giaùc ngoä. Ngöôøi nguyeän affliction and aspiring to attainment of soáng vì lôïi ích cuûa ngöôøi khaùc, nguyeän cöùu Buddhahood. One whose beings or

essence is vôùt ngöôøi khaùc thoaùt khoûi khoå ñau phieàn naõo. bodhi whose wisdom is resulting from direct Chuùng sanh höõu tình giaùc ngoä nguyeän chæ perception of Truth with the compassion vaøo ñaïi giaùc khi ñaõ giuùp nhöõng chuùng sanh awakened thereby. Enlightened being who is khaùc giaùc ngoä. Nhö vaäy Boà Taùt laø moät ngöôøi on the path to awakening, who vows to ñaõ giaùc ngoä, moät Ñöùc Phaät töông lai, moät baäc forego complete enlightenment until he or ao öôùc trôû thaønh moät vò Phaät. Thaät laø sai laàm she helps other beings attain enlightenment. khi cho raèng Boà Taùt laø saùng taïo cuûa Phaät A Bodhisattva is one who adheres to or bent giaùo Ñaïi Thöøa. Ñoái vôùi Phaät töû, moãi Ñöùc on the ideal of enlightenment, or knowledge Phaät ñeàu ñaõ töøng laø moät Boà Taùt trong moät of the Four Noble Truths (Bodhi), especially thôøi gian laâu daøi tröôùc khi giaùc ngoä. Nhöng one who is aspirant for full enlightenment taïi sao Boà Taùt laïi nguyeän nhö vaäy? Taïi sao (samma sambodhi). A Bodhisattva fully Ngaøi laïi muoán ñaûm nhaän moät coâng vieäc cultivates ten perfections (thaäp thieän— khoâng coù ngaàn meù nhö vaäy? Vì lôïi ích cho Parami) which are essential qualities of nhöõng keû khaùc, vì Ngaøi muoán cöùu vôùt chuùng extremely high standard initiated by sanh ra khoûi côn ñaïi hoàng thuûy cuûa khoå ñau compassion, understanding and free from phieàn naõo. Nhöng roài ñaâu laø lôïi ích caù nhaân craving, pride and false views. There are five maø Ngaøi tìm thaáy trong lôïi ích cuûa chuùng Bodhisattvas who have cultivated over sanh? Ñoái vôùi moät vò Boà Taùt, lôïi ích cuûa countless lifetimes and expand in his life for chuùng sanh chính laø lôïi ích cuûa Ngaøi, bôûi vì the benefit of others. Therefore, a Ngaøi muoán nhö vaäy. Ai coù theå tin ñöôïc ñieàu Bodhisattva is one who is enlightened, ñoù? Thöïc tình chæ coù nhöõng keû khoâ caïn heát literally he is an Enlightenment-being, a loøng thöông, nhöõng keû chæ nghó ñeán mình, thì Buddha-to-be, or one who wishes to become thaáy khoù tin ñöôïc loøng vò tha cuûa Boà Taùt. a Buddha. It would be a mistake to assume

Nhöng nhöõng ngöôøi coù töø taâm thì tin noù moät 2) Avalokitesvara (Kuan-Shi-Yin): Quaùn Theá caùch deã daøng. AÂm Boà Taùt—Bodhisattva is the embodiment (V) Bodhisattva in the concept of Theravada of great compassion for the affliction and Buddhism—Khaùi nieäm Boà Taùt trong Phaät suffering of the world. She will come to the giaùo Nguyeân Thuûy: A Bodhisattva is a person aid of anyone who invokes her name—Vò Boà in the school of the elders who is desirous of Taùt vôùi loøng Ñaïi Bi thöông xoùt nhöõng khoå acquiring the characteristics of a perfect ñau traàm thoáng cuûa theá giôùi. Ngaøi seõ ñeán cöùu being, the enlightened one. It appears as such ñoä baát cöù ai keâu cöùu ñeán teân Ngaøi. in the Pali Nikayas. The accomplishment of 3) Maitreya Bodhisattva: Di Laëc Haï Sanh Boà such a state makes him content. But the ideal Taùt—The Happy Buddha, or the next Buddha of Mahayana induces him to greater effort to come. A symbol of great benevolence. His based on dynamic activity to help other universal tolerance toward all living beings beings attain ultimate bliss; before that he and immense kindness bring an abundance of does not lay ore to save beings from the state joy and hope to the world—Vò Boà Taùt vôùi of suffering. Not satisfied with his own loøng Ñaïi Töø. Loøng phoå nhaãn cuûa Ngaøi mang mitigation

of desire some actions that make ñeán cho chuùng sanh muoân loaøi nieàm hoan hyû him subjected to malice and all kind of vaø hy voïng voâ haïn. craving, he strives up on helping all other 4) Ksitigarbha Bodhisattva: Ñòa Taïng Vöông Boà beings to overcome their afflictions—Trong Taùt—Ksitigarbha Bodhisattva is renowned Phaät giaùo Nguyeân Thuûy, Boà Taùt laø ngöôøi tu for his great vow. He has vowed to remain in taäp ñoaïn tröø kieát söû, thanh tònh taâm ñeå trôû hell, helping all beings to be released from thaønh baäc toaøn thieän vaø giaùc ngoä. Chính hell, and has pledged to attain Buddhahood nhöõng Boà Taùt nhö vaäy xuaát hieän trong kinh only when hell is emptied of all afflicted ñieån Pali. Thaønh töïu nhö vaäy laø Boà Taùt ñaõ beings—Ñòa Taïng Boà Taùt noåi tieáng vôùi ñaïi hoaøn toaøn thaønh lyù töôûng phaïm haïnh cuûa nguyeän cöùu ñoä chuùng sanh trong ñòa nguïc. mình. Nhöng lyù töôûng Ñaïi Thöøa ñaõ ñöa Boà Ngaøi ñaõ theä nguyeän: khi naøo ñòa nguïc heát Taùt ñeán nhöõng noã löïc lôùn hôn döïa treân nhöõng chuùng sanh Ngaøi môùi thaønh Phaät. hoaït ñoäng tích cöïc ñeå giuùp taát caû chuùng sanh 5) Samantabhadra Bodhisattva: Phoå Hieàn Boà ñau khoå ñaït ñöôïc haïnh phuùc toái haäu maø tröôùc Taùt—Samantabhadra Bodhisattva is well ñoù Boà Taùt khoâng quan taâm. Khoâng thoûa maõn known for his great practice. He untiringly vôùi nhöõng tu taäp chæ laøm giaûm thieåu tham, cultivates himself and applies the Dharma saân, si, tieâu tröø kieát söû vaø hoaøn thaønh ñôøi teachings for the benefits of all—Boà Taùt Phoå soáng phaïm haïnh cho chính mình, neân Boà Taùt Hieàn noåi tieáng vôùi ñaïi haïnh cuûa Ngaøi. Ngaøi chuù taâm noã löïc giuùp taát caû chuùng sanh vöôït ñaõ tu taäp Phaät phaùp khoâng meät moûi vì lôïi ích qua cuoäc phaán ñaáu tìm an laïc giaûi thoaùt cho cuûa chuùng sanh moïi loaøi. hoï. Coøn moät chuùng sanh naøo chöa giaûi thoaùt 6) Mahasthama-prapta Bodhisattva: Ñaïi Theá thì Boà Taùt chöa giaûi thoaùt. Ñoù laø lyù töôûng cuûa Chí Boà Taùt—He whose wisdom and power Boà Taùt. reach everywhere, a bodhisattva representing (VI) Some famous Bodhisattvas in Mahayana the Buddha-wisdom of Amitabha; he is Buddhism—Nhöõng ñaïi Boà Taùt noåi tieáng Amitabha's right, with Avalokitesvara on the trong Phaät giaùo Ñaïi Thöøa: left. He is considered as the guardian of 1) Manjusri Bodhisattva: Vaên Thuø Sö Lôïi Boà Buddha-wisdom—Vò Boà Taùt maø trí löïc coù taùt—One who represents the great wisdom theå ñeán khaép caùc nôi, ngaøi tieâu bieåu cho trí which empowers one to distinguish the hueä Phaät, vò ñöùng beân phaûi Phaät A Di Ñaø, universal morality from all wrong doings—Vò tieâu bieåu cho trí tueä; trong khi Boà Taùt Quaùn Boà Taùt tieâu bieåu cho Ñaïi Trí giuùp phaân bieät AÂm thì beân traùi. Ngaøi ñöôïc coi laø vò Boà Taùt phaûi traùi. troâng nom cöûa trí hueä cuûa Ñöùc Phaät.

7) Bhaisajyaraja-samudgata (skt): Döôïc Vöông coõi nöôùc naøy. Theo Duy Thöùc Luaän, ngaøi Boà Taùt—Bodhisattva of healing, he whose Long Thoï ñaõ nhaán maïnh: "Moät vò Boà Taùt löu office together with his brother , is to heal the laïi caùc phieàn naõo chöôùng vì haïnh nguyeän thoï sick. He is described as the younger of the sanh vaøo coõi Ta Baø." Vì vaäy, vò Boà Taùt taùi two brothers, the elder of whom is the sanh trong hoaøn toaøn tænh thöùc, ngaøi bieát nôi Bhaisajyaraja (the elder of the two brothers, maø ngaøi choïn ñeå taùi sanh. Thaät ra Boà Taùt who was the first to decide

on his career as khoâng bò nhieãm oâ bôûi caùc phieàn naõo, nhöng Bodhisattva of healing and led his younger chæ thò hieän löu chuûng töû ñeå taïo nguyeân nhaân brother to adopt the same course). They are taùi sanh trong voøng duyeân khôûi, ñaây coøn goïi also styled Pure-eyed and Pure-treasury, laø 'trì giöõ phieàn naõo.' which may indicate diagnose and treatment. 2) Four Immeasurables—Töù Voâ Löôïng Taâm: He is referred to the Lotus sutra as offering Catvari-apramanani (skt), Appamanna or his arms a a burnt sacrifice to his Buddha— Brahmavihara (p)—Bodhisattvas always Hai anh em Boà Taùt Döôïc Vöông Boà Taùt vaø cultivate the "Four Immeasurables." These Döôïc Thöôïng Boà Taùt (Tinh Tuùc Quang vaø four characteristics cannot be viewed in Ñieän Quang Minh) chuyeân trì haïnh cöùu chöõa discreteness or in isolation. Among them, beänh cho chuùng sanh (Döôïc Vöông veà sau "Compassionate" is the most essential, for thaønh Phaät hieäu laø Tònh Nhaõn Nhö Lai, Döôïc "Karuna" or "Compassionate" is the basis of Thöôïng Boà Taùt veà sau cuõng thaønh Phaät hieäu "Maitri" or "Loving-kindness" which stands laø Tònh Taïng Nhö Lai, coù theå laø Tònh Nhaõn lo for "love, respect and care for all living phaàn chaån beänh vaø Tònh Taïng lo phaàn trò beings."—Boà Taùt luoân tu taäp theo "Töù Voâ beänh). Döôïc Vöông Boà Taùt cuõng chính laø vò Löôïng Taâm." Boán ñöùc haïnh naøy khoâng ñöùng ñaõ duøng tay laøm daàu ñoát cuùng döôøng cho rieâng reõ hoaëc rôøi raïc nhau, trong ñoù loøng "Bi" Phaät. coù theå ñöôïc coi laø trung taâm, vì "Bi" laø neàn (VII)Characteristics of Bodhisattvas—Nhöõng ñaëc taûng cuûa "töø" töôïng tröng cho tình thöông, söï tính cuûa Boà Taùt: kính troïng vaø loøng quan taâm ñeán chuùng sanh 1) Keeping the seed of existence: Boà Taùt Löu moïi loaøi—See Four immeasureable minds. Chuûng Töû—Bodhisattvas' keeping the seed 3) Irreversible qualities—Nhöõng phaåm chaát baát of existence as a course for Bodhisattva's thoái chuyeån: future compassionate activities. They must a) Irreversability of position—Ñòa baát thoái retain the seed of existence all hope to be chuyeån: A Bodhisattva seeks after the reborn in the samsara to help people in this Enlightenment in Mahayana way and no world. According to the Vijnaptimatrasiddhi- other. For with the Great Vehicle, sastra, Nagarjuna emphasized: "A practitioners need a heart full of faith Bodhisattva retains the obstacle of because the Buddha-dharma is as vast as the defilement to sustain his vow to be reborn sea and can be entered only by means of into Samsara." Therefore, a Bodhisattva is faith. Faith is the mother of all merit and reborn, fully mindful and conscious of virtue of a Bodhisattva's cultivation. whatever place where he chooses to be Therefore, belief in the Great Dharma is one reborn. Because he is not contaminated by of the characteristics of Mahasattvas. Great the defilements owing to the fact that he has Bodhisattvas believe in all the great stayed with the view of causation dharma—Boà Taùt tìm caàu giaùc ngoä theo con (Pratityasamutpada) for a long time, there is ñöôøng Ñaïi Thöøa, chöù khoâng theo baát cöù thöøa a 'guarding of defilement.'—Boà Taùt löu naøo khaùc. Vì vôùi Ñaïi Thöøa Boà Taùt caàn coù chuûng töû nhö moät nguyeân nhaân cho caùc haïnh nieàm tin roäng lôùn, bôûi vì Phaät phaùp roäng lôùn nghieäp Boà Taùt trong töông lai. Caùc ngaøi phaûi nhö bieån caû vaø chæ coù theå böôùc vaøo bieån phaùp löu chuûng töû

vì caùc ngaøi hy voïng seõ taùi sanh bao la naøy vôùi loøng tín. Tín laø meï cuûa coâng vaøo theá giôùi Ta Baø hoùa ñoä chuùng sanh trong ñöùc vaø ñöùc haïnh trong tu taäp cuûa Boà Taùt. Vì

theá loøng tin baát thoái chuyeån trong Ñaïi Thöøa the resolve to take across all living beings laø moät trong nhöõng ñaëc taùnh quan troïng cuûa and they are not attached to the mark of Boà Taùt haïnh. having made them crossed over—Trí tueä laø b) Irreversibility of thought—Tö töôûng baát thoái keát quaû cuûa taâm Boà Ñeà roäng lôùn. Do taâm Boà chuyeån: Bodhisattvas are ever mindful in Ñeà roäng lôùn, nguyeän ñoä heát thaûy chuùng sanh their practice of the Bodhisattva way, in the maø khoâng thaáy chuùng sanh ñöôïc ñoä, töùc laø practice of the six perfections and thousands caùc ngaøi khoâng coøn chaáp tröôùc vôùi hình töôùng of conducts—Tö töôûng cuûa caùc baäc Boà Taùt nöõa. luoân tænh thöùc baát thoái trong tu taäp Boà Taùt 6) Understanding of the great principle of ñaïo, trong tu taäp luïc ñoä ba la maät vaø haøng Buddha-nature in all living beings—Hieåu ngaøn coâng haïnh khaùc. nguyeân lyù lôùn veà heát thaûy chuùng sanh ñeàu coù c) Irreversibility of Practice—Baát thoái chuyeån Phaät taùnh: All living beings basically have trong tu taäp: Bodhisattvas only go forward, Buddha-nature and can become Buddha. This they do not retreat. They also should be is the great principle of the identity of all known by the attributes, tokens and signs of a beings in principle with the Buddha. In Bodhisattva who is irreversible from Full principle, every one of us is a Buddha. The Enlightenment—Trong tu taäp, caùc baäc Boà conducts of Bodhisattva Never Disparaging is Taùt chæ coù tieán chöù khoâng luøi. Vì vaäy hoï coøn one typical example. His particular merit is ñöôïc goïi laø Baát Thoái Chuyeån Boà Taùt. that he respects every one. He spends his life d) Irreversibility of Dharma Wheel—Chuyeån wandering round the earth, approaching all Phaùp Luaân Baát Thoái Chuyeån: Bodhisattvas kinds of people, whether he knew them or turn the wheel of dharma to teach and not to bow to them, he always says: “I would convert living beings. Therefore, once there never dare disparage you, because you are exist Bodhisattvas, the Dharma Wheel all certain to attain Buddhahood.” He never forever turns in the Samsara—Chö Boà Taùt, vì feels bad when people abuse or insult him loøng thöông xoùt chuùng sanh, maø chuyeån Phaùp because of his statement. But he continues luaân baát thoái chuyeån ñeå daïy doã vaø caûm hoùa unperturbed because he considers that all chuùng sanh. Vì vaäy, khi naøo coøn caùc vò Boà these people observe the course of duty of Taùt thì ‘Baùnh Xe Phaùp’ seõ haèng chuyeån maõi Bodhisattvas and are to become Buddhas— trong coõi Ta Baø naøy. Taát caû chuùng sanh ñeàu coù Phaät taùnh vaø ñeàu 4) Nurture of deep and great roots of coù theå thaønh Phaät. Ñaây laø nguyeân lyù chính, goodness—Troàng coâng ñöùc thaâm saâu: For moãi ngöôøi chuùng ta laø moät vò Phaät. Caùch many lives and throughout many kalpas, they haønh söû cuûa Thöôøng Baát Khinh Boà Taùt laø have set down and nurtured roots of goodness moät thí duï ñieån hình. Coâng ñöùc ñaëc bieät cuûa which are extremely deep. Good roots are Thöôøng Baát Khinh Boà Taùt laø ngaøi luoân kính called “roots of virtue” and they are the basis troïng moïi ngöôøi. Boà Taùt traûi ñôøi

mình du of the way of virtue. They have sent down haønh khaép nôi, tieáp xuùc vôùi taát caû chuùng the roots of the virtuous nature. The roots sanh, baát keå laø Boà Taùt bieát ngöôøi ñoù hay which are limitless and boundless—Trong khoâng, ngaøi ñeàu cung kính chaáp tay tröôùc hoï nhieàu ñôøi nhieàu kieáp, Boà Taùt ñaõ vun troàng maø noùi: “Toâi khoâng bao giôø daùm khinh caùc coâng ñöùc thaâm saâu. Nhöõng thieän caên naøy ngaøi, vì caùc ngaøi roài seõ thaønh Phaät.” Ngaøi ñöôïc goïi laø “Coäi coâng ñöùc” vaø chuùng chính laø khoâng bao giôø buoàn phieàn khi bò ngöôøi chöôûi nguoàn coäi cuûa moïi ñöùc haïnh. Coäi nguoàn naøy maéng hay sæ nhuïc khi nghe ngaøi noùi caâu naøy. voâ haïn voâ bieân. Ngaøi luoân bình thaûn thöïc haønh haïnh nguyeän 5) Bodhisattvas possess great wisdom—Chö Boà kính troïng ñoù bôûi vì ngaøi bieát chaéc raèng taát Taùt coù ñaïi trí tueä: The wisdom came as a caû chuùng sanh roài seõ thaønh Phaät. result of having brought forth the great bodhi- 7) Cultivating great conducts—Tu taäp ñaïi coâng heart. Bringing forth the great bodhi-heart, haïnh: Besides practicing the six or ten

paramitas, Bodhisattvas also cultivate the oâ nhieãm duø khi ñang ôû trong coõi cuûa haøng four all- embracing virtues of Bodhisattvas— chuùng sanh xaáu aùc, vì bieát raèng heát thaûy caùc Beân caïnh tu taäp saùu hay möôøi Ba La Maät, Boà thaân ñeàu chæ laø nhöõng giaû töôïng. Taùt coøn tu taäp Töù Nhieáp Phaùp—See Four 9) He is never enticed by any of the evil elements of popularity. passions, for he has become a perfect master (VIII)Other characteristics of Bodhisattvas— over things revealed: Ngaøi khoâng heà bò loâi Nhöõng ñaëc tính khaùc cuûa chö Boà Taùt: cuoán bôûi nhöõng tham duïc, vì ñaõ hoaøn toaøn 1) The Bodhisattva does not detest anything in cheá ngöï taát caû nhöõng gì ñöôïc khaûi thò. whatever world he may enter, for he knows 10) He goes anywhere with perfect freedom, for (praijna) that all things are like reflected he had full control over all appearances: images: Boà Taùt khoâng chaùn gheùt thöù gì trong Ngaøi ñi baát cöù ôû ñaâu moät caùch voâ cuøng töï taïi, baát cöù theá giôùi naøo maø ngaøi böôùc vaøo, vì bieát vì ñaõ hoaøn toaøn kieåm soaùt nhöõng giaû töôùng. raèng heát thaûy caùc phaùp nhö aûnh töôïng phaûn (IX)In short, “Bodhisattva” means an enlightened chieáu. being (bodhi-being), or a Buddha-to-be, or a 2) He is not defiled in whatever path he may being who desires to attain enlightenment, or walk, for he knows that all is a a being who seeks enlightenment, including transformation: Ngaøi khoâng ñam meâ trong Buddhas, Pratyeka-buddhas, or any disciples baát cöù con ñöôøng naøo maø ngaøi böôùc ñi, vì of the Buddhas—Toùm laïi, töø “Boà Taùt” coù bieát raèng taát caû chæ laø söï hoùa hieän. nghóa laø moät chuùng sanh giaùc ngoä, moät vò 3) He feels no fatigue whatever in his endeavor Phaät seõ thaønh, hoaëc moät ngöôøi mong ñaït to mature all beings, for he knows that there ñöôïc giaùc ngoä, hay moät ngöôøi ñang tìm caàu is nothing to be designated as an ego-soul: giaùc ngoä, bao goàm chö Phaät, chö Bích Chi Ngaøi khoâng thaáy moûi meät trong baát cöù noã Phaät, hay chö ñeä töû cuûa Ñöùc Phaät. löïc naøo ñieàu phuïc chuùng sanh, vì bieát raèng (X)Stages of Bodhisattvas—Caûnh Boà Taùt: One of taát caû laø voâ ngaõ. the ten stages or objects in meditation—Moät 4) He is never tired of receiving all beings, for trong möôøi caûnh trong thieàn quaùn—See Ten

he is essentially love and compassion: Ngaøi stages or objects in meditation. nhieáp hoùa chuùng sanh khoâng heà moûi meät vì ** See Two kinds of Bodhisattvas, Two superior töø bi laø tinh theå cuûa ngaøi. kinds of Bodhisattvas, Three purities of a 5) He has not fear in going through all kalpas, Bodhisattva, and Eight reasons for not eating for he understands (adhimukta) that birth- animal food. and-death and all the skandhas are like a Bodhisattvas' actions of body, speech and vision: Ngaøi khoâng sôï phaûi traûi qua nhieàu mind are equal to the Buddhas of all times: kieáp, vì thaáy roõ raèng sinh töû vaø naêm uaån nhö Bodhisattvas are physically, verbally, mentally aûo töôïng. equal to the Buddhas of all times, and can 6) He does not destroy any path of existence, comprehend the things of all times in a single for he knows that all the Dhatus and thought—Vì ba nghieäp thaân ngöõ yù ñoàng vôùi taát caû Ayatanas are the Dharmadhatu: Ngaøi khoâng tam theá chö Phaät, trong moät nieäm bieát roõ nhöõng huûy dieät baát cöù con ñöôøng hieän höõu naøo, vì phaùp trong tam theá—See Ten kinds of attainment bieát raèng heát thaûy caùc giôùi (dhatu) vaø xöù of powers of the enlightened of enlightening (ayatana) ñeàu laø phaùp giôùi (dharmadhatu). beings. 7) He has no perverted view of the paths, for he Bodhisattvas among the five hundred knows that all thoughts are like a mirage: Bodhisattvas gathered in the Garden of Ngaøi khoâng coù thieân chaáp veà caùc ñaïo vì bieát raèng heát thaûy tö töôûng ñeàu nhö quaùng naéng. Anathapindaka in the Jeta Grove to hear 8) He is not defiled even when he is in the Sakyamuni Buddha to preach The Flower realm of evil beings, for he knows that all Oranment Scripture: Boà Taùt caâu hoäi taïi Vöôøn bodies are mere appearances: Ngaøi khoâng bò

Kyø Thoï Caáp Coâ Ñoäc Vieân ñeå nghe Phaät thuyeát 26) Matrix of Virtue: Tònh Ñöùc Taïng. giaûng Kinh Hoa Nghieâm. 27) Good Eye: Thieän Nhaõn. (I) Bodhisattvas: Chö Boà Taùt—Among these 500 28) Pure Eye: Tònh Nhaõn. Bodisattvas, Samantabhadra and Manjusri 29) Undefiled Eye: Ly caáu Nhaõn. Bodhisattvas stand out prominently as the 30) Unobstructed Eye: Voâ Ngaïi Nhaõn. two leaders—Trong soá naêm traêm Boà taùt naày 31) All-Seeing Eye: Phoå Kieán Nhaõn. thì Boà Taùt Phoå Hieàn vaø Vaên Thuø laøm Thöôïng 32) Perceptive Eye: Phoå Quaùn Nhaõn. thuû. 33) Lotus Eye: Thanh Lieân Hoa Nhaõn. 1) Samatabhadra: Phoå Hieàn. 34) Adamantine Eye: Kim Cang Nhaõn. 2) Manjusri: Vaên Thuø. 35) Jewel Eye: Böûu Nhaõn. 3) Endowed with Perspicacious Knowledge: 36) Space Eye: Hö Khoâng Nhaõn. Quang Dieäm Traøng. 37) Joy Eye: Hyû Nhaõn. 4) Endowed with Sumeru Knowledge: Tu Di 38) Universal Eye: Phoå Nhaõn. Traøng. 39) Celestial Crown: Thieân Quan. 5) Endowed with Adamantine Knowledge: Böûu 40) All-Illuminating Crown: Phoå Chieáu Thaäp Traøng. Phöông Quan. 6) Endowed with Unemotional Knowledge: Voâ 41) Crown of Jewels Which Give Birth to All Ngaïi Traøng. Buddhas: Nhöùt Thieát Phaät Taïng Quan. 7) Endowed with Blossoming Knowldege: Hoa 42) Crown Beyond All Worlds: Nhöùt Thieát Theá Traøng. Gian Quan. 8) Endowed with Unattached Knowledge: Ly 43) Crown of jewels Illuminating All Things in Caáu Traøng. the Cosmos: Sieâu Nhöùt Thieát Theá Gian Quan. 9) Endowed with Undefiled Knowledge: Ly 44) Invincible: Baát Khaû Hoaïi Quan. Traàn Traøng. 45) Crown of Jewels Inset with the Lion Thrones 10) Endowed

with Sunlike Knowledge: Nhöït of All Buddhas: Trì Nhöùt Thieát Nhö Lai Sö Traøng. Töû Toøa. 11) Endowed with Moonlike Knowledge: Nguyeät 46) Crown Illuminating the Space of the Whole Traøng. Cosmos: Phoå Chieáu Phaùp Giôùi Hö Khoâng. 12) Endowed with Radiant Knowledge: Phoå 47) Lord Brahma: Phaïm Vöông Keá. Quang Traøng. 48) Crest of Lord of Dragons: Long Vöông Keá. 13) Endowed with Mountainlike Knowledge: 49) Crest of Most Excellent Jewels of the Sound Quang AÛnh Sôn Oai Löïc. of the Ocean of All Vows: Nhöùt Thieát 14) Jewel Energy: Böûu Oai Löïc. Nguyeän Haûi AÂm Böûu Vöông. 15) Great Energy: Ñaïi Oai Löïc. 50) Crest of Light Emanated by All Buddhas: 16) Knowledge Thunderbolt Energy: Kim Cang Nhöùt Thieát Hoùa Phaät Quang Mink Keá. Trí Oai Löïc. 51) Crest of Spew of Jewels Emanating the Halos 17) Undefiled Energy: Ly Traàn Caáu Oai Löïc. of All Buddhas: Nhöùt Thieát Phaät Quang Minh 18) Chaùnh Phaùp Nhöït Oai Löïc: Energy of the Ma Ni Keá. Sun of Truth. 52) Crest Adorned with Jewels Showing the 19) Virtue Mountain Energy: Coâng Ñöùc Sôn Oai Nondifferentiation of All Surfaces of Space: Löïc. Nhöùt Thieát Thò Hieän Hö Khoâng Bình Ñaúng 20) Universal Light Energy: Phoå Kieát Töôøng Oai Töôùng Ma Ni Vöông Trang Nghieâm Keá. Löïc. 53) Crest Covered with a Net of the Finest 21) Earth Matrix (Store): Ñòa Taïng. Jewels Representing the Lights Magically 22) Sky Matrix: Hö Khoâng Taïng. Produced by All Buddhas: Thò Hieän Nhöùt 23) Lotus Calyx: Lieân Hoa Taïng. Thieát Nhö Lai Thaàn Bieán Ma Ni Vöông 24) Jewel Matrix: Böûu Taïng. Traøng Voõng Thuøy Phuùc Keá. 25) Sun Matrix: Nhöït Taïng.

54) Crest of Sound of the Wheel of Teaching of 87) Born of a Polar Mountain of Vitue: Phöôùc All Buddhas: Xuaát Nhöùt Thieát Phaät Chuyeån Ñöùc Tu Di Thöôïng. Phaùp Luaân AÂm Keá. 88) Born of Radian of Virtues: Coâng Ñöùc San Hoâ 55) Crest Uttering the Names of Everything in Thöôïng. Past, Present, and Future: Thuyeát Nhöùt Thieát 89) Born of Splendor: Danh Xöng Thöôïng. Danh Töï AÂm Keá. 90) Born of Universal Illumination: Phoå Quang 56) Great Light: Ñaïi Quang. Thöôïng. 57) Undefiled Light: Ly Caáu Quang. 91) Born of Great Kindness: Ñaïi Töø Thöôïng. 58) Jewel Light: Böûu Quang. 92) Born of a Store of Knowledge: Trí Haûi 59) Light of Undefiled Energy: Ly Nhieãm Quang. Thöôïng. 60) Sun Light: Nhöït Quang. 93) Born of the Family of Buddhas: Phaät Chuûng 61) Celestial Light: Thieân Quang. Thöôïng. 62) Light of Truth: Phaùp Quang. 94) Glowing Splendor: Quang Thaéng. 63) Light of Peace: Tòch Tònh Quang. 95) Preeminent Virtue Splendor: Ñöùc Thaéng. 64) Dispassionate Light: Töï Taïi Quang. 96) Exalted Splendor: Thöôïng Thaéng. 65) Torch of Virtue: Phöôùc Ñöùc Traøng. 97) Radian Splendor: Phoå Minh Thaéng. 66) Torch of Knowledge: Trí Hueä Traøng. 98) Splendor of Truth: Phaùp Thaéng. 67) Torch of Truth: Phaùp Traøng. 99) Splendor of the Moon: Nguyeät Thaéng. 68) Torch of Superknowledge: Thaàn Thoâng 100)Splendor of the Sky: Hö Khoâng Thaéng. Traøng. 101)Jewel Splendor: Böûu Thaéng. 69) Torch of Light: Quang Traøng. 102)Splendor of Brilliance: Traøng Thaéng. 70) Flower Torch: Hoa Traøng. 103)Splendor of Knowledge: Trí Thaéng. 71) Torch of Enlightenment: Ma Ni Traøng. 104)Mountain Lord: Ta La Töï Taïi Vöông. 72) Torch of Brahma: Phaïm Traøng. 105)Lord of Truth: Phaùp Töï Taïi Vöông. 73) Torch of Universal Illumination: Phoå Quang 106)Lord of the World: Töôïng Töï Taïi Vöông.

Traøng. 107)Lord Brahma: Phaïm Töï Taïi Vöông. 74) Jewel Torch: Böûu Traøng. 108)Lord of the Masses: Chuùng Töï Taïi Vöông. 75) Brahma Sound: Phaïm AÂm. 109)Lord of the Gods: Thaàn Töï Taïi Vöông. 76) Earth Roaring Sound: Ñaïi Ñòa AÂm. 110)Lord of Peace: Tòch Tònh Töï Taïi Vöông. 77) Voice of a World Leader: Theá Chuû AÂm. 111)Immutable Lord: Baát Ñoäng Töï Taïi Vöông. 78) Sound of Mountains Colliding: Sôn Töôùng 112)Mighty Lord: Theá Luïc Töï Taïi Vöông. Kích AÂm. 113)Eminent Lord: Toái Thaéng Töï Taïi. 79) Sound of Crushing All Armies of Demons: 114)Supreme Tranquil Voice: Tòch Tònh AÂm. Haøng Ma AÂm. 115)Unobstructed Voice: Voâ Ngaïi AÂm. 80) Sound Emitted by All Didactic Devices of 116)Voice of Earth: Ñòa Chaán AÂm. Great Compassion: Ñaïi Bi Phöông Tieän Vaân 117)Voice of the Ocean: Haûi Chaán AÂm. Loâi AÂm. 118)Voice of Thunder: Loâi Chaán AÂm. 81) Voice Pervading: Chaán Nhöùt Thieát Phaùp Giôùi 119)Voice of the Light of Truth: Phaùp Quang AÂm. AÂm. 120)Voice of Space: Hö Khoâng AÂm. 82) Sound Emitted by Ocean of All Universes: 121)Voice of Encouragement of All Past Vows: Chaán Nhöùt Thieát Haûi Loâi AÂm. Thuyeát Nhöùt Thieát Chuùng Sanh Thieän Caên 83) Sound of Stopping the Sufferings of All AÂm. Worlds and Giving Comfort: Töùc Nhöùt Thieát 122)Spacelike Awareness: Hö Khoâng Giaùc. Theá Gian Khoå An UÛi AÂm. 123)Knowing Awareness: Trí Giaùc. 84) Born of Truth: Phaùp Thöôïng. 124)Unattached Awareness: Ly Caáu Giaùc. 85) Born of Excellence: Thaéng Thöôïng. 125)Undefiled Awareness: Ly Nhieãm Giaùc. 86) Born of Knowledge: Trí Thöôïng. 126)Purified Awareness: Tònh Giaùc.

127)Awareness of All Times: Phoå Chieáu Tam 7) They abide in the highest wisdom which Theá Giaùc. knows no limits like space because their 128)All-Observing Awareness: Quaûng Ñaïi Giaùc. conduct is pure and free from taints: Hoï an 129)Powerful Awareness: Thaàn Löïc Giaùc. truï nôi trí tueä voâ ñaúng, bieát roõ khoâng cuøng 130)Awareness of Ways to the Reality Realm: taän nhö hö khoâng vì coâng haïnh cuûa hoï thanh Phaùp Giôùi Quang Minh Giaùc. tònh voâ caáu. (II) Ten characteristics of these Bodhisattvas: 8) They have no fixed abode because they Möôøi ñaëc tính cuûa chö Boà Taùt naày—All the reveal themselves personally in accordance Bodhisattvas are said to have issued from the with the thoughts and desires of all beings: life and vows of Samantabhadra Bodhisattva, Hoï khoâng coá ñònh taïi moät nôi naøo vì hoï töï and have the following ten qualifications— hieän thaân tuøy theo taâm nieäm vaø nguyeän voïng Naêm traêm vò Boà taùt naày thaûy ñeàu sinh ra töø cuûa heát thaûy chuùng sanh. haïnh nguyeän Phoå Hieàn vaø coù möôøi ñaëc tính 9) They are free from obscurities because they nhö sau: know that there are rally no beings, no soul- 1) They are unattached in their conduct because substances in the world of being: Hoï khoâng bò they are able to expand themselves in all the meâ muoäi vì hoï bieát raèng khoâng coù phaùp vaø Buddha-lands: Coâng haïnh cuûa caùc ngaøi khoâng coù ngaõ trong theá giôùi cuûa chuùng sanh. khoâng coøn bò vöôùng maéc, vì coù theå hieän thaân 10) They are in possession of transcendental khaép trong taát caû coõi Phaät. knowledge which is as vast as space because 2) They manifest innumerable bodies because they illumine all the Dharmadhatus with their they can go over wherever there are nets of light: Hoï coù sieâu vieät trí bao la nhö hö Buddhas: Hoï

hieån hieän voâ soá thaân, vì coù theå khoâng, vì soi toû heát thaûy Phaùp giôùi baèng maøn ñi ñeán baát cöù nôi naøo coù Phaät. löôùi quang minh cuûa chính hoï. 3) They are in possession of an unimpeded and Bodhisattvas attained the Tolerance of unspoiled eyesight because they can Non-Birth: Baäc tu Boà Taùt ñaïo ñaõ laâu, ñaõ chöùng perceive the miraculous transformations of ñöôïc Voâ Sanh Phaùp Nhaãn—Those who have all the Buddhas: Hoï coù nhaõn quan thanh tònh followed the Bodhisattva path for a long time and vaø voâ ngaïi, vì hoï coù theå thaáy ñöôïc nhöõng attained the Tolerance of Non-Birth or insight into thaàn bieán cuûa chö Phaät. the non-origination of phenomena—These 4) They are able to visit anywhere without Bodhisattvas can vow to be reborn in this evil being bound to any one locality because they realm to rescue sentient beings without fear of never neglect appearing in all places where being drown in the sea of Birth and Death with the Buddhas attain to their enlightenment: Hoï sentient beings. The Perfection of Wisdom coù theå du haønh baát cöù nôi ñaâu khoâng bò giôùi Treatise states: “Take the case of the person who haïn vaøo moät xöù sôû naøo, vì hoï haèng ñeán khaép watches a relative drowning in the river, a person, taát caû nhöõng choã chö Phaät thaønh Chaùnh Ñaúng more intelligent and resourceful, hurries off to Chaùnh Giaùc. fetch a boat and sails to rescue his relative. Thus 5) They are in possession of a limitless light both persons escape drowning. This is similar to because they can illumine the ocean of all the case of a Bodhisattva who has attained the Buddha-truths with the light of their Tolerance of Non-Birth, has adequate skills and knowledge: Hoï coù aùnh saùng khoâng giôùi haïn, means to save sentient beings.”—Baäc naày coù theå vì coù theå soi toû bieån Phaät phaùp baèng aùnh saùng nguyeän sanh trong ñôøi aùc ñeå cöùu ñoä chuùng sanh trí tueä cuûa mình. maø khoâng sôï cuøng chuùng sanh ñaém chìm trong 6) They have an inexhaustible power of bieån sanh töû luaân hoài. Luaän Ñaïi Trí Ñoä daïy: “Baäc eloquence through eternity because their Boà Taùt ñaõ chöùng Voâ Sanh Nhaãn cuõng ví nhö speech has no taint: Hoï coù khaû naêng bieän taøi ngöôøi coù thaân nhaân bò nöôùc loâi cuoán, maø coù ñuû khoâng bao giôø cuøng taän, vì ngoân ngöõ cuûa hoï ñaày khaû naêng vaø phöông tieän, ngöôøi aáy tænh saùng khoâng oâ nhieãm.

laáy thuyeàn bôi ra cöùu, neân caû hai ñeàu khoâng bò of development of a bodhisattva. There are naïn traàm nòch.” ten Bodhisattva-bhumi, grading the upward Bodhisattva-attainment of bodhi in action course of the Bodhisattva’s spiritual of the ten faiths: Töông töï giaùc—Boà Taùt ôû ngoâi development, which culminates in the Thaäp Tín ñöôïc giaùc theå töông töï nhö Thuûy realization of Buddhahood—Ñaây laø taùc phaåm Giaùc—See Five stages of bodhi. ñaïi thöøa cuûa Asanga moâ taû söï tieán thaân cuûa moät vò Boà taùt. Coù möôøi Boà Taùt Ñòa, ñi daàn Bodhisattva in a balanced state of truth: leân doøng tieán cuûa söï phaùt trieån taâm linh cuûa Höõu Thöôïng Só—A Bodhisttva who has reached vò Boà Taùt, maø ñænh laø söï theå chöùng Phaät taùnh. the stage of the balanced state of truth (the fifty- **See Ten grounds. first of the 52 stages through which a Bodhisattva is supposed to pass on the road to Buddhahood), Bodhisattva for Buddhahood: Boà Taùt Tính— and is above the

state of being, or the existence— See Five natures (I). Vò Boà Taùt ñaõ ñaït ñeán quaû vò Ñaúng Giaùc (quaû vò Bodhisattva-Cakkhu (p): Bodhisattva-eye— thöù 51 trong 52 quaû vò ñi ñeán Phaät quaû). Nhö Thò Nhaõn—Phaùp nhaõn—See Bodhisattva-Bodhisattva-beautiful: Hyû Kieán Boà Taùt—An eye, and Five kinds of eyes or vision. incarnation of Bhaisajyaraja-samudgata—Theo Bodhisattvas can support all by spiritual Kinh Phaùp Hoa, phaåm Döôïc Vöông, ñaây laø teân powers: Chö Boà Taùt coù theå duøng thaàn löïc gia trì goïi taét cuûa Boà Taùt Nhöùt Thieát Chuùng Sanh Hyû taát caû—See Ten kinds of attainment of powers of Kieán, laø tieàn thaân cuûa Boà taùt Döôïc Vöông (ngaøi the enlightened of enlightening beings. thöôøng cuùng döôøng Phaùp Hoa maø ñoát caû thaân Bodhisattva with the Chain: Kim Cang Toûa mình). Boà Taùt—See Four Bodhisattvas in the Bodhisattvas who become icchantika to Vajradhatu. save all beings: Earth Store Bodhisattva—A Bodhisattva-conduct: Boà Taùt Haïnh—The way Xieån ñeà ca—Ñaïi bi Xieån ñeà—See Three kinds of or discipline of a Bodhisattva, to benefit self and icchantika. benefit others, to enlighten self and enlighten Bodhisattva with the Bell: Kim Cang Linh Boà others, and attain complete enlightenment— Taùt—See Four Bodhisattvas in the Vajradhatu. Phöông caùch haønh ñaïo cuûa moät vò Boà Taùt, töï lôïi Bodhisattva-bhumi (skt): lôïi tha, töï giaùc giaùc tha, giaùc haïnh vieân maõn— 1) Grounds of Bodhisattva: Stages of See Bodhisattva practice. Bodhisattva—Boà Taùt ñoä—See Ten grounds. Bodhisattvas of Contact: Xuùc Kim Cang—See 2) Boà taùt Ñòa Luaän: A Sanskrit treatise by Five Bodhisattvas in the Diamond Realms. Asanga, one of the leading figures of the Bodhisattva cult: Tu haïnh Boà Taùt—See Indian Buddhist Yogacara tradition. It Bodhisattva practice. outlines the path to buddhahood followed by Bodhisattvas of Desire: Duïc Kim Cang—See the Bodhisattva and describes the practices Five Bodhisattvas in the Diamond Realms. pertaining to the path. It is the fifteenth Bodhisattva of the empyrean: Divine son of section of his voluminous Levels of Yogic the bright stars—Minh Tinh Thieân Töû—Phoå Practice (Yogacara-bhumi)—Boä luaän vieát Quang Thieân Töû (Hö khoâng taïng Boà Taùt)—See baèng chöõ Baéc Phaïn bôûi ngaøi Voâ Tröôùc, moät Deva from the three lights. trong nhöõng nhaân vaät noåi baät cuûa tröôøng phaùi Bodhisattva-enlightenment in action: Attain Du Giaø AÁn Ñoä. Boä luaän naøy phaùc hoïa con Bodhi in its final stages—Tuøy phaàn giaùc—Boà Taùt ñöôøng ñi ñeán Phaät quaû cuûa moät vò Boà Taùt vaø ôû ngoâi Thaäp Truï, Thaäp Haønh vaø Thaäp Hoài dieãn taû caùch thöïc haønh ñeå ñaït ñöôïc con Höôùng, töøng phaàn ñöôïc thuûy giaùc—See Five ñöôøng naøy trong chöông 15 cuûa boä luaän stages of bodhi. nhieàu taäp, boä Du Giaø Ñòa Luaän. Bodhisattva-eye: Bodhisattva-Cakkhu (p)—Nhö 3) Land of Bodhisattva. This is the Mahayana Thò Nhaõn—Phaùp nhaõn—Bodhisattva truth—work of Asanga which describes the course

Objective eye—The Dharma Eye that penetrates minh che môø taâm taùnh neân tranh nhau gaây taïo laáy all things, to see the truth that releases men from aùc nhaân, vì theá maø phaûi bò nhaän laáy aùc quaû. Trong reincarnation—Maét trí hueä cuûa chö Boà Taùt hay khi chòu quaû, laïi khoâng bieát aên naên saùm hoái, neân phaùp nhaõn nhìn thaáu suoát söï vaät ñeå cöùu ñoä chuùng chaúng nhöõng sanh taâm oaùn traùch

trôøi ngöôøi, maø sanh—See Five kinds of eyes or vision. laïi coøn gaây taïo theâm nhieàu ñieàu aùc ñoäc khaùc nöõa Bodhisattva faith: Tín Vò cuûa Boà Taùt—See Ten ñeå choáng ñoái. Vì theá cho neân oan oan töông baùo grades of Bodhisattva's faith. maõi khoâng thoâi. Phaät töû thuaàn thaønh neân luoân Bodhisattva fears of causes, ordinary nhôù raèng heã troàng nhieàu nhaân toát thì chaéc chaén sau naøy mình seõ coù ñöôïc quaû toát. Ngöôïc laïi, neáu (common) people fear of results (effects): Boà chuùng ta chæ nhìn vaøo nhöõng vieäc tröôùc maét, laøm Taùt Sôï Nhaân, Chuùng Sanh Sôï Quaû—It is not only nhöõng vieäc baát nhaân baát nghóa, khoâng chòu vun ordinary people cannot escape cause and effect, troàng thieän caên, khoâng chòu tích tuï coâng ñöùc, thì even the Bodhisattvas cannot avoid them. chaéc chaén seõ gaùnh laáy haäu quaû teä haïi, khoâng coù However, Bodhisattvas are enlightening beings ngoaïi leä. who have far-ranging vision. They know bad causes will surely end up in bad results. Thus, Bodhisattva-fearlessnesses: Boà Taùt Töù Voâ UÙy. Bodhisattvas are afraid of bad consequences in 1) Bodhisattva-fearlessness arises from powers the future, not only they avoid planting evil- of memory and ability to preach without fear: causes or evil karma in the present, but they also Toång trì baát vong, thuyeát phaùp voâ uùy—Boà diligently cultivate to gradually diminish their Taùt coù khaû naêng nghe hieåu giaùo phaùp vaø ghi karmic obstructions; at the same time to nhôù caùc nghóa maø chaúng queân, neân thuyeát accumulate their virtues and merits, and phaùp khoâng heà e sôï tröôùc ñaïi chuùng. ultimately to attain Buddhahood. However, 2) Bodhisattva-fearlessness arises from powers sentient beings complete constantly to gather of moral diagnosis and application of the evil-causes; therefore, they must suffer evil remedy: Taän tri phaùp döôïc caäp chuùng sanh effect. When ending the effect of their actions, caên duïc taâm tính thuyeát phaùp voâ uùy—Bieát caû they are not remorseful or willing to repent. Not theá gian vaø xuaát theá gian phaùp, cuõng nhö caên only do they blame Heaven and other people, but duïc cuûa chuùng sanh neân Boà taùt chaúng sôï khi they continue to create more evil karma in thuyeát phaùp ôû giöõa ñaïi chuùng. opposition and retaliation. Therefore, enemies 3) Bodhisattva-fearlessness arises from powers and vengeance will continue to exist forever in of ratiocination: Thieän naêng vaán ñaùp thuyeát this vicious cycle. Sincere Buddhists should phaùp voâ uùy—Kheùo bieát hoûi ñaùp thuyeát phaùp always remember that by planting more good chaúng sôï. causes, we will surely reap good consequences in 4) Bodhisattva-fearlessness arises from powers the future. In the contrary, if we only see the of solving doubts: Naêng ñoaïn vaät nghi thuyeát present, and engage in immoral practices by not phaùp voâ uùy—Coù khaû naêng döùt moái nghi ngôø planting good roots and accumulating merits and cho chuùng sanh neân thuyeát phaùp chaúng e sôï. virtues, we will surely bear bad consequences, Bodhisattva's form of sitting: Baùn Giaø Phu without any exception—Chaúng nhöõng phaøm Toïa—A Bodhisattva's form of sitting, one foot on nhaân khoâng theå thoaùt khoûi nhaân quaû, maø ngay caû the thigh of the other or vice versa (left foot over chö Boà Taùt cuõng chaúng theå traùnh ñöôïc. Tuy right thigh and right foot under left thigh, both nhieân, chö Boà Taùt laø nhöõng chuùng höõu tình giaùc knees touching

mat, to facilitate the knees resting ngoä neân caùc ngaøi coù caùi nhìn xa. Caùc ngaøi bieát on the mat, it may be necessary to use a thin chaéc gieo nhaân xaáu seõ phaûi gaët quaû xaáu, khoâng suport cushion under the regular round one), sao traùnh ñöôïc. Chính vì theá maø Boà Taùt sôï quaû aùc different from the completely cross-legged form veà sau, cho neân chaúng nhöõng traùnh gieo aùc nhaân of a Buddha (with right foot over left thigh and trong hieän taïi, maø coøn tinh taán tu haønh cho nghieäp left foot over right thigh)—Kieåu ngoài baùn giaø, chöôùng choùng tieâu tröø, ñaày ñuû coâng ñöùc ñeå cuoái kieåu ngoài cuûa chö Boà Taùt, baøn chaân naày ñeå leân cuøng ñaït thaønh Phaät quaû. Coøn chuùng sanh vì voâ ñuøi chaân kia, hay ngöôïc laïi (chaân traùi ñeå beân treân

ñuøi phaûi vaø chaân phaûi beân döôùi ñuøi traùi, hai ñaàu thieän caên vôùi Phaät Tyø Loâ Giaù Na trong thôøi quaù goái chaïm chieáu döôùi ñaát, ñeå giuùp hai ñaàu goái khöù (Kinh Hoa Nghieâm—Phaåm 1—Theá Chuû chaïm ñaát deã daøng chuùng ta coù theå ñaët moät caùi goái Dieäu nghieâm). moûng beân döôùi hai ñaàu goái), khaùc vôùi kieåu ngoài 1) Universally Good (Samanthabadra): Phoå kieát giaø cuûa chö Phaät (hai baøn chaân ñeå leân hai Hieàn. baép ñuøi). 2) Light of Supreme Lamp of Universal Virtue: Bodhisattva of Fragrance and Light: Höông Phoå Ñöùc Toái Thaéng Ñaêng Quang Chieáu. Quang Boà Taùt. 3) Lion Banner of Universal Light: Phoå Quang Bodhisattva of Free Reflection: Quaùn Töï Taïi Sö Töû Traøng. Boà Taùt—Bodhisattva Avalokitesvara—See 4) Subtle Light of Flames of Universal Jewels: Avalokitesvara. Phoå Baûo Dieäm Dieäu Quang. 5) Banner of Oceans of Qualities of Universal Bodhisattva-garbha: Boà Taïng—See Twenty Sounds: Phoå AÂm Coâng Ñöùc Haûi Traøng. five Bodhisattvas who protect all who call 6) Realm of Enlightenment of Radiance of Amitabha. Universal Knowledge: Phoå Trí Quang Chieáu Bodhisattva of Great Conduct: Boà Taùt Ñaïi Nhö Lai Caûnh. Haïnh Phoå Hieàn—Universal Worthy 7) Banner of Flowers of Topknot of Universal Bodhisattva—Samantabhadra Bodhisattva Jewels: Phoå Baûo Keá Hoa Traøng. foremost in practice. Bodhisattva who personifies 8) Pleasing Voice of Universal Awareness: Phoå the transcendental practices and vows of the Giaùc Duyeät YÙ Thinh. Buddhas, usually depicted seated on a six-tusked 9) Light of Inexhaustible Virtue Of Universal elephant (six paramitas). He is best known for his Purity: Phoå Thanh Tònh Voâ Taän Phöôùc ten great vows which we recite every day in Quang. Daily reciting Sutra—Boà Taùt thöïc hieän haïnh 10) Mark of Universal Light: Phoå Quang Minh nguyeän sieâu vieät cuûa chö Phaät, thöôøng côõi voi saùu Töôùng. ngaø töôïng tröng cho luïc Ba La Maät. Ngaøi noåi 11) Great Brilliance of the Light of the Moon tieáng vôùi möôøi haïnh nguyeän maø chuùng ta haèng trì Reflected in the Ocean: Haûi Nguyeät Quang tuïng trong Kinh Nhaät Tuïng. Ñaïi Minh. Bodhisattva of the Great Congregation: Ñaïi 12) Undefiled Treasury of Light of Oceans of Haûi Chuùng Boà Taùt—See Four saints (rewards) Cloudlike Sounds: Vaân AÂm Haûi Quang Voâ (B). Caáu Taïng. Bodhisattva of Great Potentiality: Ñaïi 13) Born of Wisdom and Adorned with Virtue: Quyeàn Tu Lôïi Boà Taùt—A Bodhisattva, a Coâng Ñöùc Baûo keá Trí Sanh. protector of monasteries, depicted as shading his 14) Great Light of Sovereign Virtue: Coâng Ñöùc eyes with his hand and looking afar, said to

have Töi Taïi Vöông Ñaïi Quang. been a Warden of the Coast under the emperor 15) Brave Lotus Topknot: Thieän Duõng Maõnh Asoka—Vò Boà Taùt hay moät loaïi thaàn hoä phaùp cho Lieân Hoa Keá. caùc töi vieän, tay phaûi ñeå tröôùc traùn che maét troâng 16) Sun Banner Clouds of Universal Knowledge: xa, ngöôøi ta noùi ngaøi laø vò thaàn traán thuû bôø bieån Phoå Trí Vaân Nhöït Traøng. trong vöông quoác cuûa vua A Duïc. 17) Great Persevering with Indestructible Bodhisattvas who had accumulated roots of Courage: Ñaïi Tinh Taán Kim Cang Teâ. goodness along with Vairocana Buddha: 18) Light Banner of Flagrant Flames: Höông Bodhisattvas in the Flower Adornment Sutra who Dieäm Quang Traøng. had accumulated roots of goodness along with 19) Deep Beautiful Sound of Great Enlightened Vairocana Buddha The Flower Adornment Virtue: Ñaïi Minh Ñöùc Thaâm Myõ AÂm. Sutra—Chapter 1—The Wonderful Adornment of 20) Born of Wisdom with the Light of Great the Leaders of the Worlds)—Chö Boà Taùt trong Virtue: Ñaïi Phöôùc Quang Trí Sanh. Kinh Hoa Nghieâm, nhöõng vò ñaõ töøng cuøng tu taäp

Bodhisattvas who have followed the Bodhisattva, who abandoned the world, but Bodhisattva path for a long time: not the beings in it. Wisdom had been taught Bodhisattvas who have attained the Tolerance of as the highest quality for an Arhat, and Non-Birth or insight into the non-origination of compassion as a subsidiary virtue; but to a phenomena—Baäc tu Boà Taùt ñaïo ñaõ laâu, ñaõ chöùng Bodhisattva, compassion came to rank as ñöôïc Voâ Sanh Phaùp Nhaãn—See Two kinds of equal with wisdom. While the wisdom of an Bodhisattvas (B). Arhat had been fruitful in setting free in himself. What there was to be set free, it was Bodhisattva of Healing: Döôïc Vöông Boà Taùt— rather sterile in ways and means of helping See Bhaisajyaraja-samudgata. ordinary people. The Bodhisattva would be a Bodhisattva-hood: man who does not only set himself free, but (A) Boà Taùt ñòa—See Ten grounds (A). who is also skilful in devising means for (B) Boà Taùt caûnh—See Ten stages or objects in bringing out and maturing the latent seeds of meditation. enlightenment in others. According to the Bodhisattva with the Hook: Kim Cang caâu Boà Prajna-paramita-sutra, the Buddha taught: Taùt—See Four Bodhisattvas in the Vajradhatu. “Doers of what is hard are the Bodhisattvas, Bodhisattva ideal: Lyù töôûng Boà Taùt. the great beings who have set out to win 1) In Tibetan, Bodhisattva is translated as supreme enlightenment. They do not wish to “Heroic Being.” The heroic quality of the attain their own private Nirvana. On the Bodhisattva is brought out by the contrary, they have survey the highly painful Prajnaparamita: “Suppose a hero, endowed world of being, but they do not tremble at with great accomplishments, had gone out birth-and-death. They have set out for the with his mother, father, sons, and daughters. benefit of the world, for the peace and By some set of circumstances, they would get happiness of the world. They have resolved, into a huge wild forest. The foolish among and yet desirous to win supreme them would be greatly frightened. The hero enlightenment, they do not tremble at birth would, however, fearlessly say to them ‘Do and death. They have set out for the benefit not be afraid! I will speedily take you out of of the world, for the ease of the world, out of this great and terrible jungle,

and bring you to pity for the world. They have resolved: ‘We safety.’ Since he is fearless, vigorous, will become a shelter for the world, a refuge exceedingly tender, compassionate, for all beings, the world’s place of rest, the courageous and resourceful, it does not occur final belief of all beings, islands of the world, to him to take himself alone out of the jungle, lights of the world, leaders of the world, the leaving his relatives behind. Against the world’s means of salvation—Trong ngoân ngöõ Arhat, Mahayana Buddhism claimed that we Taây Taïng, danh töø Boà Taùt ñöôïc dòch laø must take the whole of the creation with us to “Ñaáng Tröôïng Phu.” Phaåm chaát tröôïng phu enlightenment, that we cannot just abandon cuûa moät vò Boà Taùt ñöôïc neâu ra trong Kinh any beings, as all beings are as near to us as Baùt Nhaõ Ba La Maät Ña nhö sau: “Giaû söû coù our relatives are. What a man should do is to moät ñaáng tröôïng phu vôùi nhöõng thaønh töïu vó make no discrimination between himself and ñaïi ra khoûi nhaø vôùi cha, meï, caùc con trai, vaø others, and to wait until he had helped caùc con gaùi. Roài gaëp phaûi traïng huoáng ñi laïc everybody into Nirvana before loosing vaøo moät caùnh röøng hoang bao la. Ngöôøi thieáu himself into it. The Mahayanists thus claimed khoân ngoan trong nhoùm hoï seõ hoaûng sôï kinh that the Arhat had not aimed high enough. khieáp. Nhöng ngöôøi anh huøng noùi vôùi hoï laø According to the Mahayana Buddhism, the ñöøng sôï haõi ‘Ñöøng sôï! Toâi saép ñöa caùc ngöôøi ideal man, the aim of the Buddhist effort, was ra khoûi caùnh röøng hoang kinh khuûng naøy moät not the rather self-centered, cold and narrow- caùch yeân oån.’ Vì khoâng sôï haõi, duõng maõnh, minded Arhat, but the all compassionate dòu daøng raát möïc, bi maãn, can tröôøng vaø ñaày

söùc maïnh, yù nghó tìm caùch ra khoûi röøng moät ‘Unlimited,’ which had trained the monks mình vaø boû laïi nhöõng ngöôøi thaân khoâng bao not to discriminate between themselves and giôø coù vôùi vò aáy. Traùi laïi vôùi A La Haùn, Phaät others. As we saw, Buddhism has at its giaùo Ñaïi Thöøa chuû tröông raèng chuùng ta phaûi disposal two methods by which it reduces the mang taát caû chuùng sanh ñeå cuøng ñi vôùi chuùng sense of separateness on the part of ta treân ñöôøng giaùc ngoä, chuùng ta khoâng ñöôïc individuals. The one is the culture of the boû rôi chuùng sanh, vì taát caû chuùng sanh cuõng social emotions, or sentiments, such as gaàn chuùng ta nhö nhöõng ngöôøi thaân cuûa loving-kindness (friendliness) and chuùng ta vaäy. Caùi maø moät ngöôøi neân laøm laø compassion. The other consists in acquiring khoâng neân phaân bieät giöõa mình vaø nhöõng the habit of regarding whatever one thinks, ngöôøi khaùc, vaø phaûi giuùp ñôõ cho ngöôøi khaùc feels or does as an interplay of impersonal vaøo Nieát Baøn tröôùc khi töï mình ñi vaøo trong forces, called ‘Dharmas,’ weaning oneself ñoù. Nhö vaäy Phaät giaùo Ñaïi Thöøa cho raèng A slowly from such ideas as ‘I’ or ‘mine’ or La Haùn coù muïc ñích chöa ñuû cao. Theo Phaät ‘self.’ There is a logical contradiction giaùo Ñaïi Thöøa, moät con ngöôøi lyù töôûng, muïc between the method of wisdom, which sees ñích noã löïc cuûa Phaät töû khoâng phaûi laø trôû no persons at all, but only Dharmas, and the thaønh moät vò A La Haùn töï kyû, laïnh luøng vôùi method of the ‘Unlimited’ which cultivates ñaàu oùc heïp hoøi, maø phaûi laø moät vò Boà Taùt coù relations to people as persons. The loøng bi maãn, vò töø boû

traàn tuïc, nhöng khoâng meditation on Dharmas dissolves other boû rôi chuùng sanh ôû ñoù. Vôùi vò A La Haùn thì people, as well as oneself, into a trí tueä ñöôïc daïy laø ñöùc tính cao caû nhaát, vaø töø conglomeration of impersonal and bi chæ laø ñöùc tính phuï maø thoâi; nhöng vôùi moät instantaneous dharmas. It reduces our vò Boà Taùt, töø bi ñaõ vöôn leân ngang haøng vôùi manhood into 5 heaps, or pieces, plus a label. trí tueä. Trong khi trí tueä cuûa moät vò A La Haùn If there is nothing in the world except mang laïi thaønh quaû giaûi thoaùt cho chính vò bundles of Dharmas, as cold and as aáy, nhöng laïi khoâ caèn treân phöông dieän vaø impersonal as atoms, instantaneously trong phöông tieän giuùp ñôõ ngöôøi khaùc. Boà Taùt perishing all the time, there is nothing which laø ngöôøi khoâng nhöõng töï giaûi thoaùt, nhöng friendliness and compassion could work on. coøn kheùo leùo trong caùch mang laïi maàm moáng One cannot wish well to a Dharma which is tieàm aån cuûa chuûng töû Boà Ñeà nôi ngöôøi khaùc gone by the time one has come to wish it nöõa. Theo Kinh Baùt Nhaõ Ba La Maät Ña, Ñöùc well, nor can one pity a Dharma, say a ‘mind- Phaät daïy: “Ngöôøi laøm nhöõng vieäc khoù laøm laø object,’ or a ‘sight-organ,’ or a ‘sound- chö Boà Taùt, nhöõng ñaáng tröôïng phu ñaõ ñaït consciousness.’ In those Buddhist circles giaùc ngoä toái thöôïng. Chö vò khoâng muoán ñaït where the method of Dharmas was practiced Nieát Baøn. Ngöôïc laïi, chö vò laïi chòu kinh qua to a greater extent than the ‘Unlimited,’ it led nhöõng khoå ñau voâ vaøn cuûa traàn theá maø khoâng to a certain dryness of mind, to aloofness, and kinh sôï tröôùc sanh töû. Chö vò leân ñöôøng vì lôïi to lack of human warmth. The true task of the laïc vaø an vui cuûa traàn theá, vì thöông xoùt traàn Buddhist is to carry on with both theá. Chö vò theä nguyeän: ‘Chuùng toâi quyeát laøm contradictory methods at the same time. As nôi an truù cho caû traàn theá, nôi cho chuùng sanh the method of Dharmas leads to boundless veà nöông, nôi an nghæ cho traàn gian, laø nieàm expansion of the self, because one identifies tin toái haäu cuûa moïi ngöôøi, laø haûi ñaûo, laø aùnh oneself with more and more living beings. As saùng, laø ngöôøi höôùng daãn, vaø laø phöông tieän the method of wisdom explodes the idea that cöùu khoå chuùng sanh. there are any persons at all in the world, so 2) According to the Mahayana Buddhism, the the method of the ‘Unlimited’ increases the ideal of the Bodhisattva was partly due to awareness of the personal problems of more social pressure on the Order, but to a great and more persons. How then does the extent it was inherent in the practice of the Mahayana resolve this contradiction? The

Buddhist philosophers differs from ngaõ vaø nhaát thôøi. Noù laøm giaûm thieåu nhaân philosophers bred in the Aristotelean tính cuûa chuùng ta thaønh 5 nhoùm, theâm vaøo ñoù tradition in that they are not frightened but moät thöù nhaõn hieäu. Neáu treân traàn gian naøy delighted by a contradiction. They deal with chaúng coù gì ngoaøi nhöõng boù Phaùp, nguoäi this, as with other contradictions, by merely laïnh, voâ ngaõ nhö nhöõng nguyeân töû thaønh hoaïi stating it in an uncompromising form, and trong chôùp maét, khoâng coù caùi gì laø töø bi taùc then they leave it at that. According to the duïng leân caû. Ngöôøi ta khoâng theå ao öôùc ñieàu Diamond Sutra: “Here, oh! Subhuti! A toát laønh cho Phaùp, cuõng nhö ngöôøi ta khoâng Bodhisattva

should think thus ‘As many theå thöông xoùt moät caùi goïi laø Phaùp, goïi laø beings as there are in the universe of beings, ‘phaùp giôùi’ hay moät; nhaõn caên,’ hay moät ‘nhó be they being egg-born, or from a womb, or thöùc giôùi.’ Trong nhöõng ñoaøn theå Phaät giaùo moisture-born, or miraculously born; be they nôi ngöôøi ta tu taäp phöông phaùp cuûa caùc Phaùp with form, or without; be they with roäng raõi hôn nhöõng ‘Voâ löôïng taâm,’ seõ daãn perception, without perception, or with tôùi söï khoâ khan taâm trí naøo ñoù, tôùi söï xa neither perception nor no-perception, as far caùch, vaø thieáu hôi aám nhaân loaïi. Nhieäm vuï as any conceivable universe of beings is cuûa Phaät töû laø thi haønh caû hai phöông phaùp conceived; all these should be led by me into maâu thuaãn moät löôït. Cuõng nhö phöông phaùp Nirvana, into that realm of Nirvana which cuûa caùc phaùp daãn tôùi söï maâu thuaãn voâ bieân leaves nothing behind. And yet, although cuûa töï ngaõ, bôûi vì taát caû ñeàu trôû neân troáng innumerable beings have thus been led to roãng vì noù, cuõng theá phöông phaùp cuûa caùc Nirvana, no being at all has been led to ‘voâ löôïng taâm’ ñöa tôùi söï traûi roäng voâ bieân Nirvana. And why? If in a Bodhisattva the cuûa töï ngaõ, bôûi vì ngöôøi ta ngaøy caøng ñoàng perception of a ‘being’ should take place, he hoùa vôùi chuùng sanh. Cuõng nhö phöông phaùp would not be called an ‘enlightenment-being’ cuûa trí tueä chöùng minh yù töôûng raèng khoâng coù or a Bodhisattva.”—Theo Phaät giaùo Ñaïi baát cöù moät caù nhaân naøo treân traàn gian caû, Thöøa, lyù töôûng Boà Taùt moät phaàn do aùp löïc xaõ cuõng vaäy phöông phaùp cuûa ‘Voâ Löôïng’ laïi hoäi treân Giaùo hoäi, nhöng phaàn lôùn lyù töôûng môû roäng yù thöùc veà nhöõng vaán ñeà caù nhaân naøy lieân keát vôùi söï tu taäp nhöõng ‘Voâ Löôïng’ ngaøy caøng lieân quan tôùi nhieàu ngöôøi hôn nöõa. ñaõ huaán luyeän chö Taêng khoâng ñöôïc bieän Vaäy Phaät giaùo Ñaïi Thöøa laøm caùch naøo ñeå bieät mình vôùi ngöôøi khaùc. Nhö chuùng ta ñaõ giaûi quyeát moái maâu thuaãn naøy? Nhöõng trieát thaáy, Phaät giaùo coù hai phöông phaùp nhaèm gia Phaät giaùo khaùc vôùi nhöõng trieát gia ñöôïc giaûm thieåu caûm thöùc chia ly nôi nhöõng caù nuoâi döôõng trong truyeàn thoáng Aristote ôû choã nhaân. Moät laø söï vun xôùi nhöõng caûm xuùc xaõ hoï khoâng sôï, traùi laïi hoï raát thích maâu thuaãn. hoäi, hay nhöõng tình caûm nhö töø vaø bi. Phöông Hoï ñeà caäp tôùi maâu thuaãn naøy, hay nhöõng phaùp kia bao goàm vieäc thuû ñaéc thoùi quen maâu thuaãn khaùc, baèng caùch chæ phaùt bieåu noù xem taát caû nhöõng ñieàu ngöôøi ta nghæ, caûm trong moät hình thöùc öông ngaïnh vaø roài hoï ñeå hay laøm nhö moät hoã töông taùc duïng cuûa noù ôû ñoù. Theo Kinh Kim Cang: “Naøy Tu Boà nhöõng söùc maïnh voâ ngaõ, goïi laø phaùp, töø töø Ñeà! Moät vò Boà Taùt phaûi nghó raèng, ‘Coù bao thaùo gôõ nhöõng yù töôûng nhö ‘toâi’ hay ‘cuûa toâi’ nhieâu chuùng sanh trong vuõ truï naøy, daàu hoï hay ‘ngaõ.’Coù söï maâu thuaãn giöõa phöông thuoäc loaøi noaõn sanh, thai sanh, thaáp sanh phaùp trí tueä, töùc laø phöông phaùp khoâng caàn hay hoùa sanh; daàu hoï thuoäc loaøi coù saéc, hay thaáy ñeán ngöôøi naøo caû, nhöng chæ bieát coù vaïn khoâng saéc; daàu hoï thuoäc loaøi coù tri giaùc, hay phaùp, vaø phöông phaùp cuûa “Voâ Löôïng” (hay khoâng coù tri giaùc, cho ñeán baát cöù chuùng sanh töù voâ löôïng taâm-töø-bi-hyû-xaû), muïc ñích vun naøo trong vuõ truï maø mình coù theå quan

nieäm xôùi nhöõng lieân ñôùi vôùi nhöõng ngöôøi ñöôïc xem ñöôïc, taát caû ñeàu phaûi ñöôïc ta daãn vaøo Nieát nhö nhöõng caù nhaân. Söï tu taäp thieàn ñònh treân Baøn, vaøo trong caûnh giôùi Nieát Baøn khoâng ñeå caùc phaùp laøm tieâu tan tha nhaân cuõng nhö töï laïi chuùt daáu tích gì. Vaø maëc duø voâ löôïng ngaõ trong moät hôïp khoái cuûa nhöõng phaùp voâ chuùng sanh ñaõ ñöôïc daãn ñeán Nieát Baøn nhö

vaäy, khoâng coù moät chuùng sanh naøo ñöôïc daãn painful world of being, and yet, desirous to tôùi Nieát Baøn caû. Taïi sao vaäy? Neáu moät vò Boà win supreme enlightenment, they do not Taùt coøn thaáy coù 'chuùng sanh,' Boà taùt ñaõ tremble at birth-and-death. They have set out khoâng ñöôïc goïi laø ngöôøi giaùc ngoä. for the benefit of the world, for the ease of 3) A Bodhisattva is a being compounded of the the world, out of pity for the world. They two contradictory forces of wisdom and have resolved: 'We will become a shelter for compassion. In his wisdom, he sees no the world, a refuge for the world, the world's persons; in his compassion he is resolved to place of rest, the final relief of the world, save them. His ability to combine these islands of the world, leaders of the world, the contradictory attitudes is the source of his world's means of salvation.'"—Ñieàu maø con greatness, and of his ability to save himself ngöôøi phaûi laøm laø khoâng neân phaân bieät giöõa and others—Moät vò Boà Taùt laø moät toång hôïp mình vaø nhöõng ngöôøi khaùc vaø phaûi ñôïi cho cuûa hai löïc maâu thuaãn laø trí tueä vaø töø bi. ñeán khi moïi ngöôøi ñeàu ñöôïc giuùp ñôõ tröôùc Trong trí tueä cuûa ngaøi, ngaøi khoâng thaáy ngöôøi khi nhaäp dieät. Vaäy thì Ñaïi Thöøa cho raèng moät naøo; trong töø bi cuûa ngaøi, ngaøi quaû quyeát cöùu vò A La Haùn nhaém muïc ñích chöa ñuû cao. vôùt taát caû . Khaû naêng phoái hôïp nhöõng thaùi ñoä Theo hoï, muïc ñích noã löïc cuûa Phaät giaùo, con maâu thuaãn naøy laø nguoàn goác cuûa söï vó ñaïi, vaø ngöôøi lyù töôûng khoâng phaûi laø con ngöôøi vò kyû, cuûa khaû naêng töï ñoä vaø ñoä tha cuûa vò Boà Taùt. laïnh luøng vôùi ñaàu oùc heïp hoøi cuûa moät vò A La 4) What a man should do is to make no Haùn, maø phaûi laø moät vò Boà Taùt vôùi loøng töø bi discrimination between himself and others, bao la, ngöôøi ñaõ töø boû traàn gian, nhöng khoâng and to wait until he had helped everybody boû rôi chuùng sanh ôû ñoù. Trong khi trí tueä into Nirvana before losing himself into it. The ñöôïc giaûng daïy laø cao tuyeät, vaø töø bi laø ñöùc Mahayanists thus claimed that the Arhat had tính phuï thuoäc; thì trong Phaät giaùo Ñaïi Thöøa, not aimed high enough. The ideal man, the töø bi baây giôø ñöôïc ñöa leân ngang haøng vôùi trí aim of the Buddhist effort, was, according to tueä. Trong khi trí tueä cuûa A La Haùn laø thaønh them, not the rather self-centered, cold and quaû trong vieäc töï mình giaûi thoaùt caùi phaûi narrow-minded Arhat, but the all- giaûi thoaùt, thì noù coù veû khoâ caèn trong nhöõng compassionate Bodhisattva, who abandoned ñöôøng höôùng lieân quan ñeán vieäc giuùp ñôõ moïi the world, but not the beings in it. Whereas in ngöôøi. Trong Phaät giaùo Ñaïi Thöøa, Boà Taùt Theravada tradition, wisdom had been taught khoâng nhöõng laø ngöôøi töï mình giaûi thoaùt, maø as the highest, and compassion as a coøn kheùo leùo tìm caùch taïo vaø laøm naåy maàm subsidiary virtue; in Mahayana, compassion Boà Ñeà nôi ngöôøi khaùc nöõa. Theo Kinh Baùt now came to rank as equal with wisdom. Nhaõ Ba La

Maät Ña: “Nhöõng ngöôøi laøm While the wisdom of the Arhat had been nhöõng vieäc khoù khaên laø chö Boà Taùt, nhöõng fruitful in setting free in himself what there chuùng sanh vó ñaïi ñaõ ñaït ñöôïc giaùc ngoä toái was to be set free, it was rather sterile in thöôïng, nhöng hoï khoâng muoán ñaït ñeán Nieát ways and means of helping ordinary people. Baøn cho rieâng mình. Traùi laïi, caùc ngaøi ñaõ traûi In Mahayana Buddhism, the Bodhisattva qua laøm chuùng sanh cuûa traàn gian ñaày thoáng would be a man who does not only set khoå, vaø tuy vaäy, vaãn khao khaùt ñaït ñöôïc giaùc himself free, but who is also skilful in ngoä toái thöôïng, caùc vò khoâng run sôï tröôùc devising means for bringing out and maturing sanh töû. Vì thöông xoùt traàn gian maø caùc vò leân the latent seeds of enlightenment in others. ñöôøng vì lôïi ích vaø haïnh phuùc cuûa traàn theá. According to the Prajnaparamita Sutra, Chö vò quyeát ñònh chuùng toâi muoán trôû thaønh “Doers of what is hard are the Bodhisattvas, moät nôi an truù cho traàn gian, moät nôi veà the great beings who have set out to win nöông cho traàn gian, moät nghæ ngôi cho traàn supreme enlightenment, but they do not wish gian, söï eâm aám cuoái cuøng cuûa traàn gian, haûi to attain their own private Nirvana. On the ñaûo cuûa traàn gian, ngöôøi höôùng ñaïo cho traàn contrary, they have surveyed the highly

gian, vaø nhöõng phöông tieän giaûi thoaùt cho more living beings. As the method of wisdom traàn gian.” explodes the idea that there are any persons 5) The ideal of the Bodhisattva was partly due at all in the world, so the method of the to social pressure on the Sangha Order, but to Unlimited increases the awareness of the a great extent it was inherent in the practice personal problems of more and more of the unlimited, which had trained the monks persons—Lyù töôûng cuûa Boà Taùt moät phaàn do not to discriminate between themselves and aùp löïc cuûa xaõ hoäi treân Taêng ñoaøn, nhöng treân others. As we saw, Buddhism has at its bình dieän roäng lôùn noù lieân keát vôùi söï tu taäp disposal two methods by which it reduces the nhöõng thöù voâ löôïng ñaõ ñöôïc duøng ñeå giaùo sense of separateness on the part of huaán chö Taêng, khoâng ñöôïc phaân bieät giöõa individuals. The one is the culture of the mình vaø ngöôøi. Nhö chuùng ta ñaõ thaáy, Phaät social emotions, or sentiments, such as giaùo coù hai phöông phaùp ñeå giaûm thieåu caûm friendliness and compassion. The other giaùc chia ly treân con ngöôøi. Moät laø gieo troàng consists in acquiring the habit of regarding vun xôùi nhöõng caûm xuùc xaõ hoäi hay nhöõng whatever one thinks, feels or does as an tình caûm nhö töø vaø bi. Phöông phaùp kia bao interplay of impersonal forces, called goàm vieäc thuû ñaéc taát caû nhöõng ñieàu maø ngöôøi Dharma, weaning oneself slowly from such ta nghó, caûm xuùc hay laøm nhö moät taùc duïng ideas as ‘I’ or ‘mine’ or ‘self’. There is a hoã töông cuûa nhöõng söùc maïnh voâ ngaõ, goïi laø logical contradiction between the method of chö Phaùp, töï thaùo gôõ moät caùch chaäm raõi wisdom , which sees no person at all, but only nhöõng yù töôûng nhö “Toâi” hay “Caùi cuûa toâi” Dharmas, and the method of the Unlimited hay “Ngaõ.” Coù söï maâu thuaãn luaän lyù giöõa which cultivates relations to people as phöông phaùp trí tueä, laø phöông phaùp khoâng persons. The meditation on Dharmas caàn bieát gì tôùi ngöôøi khaùc, maø chæ caàn bieát tôùi dissolves other people, as

well as oneself, chö Phaùp, vaø phöông phaùp cuûa nhöõng thöù voâ into a conglomeration of impersonal and löôïng, muïc ñích laø vun xôùi söï lieân ñôùi giöõa instantaneous dharmas. It reduces our con ngöôøi vôùi con ngöôøi. Söï thieàn ñònh treân manhood into five heaps, or pieces, plus a caùc phaùp laøm tieâu tan nhöõng ngöôøi khaùc label. If there is nothing in the world except cuõng nhö töï ngaõ trong moät hôïp khoái nhöõng bundles of Dharmas, as cold and as phaùp voâ ngaõ vaø nhaát thôøi. Noù laøm giaûm thieåu impersonal as atoms. Instantaneously nhaân tính cuûa chuùng ta vaøo naêm nhoùm, hay 5 perishing all the time, there is nothing which loaïi, theâm vaøo ñoù laø moät caùi nhaõn hieäu. Neáu friendliness and compassion could work on. treân traàn gian khoâng coù gì ngoaøi nhöõng boù One cannot wish well to a Dharma which is phaùp nguoäi laïnh vaø voâ ngaõ nhö nhöõng gone by the time one has come to wish it nguyeân töû, thaønh hoaïi trong chôùp maét, cuõng well, nor can one pity a Dharma, say a 'mind- seõ khoâng coù gì ñeå cho töø vaø bi taùc duïng leân. object,' or a 'sight-organ,' or a 'sound- Ngöôøi ta khoâng theå ao öôùc ñieàu toát hay consciousness.' In those Buddhist traditions thöông xoùt moät Phaùp, moät phaùp giôùi, hay moät where the method of Dharmas was practiced nhaõn caên, hay moät nhó thöùc giôùi. Trong nhöõng to a greater extent than the Unlimited, it led truyeàn thoáng Phaät giaùo ñoù nôi maø phöông to a certain dryness of mind, to aloofness, and phaùp cuûa caùc phaùp ñöôïc thöïc haønh moät caùch to lack of human warmth. The true task of a roäng raõi hôn nhöõng Voâ löôïng Taâm, noù ñaõ daãn Buddhist is to carry on with both tôùi moät söï khoâ khan taâm trí, tôùi söï xa caùch, contradictory methods at the same time. As vaø thieáu hôi aám cuûa tình ngöôøi. Nhieäm vuï the method of Dharmas leads to boundless cuûa moät Phaät töû chôn thuaàn laø phaûi tu taäp caû contraction of the self because everything is hai phöông phaùp maâu thuaãn cuøng moät löôït. emptied out of it, so the method of Unlimited Cuõng nhö phöông phaùp cuûa caùc Phaùp daãn leads to a boundless expansion of the self ñeán söï maâu thuaãn voâ bieân cuûa töï ngaõ, bôûi vì because one identifies oneself with more and taát caû ñeàu trôû neân troáng roãng vì noù, vì theá maø

phöông phaùp cuûa caùc voâ löôïng ñöa tôùi söï traûi ñeán nhöõng ñòa cuoái cuøng ñeå ñi ñeán quaû vò roäng voâ bieân cuûa töï ngaõ, bôûi vì ngöôøi ta caøng giaùc ngoä. ngaøy caøng ñoàng hoùa vôùi chuùng sanh. Cuõng 2) A sentient being whose Bodhi-Mind is fully nhö phöông phaùp cuûa trí tueä ñaõ cho noå ra tö developed, in whom compassion and wisdom töôûng raèng khoâng coù moät caù nhaân naøo treân are operating in tandem to benefit both self traàn gian naøy caû, cuõng vaäy phöông phaùp cuûa and others—Moät chuùng höõu tình coù taâm Boà voâ löôïng laøm taêng veà yù thöùc veà nhöõng vaán ñeà Ñeà thaønh töïu, trong ñoù hai taâm ñaïi bi vaø trí caù nhaân caøng ngaøy caøng lieân quan ñeán nhieàu tueä hoaït ñoäng song haønh ñeå töï lôïi lôïi tha. ngöôøi. 3) Great Bodhisattva: Boà Taùt Ñaïi Só—Nhöõng Bodhisattva's immortal body: Kim thaân baát Boà Taùt lôùn nhö Vaên Thuø, Quaùn AÂm, Phoå hoaïi Boà Taùt—See Two kinds of Bodhisattva's Hieàn, Theá Chí—Bodhisattva-Mahasattva body. (skt)—A Great Bodhisattva (Manjusri, Kuan Bodhisattva with Infinite Power: Voâ Löôïng Shi Yin,

Samantabhadra,Mahasthama-prapta, Löïc Boà Taùt. etc). 4) Perfect Bodhisattva: Boà Taùt Ma Ha Taùt—Boà Bodhisattva-knowledge: Ñaïo chuûng trí— Ñeà Taùt Ñoûa Ma Ha Taùt Ñoûa—Ñaïi Chuùng Bodhisattva-knowledge of all things in their Sanh—Bodhisattva Mahasattva is the perfect proper discrimination—Trí cuûa haøng Boà Taùt vôùi Bodhisattva, greater than any other being söï bieän bieät chaùnh ñaùng (lìa boû nhò kieán höõu except a Buddha—Giaùc Höõu Tình (dòch môùi) voâ)—See Three kinds of wisdom (A). hay nhöõng Boà Taùt Ñòa Thöôïng, cao hôn taát Bodhisattva's all-knowledge is definite and caû chuùng sanh, ngoaïi tröø Phaät. firm: Boà Taùt ñöôïc quyeát ñònh an truï nôi nhaát Bodhisattva Mahasthamaprapta: Quaùn töôûng thieát trí—See Ten characters of Bodhicitta. thaáy hình Phaät A Di Ñaø vaø chö Boà Taùt Quaùn AÂm, Bodhisattva Ksitigarbha: Boà Taùt Ñòa Taïng— vaø Boà Taùt Ñaïi Theá Chí—See Sixteen kinds of A Bodhisattva with a famous vow: "If I don't go contemplation in the Pure Land. to hell to endure in order to save living beings Bodhisattva's mortal body: Nhuïc thaân Boà from pain and bitterness, who will?"—Vò Boà Taùt Taùt—Thaân soáng cheát cuûa Boà Taùt—See Two vôùi lôøi nguyeän tröù danh: "Neáu ta khoâng vaøo ñòa kinds of Bodhisattva's body. nguïc cöùu ñoä chuùng sanh ñang chòu khoå thì ai Bodhisattva-nature: Bodhisattva-character— vaøo?"—See Ksitigarbha. Boà Taùt Tính. Bodhisattvas on the left of Sakyamuni: Bodhisattvas not attained the Tolerance of Nhöõng vò Boà taùt thöôøng ñöùng beân traùi Ñöùc Phaät Thích Ca Maâu Ni—Five Bodhisattvas sometimes Non-Birth: Baäc chöa chöùng Voâ Sanh Phaùp Nhaãn placed on the left of Sakyamuni, indicative of five vaø haøng phaøm phu môùi phaùt taâm Boà Taùt— forms of wisdom—Nguõ Ñaûnh Luaân Vöông hay Bodhisattvas who have not attained the Tolerance naêm vò Boà Taùt thöôøng ñöùng beân traùi cuûa Phaät of Non-Birth, as well as ordinary people who Thích Ca, töôïng tröng cho naêm trí tueä—See Five have just developed the Bodhi Mind—If these Bodhisattvas who sometimes stand on the left of Bodhisattvas aspire to perfect that Tolerance and Sakyamuni, indicative of five forms of wisdom. enter the evil life of the Triple Realm to save sentient beings, they should always remain close Bodhisattva love: Religious love—Phaùp aùi— to the Buddhas and Good Advisors. The Springing from the vow to save all creatures. Perfection of Wisdom Treatise states: "It is Bodhisattvas of Love: AÙi Kim Cang—See Five unwise for human beings who are still bound by Bodhisattvas in the Diamond Realms. all kinds of afflictions, even if they possess a Bodhisattva Mahasattva: Ñaïi Boà taùt—Great great compassionate Mind, to seek a premature Bodhisattva or Great Enlightened Being—Boà Ñeà rebirth in this evil realm to rescue sentient beings. Taùt Ñoûa Baø Gia Ma Ha Taùt Ñoûa Baø Gia. Why is this so? It is because this evil, defiled 1) A Bodhisattva who has reached the advanced world, afflictions are powerful and widespread. stages of enlightenment—Vò Boà Taùt ñaõ ñaït

Those who lack the power of Tolerance of Non- its time, hopping from branch to branch, until it Birth are bound to be swayed by external can fly afar, leisurely and unimpeded. In the circumstances. They then become slaves to form same manner, ordinary people who lack the and sound, fame and fortune, with the resulting

Tolerance of Non-Birth should limit themselves karma of greed, anger and delusion. Once this to Buddha Recitation, to achieve one-pointedness occurs, they cannot even save themselves, how of Mind. Once that goal is reached, at the time of can they save others?" If, for example, they are death, they will certainly be reborn in the Pure born in the human realm, in this evil environment Land. Having seen Amitabha Buddha and full of non-believers and externalists, it is difficult reached the Tolerance of Non-Birth, they can to encounter genuine sages. Therefore, it is not steer the boat of that Tolerance into the sea of easy to hear the Buddha Dharma nor achieve the Birth and Death, to ferry sentient beings across goals of the sages. Of those who planted the and accomplish countless Buddha deeds at seeds of generosity, morality and blessings in will."—Nhöõng vò naày caàn phaûi thöôøng khoâng rôøi previous lives and are thus now enjoying power Phaät môùi coù cô thaønh töïu ñöôïc nhaãn löïc vaø coù theå and fame, how many are not infatuated with a life ôû trong ba coõi, vaøo nôi ñôøi aùc ñeå cöùu ñoä chuùng of wealth and honor, allowing in endless greed sanh. Cho neân Ñaïi trí Ñoä Luaän noùi: "Haïng phaøm and lust? Therefore, even when they are phu coøn ñuû moïi söï raøng buoäc, duø coù loøng ñaïi bi, counselled by enlightened teachers, they do not nhöng voäi muoán sanh trong ñôøi aùc ñeå cöùu ñoä believe them nor act accordingly. Moreover, to chuùng höõu tình khoå naõo, ñoù laø ñieàu khoâng hôïp lyù. satisfy their passions, they take advantage of their Taïi sao theá? Vì trong coõi ñôøi aùc tröôïc, nghieäp existing power and influence, creating a great phieàn naõo maïnh meõ. Khi aáy mình ñaõ khoâng coù deal of bad karma. Thus, when their present life nhaãn löïc, töùc taâm seõ tuøy caûnh maø chuyeån, roài bò comes to an end, they descend upon the three evil saéc, thanh, danh, lôïi troùi buoäc, sanh ra ñuû nghieäp paths for countless eons. After that, they are tham, saân, si. Chöøng ñoù töï cöùu ñaõ khoâng xong, reborn as humans of low social and economic noùi chi laø cöùu ñoä chuùng sanh? Giaû söû ñöôïc sanh status. If they do not then meet good spiritual trong coõi ngöôøi thì caûnh xaáu aùc, keû taø ngoaïi daãy advisors, they will continue to be deluded , ñaày, nguôøi chaùnh chôn khoù gaëp, cho neân Phaät creating more bad karma and descending once phaùp khoâng deã gì ñöôïc nghe, Thaùnh ñaïo khoâng again into the lower more realms. From time deã gì chöùng ñöôïc. Neáu laø ngöôøi do nhaân boá thí, trì immemorial, sentient beings caught in the cycles giôùi hay tu phöôùc maø ñöôïc laøm baäc quyeàn quyù, of Birth and Death have been in this predicament. maáy ai khoâng meâ ñaém caûnh giaøu sang, buoâng The Vimalakirti Sutra also states: "If you cannot lung trong tröôøng duïc laïc? Luùc ñoù duø coù baäc thieän even cure your own illness, how can you cure the tri thöùc khuyeân baûo, hoï cuõng khoâng chòu tin laøm illnesses of others?" The Perfection of Wisdom theo, laïi vì muoán thoûa maõn loøng tham duïc cuûa Treatise further states: "Take the case of two mình, nöông quyeàn caäy theá saún coù, gaây ra theâm persons, each of whom watches a relative nhieàu toäi nghieäp. Ñeán khi cheát roài, bò ñoïa vaøo drowning in the river. The first person, acting on tam ñoà traûi qua voâ löôïng kieáp, khi khoûi tam ñoà impulse, hastily jumps into the water. However, daàu coù sanh ñöôïc laøm ngöôøi cuõng phaûi thoï thaân because he lacks capabilities and the necessary baàn tieän; neáu khoâng

gaëp thieän tri thöùc laïi meâ laàm means, in the end, both of them drown." Thus gaây theâm toäi aùc thì laïi bò ñoïa nöõa. Töø tröôùc ñeán newly aspiring Bodhisattvas are like the first nay chuùng sanh luaân hoài ñeàu ôû trong tình traïng individual, who still lacks the power of Tolerance aáy. Vì theá maø Kinh Duy Ma noùi: "Chính bònh cuûa of Non-Birth and cannot save sentient beings. The mình coøn khoâng töï cöùu ñöôïc, ñaâu coù theå cöùu ñöôïc Perfection of Wisdom Treatise further teaches: bònh cho keû khaùc." Luaän Ñaïi Trí Ñoä cuõng noùi: "This is not unlike a young child he should not "Ví nhö hai ngöôøi, moãi keû ñeàu coù thaân nhaân bò leave his mother, lest he fall into a well, drown in nöôùc loâi cuoán, moät ngöôøi taùnh gaáp nhaûy ngay the river or die of starvation; or a young bird xuoáng nöôùc ñeå cöùu vôùt, nhöng vì thieáu khaû naêng whose wings are not fully developed. It must bide vaø phöông tieän neân caû hai ñeàu bò ñaém chìm." Baäc

Boà Taùt môùi phaùt taâm vì chöa ñuû nhaãn löïc neân of arriving at deliverance. But this is not the case. chaúng nhöõng khoâng cöùu ñöôïc chuùng sanh, maø coøn Why then do they undertake such infinite labor? haïi ñeán chính baûn thaân mình. Theá neân Ñaïi Trí Ñoä For the good of others, because they want to Luaän daïy tieáp: "Boà Taùt sô taâm nhö treû thô khoâng become capable of pulling others out of this great neân rôøi meï, neáu rôøi meï thì hoaëc rôi vaøo haàm flood of suffering. But what personal benefit do gieáng, teù xuoáng soâng ñaàm, hoaëc ñoùi khaùt maø they find in the benefit of others? The benefit of cheát. Laïi nhö chim non chöa ñuû loâng caùnh, chæ coù others is their own benefit, because they desire it. theå nhaûy chuyeàn theo caønh caây; ñôïi chöøng naøo Who could believe that? It is true that men devoid loâng caùnh ñaày ñuû, môùi coù theå bay xa, thong thaû of pity and who think only of themselves, find it voâ ngaïi. Phaøm phu khoâng nhaãn löïc; chæ neân hard to believe in the altruism of the Bodhisattva. chuyeân nieäm Phaät A Di Ñaø cho ñöôïc nhaát taâm, But compassionate men do so easily. Do we not ñôïi khi tònh nghieäp thaønh töïu, luùc laâm chung seõ see that certain people, confirmed in the absence ñöôïc Phaät tieáp daãn vaõng sanh, quyeát ñònh khoâng of pity, find pleasure in the suffering of others, nghi. Khi thaáy Ñöùc Phaät A Di Ñaø vaø chöùng quaû even when it is not useful to them? As well one Voâ Sanh roài, chöøng aáy seõ côõi thuyeàn Phaùp Nhaãn must admit that the Bodhisattvas, confirmed in vaøo bieån luaân hoài cöùu vôùt chuùng sanh, maëc yù laøm pity, find pleasure in doing good to others without voâ bieân Phaät söï" any egoistic preoccupation. Do we not see that Bodhisattva Never despite: Phaåm Thöôøng Baát certain people, ignorant of the true nature of the Khinh Boà Taùt—See Twenty-eight chapters in the conditioned Dharmas which constitute their so- Lotus Sutra. called 'Self,' attach themselves to these Dharmas Bodhisattva of Ocean-Wide Assembly: Boà by force of habit, however, completely these Taùt Thanh Tònh Ñaïi Haûi chuùng. Dharmas may be devoid of personality, and suffer a thousand pains because of this attachment? Bodhisattvas and ordinary people: The key Likewise, one must admit that the Bodhisattvas, word which occurs on almost each page of the by the force of habit, detach themselves from the Mahayana writings is the word "Bodhisattva". Dharmas which constitute their so-called 'Self,' What then is the first of

all a Bodhisattva? A do no longer consider these Dharmas as 'I' or Buddha is one who is enlightened. A Bodhisattva 'mine,' growing in pitying solicitude for others, is literally an Enlightening being. He is a Buddha- and are ready to suffer a thousand pains for this to-be, one who wishes to become a Buddha, that solicitude."—Chöõ chuû yeáu luoân xuaát hieän trong is to say, an Enlightened One. So far for the kinh ñieån Ñaïi Thöøa laø "Boà Taùt". Vaäy thì tröôùc literal meaning. It would be a mistake to assume tieân moät vò Boà Taùt laø gì? Vò Phaät laø moät ñaáng that the conception of a Bodhisattva was a giaùc ngoä. Boà Taùt coù nghóa laø "Höõu Tình Giaùc" creation of the Mahayana. For all Buddhists each hay chuùng sanh giaùc ngoä. Ngaøi laø moät vò Phaät seõ Buddha had been, for a long period before his thaønh, moät ngöôøi mong öôùc trôû thaønh Phaät, nghóa enlightenment, a Bodhisattva. The Sarvastivadins, laø moät ngöôøi ñaõ giaùc ngoä. Ñoù laø nghóa ñen. Seõ sai in particular, had given much thought to the laàm khi cho raèng Khaùi nieäm Boà Taùt laø söï saùng career of a Bodhisattva. The Abhidharmakosa taïo cuûa rieâng Ñaïi Thöøa. Ñoái vôùi taát caû Phaät töû, gives a fine description of the mentality of a moãi vò Phaät ñaõ töøng laø moät vò Boà Taùt trong moät Bodhisattva: "But why do the Bodhisattvas, once thôøi gian daøi tröôùc khi giaùc ngoä. Ñaëc bieät nhaát laø they had taken the vow to obtain the supreme tröôøng phaùi Nhaát Thieát Höõu Boä ñaõ cho ra raát enlightenment, take such a long time to obtain it? nhieàu yù töôûng veà haønh nghieäp cuûa moät vò Boà Taùt. Because the supreme enlightenment is very A Tyø Ñaït Ma Caâu Xaù Luaän cho moät hình aûnh raát difficult to obtain: one needs a vast accumulation ñeïp veà moät vò Boà Taùt: "Nhöng taïi sao chö Boà of knowledge and merit, innumerable heroic Taùt, moät khi phaùt nguyeän ñaït Giaùc Ngoä Toái deeds in the course of three immeasurable kalpas. Thöôïng laïi traûi qua moät thôøi gian quaù daøi nhö One could understand that the Bodhisattva seeks vaäy? Bôûi vì söï giaùc ngoä toái thöôïng raát khoù ñaït tôùi; for this enlightenment, which is so difficult to phaûi thu löôïm raát nhieàu trí tueä vaø coâng ñöùc, vaø obtain, if this enlightenment were his only means

phaûi laøm moät ñaáng tröôïng phu vôùi nghóa cöû anh vôùi chuùng höõu tình phaûi coù ñaày ñuû taâm töø bi hyû xaû huøng voâ löôïng trong suoát 3 a taêng kyø kieáp. Ngöôøi khoâng ngaèn meù. Ngoaøi ra, Boà Taùt phaûi luoân thöïc ta coù theå hieåu raèng Boà Taùt tìm kieám söï giaùc ngoä haønh haønh nguyeän ñoä tha vôùi luïc Ba La Maät. naøy thaät voâ cuøng khoù khaên, neáu söï giaùc ngoä naøy Cuoái cuøng vò aáy phaûi laáy Töù Nhieáp Phaùp trong laø phöông tieän duy nhaát ñeå ñöa ñeán giaûi thoaùt. coâng vieäc hoaèng hoùa cuûa mình)—See Ten Nhöng khoâng phaûi nhö vaäy. Vaäy thì taïi sao chö vò Bodhisattva practices. laïi ñaûm nhaän moät troïng traùch nhö theá? Vì lôïi ích Bodhisattva precepts: Bodhisattva-sila (skt)— cho tha nhaân; vì chö vò muoán cöùu vôùt chuùng sanh Boà taùt giôùi. thoaùt khoûi ñaïi döông ñau khoå naøy. Nhöng ñaâu laø (I) The commandments for Bodhisattvas. The lôïi ích caù nhaân caùc ngaøi tìm thaáy trong lôïi ích cuûa commandments or prohibitions for chuùng sanh? Lôïi ích cuûa chuùng sanh chính laø lôïi bodhisattvas and monks, including ten ích cuûa chö vò bôûi vì caùc ngaøi muoán nhö vaäy. Ai primary and 48 secondary precepts—Giôùi coù theå tin ñöôïc ñieàu ñoù? Quaû thöïc ñoái vôùi nhöõng cho chö

Boà Taùt, goàm möôøi giôùi troïng vaø 48 ai khoâ caïn tình thöông, chæ nghó ñeán mình, seõ thaáy giôùi khinh—See Six paramitas, Ten Major khoù tin ñöôïc loøng vò tha cuûa moät vò Boà taùt. Nhöng Precepts, and Forty-eight Secondary Precepts nhöõng ai coù töø taâm seõ hieåu noù moät caùch deã daøng. which the Buddha taught all bodhisattvas in Chuùng ta chaúng thaáy sao moät soá ngöôøi khoâng coù the Brahma-Net Sutra. loøng töø bi, caûm thaáy thích thuù tröôùc nhöõng khoå (II) The precepts of a Mahayana Bodhisattva. ñau cuûa ngöôøi khaùc, daàu cho nhöõng ñau khoå aáy There are ten major and 48 minor. Any khoâng coù lôïi ích gì cho hoï? Cuõng nhö vaäy, ngöôøi people can take the Bodhisattva ordination. ta phaûi thöøa nhaän raèng chö Boà Taùt vôùi loøng töø bi This is does not only with the determination bao la, caûm thaáy vui söôùng khi laøm vieäc thieän to be free from cyclic existence, but also with ñöôïc cho ngöôøi khaùc khoâng chuùt lo aâu vò kyû. the motivation of attaining enlightenment in Chuùng ta chaúng thaáy sao nhöõng keû khoâng thaáy order to benefit all beings. The Bodhisattva ñöôïc baûn chaát ñích thöïc cuûa caùc phaùp höõu vi xaây vows work particularly to subdue the selfish döïng töø caùi goïi laø “Ngaõ,” troùi buoäc vaøo nhöõng attitude. They deal not only with our physical phaùp naøy vì thoùi quen, ñeán noãi bò caùc phaùp naøy and verbal actions, but also with our thoughts cöôùp maát ñi nhaân tính, neân phaûi khoå ñau voâ vaøn and attitudes. Thus, they’re more difficult to vì söï troùi buoäc naøy? Cuõng theá ngöôøi ta phaûi chaáp keep than the vows for individual liberation. nhaän raèng chö Boà Taùt, vì thoùi quen, thaùo gôõ The Bodhisattva ordination is found only in nhöõng Phaùp kieán taïo caùi goïi laø “Ngaõ,” ngöøng coi the Mahayana traditions. It may be taken by nhöõng phaùp naøy nhö “ta” hay “cuûa ta” lôùn maïnh lay people, monks, and nuns. Although the trong söï aân caàn töø bi ñoái vôùi ngöôøi khaùc, vaø saün essence is the same, the enumeration of the saøng chòu voâ vaøn khoå ñau vì söï aân caàn naøy. precepts varies in the Tibetan and Chinese Bodhisattva path: Boà Taùt Ñaïo—The way or versions. When taking these precepts, we discipline of the bodhisattva. determine to keep them until attaining 1) To benefit self and benefit others, leading to enlightenment. To take Bodhisattva vows is Buddhahood: Töï lôïi, lôïi tha, giaùc haïnh vieân entirely voluntary. To take them, we must maõn. first understand the advantages of living 2) Above to seek bodhi, below to transform all ethically. There are innumerable benefits, beings: Thöôïng caàu Phaät ñaïo, haï hoùa chuùng but they may be subsumed by saying that sanh. living ethically leads us to libaration and Bodhisattva practice: Haïnh Boà Taùt— enlightenment and enables us to make our Bodhisattva practice (Bodhisattva’s practising) lives useful for others. Some people hesitate according to the tradition of Northern to take Bodhisattva precepts because they Buddhism—Boà Taùt Haïnh theo truyeàn thoáng Phaät feel they can’t keep them purely. But we Giaùo Ñaïi Thöøa (moät vò Boà Taùt muoán thöïc haønh shouldn’t expect ourselves to be perfect from Boà Taùt Haïnh phaûi tröôùc heát phaùt taâm Boà Ñeà, ñoái the outset. If we could protect our precepts

without one blemish, we needn’t take them, moät caùch hoaøn toaøn. Chuùng ta khoâng neân because we’d already be an arhat or a mong moûi raèng chuùng ta seõ

giöõ troøn giôùi luaät Buddha. Devout Buddhists should always ngay töø phuùt ñaàu. Neáu coù theå giöõ gìn nhöõng remember that precepts are taken because giôùi luaät moät caùch hoaøn haûo thì chuùng ta ñaâu we can't keep them perfectly. But through caàn phaûi thoï giôùi laøm gì vì chuùng ta ñaõ laø moät trying to, our actions, speech and attitudes vò A La Haùn hay moät vò Phaät roài coøn gì. Phaät will improve. On the contrary, we should not töû thuaàn thaønh neân luoân nhôù raèng chuùng ta take precepts if we feel we are not ready or thoï laõnh giôùi luaät vì chuùng ta chöa coù theå töï incapable of maintaining them. To keep our troøn giöõ chuùng moät caùch hoaøn haûo. Nhöng precepts, we need to be very conscientious nhôø coá gaéng maø thaân, khaåu, yù cuûa chuùng ta and mindful. Should we transgress them, we ñöõïc caûi thieän. Ngöõïc laïi, chuùng ta khoâng can employ the four opponent powers: regret, neân thoï giôùi neáu chuùng ta chöa saün saøng chòu refuge with the altruistic intention, remedial giöõ giôùi. Ñeå giöõ giôùi chuùng ta caàn phaûi chaùnh action and the determination not to repeat the taâm vaø tænh thöùc. Neáu sai phaïm, chuùng ta coù negative action... to purify the imprints left theå aùp duïng boán söùc maïnh ñoái trò: saùm hoái, on our mindstreams. To devout Buddhists, quy-y vôùi chí höôùng xaû thaân boá thí, laáy coâng precepts should be regarded as the ornaments chuoäc toäi vaø quyeát chí khoâng taùi phaïm... ñeå of a sincere practitioner—Giôùi luaät cuûa Boà thanh tònh nhöõng daáu aán xaáu trong doøng chaûy Taùt Ñaïi Thöøa. Coù möôøi giôùi troïng vaø boán taâm thöùc cuûa chuùng ta. Vôùi Phaät töû thuaàn möôi taùm giôùi khinh. Baát cöù ai cuõng coù theå thaønh, giôùi luaät phaûi ñöõïc xem nhö laø nhöõng thoï giôùi Boà Taùt vì thoï giôùi Boà Taùt khoâng chæ moùn trang söùc cuûa moät haønh giaû chaân vôùi quyeát taâm thoaùt voøng luaân hoài sanh töû, chaùnh—See Ten major precepts, Forty-eight maø coøn quyeát taâm theo theo yù höôùng ñaït secondary precepts which the Buddha taught ñöõïc quaû vò Boà Ñeà nhaèm laøm lôïi laïc cho taát all Bodhisattvas in the Brahma-Net Sutra, caû chuùng sanh. Boà Taùt giôùi coù taùc duïng cheá and Bodhisattva-precepts. ngöï taâm thaùi ích kyû. Boà Taùt giôùi khoâng chæ Bodhisattvas of Pride: Maïn Kim Cang—See ñieàu chænh nhöõng haønh ñoäng veà thaân hay Five Bodhisattvas in the Diamond Realms. khaåu, maø coøn taùc ñoäng tôùi tö töôûng vaø taâm Bodhisattva real wisdom: The Buddha- thaùi nöõa. Nhö vaäy Boà Taùt giôùi khoù haønh trì wisdom—Nhö lyù trí hay Caên boån trí—Voâ phaân hôn caùc giôùi phaåm nhaèm giaûi thoaùt cho caù bieät trí—Chính theå trí—Chaân trí—Thöïc trí nhö lyù nhaân khaùc. Boà Taùt giôùi chæ coù trong caùc xöù chaân ñeá cuûa chö Phaät vaø chö Boà Taùt—See Two theo truyeàn thoáng Phaät giaùo Ñaïi Thöøa maø kinds of wisdom (A). thoâi. Cö só, Tyø Kheo hay Tyø Kheo Ni ñeàu coù Bodhisattva with the Rope: Kim Cang Saùch theå thoï Boà Taùt giôùi. Maëc daàu baûn chaát cuûa Boà Taùt—See Four Bodhisattvas in the giôùi phaåm Boà Taùt giôùi gioáng nhau nhöng soá Vajradhatu. giôùi ñieàu khaùc nhau giöõa Phaät giaùo Trung Bodhisattva Ruler of the World: Trì Theá Boà Hoa vaø Taây Taïng. Khi ñaõ thoï laõnh nhöõng Taùt—According to the Vimalakirti Sutra, once giôùi phaåm naøy, chuùng ta phaûi coù quyeát taâm tu Upasaka Vimalakirti was sick, the Buddha asked taäp cho ñeán khi naøo thaønh ñaït chaùnh quaû. Bodhisattva Ruler of the World to

call on Vieäc thoï laõnh giôùi luaät Boà Taùt laø vieäc hoaøn Vimalakirti to enquire his health—Theo Kinh toaøn töï nguyeän. Ñeå thoï giôùi chuùng ta phaûi Duy Ma Caät, trong thôøi Phaät coøn taïi theá, luùc cö só thoâng hieåu nhöõng lôïi laïc cuûa moät ñôøi soáng coù Duy Ma Caät coù beänh, Ñöùc Phaät lieàn nhôø Trì Theá ñaïo ñöùc. Coù raát nhieàu ñieàu lôïi laïc nhöng coù Boà Taùt ñeán thaêm beänh cö só. theå noùi toùm taét laø ñôøi soáng ñaïo ñöùc ñöa * The Buddha then said to the Bodhisattva chuùng ta ñeán giaûi thoaùt, giaùc ngoä vaø khieán Ruler of the World: “You call on Vimalakirti cho chuùng ta coù theå laøm lôïi ích cho ngöôøi to enquire after his health on my behalf.”— khaùc. Moät soá ngöôøi chaàn chöø trong vieäc thoï Phaät baûo Boà Taùt Trì Theá: “OÂng ñi ñeán thaêm giôùi vì hoï caûm thaáy khoù loøng maø giöõ giôùi luaät beänh oâng Duy Ma Caät duøm ta.”

* Ruler of the Word replied: “World Honoured “Ñaây chaúng phaûi laø Ñeá Thích, maø laø Ma ñeán One, I am not qualified to call on him and khuaáy nhieãu oâng ñaáy!” OÂng laïi baûo ma raèng: enquire after his health. I still remember that “Caùc vò Thieân nöõ naày neân ñem cho ta, nhö ta once as I was staying in a vihara, a demon ñaây môùi neân thoï.” like Indra appeared followed by twelve * The demon was frightened, and being afraid thousand goddesses (devakanya) playing that Vimalakirti might give him trouble, he music and singing songs. After bowing their tried to make himself invisible but failed, and heads at my feet they brought their palms in spite of his use of supernatural powers he together and stood at my side. I mistook the could not go away. Suddenly a voice was demon for Sakra and said to him: ‘Welcome, heard in the air, saying: ‘Demon, give him Sakra, although you have won merits, you the girls and then you can go.’ Being scared, should guard against passion (arising from he gave the girls.’—Ma sôï haõi nghó raèng: music, song and sex). You should look into “Coù leõ oâng Duy Ma Caät ñeán khuaáy roái ta the five desires (for the objects of the five chaêng?” Ma muoán aån hình maø khoâng theå aån, senses) in your practice of morality. You raùn heát thaàn löïc, cuõng khoâng ñi ñöôïc. Lieàn should look into the impermanence of body, nghe giöõa hö khoâng coù tieáng raèng: “Naày Ba life and wealth in your quest of indestructible Tuaàn! Haõy ñem Thieân nöõ cho oâng Duy Ma Dharma (i.e. boundless body, endless life and Caät thì môùi ñi ñöôïc. Ma vì sôï haõi, neân mieãn inexhaustible spiritual wealth..’—Boà Taùt Trì cöôõng cho. Theá baïch Phaät: “Baïch Theá Toân! Con khoâng * To Vimalakirti who said to them: ‘The demon kham laõnh ñeán thaêm beänh oâng. Vì sao? Nhôù has given you to me. You can now develop a laïi luùc tröôùc, con ôû nôi tònh thaát, baáy giôø Ma mind set on the quest of supreme Ba Tuaàn ñem moät muoân hai ngaøn Thieân nöõ enlightenment.’ “Vimalakirti then expounded gioáng nhö trôøi Ñeá Thích, troåi nhaïc ñôøn ca ñi the Dharma to them urging them to seek the ñeán choã con ôû, Ma cuøng vôùi quyeán thuoäc cuùi truth. He declared: ‘You have now set your ñaàu laøm leã döôùi chaân con, chaáp tay cung kính minds on the quest for the truth and can ñöùng sang moät beân. Trong yù con cho laø trôøi experience joy in the Dharma instead of in Ñeá Thích neân baûo raèng: “Laønh thay, môùi ñeán the five worldly pleasures (arising from the Kieàu Thi Ca! Duø laø coù phöôùc chôù neân buoâng objects of the five senses).’ “They asked

him: lung. OÂng neân quaùn nguõ duïc laø voâ thöôøng ñeå 'What is this joy in the Dharma?'—Khi aáy caàu coäi laønh, ôû nôi thaân maïng, taøi saûn maø tu oâng Duy Ma Caät baûo caùc Thieân nöõ raèng: "Ma Phaùp beàn chaéc." ñaõ ñem caùc ngöôi cho ta roài, nay caùc ngöôi * He said: 'Bodhisattva, please take these ñeàu phaûi phaùt taâm Voâ thöôïng Chaùnh ñaúng twelve thousand goddesses who will serve Chaùnh giaùc. Roài oâng theo caên cô cuûa Thieân you.' I replied: 'Sakra, please do not make to nöõ maø noùi Phaùp ñeå cho phaùt yù ñaïo, vaø baûo a monk this unclean offering which does not raèng 'caùc ngöôi ñaõ phaùt yù ñaïo, coù Phaùp vui suit me.' "Even before I had finished ñeå töï vui chôù neân vui theo nguõ duïc nöõa.'" speaking, Vimalakirti came and said: 'He is Thieân nöõ hoûi: "Theá naøo laø Phaùp vui?" not Sakra; he is a demon who comes to * "He replied: 'Joy in having faith in the disturb you.' He then said to the demon: 'You Buddha, joy in listening to the Dharma, joy in can give me these girls and I will keep making offerings to the Sangha, and joy in them.'—Ma vöông noùi vôùi con: "Thöa Chaùnh forsaking the five worldly pleasures; joy in só! Xin ngaøi nhaän moät muoân hai ngaøn Thieân finding out that the five aggregates are like nöõ naày duøng ñeå haàu haï queùt töôùc." Con noùi deadly enemies, that the four elements (that raèng: "Naày Kieàu Thi Ca! OÂng ñöøng cho vaät make the body) are like poisonous snakes, phi phaùp naày, toâi laø keû Sa Moân Thích töû, vieäc and that the sense organs and their objects aáy khoâng phaûi vieäc cuûa toâi." Noùi chöa döùt are empty like space; joy in following and lôøi, boãng oâng Duy Ma Caät ñeán noùi vôùi con: upholding the truth; joy in being beneficial to

living beings; joy in revering and making phaåm. Ñoù laø Phaùp vui cuûa Boà Taùt. offerings to your masters; joy in spreading * At that time, the demon said to the girls: 'I the practice of charity (dana); joy in firmly want you all to return with me to our keeping the rules of discipline (sila); joy in palace.'—Khi aáy Ma Ba Tuaàn baûo caùc Thieân forbearance (ksanti); joy in unflinching zeal nöõ raèng: "Ta muoán cuøng caùc ngöôi trôû veà (virya) to sow all excellent roots; joy in Thieân cung." unperturbed serenity (dhyana); joy in wiping * The girls replied: 'While we are here with out all defilement that screens clear wisdom the venerable upasaka, we delight in the joy (prajna); joy in expanding the enlightened of the Dharma; we no longer want the five (bodhi) mind; joy in overcoming all demons; kinds of worldly pleasures.'—Caùc Thieân nöõ joy in eradicating all troubles (klesa); joy in ñaùp: "OÂng ñaõ ñem chuùng toâi cho cö só, chuùng purifying the Buddha land; joy in winning toâi coù phaùp vui, chuùng toâi vui laém, khoâng coøn merits from excellent physical marks; joy in muoán vui theo nguõ duïc nöõa." embellishing the bodhimandala (the holy * The demon then said to Vimalakirti: 'Will the site); joy in fearlessness to hear (and upasaka give away all these girls, as he who understand) the profound Dharma; joy in the gives away everything to others is a three perfect doors to nirvana (i.e. voidness, Bodhisattva?'—Ma lieàn thöa vôùi oâng Duy formlessness and inactivity) as contrasted Ma Caät raèng: "Xin ngaøi neân xaû caùc Thieân nöõ with their incomplete counterparts (which naày; ngöôøi ñem taát caû vaät cuûa mình ñeå boá thí still cling to the notion of objective cho keû khaùc, ñoù môùi laø Boà Taùt. realization); joy of

being with those studying * Vimalakirti said: ‘I now give up all of them the same Dharma and joy in the freedom and you can take them away so that all living from hindrance when amongst those who do beings can fulfill their vows to realize the not study it; joy to guide and convert evil Dharma.’—OÂng Duy Ma Caät noùi: “Ta ñaõ xaû men and to be with men of good counsel; joy roài, ngöôi haõy ñem ñi. Nhö theá ta ñaõ laøm cho in thestat of purity and cleanness; joy in the taát caû chuùng sanh ñaëng phaùt nguyeän ñaày ñuû.” practice of countless conditions contributory * The girls then asked Vimalakirti: ‘What to enlightenment. All this is the Bodhisattva should we do while staying at the demon’s joy in the Dharma.’—OÂng ñaùp: “Vui thöôøng palace?’—Luùc aáy caùc Thieân nöõ hoûi oâng Duy tin Phaät; vui muoán nghe phaùp; vui cuùng Ma Caät raèng: “Chuùng toâi laøm theá naøo ôû nôi döôøng Taêng; vui lìa nguõ duïc; vui quaùn nguõ cung ma?” aám nhö oaùn taëc; vui quaùn thaân töù ñaïi nhö raén * Vimalakirti replied: ‘Sisters, there is a ñoäc; vui quaùn noäi nhaäp (saùu caên) nhö khoâng; Dharma called the Inexhaustible Lamp vui gìn giöõ ñaïo yù; vui lôïi ích chuùng sanh; vui which you should study and practice. For cung kính cuùng döôøng böïc sö tröôûng; vui instance, a lamp can (be used to) light up nhaãn nhuïc nhu hoøa; vui sieâng nhoùm caên laønh; hundreds and thousands of other lamps; vui thieàn ñònh chaúng loaïn; vui rôøi caáu nhieãm darkness will thus be bright and this ñaëng trí tueä saùng suoát; vui môû roäng taâm Boà brightness will be inexhaustible. So, sisters, Ñeà; vui haøng phuïc caùc ma; vui ñoaïn phieàn a Bodhisattva should guide and convert naõo; vui thanh tònh coõi nöôùc Phaät; vui thaønh hundreds and thousands of living beings so töïu caùc töôùng toát maø tu caùc coâng ñöùc; vui that they all develop the mind set on supreme trang nghieâm ñaïo traøng; vui nghe phaùp thaâm enlightenment; thus his deep thought (of dieäu maø khoâng sôï; vui ba moân giaûi thoaùt maø enlightening others) is, likewise, khoâng vui phi thôøi; vui gaàn baïn ñoàng hoïc; vui inexhaustible. His expounding of the ôû chung vôùi ngöôøi khoâng phaûi ñoàng hoïc maø Dharma will then increase in all excellent loøng thöông khoâng chöôùng ngaïi; vui giuùp ñôõ Dharmas; this is called the Inexhaustible aùc tri thöùc; vui gaàn thieän tri thöùc; vui taâm Lamp. Although you will be staying at the hoan hyû thanh tònh; vui tu voâ löôïng Phaùp ñaïo demon’s palace you should use this

Inexhaustible Lamp to guide countless sons for Bodhisattvas. The commandments or and daughters of devas to develop their prohibitions for bodhisattvas and monks, including minds set on supreme enlightenment, in order ten primary and 48 secondary precepts. These are to repay your debt of gratitude to the Buddha, rules of discipline of a bodhisattva. In Mahayana and also for the benefit of all living Buddhism, these rules must be observed by all beings.’—OÂng Duy Ma Caät ñaùp: “Naøy caùc monks and nuns; lay men and women who vowed chò, coù Phaùp moân teân laø Voâ Taän Ñaêng, caùc to follow Bodhisattva path should also observe chò neân hoïc. Voâ taän ñaêng laø ví nhö moät ngoïn these rules—Giôùi cho chö Boà Taùt, goàm möôøi giôùi ñeøn moài ñoát traêm ngaøn ngoïn ñeøn, choã toái ñeàu troïng vaø 48 giôùi khinh. Ñaây laø nhöõng qui taéc ñaïo saùng, saùng maõi khoâng cuøng taän. Nhö theá ñoù ñöùc cuûa moät vò Boà Taùt. Theo Phaät giaùo Ñaïi thöøa, caùc chò! Vaû

laïi moät vò Boà Taùt môû mang daãn taát caû Taêng ni xuaát gia baét buoäc phaûi tuaân theo daét traêm ngaøn chuùng sanh phaùt taâm Boà Ñeà, nhöõng qui taéc naày; Phaät töû taïi gia naøo phaùt taâm ñaïo taâm cuûa mình cuõng chaúng bò tieâu maát, Boà Taùt cuõng phaûi tuaân theo nhöõng qui luaät naày. tuøy noùi Phaùp gì ñeàu theâm lôïi ích cho caùc **See Six paramitas, Forty-eight Secondary Phaùp laønh, ñoù goïi laø Voâ Taän Ñaêng. Caùc chò Precepts which the Buddha taught all daàu ôû cung ma maø duøng Phaùp moân Voâ Taän Bodhisattvas in the Brahma-Net Sutra, and Ñaêng naày laøm cho voâ soá Thieân nöõ phaùt taâm Bodhisattva-precepts. Voâ thöôïng Chaùnh Ñaúng Chaùnh giaùc, ñoù laø Bodhisattva-stages: Boà Taùt truï—There are six baùo ôn Phaät, cuõng laø laøm lôïi ích cho taát caû bodhisattva-stages in the Bodhisattvabhumi Sutra chuùng sanh." (Boà Taùt Ñòa Trì Kinh)—Coù saùu loaïi truï vò cuûa Boà * The devas ' daughters bowed their heads at Taùt—See Six bodhisattva-stages. Vimalakirti's feet and followed the demon to Bodhisattva's stage of joy: Pramudita-bhumi return to his palace; and all of a sudden they (skt)—Hoan Hyû Ñòa—See Ten grounds. vanished."—Baáy giôø caùc Thieân nöõ cuùi ñaàu Bodhisattvas in the Ti-Tsang group of the ñaûnh leã döôùi chaân oâng Duy Ma Caät roài theo Garbhadhatu: Six Bodhisattvas in the Ti-Tsang Ma Ba Tuaàn trôû veà Thieân cung, boãng nhieân group of the Garbhadhatu, each controlling one of bieán maát khoâng coøn thaáy nöõa. the six ways of sentient existence—Saùu vò Boà Taùt * World Honoured One, since Vimalakirti hoùa thaân cuûa Ngaøi Ñòa Taïng trong nhoùm Ñòa possesses such supernatural power, wisdom Taïng cuûa Thai Taïng Giôùi, moãi vò kieåm soaùt moät and eloquence, I am not qualified to call on trong saùu ñöôøng sanh töû—See Six Ti-Tsang. him to enquire after his health."—Baïch Theá Toân! OÂng Duy Ma Caät coù thaàn löïc töï taïi vaø Bodhisattva treasure: Mahayana treasure—Boà trí tueä bieän taøi nhö theá, neân con khoâng kham Taùt Taïng—The Mahayana scriptures or canon laõnh ñeán thaêm beänh oâng. (the Lotus sutra, or the Hua-Yen sutra), i.e. those of the Bodhisattva schools—Teân chung cuûa caùc Bodhisattva saints: Boà Taùt Thaùnh Chuùng—The kinh ñieån Ñaïi Thöøa, nhö Phaùp Hoa hay Hoa Bodhisattva saints who have overcome illusion, Nghieâm, haøm chöùa pheùp tu chöùng quaû Boà Taùt— from the first stage upwards, as contrasted with See Twofold canon (A). ordinary Bodhisattvas.—Boà Taùt Thaùnh laø nhöõng vò Boà Taùt töø sô ñòa trôû leân, ñaõ caét ñöùt meâ laàm Bodhisattva and the Two Vehicles: Boà Taùt phieàn naõo, ñoái laïi vôùi Boà Taùt phaøm laø nhöõng vò Vaø Nhò Thöøa—In the Lankavatara Sutra, the chöa caét ñöùt meâ hoaëc Buddha reminded Mahamati: "Oh Mahamati, the distinction between the Bodhisattva and the Two Bodhisattva-sangha (skt): Boà Taùt Taêng— Vehicles is emphasized, as the latter are unable Mahayana monks, though there has been dispute to go up further than the sixth stage where they whether Hinayana monks may be included—Chö enter into Nirvana. At the seventh stage, the Taêng Ñaïi Thöøa, coù tranh caûi cho raèng chö Taêng Bodhisattva goes through an altogether new Tieåu Thöøa cuõng laø nhöõng Boà Taùt Taêng. spiritual experience known as anabhogacarya, Bodhisattva-sila: Moral rules of Bodhisattva—which may be rendered "a purposeless life." But , Boà Taùt Giôùi—The commandments

or moral rules

supported by the majestic power of the Buddhas, Bodhisattva in various metamorphoses: Hoùa which enters into the great vows first made by the Boà Taùt—A Buddha or bodhisattva transformed Bodhisattva as he started in his career, the latter into a human bodhisattva—Moät vò Phaät hay Boà now devises various methods of salvation for the Taùt hoùa thaân thaønh moät vò phaøm Boà Taùt. sake of his ignorant and confused fellow-beings. Bodhisattvas' view of the world: Bodhisattvas But from the absolute point of view of the view the world as an empty flower—Boà Taùt nhìn ultimate truth in the Lankavatara Sutra, attained theá gian laø khoâng nhö moät ñoùa hoa troáng roãng by the Bodhisattva, there is no such graded course hay hoa khoâng—See Four points of view of the of spirituality in his life; for here is really no world. gradation (krama), no continuous ascension Bodhisattva vow: Pranidhana-paramita (skt)— (kramanusandhi), but the truth (dharma) alone Boà Taùt nguyeän—The fundamental vow of a which is imageless (nirabhasa), and detached Mahayana Bodhisattva to save all sentient beings altogether from discrimination—Trong Kinh Laêng from delusion—Boån nguyeän cuûa Boà Taùt Ñaïi Giaø, Ñöùc Phaät nhaéc Mahamati veà söï khaùc bieät Thöøa laø cöùu ñoä chuùng sanh vöôït thoaùt si meâ. giöõa Boà Taùt vaø haøng Nhò Thöøa nhö sau: "Naøy Bodhisattva way: See Bodhisattva-yana. Mahamati, söï khaùc bieät giöõa Boà Taùt vaø haøng Nhò Thöøa nhö sau: Nhò Thöøa khoâng theå tieán qua ñòa Bodhisattva Wonder Sound: Dieäu AÂm Boà thöù saùu vaø taïi ñoù chö vò nhaäp Nieát Baøn. Trong khi Taùt—See Twenty-eight chapters in the Lotus vò Boà Taùt ôû ñòa thöù baûy, ñi qua moät kinh nghieäm Sutra. taâm linh hoaøn toaøn môùi, ñöôïc goïi laø Bodhisattva-yana (skt): Bodhisattva way— anabhogacarya vaø coù theå ñöôïc dòch laø moät ñôøi Vehicle of Bodhisattvas—Boà Taùt Thöøa—One of soáng voâ muïc ñích hay voâ coâng duïng. Nhöng ñöôïc the five vehicles which teaches the observance of hoä trì bôûi thaàn löïc chö Phaät laø caùi naêng löïc nhaäp the six paramitas the perfecting of the self and the vaøo caùc ñaïi nguyeän maø vò Boà Taùt thieát laäp ñaàu benefits of others. The objective is the salvation tieân khi ngaøi môùi khôûi ñaàu söï nghieäp cuûa ngaøi vaø of all beings and attaining of Buddhahood. The giôø ñaây ngaøi thieát ñònh nhieàu phöông phaùp cöùu ñoä aim of Bodhisattvayana is the attainment of khaùc haún nhau nhaèm lôïi laïc cho chuùng sanh u meâ Supreme Buddhahood. Therefore, it is also called laàm laïc cuûa ngaøi. Töø quan ñieåm tuyeät ñoái veà the Buddhayana or Tathagatayana—Moät trong chaân lyù toái haäu maø vò Boà Taùt ñaït ñöôïc, thì khoâng nguõ thöøa daïy tu haønh theo Luïc ñoä Ba la maät ñeå coù söï tieán boä cuûa taâm linh nhö theá trong ñôøi soáng töï giaùc vaø giaùc tha (nhò lôïi: töï lôïi lôïi tha). Muïc cuûa ngaøi, vì ôû ñaây quaû thöïc khoâng coù taàng baäc, ñích chính laø cöùu ñoä chuùng sanh vaø thaønh Phaät khoâng coù söï thaêng tieán töông tuïc maø rieâng chaân quaû. Vì muïc ñích cuûa Boà Taùt thöøa laø ñaït tôùi Phaät lyù laø khoâng coù töôùng traïng vaø taùch ly hoaøn toaøn taùnh toái thöôïng, neân Boà Taùt Thöøa cuõng coøn ñöôïc vôùi söï phaân bieät. goïi laø Phaät Thöøa hay Nhö Lai Thöøa. Bodhisattva Universal Virtue: Phoå Ñöùc Boà Bodhisattva-yanam (skt): Boà Taùt

Thöøa—See Taùt. Bodhisattva-yana, and Five vehicles (I). Bodhisattva Universally Expansive: Phaät Bodhi-seat: Boà Ñeà Maïn Ñaø La—Boà Ñeà Ñaïo Quaûng Boà Taùt. Traøng, nôi Ñöùc Phaät ñaõ ñaït ñöôïc ñaïi giaùc—Truth Bodhisattva of Ursa Major: Baéc Thaàn Boà Plot, holy site, place of Enlightenment—The Taùt—Dieäu Kieán Boà Taùt (Miao Chien of Ursa place where the Buddha attained Major). Enlightenment—See Bodhimanda. Bodhisattvas' utterances are equal to the Bodhi-seed: Hoät Boà ñeà—Boà Ñeà Töû—Used for rosaries—Duøng laøm chuoãi. minds of all sentient beings: Ngoân aâm phaùt ra 1) Bodhi seeds or beads, the hard seeds of a cuûa chö Boà Taùt ñeàu ñoàng vôùi taâm cuûa taát caû kind of Himalayan grass: Haït Boà Ñeà cöùng, chuùng sanh—See Ten kinds of attainment of laáy töø moät loaïi coû ôû Hy Maõ Laïp Sôn. powers of the enlightened of enlightening beings. 2) Seeds of a tree at T'ien-T'ai: Haït Boà Ñeà laáy töø caây Boà Ñeà treân nuùi Thieân Thai.

Bodhitaru (skt): Bodhidruma, or Bodhivrksa today a "grandchild" of the original tree at (skt)—Ñaïo Thoï—Giaùc Thoï—Boà Ñeà Thoï—See Buddha Gaya—Caây Boà Ñeà laø moät loaïi caây Bodhi tree. vaû (ngöôøi mieàn Nam goïi laø caây sung) coù teân Bodhi tree: Bodhidruma (skt)—Caây Boà ñeà. khoa hoïc laø Pipala, ñöôïc tìm thaáy ôû AÁn Ñoä. 1) Bodhi-tree; the wisdom tree, i.e. the tree Döôùi goác caây naày Só Ñaït Ña Coà Ñaøm, Ñöùc under which Sakyamuni attained his Phaät lòch söû, ñaït ñöôïc toaøn giaùc. ÔÛ Bodh- enlightenment and became Buddha at Bodha Gaya hieän vaãn coøn moät "caây chaùu" cuûa caây Gaya over 2,500 years ago: Caây Boà ñeà hay noåi tieáng naày taïi Boà Ñeà Ñaïo Traøng. caây trí tueä, döôùi goác caây naày Phaät ñaõ ñaït 6) The tree becomes known as the Bodhi Tree ñöôïc ñaïi giaùc vaø thaønh Phaät taïi Boà Ñeà Ñaïo after the Buddha has attained Enlightenment Traøng hôn 2.500 naêm veà tröôùc. underneath it. Today, it is used to represent 2) The Pippala or Asvattha, wrongly identified the wisdom of the Buddha. It is therefore by Fa-Hsien as the palm-tree: Caây Pippala called the Tree of Wisdom, and is respected maø Trong Phaùp Hieån Truyeän goïi sai laø caây all over the world by Buddhists. To honor the Boái Ña. Bodhi Tree is a way of showing gratitude for 3) In the Records of the Western Lands of the wisdom realized by the Buddha—Ngöôøi Hsuan-Tsang, it is described as an evergreen, ta bieát ñeán noù vôùi teân Boà Ñeà sau khi Ñöùc to have been 400 feet high, been cut down Phaät thaønh ñaïo döôùi goác caây naøy. Ngaøy nay several times, but in the T'ang dynasty still to caây Boà Ñeà ñöôïc duøng ñeå tieâu bieåu cho trí tueä be 40 or 50 feet: Trong Taây Vöïc Kyù cuûa Phaät. Vì theá maø noù cuõng ñöôïc goïi laø Caây Trí Huyeàn Trang ñôøi nhaø Ñöôøng, goïi laø caây Taát Tueä, vaø noù ñöôïc Phaät töû khaép nôi treân theá Baùt La cao ñeán 400 boä, luoân bò chaët phaù, maø giôùi kính ngöôõng. Toân vinh caây Boà Ñeà laø moät vaøo thôøi ñoù vaãn coøn cao ñeán boán naêm chuïc caùch bieåu loä loøng bieát ôn ñoái vôùi trí tueä giaùc boä. ngoä cuûa Ñöùc Phaät (ñaõ töø bao ñôøi nay giuùp 4) A branch of it is said to have been sent by con ngöôøi coù moät ñôøi soáng an laïc, tænh thöùc Asoka to Ceylon, from which sprang the vaø haïnh phuùc hôn). celebrated Bo-tree still flourishing there: Moät 7) Ficus religiosa: The tree that sheltered the nhaùnh cuûa noù ñöôïc vua A duïc

ñöa sang Tích Buddha Sakyamuni before, during, and just Lan troàng vaø hieän vaãn coøn töôi toát ñeán baây after his Realization: Caây Boà ñeà ngaøy nay laø giôø. moät bieåu töôïng toân giaùo. Chính caây naøy ñaõ che möa naéng cho Ñöùc Phaät tröôùc, trong khi vaø sau khi Ngaøi Chöùng nghieäm. Bodhi tree stands for enlightenment: Caây Boà ñeà töôïng tröng cho söï giaùc ngoä—See Bodhi tree. Bodhi Truth Plot: Place where Buddha attained enlightenment—Place, or method, for attaining to Buddha-truth—Object of or place for religious offerings—Place for teaching, learning or practising religion—Boà Ñeà Ñaïo Traøng—See Bodh-Gaya. Bodhi-Vihara (skt): Boà Ñeà Töï—Temple of or for Enlightenment, a name used for many monasteries—Chuøa Boà Ñeà, moät teân ñöôïc ñaët cho (Bodhi tree in Bodhgaya at night) nhieàu töï vieän. 5) The pipal tree, a kind of fig tree found in Bodhi-vrksa (skt): Bodhirukkha (p)— India, under which Siddhartha Gautama, the Bodhidruma (skt)—Boà ñeà thoï thaàn—A Sanskrit historical Buddha, attained complete term for “Tree of Awakening.” This is the tree in enlightenment. In Bodh-Gaya, there is still Bodhgaya, classified in botanical terms as “ficus

religiosa” under which Siddhartha Gautama, the Bodily action pertaining to the door of the historical Buddha, is said to have sat in meditation body: Thaân Nghieäp thuoäc nôi Cöûa Thaân—See for forty-nine days, during which he completed Three doors of wholesome karma pertaining to his quest for buddhahood. The original Bodhi- the sense-sphere (1). Tree was destroyed in the seventh century, but it Bodily form: Thaân töôùng—The body. remains an important symbol in Buddhism. In the Bodily immortal: Söï baát töû cuûa theå xaùc— Mahabodhi Temple in Bodhgaya a descendant of Externalists believe that there exists an almighty the original tree stands today, grown from a shoot creator who is able to give any human being a sent to Sri Lanka by King Asoka in the third bodily and soul immortality if that human being century B.C.—Töø Baéc Phaïn chæ “Caây Giaùc Ngoä.” submits himself to that almighty creator—Ngoaïi Ñaây laø caây Boà Ñeà ôû Boà Ñeà Ñaïo Traøng, theo teân ñaïo tin raèng coù moät ñaáng toaøn naêng coù theå ban khoa hoïc laø “ficus religiosa” döôùi coäi caây naøy, boá cho con ngöôøi söï baát töû cuûa theå xaùc vaø linh ngöôøi ta noùi Taát Ñaït Ña Coà Ñaøm, ñöùc Phaät lòch hoàn neáu con ngöôøi aáy chòu vaâng phuïc ñaáng toaøn söû, ñaõ ngoài thieàn ñònh trong 49 ngaøy ñeâm, trong naêng naøy. khi ngaøi hoaøn taát söï tìm kieám Phaät quaû cuûa ngaøi. Caây Boà Ñeà nguyeân thuûy ñaõ bò huûy dieät vaøo theá Bodily knot of adherence to dogmatic kyû thöù 7, nhöng vaãn coøn löu laïi moät bieåu töôïng assertion of truth: Chaáp Chaân Lyù Heä Phöôïc: quan troïng trong Phaät giaùo. Taïi Chuù Ñaïi Boà Ñeà ôû Chaáp ñaây laø chaân lyù—See Four knots. Boà Ñeà Ñaïo Traøng ngaøy nay vaãn coøn moät caây con Bodily knot of covetousness: Tham Thaân Heä cuûa caây Boà Ñeà nguyeân thuûy, ñöôïc troàng laïi töø Phöôïc—See Four knots. moät caây con ñöôïc vua A Duïc göûi töø caây Boà Ñeà Bodily knot of distorted grasp of rules and nguyeân thuûy sang Sri Lanka vaøo theá kyû thöù 3 vows: Giôùi Caám Thuû Heä Phöôïc—See Four knots. tröôùc Taây lòch—See Bodhi-tree, and Twenty Bodily knot of ill-will: Saân Thaân Heä Phöôïc— devas. See Four knots. Bodhi Way: Boà Ñeà ñaïo—The awakened way to Bodily and mental

power: Indriya (p & skt)— enlightenment. The path of a Buddhist who is Naêng löïc cuûa thaân vaø taâm. actively seeking enlightenment—Con ñöôøng ñöa Bodily resurrection: Söï soáng laïi cuûa thaân ñeán giaùc ngoä. Con ñöôøng maø ngöôøi Phaät töû tích xaùc—Externalists believe that there exists an cöïc tìm kieám giaùc ngoä. almighty creator who can cause a bodily Bodhyanga (skt): A general term for seven resurrection in a dead body—Ngoaïi ñaïo tin raèng factors of enlightenment or seven branches coù moät ñaáng toaøn naêng coù khaû naêng laøm soáng laïi (sapta-bodhyanga) of bodhi-illumination—Töø thaân xaùc ñaõ cheát. chung ñöôïc duøng ñeå chæ thaát boà ñeà phaàn hay thaát Bodily sacrifice: Xaû Thaân—To sacrifice one's giaùc chi. **See Seven Bodhyanga and Thirty life, e.g. by burning or cutting off a limb, etc— seven limbs of Enlightenment. Hoaëc nhö baùo aân maø ñoát caùnh tay, ñoát thaân theå, Bodhiyanga-Samadhi: Boà ñeà Tam muoäi. hoaëc vì boá thí maø caét thòt xaû thaân. Bodies of Bodhisattvas pervade all worlds: Bodily tie of adherence to rites and rituals: Thaân cuûa chö Boà Taùt cuøng khaép taát caû theá giôùi— Giôùi Caám Thuû Keát—See Four knots or bonds See Ten kinds of attainment of powers of the which hinder free development. enlightened of enlightening beings. Bodily tie of covetousness: Tham Keát—See Bodies reach all worlds: Bodhisattvas' bodies Four knots or bonds which hinder free reach all worlds and everywhere they show the development. body of Buddha that has no resistance—Thaân Bodily tie of ill-will: Saân Keát—See Four knots hình ñeán khaép taát caû theá giôùi, hieän khaép thaân voâ or bonds which hinder free development. ngaïi cuûa Nhö Lai—See Ten kinds of way of adornment of Great Enlightening Beings (10). Bodily withdrawal into seclusion: Thaân thoaùt tuïc—See Two kinds of seclusion, and Two kinds Bodily (a): Thuoäc veà theå xaùc. of seclusion or retirement from the world.

Body: Deha or Kaya or Tanu (skt)—Thaân (haân Body of Blessing and Virtue: Thaân Phöôùc theå töù ñaïi)—See Kaya. ñöùc—See Ten bodies of a Buddha, and Ten kinds (A) See Two forms of body. of physical action of Great Enlightening Beings (B) The four kayas or bodies—Boán thaân Phaät— (II). See Four kayas. Body of Bodhi: Thaân Boà ñeà—See Ten bodies (C) This is one of the six senses on which one of a Buddha. relies or from which knowledge is received: Body is born from the karma of lust and Thaân—Ñaây laø moät trong saùu giaùc quan hay attachment: The impure seed—Chuûng töû baát saùu choã ñeå nhaän bieát—See Six senses on tònh—Thaân naày do nôi nghieäp daâm duïc, töø haït which one relies. gioáng tham aùi maø sanh—See Seven types of (D) According to The Flower Adornment Sutra, contemplation on the impure body. Chapter 38, there are ten kinds of body of Body is also Buddha: Töùc Thaân—The doctrine Enlightening Beings—Theo Kinh Hoa of the Shingon sect that the body is also Buddha; Nghieâm, Phaåm 38, chö Ñaïi Boà Taùt coù möôøi in other words Buddha is not only "mind," but thaân—See Kaya (6) and Ten kinds of body of also "body."—Giaùo thuyeát cuûa Chaân Ngoân toâng Enlightening Beings. cho raèng "thaân töùc Phaät," noùi caùch khaùc, khoâng (E) Kaya (skt): Thaân—See Seventy-five dharmas chæ töùc taâm töùc Phaät, maø coøn laø töùc thaân töùc Phaät of the Abhidharma Kosa. nöõa. (F) Kayendriya (skt): Thaân caên—See Three equal and

universal characteristics of the one Body of Buddha: Person of Buddha—Phaùp taùnh Tathagata (A), Three unstable things, Twenty sanh thaân—Thaân Nhö Lai do phaùp taùnh sanh ra— two roots, and Seventy-five dharmas of the The body or person of Buddha born from the Abhidharma Kosa (I) (A). dharma-nature—See Five kinds of a Buddha's dharmakaya and Five attributes of the Body of absolute knowledge: Thöïc töôùng trí dharmakaya. thaân—The body of the complete knowledge of reality, i.e. that of Vairocana—Ñöùc Ñaïi Nhaät Nhö Body of Buddha can gladden all beings: Lai coi phaùp giôùi theå tính trí laø thaân. **See Ten Thaân Ñöùc Nhö Lai hay laøm cho taát caû chuùng sanh bodies of a Buddha. ñeàu ñöôïc hoan hyû—See Ten characteristics of the body of Buddha. Body of absolute reality: The absolute or ultimate reality—Thöïc Töôùng Phaùp Thaân—Thöïc Body of the Buddhas has no discrimination, töôùng khoâng tính cuûa chö phaùp—See Three kinds no false representations, and do not divide of dharma-body. their bodies or have multiple bodies: Thaân Body Adorned with Marks and cuûa Ñöùc Nhö Lai khoâng coù phaân bieät, khoâng hyù Characteristics: Thaân Töôùng haûo Trang luaän, cuõng chaúng phaân thaân, cuõng chaúng coù caùc nghieâm—See Ten bodies of a Buddha. thöù thaân—See Ten characteristics of the body of Buddha. Body avoiding seductions: Thaân ñöøng xuùc chaïm eâm aùi—See Six robbers. Body of Buddha in infinite places: Thaân Nhö Lai ôû voâ löôïng xöù—See Ten characteristics of the Body of Awesome strength: Thaân Theá löïc— body of Buddha. See Ten bodies of a Buddha. Body of the Buddha manifests different life Body becomes like grass or wood: Thaân Gioáng Nhö Caây Coû—See Ten states of the form- spans according to the needs of the skandha. situation, yet the Buddha-body is neither Body of blessedness: Phuùc ñöùc thaân—The increasing nor decreasing: Ñöùc Nhö Lai cuõng Buddhakaya or body of a Buddha in the tuøy theo sôû nghi maø thò hieän thoï maïng daøi ngaén enjoyment of the highest bliss—Thaân Phaät trong chaúng ñoàng, nhöng thaân Nhö Lai khoâng taêng nieàm hyû laïc cao nhaát. giaûm—See Ten characteristics of the body of Buddha.

Body of Buddha is like a treasury of ñaây laø moät trong saùu xuùc thaân—See Six groups of knowledge in which are collected all contacts. virtues: Thaân cuûa Ñöùc Nhö Lai laø ñaïi böûu tuï, laø Body Contemplation: Kayanupassana (p)— taïng ñaïi trí hueä taát caû coâng ñöùc—See Ten Nieäm Thaân—Body contemplation includes not characteristics of the body of Buddha. only breathing in and breathing out (anapanasatti), but also other types such as the Body of Buddha outshines all hearers and reflection on the defilement of the body (asubha). Individual Illuminates: Töôùng thaân cuûa Ñöùc To the youth, at no time you like to regard the Nhö Lai che choùi taát caû haøng Thanh Vaên Duyeân body as foul. However, whether we like it or not, Giaùc—See Ten characteristics of the body of if we review this body objectively we will never Buddha. find anything beautiful in our own body. Beauty is Body of the Buddha is pure, without any only on the surface of the skin. In fact, our whole cognition, without activity, never ceasing body is only a heap of impure parts. Young or old, the works of Buddhas: Thaân Phaät thanh tònh, it is good to understand the real nature of this khoâng tö löï, khoâng ñoäng duïng, taát caû Phaät söï body, and the fact that we all

confront birth, khoâng heà thoâi nghæ—See Ten characteristics of aging, sickness and death. From the time of birth, the body of Buddha. our body keeps changing with old age, sickness, Body of the Buddha's teaching: Nguõ Phaàn and death. This view of life is neither pessimistic Phaùp Thaân—Naêm phaàn coâng ñöùc giôùi, ñònh, tueä nor optimistic. Buddhists should not regard that hay löïc thuyeát giaùo cuûa Phaät—See Three kinds of Buddhist outlook on life and the world is a dharma-body. gloomy one. Buddhists always understand that Body can transcend obstructions: Thaân ra life is suffering, but they always smile as they khoûi ngaïi—See Ten states of the form-skandha. walk through life—Phaùp quaùn nieäm thaân khoâng Body of the color of true gold: Golden-hued phaûi chæ bao goàm coù phaùp nieäm hôi thôû, nhö thôû vaøo, thôû ra, maø coøn laø nhöõng phaùp khaùc nöõa nhö body—Thaân theå saùng choùi nhö vaøng kim—See nieäm veà baûn chaát oâ tröôïc cuûa cô theå. Ñoái vôùi caùc Thirty-two auspicious marks. baïn treû, khoâng luùc naøo maø caùc baïn thích quaùn söï Body of commandments: Basis of the baát tònh cuûa cô theå naøy. Tuy nhieân, daàu thích hay commandments—Giôùi theå. khoâng thích, neáu chuùng ta chòu khoù coi laïi thaân Body, comparable to a mountain: Hình naøy moät caùch khaùch quan, chuùng ta seõ chaúng bao Sôn—Thaân hình, so saùnh vôùi moät ngoïn nuùi. giôø tìm thaáy caùi gì ñeïp ñeõ nôi thaân naøy caû. Saéc Body consciousness: Kaya-vijnana (skt)— ñeïp naøy chæ laø beà ngoaøi cuûa lôùp da. Kyø thaät toaøn Tactile consciousness—Thaân Thöùc—See Kaya- thaân mình chæ laø moät khoái ueá tröôïc. Daàu treû hay vijnana and Six consciousnesses. giaø chuùng ta cuõng neân thaáu hieåu söï thaät cuûa thaân Body is consciously becoming Buddha by naøy, vaø nhöõng söï kieän maø chuùng ta gaëp phaûi nhö Yoga practices: Töùc Thaân Thaønh Phaät hay Töùc sanh, laõo, beänh vaø töû. Thaät vaäy, töø khi sanh ra Thaân Boà Ñeà—According to the Shingon sect, the ñôøi, cuoäc soáng cuûa chuùng ta luoân ñang bò laõo, body is to consciously become Buddha by Yoga beänh vaø töû laán daàn. Quan nieäm naøy khoâng bi practices; while the T'ien-T'ai believed that all quan maø cuõng khoâng laïc quan. Ngöôøi Phaät töû things are mental, and are not apart from mind—khoâng neân nghó raèng caùi nhìn vaøo ñôøi soáng vaø theá Theo Chaân Ngoân toâng, töùc thaân töùc Phaät hay töùc gian cuûa ñaïo Phaät laø ñen toái buoàn thaûm. Ngöôøi thaân thaønh Phaät (thuoäc nôi caùi söï), trong khi toâng Phaät töû luoân hieåu raèng ñôøi laø khoå, nhöng hoïï luoân Thieân Thai laïi cho raèng "töùc taâm töùc Phaät" laø tuøy kinh qua cuoäc soáng baèng nuï cöôøi. thuoäc nôi caùi lyù. Body cultivates but the mind does not: Thaân Body-contact: Thaân Xuùc—According to the Tu Taâm Chaúng Tu—Body cultivates but mind Sangiti Sutta in the Long Discourses of the does not meaning, there are people who have the Buddha, this is one of the six groups of contacts— appearance of true cultivators by becoming a Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, monk or nun, but their minds are not determined

to find enlightenment but instead they yearn for kinds of physical action of Great Enlightening fame, notoriety, wealth, etc just like everyone in Beings (II). the secular life. Thus, cultivating in this way is Body entrance: Thaân Nhaäp—See Six entrances. entirely contradictory to the Buddha's teachings Body and environment: One's

body—Chaùnh and one is better off remaining in the secular life Baùo—Thaân Ñoä—The body is the direct fruit of and be a genuine lay Buddhist—Thaân tu taâm the previous life; the environment is the indirect chaúng tu nghóa laø coù moät soá ngöôøi muoán coù hình fruit of the previous life. Being the resultant töôùng tu haønh baèng caùch caïo toùc nhuoäm aùo ñeå trôû person, good or bad, depends on or results from thaønh Taêng hay Ni, nhöng taâm khoâng tìm caàu former karma—Direct retribution of the giaùc ngoä, maø chæ caàu danh, caàu lôïi, caàu taøi, vaân individual's previous existence, such as being vaân nhö thöôøng tình theá tuïc. Tu haønh theo kieåu born as a man is the result of keeping the five naày laø hoaøn toaøn traùi ngöôïc vôùi nhöõng lôøi giaùo basic commandments for being reborn as a man— huaán cuûa Ñöùc Phaät, vaø toát hôn heát laø neân tieáp tuïc Thaân ta hoâm nay chính laø keát quaû tröïc tieáp cuûa soáng ñôøi cö só taïi gia. tieàn nghieäp; hoaøn caûnh xung quanh chính laø keát Body of doctrine: Corpus of doctrine—Giaùo quaû giaùn tieáp cuûa tieàn nghieäp. Con ngöôøi hieän taïi, theå—Toâng Phaùp—Toâng Theå—Thöïc theå nghóa lyù toát hay xaáu, tuøy thuoäc vaøo keát quaû cuûa nghieäp ñôøi cuûa moät toâng phaùi—The body of doctrine of a tröôùc, nhö phaûi giöõ caên baûn nguõ giôùi neáu muoán sect. taùi sanh trôû laïi laøm ngöôøi—See Dual reward. 1) Body of excellent law: Phaùp thaân. a) Subject: Töï Tính. Body of expedient means: Appearing in all b) Differentiation: Sai Bieät. places—Phöông tieän thaân, vì taát caû xöù hieän 2) tieàn—See Ten kinds of physical action of Great a) Thesis that acts: Höõu Phaùp. Enlightening Beings (II). b) The action: Phaùp. Body and fame: Thaân danh. 3) a) Thesis which is differentiated: Sôû Bieät. Body-field: Thaân Ñieàn—The body regarded as a b) That which differentiates: Naêng Bieät. field which produces good and evil fruit in the 4) future existence—Treân thaân chính laø choã gieo a) First statement: Tieàn Traàn. troàng vaø sanh saûn thieän hay aùc nghieäp cho kieáp b) The following statement: Haäu Traàn. lai sinh. 5) Body which fills space: Hö Khoâng Thaân— a) That on which the syllogism depends: Toâng Vairocana—Thaân töôùng nhö hö khoâng cuûa Ñöùc Y. Tyø Loâ Giaù Na (töï taïi, voâ danh, voâ töôùng, voâ b) Both for subject and predicate: Dieäc Y. ngaïi). ** See Hetuvidya. Bodies fill all worlds with majesty supreme: Body drinks the mother's blood: Thöïc ñaïm Thaân Phaät sung maõn taát caû theá giôùi—See Ten baát tònh—Khi coøn ôû trong thai, huyeãn thaân laïi thoï kinds of Budha-work in all worlds in all times of duïng huyeát phaàn cuûa ngöôøi meï—See Seven the Buddhas (B) (5). types of contemplation on the impure bodyï. Body with its five senses: Höõu Caên Thaân— Body of an enlightened being: True body— Eye, ear, tongue, body, mind—Coù naêm caên cuûa Chaân thaân. thaân (nhaõn, nhó, tyû, thieät, thaân, yù). Body of an enlightened man: True body— Body with its five skandhas: Khoå aám—See Own self—Chaân thaân. Five Aggregations. Body of enlightenment: Achieving true Body-form of Bhaisajyaguru: Döôïc Thuï wareness at any time, as desired—Boà Ñeà thaân, vì Vöông Thaân—The body of form which is taken tuøy thích tuøy thôøi thaønh chaùnh giaùc—See Ten by Bhaisajyaraja Bodhisattva at any time for healing the sick—Boà Taùt Döôïc Vöông (öùng hieän trong luïc ñaïo) ñeå cöùu ñoä chuùng sanh.

Body of four integrative methods: Töù nhieáp Body and mind being supple: Reclining of thaân—See Ten kinds of physical action of Great concentration—Choã naèm tam muoäi, vì thaân taâm Enlightening Beings (II). nhu nhuyeãn—See Ten kinds of reclining of Great Body of great benevolence: Ñaïi töø thaân—See Enlightening Beings. Ten kinds of physical action of Great Body and mind dropped away: Thaân taâm boû Enlightening Beings (II). ñi—In meditation and other practicing activities, Body of great compassion: Ñaïi bi thaân—See body and mind dropped away means self- Ten kinds of physical action of Great forgotten—Trong thieàn vaø caùc sinh hoaït tu taäp Enlightening Beings (II). khaùc, thaân taâm boû ñi coù nghóa laø töï queân ñi caùi Body hair graceful and curly: Curls upward— ngaõ cuûa chính mình. Loâng treân mình uoán leân treân—See Thirty-two Body and mind at rest: Thaân taâm an oån. auspicious marks. Body of monks: Assembly of monks— Body as a heap of fire: Accumulated fires of Brethren—Buddhist clergy—Those who practice hell—Accumulating one's own hell-fires—Fire of religion—Ñaïo chuùng. angry passions—Hoûa tuï. Body in the next stage of transmigration: Body of incarnation in the world: Töï thaân— Haäu thaân. See Five kinds of a Buddha’s dharmakaya. Body is not real: Thaân khoâng coù thaät. Body karma: Thaân Nghieäp—See Kaya- Body is nothing but impurity: Cöû theå baát sankhara. tònh—Inside a thin layer of skin, the body Body of karmic retribution: Nghieäp Baùo contains nothing but flesh, bones, blood, sputum, Thaân—According to the Hua-Yen sect, the body urine, and stool, etc—Trong lôùp da ngoaøi che ñaäy of karmaic retribution, especially that assumed by thaân naày laø taát caû söï hoâi nhô cuûa caùc chaát, thòt, a bodhisattva to accord with the conditions of xöông, maùu, ñaøm, ñaïi, tieåu, vaân vaân—See Seven those he seeks to save—Theo toâng Hoa Nghieâm, types of contemplation on the impure body. chö Boà Taùt vì thöông soùt chuùng sanh maø hieän ra Body of parinirvana: Baùo Phaät Boà Ñeà—Thaäp thaân caûm thuï hay nghieäp baùo thaân, gioáng nhö ñòa vieân maõn, chöùng nieát baøn chaân thöôøng—See thaân cuûa chuùng sanh ñeå cöùu ñoä hoï. Trikayas. Body as a lamp: Thaân Ñaêng—The body as a Body or person in the next stage of lamp burnt in offering to a Buddha, i.e. the transmigration: Haäu thaân. Medicine King in the Lotus Sutra—Ñoát thaân mình Body postures: Oai nghi. laøm ñeøn ñeå cuùng döôøng Phaät, nhö vieäc laøm cuûa Body of a pratyekabuddha: Bích Chi Phaät Ñöùc Döôïc Vöông Boà Taùt noùi trong Kinh Phaùp thaân—According to the Hua-Yen sect, this is one Hoa. of the ten Buddha-bodies—Theo toâng Hoa Body of liberation: Giaûi Thoaùt Thaân. Nghieâm thì ñaây laø moät trong möôøi thaân Phaät—1) The body of Buddha released from klesa, i.e. See Pratyeka-buddha. passion, affliction: Thaân Phaät giaûi thoaùt moïi Body produced by mind: Thaân Nhö yù—See chöôùng ngaïi phieàn naõo. Ten bodies of a Buddha. 2) One of the five attributes of the dharmakaya Body of pure precepts: Three comprehensive or spiritual body of Tathagata: Moät trong nguõ precepts—Three kinds of pure precepts—See phaàn Phaùp Thaân Phaät—See Five attributes of Three bodies of pure precepts. the dharmakaya. Body of reality: Being forever free from Body and life: Thaân meänh. undergoing birth in conditioned states—Phaùp Body of Maintaining with powers: Thaân Truï thaân, vì

lìa haún thoï sanh caùc loaøi—See Ten kinds trì—See Ten bodies of a Buddha. of physical action of Great Enlightening Beings Body and mind: Thaân taâm. (II).

Body was reduced to almost a skeleton: OÁm 1) One under the bodhi-tree: ÖÙng Hoùa Phaät Boà coøn da boïc xöông. Ñeà: Nôi naøo neân hieän thì hieän, nhö Phaät Body sets free from all physical taint: Giaûi Thích Ca ñaõ thaønh ñaïo döôùi coäi Boà Ñeà ñeå Haïnh Thaân—Thus attaining to Buddhahood— cöùu ñoä chuùng sanh. Thaân giaûi thoaùt moïi phieàn tröôïc ñeå ñaït tôùi Phaät 2) One of parinirvana: Baùo Phaät Boà Ñeà—Thaäp Quaû. ñòa vieân maõn, chöùng nieát baøn chaân thöôøng. 3) One of Tathagatagarbha in its eternal nirvana Body smells bad due to uncontrolled aspect: Phaùp Phaät Boà Ñeà—Nhö Lai taïng tính discharges: Thaân theå hoâi thoái nhô nhôùp—See voán thanh tònh hay nieát baøn mieân vieãn. Five signs of decay of people when approaching Body under the bodhi-tree: ÖÙng Hoùa Phaät Boà death. Ñeà—Nôi naøo neân hieän thì hieän, nhö Phaät Thích Body, speech, mind: In Buddhism, the action Ca ñaõ thaønh ñaïo döôùi coäi Boà Ñeà ñeå cöùu ñoä chuùng that produces karma were subsumed under three sanh—See Trikayas. categories: body, speech and mind—Trong Phaät Body is in union with the thing touched: giaùo nhöõng haønh ñoäng taïo thaønh nghieäp xuaát phaùt One of the six unions of the six sense organs with töø ba nôi thaân khaåu yù. the six objects of the senses—Thaân phaûi hoøa hôïp Body of spiritual powers: Manifesting all vôùi vaät tieáp xuùc, moät trong saùu söï hoøa hôïp giöõa mystic transformations—Thaàn löïc thaân, vì thò saùu caên vôùi saùu traàn—See Six unions of the six hieän taát caû thaàn bieán—See Ten kinds of physical sense organs. action of Great Enlightening Beings (II). Body of unlimited power of transformation: Body is suffering, empty, impermanent and Bieán hoùa thaân—See Five kinds of a Buddha's egoless: Thaân laø khoå ñau, khoâng, voâ thöôøng vaø dharmakaya. voâ ngaõ. Body of unlimited space: Hö khoâng thaân—See Body of Tathagata: Thaân Nhö Lai—According Five kinds of a Buddha's dharmakaya. to The Long Discourses of the Buddha, Sangiti Body as a utensil: Thaân Khí—The body Sutra, a Tathagata is perfectly pure in bodily contains all the twelve parts, skin, flesh, blood, conduct. There is no misdeed of body, so hair, etc. —Thaân theå ngöôøi ta chöùa ñöïng 12 phaàn Tathagata has no need to guard against His nhö da, thòt, maùu, toùc, vaân vaân body—Theo Tröôøng Boä, Kinh Phuùng Tuïng, Nhö Body as a vehicle: Thaân Xa—Which with Lai thanh tònh thieän haønh veà thaân. Nhö Lai khoâng previous karma carries one into the path of coù aùc haïnh veà thaân maø Nhö Lai phaûi gìn giöõ— transmigration—Thaân nhö moät coã xe, treân ñoù See Three things a Tathagata has no need to chuyeân chôû tieàn nghieäp ñi vaøo con ñöôøng luaân guard against. hoài sanh töû. Body of Tathagatagarbha in its eternal Body-view: Satkayadrshti (skt)—Thaân kieán. nirvana aspect: Phaùp Phaät Boà Ñeà—Nhö Lai 1) The illusion of the body or self, one of the taïng tính voán thanh tònh hay nieát baøn mieân vieãn— five wrong views: AÛo töôûng cho raèng thaân See Trikayas. mình laø coù thaät, moät trong nguõ kieán. Body tie of hankering (abhijjha): Kaya- 2) Thought of an ego, one of the three knots. gantha (p)—Tham Thaân Heä Phöôïc—See Four There are two ways in which one comes to bandhanas (C). conceive the real existence of an

ego, the Body of transcendent ways: Ba-La-Maät thaân, one is subjective imagination and the other vì ñeàu chaùnh tu haønh—See Ten kinds of physical the objective conception of reality: YÙ töôûng action of Great Enlightening Beings (II). veà moät caùi ngaõ, moät trong tam keát. Coù hai Body of the Trikaya: Thaân trong tam thaân caùch maø ngöôøi ta coù theå ñi ñeán caùi quan Phaät—The body of each of the Trikaya (Trikaya nieäm cho raèng coù söï hieän höõu thöïc söï cuûa Tam thaân). moät caùi ngaõ, moät laø söï töôûng töôïng chuû quan, hai laø quan nieäm khaùch quan veà thöïc tính.

3) Believe that our self is our greatest and most erected in the middle of the fifteenth century— precious possession in our eyes. We try by all Chuøa Boái Kheâ laø moät trong nhöõng ngoâi chuøa coå means to satisfy to our self, irrespective of nhaát Vieät Nam. Chuøa ñöôïc xaây töø thôøi nhaø Traàn, others' interest of rights: Töôûng raèng caùi ngaõ toïa laïc trong laøng Tam Höng, quaän Thanh Oai, cuûa chính mình laø lôùn nhaát vaø laø taøi saûn quí tænh Haø Taây. Teân Boái Kheâ laáy töø teân coảng vaøo baùu nhaát. Tin raèng caùi ta laø lôùn nhaât vaø vò ñaïi laøng Boái Kheâ. Phía tröôùc chuøa coù moät baõi saân nhaát, neân muïc haï voâ nhaân. Chæ coù caùi ta laø roäng vaø moät caùi coảng baèng gaïch ñeå ñi vaøo chuøa quyù baùu nhöùt maø thoâi, ngöôøi khaùc khoâng cuõng nhö vaøo laøng Boái Kheâ. Coảng Tam Quan cuûa ñaùng keå. Vì theá baèng moïi caùch thoûa maõn töï chuøa naèm phía sau moät chieác caàu nhoû. Beân trong ngaõ vaø chaø ñaïp hay möu haïi ngöôøi khaùc. chaùnh ñieän laø moät böùc töôïng Phaät Thích Ca lôùn ** See Five kinds of wrong views treân moät beä baèng ñaù, ñöôïc ñuùc töø thôøi nhaø Traàn. Body of Vows: Thaân Nguyeän—See Ten bodies Beä ñaù töï noù laø moät töôïng ñaøi myõ thuaät ñöôïc taïc of a Buddha. nhieàu hình hoa vaø roàng. Beân treân beä ñaù laø toøa sen Body of wisdom: Being of the same one nature cuûa töôïng Phaät. Coù hai daõy haønh lang vôùi nhöõng as the bodies of all Buddhas—Trí hueä thaân vì böùc töôïng cuûa caùc vò La Haùn. Phía sau chaùnh ñieän ñoàng moät taùnh vôùi taát caû Phaät thaân—See Ten laø nôi thôø caùc vò toå. Ngoaøi ra, beân trong chuøa coøn kinds of physical action of Great Enlightening moät taám bia coå 'Boái Ñoäng Thaùnh Tích Bi Kyù' Beings (II). ñöôïc döïng leân töø giöõa theá kyû thöù 15. Body-Witness: Thaân Chöùng—According to the Bojjhanga (p): Boà Ñeà Phaàn (Yeáu toá giaùc ngoä. Sampasadaniya Sutta and Sangiti Sutta in the Ñaëc tính cuûa taâm daãn ñeán giaùc ngoä. Cuõng laø tueä Long Discourses of the Buddha, this is one of the giaùc thaáy roõ Töù Dieäu Ñeá). seven persons worthy of offerings—Theo Kinh 1) The word "Bojjhanga" is a Pali term for Töï Hoan Hyû vaø Kinh Phuùng Tuïng trong Tröôøng "factors of enlightenment." It is made up of Boä Kinh, ñaây laø moät trong baûy loaïi ngöôøi ñaùng "Bodhi," which means enlightenment or an kính troïng—See Seven persons worthy of enlightened person, and "anga," is a offerings. causative factor. Thus a "bojjhanga" is a causative factor of an enlightened being, or a (Sacred) body: Linh theå. cause for enlightenment. A second sense of Boi Khe Pagoda : Chuøa Boái Kheâ—Boi Khe the word "Bojjhanga" is based on alternative Pagoda is one of the most ancient pagodas in meanings of its two Pali roots. Thus the Vietnam. It was built during the Tran Dynasty, alternative meaning of bodhi

is the located in Tam Hung village, Thanh Oai district, knowledge that comprehends or sees the Ha Tay province. The name Boi Khe was Four Noble Truths, and the Eightfold Noble obtained from the name of the gate to Boi Khe Path. All practitioners come to understand the village. In front of the pagoda, there is a large Four Noble Truths to some extent, but yard and a brick gate to both the pagoda and Boi according to Buddhism, true comprehension Khe village. The three entrance gate of the of them requires a particular, transforming pagoda is behind the small bridge. Inside the moment of consciousness, known as path main hall, in the middle of the temple, there is a consciousness. This is one of the culminating stone stage with a big statue of Sakyamuni insights of meditation practice for it includes Buddha, casted during the Tran Dynasty. The the experience of Nirvana. Once a stone stage is itselt an art monument, carved with practitioner has experienced this, he or she is a lot of images of flowers and dragons. On top of deeply knows the Four Noble Truths, and the stone stage is the lotus throne of the Buddha thus is considered to contain the “bojjhangas” statue. There are two long corridors with Arhat inside him or herself. Such a person is called statues. Behind the main hall, there are altars of noble. Thus, “Bojjhangas” or enlightenment patriarchs. Beside, inside the pagoda, there is an factors also are parts or qualities of a noble ancient tablet ‘ Record of Sacred Boi Cave’ person. Sometimes they are known as the

“Sambojjhangas,” the prefix “sam” automatically and fully developed.” meaningful, complete, correct, or true. The Practicing the four foundations of prefix is an honorific and intensifier, and adds mindfulness does not simply mean studying no crucial difference in meaning—Chöõ them, thinking of them, listening to “Bojjhanga” xuaát phaùt töø hai chöõ “Bodhi” vaø discourses about them, nor discussing them. “anga.” Chöõ “Bodhi” coù nghóa laø giaùc ngoä What we must do is be directly and hay ngöôøi giaùc ngoä, vaø chöõ “anga” coù nghóa experientially aware of the four foundations laø nguyeân nhaân ñöa ñeán söï giaùc ngoä. Moät of mindfulness, the four bases on which nghóa khaùc cuûa chöõ “Bojjhanga” caên cöù treân mindfulness can be established—Haønh giaû moät trong hai nghóa goác cuûa töø Pali treân. Nhö khoâng nhôø nhìn trôøi nhìn ñaát maø ñöôïc giaùc vaäy nghóa khaùc cuûa “Bojjhanga” laø söï hieåu ngoä. Haønh giaû cuõng khoâng nhôø ñoïc saùch hay bieát hay thaáy ñöôïc boán chaân lyù vaø Baùt Chaùnh hoïc kinh ñieån maø ñöôïc giaùc ngoä, cuõng khoâng Ñaïo. Taát caû haønh giaû ñeàu hieåu Töù Dieäu Ñeá ôû phaûi nhôø suy nghó, khoâng phaûi do mong öôùc moät möùc ñoä naøo ñoù, nhöng theo Phaät giaùo, maø söï giaùc ngoä seõ böøng saùng trong taâm cuûa hieåu bieát chaân chính veà boán chaân lyù aáy ñoøi haønh giaû. Coù nhöõng ñieàu kieän caàn thieát ñeå hoûi moät thôøi ñieåm chuyeån bieán ñaëc bieät cuûa ñöa haønh giaû ñeán giaùc ngoä. Laøm theá naøo ñeå taâm thöùc, goïi laø ñaïo taâm. Ñoù laø moät trong phaùt trieån nhöõng yeáu toá naøy? Muoán phaùt nhöõng tueä cao nhaát maø haønh giaû ñaït ñöôïc trieån nhöõng yeáu toá naøy phaûi tu taäp giôùi, ñònh, trong tu taäp taäp thieàn quaùn vì noù bao goàm tueä. Ñöùc Phaät daïy: “Naøy chö Tyø Kheo, neáu luoân caû kinh nghieäm veà Nieát Baøn. Moät khi Töù Nieäm Xöù ñöôïc thöïc haønh vôùi noã löïc, tinh haønh giaû

ñaõ chöùng nghieäm ñöôïc ñieàu naøy, taán vaø thöôøng xuyeân thì nhöõng yeáu toá giaùc töùc laø ngöôøi aáy ñaõ hieåu bieát saâu xa veà Töù ngoä seõ töï ñoäng phaùt trieån ñaày ñuû." Tu taäp Töù Dieäu Ñeá, vaø nhö theá coù nghóa laø haønh giaû ñaõ Nieäm Xöù khoâng coù nghóa laø ñôn thuaàn coù ñöôïc caùc "Boà Ñeà phaàn" beân trong mình. nghieân cöùu, suy nghó, hay nghe nhöõng baøi Moät ngöôøi nhö vaäy ñöôïc goïi laø moät baäc cao phaùp hay baøn luaän veà Töù Nieäm Xöù. Töù Nieäm thöôïng. Nhö vaäy "Boà Ñeà Phaàn" hay nhöõng Xöù phaûi ñöôïc thöïc haønh baèng caùch quaùn saùt yeáu toá cuûa söï giaùc ngoä cuõng laø nhöõng phaåm chaùnh nieäm moät caùch tröïc tieáp theo 4 phöông chaát cuûa moät baäc cao quyù. Ñoâi khi ngöôøi ta phaùp cho ñeán khi naøo chaùnh nieäm ñöôïc thieát cuõng bieát ñeán nhöõng yeáu toá giaùc ngoä naøy qua laäp (chaùnh nieäm veà thaân, veà thoï, veá taâm vaø töø "Sambojjhangas," tieáp ñaàu ngöõ "sam" coù veà phaùp)—See Seven Bodhyanga, Four nghóa laø troøn ñaày hay hoaøn haûo, ñuùng hay söï Foundations of Mindfulness, Four Noble thaät. Tieáp ñaàu ngöõ naøy chæ laø söï xöng tuïng Truths, and Eightfold Noble Path. chöù khoâng theâm vaøo ñieàu gì laøm cho noù khaùc Bokara (skt): Boå Haùt—Name of a small country nghóa ñi caû. in North India at the time when Hsuan-Tsang 2) One does not become enlightened by merely visited the Western countries, around 627 A.D.— gazing into the sky or looking around on the Teân cuûa moät xöù nhoû ôû vuøng Baéc AÁn trong thôøi earth. One does not enlightened by reading Ngaøi Huyeàn Trang haønh höông caùc xöù Taây Vöïc, or studying the scriptures, nor by thinking, nor khoaûng naêm 627 sau Taây lòch. by wishing for enlightened state to burst into Bokatsu (jap): A Japanese term for "stick and one's mind. There are certain necessary shout." This is the training style common in some conditions or prerequisites which cause Zen traditions, which is said to have been derived enlightenment to arise. How can one develop from two Chinese Ch'an masters, Te-Shan these factors in himself or herself? By means Hsuan-Chien (jap. Tokusan Senkan 781- 867), of cultivation of precepts, meditation, and and Lin-Chi I-Hsuan (jap. Rinzai Gigen- 866). It wisdom. The Buddha said: "Oh, Bhiksus, if involves skillful use of blows with a stick and the four foundations of mindfulness are shouting by a Zen master, which is believed to practiced persistently and repeatedly, the bring students to immediate and direct realization seven types of "Bojjhangas" will be of truth if done properly—Thuaät ngöõ Nhaät Baûn

duøng ñeå chæ "caây gaäy vaø tieáng heùt." Ñaây laø loái truyeàn thoáng naøy khaùc bieät vôùi Phaät giaùo Taây daïy phoå bieán trong moät vaøi tröôøng phaùi Thieàn, Taïng. Theo nguoàn goác cuûa Bon, thì truyeàn thoáng maø ngöôøi ta noùi noù ñöôïc truyeàn töø hai vò Thieàn sö naøy ñeán töø Taksik, chæ vuøng Persia. Shenrap, vò ngöôøi Trung Hoa laø Ñöùc Sôn Tuyeân Giaùm vaø saùng laäp thuyeàn thoaïi cuûa truyeàn thoáng naøy ñaõ Laâm Teá Nghóa Huyeàn. Loái daïy naøy lieân heä tôùi mang toân giaùo töø vuøng Taksik ñeán vôùi vöông vieäc vò Thieàn sö duøng caùch ñaùnh phöông tieän vôùi quoác Shangshung, coù leõ laø moät vuøng naèm veà phía moät chieác gaäy vaø moät tieán heùt, maø ngöôøi ta tin Taây cuûa Taây Taïng vôùi ngoïn nuùi Kailash ôû trung raèng neáu laøm ñuùng phöông caùch noù coù coâng naêng

taâm. Töø ñoù noù ñöôïc truyeàn baù vaøo Taây Taïng. ñöa caùc vò thieàn sinh ñeán choã tröïc ngoä chaân lyù. Bona fide: YÙ ngay laønh. Bokitsu (jap): Mu-Chi—Sö Muïc Kheâ. Bond: Bhanda or Samyoga (skt)—Fetter— Bokuju (jap): Mu-Chou—Söï Muïc Chaâu. Knot—Tie—Keát. Bold: Gan lì—Daring—Valiant—Brave— 1) There are nine bonds that bind men to Fearless—Venturesome. mortality—Coù chín moái phieàn tröôïc ñaõ keát Boldest step: Böôùc ñi duõng caûm. noái con ngöôøi trong sanh töû—See Nine bonds that bind men to mortality. Bolor (skt): Baùt Loä Nhi—According to The 2) In the Nirvana Sutra, the Buddha said: Dictionary of Chinese-English Buddhist Terms, “Srota-apanna though has cut off Bolor, a kingdom north of the Indus, south-east of inummerable illusions; however, the three the Pamir, rich in minerals; it is to be ties are so serious that if he is able to cut off distinguished from Bolor in Tukhara—Theo these three ties, he can cut off all other ties— Trung Anh Phaät Hoïc Töø Ñieån, Baùt Loä Nhi, teân Ñöùc Phaät ñaõ noùi trong Kinh Nieát Baøn: “Naøy cuûa moät vöông quoác naèm veà phía baéc cuûa doøng thieän nam töû, Tu Ñaø Hoaøn tuy coù theå caét ñöùt AÁn Haø, ñoâng nam cuûa Pamir, coù raát nhieàu khoaùng voâ löôïng phieàn naõo, nhöng vì ba keát raát naëng saûn, nôi naày khaùc vôùi Bolor ôû vuøng Tikhara. neân chuùng cuõng bao haøm taát caû keát maø Tu Bommokyo (jap): Brahmajala (skt)—Brahma- Ñaø Hoaøn ñaõ ñoaïn.”—See Three bonds. Net Sutra, or Indra’s Net Sutra—Kinh Phaïm 3) Samyojana (skt)—Thaân Keát (heä phöôïc)—Voõng—See Brahma-Net Sutra. According to The Path of Purification, there Bon (jap): Leã hoäi muøa heø beân Nhaät (thôøi kyø caây are four knots or bonds which hinder free coái thay laù). development. They are so called because Bon (tib): A Tibetan tradition that traces its they tie the mental body and the material history back to pre-Buddhist practices associated body—Theo Thanh Tònh Ñaïo, coù boán maáu with the cult of early Tibetan kings. It has keát laøm ngaên che söï phaùt trieån. Sôû dó goïi laø absorbed many Buddhist practices and doctrines , keát vì chuùng buoäc keát caùi thaân taâm lyù vaøo caùi but it adherents consider Bon to be distinct from thaân vaät lyù—See Four bonds. Tibetan Buddhism. According to Bon sources, the 4) There are four bandhana or bonds—See Four tradition came to Tibet from Taksik, which bonds. appears to refer to roughly the area of Persia. 5) According to the Abhidharma, there are five Shenrap, the mythical founder of Bon, brought the bonds which bind men to mortality—Theo A religion from Taksik to the kingdom of Tyø Ñaït Ma Luaän, coù naêm keát hay naêm loaïi Shangshung, which was probably an area in voïng hoaëc gioáng nhö daây troùi buoäc chuùng western Tibet with Mount Kailash at its center. sanh vaøo luaân hoài sanh töû—See Five bonds. From there it was disseminated into Tibet— 6) The six bonds or the mind of the six bonds— Truyeàn thoáng Taây Taïng coù nguoàn goác töø tröôùc Saùu loaïi taâm chaáp tröôùc—See Six bonds of thôøi kyø Phaät giaùo ñöôïc tu taäp taïi xöù naøy, noù lieân the mind. heä ñeán vieäc suøng baùi caùc vò vua tieân khôûi cuûa xöù Bond of anger: Phaãn keát. Taây Taïng. Truyeàn thoáng naøy haáp thuï nhieàu giaùo Bonds of birth and rebirth: Sanh töû phöôïc. thuyeát vaø caùch thöïc haønh cuûa phaät giaùo, nhöng nhöõng ngöôøi gaén boù vôùi truyeàn thoáng vaãn xem

Bond of defiling: Caáu Keát—The bond of the Sangiti Sutta in the Long Discourses of the defiling of the material and of reincarnation— Buddha, there are five bonds in the lower desire- Hoaëc ñoäc hay söï caáu keát cuûa vaät chaát ueá tröôïc vaø realms or the lower fetters which hold the söï taùi sanh (laøm nhô baån tònh taâm). individual in the realms of desire—Theo Kinh Bond of desire: Phuùng Tuïng trong Tröôøng Boä Kinh, coù naêm thöù 1) Binding in the chain of transmigration: Tham Keát hoaëc cuûa Duïc giôùi trong tam giôùi—See Five keát—Troùi buoäc trong voøng luaân hoài sanh töû. bonds in the lower desire-realms. 2) Bond of desire—AÙi heä. Bond of marriage: Raøng buoäc veà hoân phoái. Bond of existence: Höõu Keát—Bonds of mortal Bonds of mortal life: Höõu Keát—The bond of life—Mortal life—Höõu keát (phieàn naõo tham saân existence—Söï troùi buoäc cuûa luaân hoài sanh töû si troùi buoäc chuùng sanh trong voøng sanh töû)—See (Höõu laø quaû baùo sanh töû, keát laø söï troùi buoäc cuûa Bonds of mortal life. tham saân si. Phieàn naõo tham saân si troùi buoäc Bond of heterodox views: Kieán Keát—The chuùng sanh trong voøng sanh töû). bond of heterodox views, which fastens the Bonds to mortality: Töû keát—There are five individual to the chain of transmigration, one of bonds to mortality—See Five bonds. the nine attachments—Phieàn naõo do taø kieán gaây Bond of rebirth: Keát sanh—Söï troùi buoäc vaøo ra khieán chuùng sanh laên troâi trong luaân hoài sanh taùi sanh hay thaân trung höõu cheát ñi ñeå thaùc sanh töû, moät trong cöûu keát—See Nine bonds that bind vaøo thai meï (theo Caâu Xaù Luaän: “luùc laâm chung men to mortality. thì trung höõu ñoái vôùi hai taâm nieäm traùi ngöôïc Bond of ignorance: Voâ Minh Keát—The bond of nhau laø yeâu vaø gheùt seõ hieän khôûi, ñeán khi nhaäp ignorance which binds to transmigration—Heä thai thì ñaåy boû caùi taâm gheùt chæ chöøa laïi caùi taâm phöôïc cuûa voâ minh troùi buoäc chuùng sanh trong yeâu, baûo ñaây laø cuûa mình, roài töø ñoù sinh vui voøng sanh töû. möøng, neân caùc uaån lôùn theâm leân, thaân trung höõu Bond of illusion: Kieán phöôïc—Hoaëc tröôùc (söï lieàn maát ñi vaø sinh höõu hay keát sanh ñaõ thaønh). troùi buoäc cuûa phieàn naõo)—The delusive bondage Bond of selfish greed: Lôïi Döôõng Phöôïc—One of desire to its environment. The bond of the of the two bonds, gain and fame—Phieàn tröôïc vì illusion of heterodox opinions which binds men tham lam ích kyû, moät trong hai phieàn tröôïc, lôïi vaø and robs them of freedom (mistaking the seeming danh. for the real)—Phieàn naõo do taø kieán (cho nhöõng Bond of sins: Raøng buoäc veà toäi loãi. thöù giaû hôïp laø coù thaät) gaây ra, troùi buoäc con ngöôøi Bond of suffering: Khoå phöôïc. vaøo voøng sanh töû—See Nine bonds that bind men Bond of transmigration: Söï keát buoäc cuûa voøng to mortality. luaân hoài sanh töû. Bond of illusion of heterodox views or Bond of unenlightenment: Si phöôïc—Söï troùi opinions: Views or opinions of mistaking the buoäc cuûa si meâ. seeming for the real which binds men and robs Bondages: Raøng buoäc—Xieàng xích—Coù möôøi them of freedom—Chính caùi thaáy sai laàm cho ñieàu raøng buoäc—There are ten bonds—See Ten raèng vaïn höõu laø coù thaät taùnh coät chaët con ngöôøi bonds. vaø cöôùp maát ñi cuûa hoï söï töï taïi—See Bond of Bondage of desire: Strong attachment of love— illusion and Five kinds of turbidity. AÙi Tröôùc—See Attachment of love. Bond of karma: Keát

nghieäp—The karma Bondage of doubt: Nghi Keát (do nghi ngôø lyù resulting from the bondage to passions or chaân ñeá, gaây voâ soá voïng nghieäp, neân bò troùi buoäc delusions—Söï troùi buoäc cuûa nghieäp, hay nghieäp vaøo tam giôùi khoâng thoaùt ra ñöôïc). laø keát quaû cuûa söï troùi buoäc cuûa duïc voïng. Bondage and free from bondage: Raøng Buoäc Bond of love: Bond of desire—AÙi heä (nhöõng heä Vaø Giaûi Thoaùt—According to the Vimalakirti phöôïc cuûa aùi duïc). Sutra, when Manjusri Bodhisattva obeyed the Bonds in the lower desire-realms: Nhöõng troùi Buddha's command to call on Vimalakirti to buoäc trong caûnh thaáp duïc giôùi—According to the

enquire after his health, Vimalakiriti reminded methods (upaya): Sao goïi laø coù phöông tieän that a Bodhisattva should not tie himself up (with hueä thì giaûi? Boà Taùt khoâng duøng aùi kieán wrong views)—Theo Kinh Duy Ma Caät, khi Vaên trang nghieâm Phaät ñoä, thaønh töïu chuùng sanh, Thuø Sö Lôïi Boà Taùt vaâng meänh Phaät ñeán thaêm ôû trong phaùp 'khoâng,' 'voâ töôùng,' 'voâ taùc' beänh cö só Duy Ma Caät, Duy Ma Caät ñaõ nhaén nhuû ñieàu phuïc laáy mình, khoâng nhaøm chaùn moûi caùc vò Boà Taùt laø khoâng neân khôûi nhöõng söï raøng meät, ñoù laø coù phöông tieän hueä thì giaûi. buoäc. * What is bondage by expedient methods * What is tying and what is untying? Clinging unsupported by wisdom? It is bondage to serenity (dhyana) is a Bodhisattva's caused by a Bodhisattva's lack of bondage, but his expedient rebirth (for the determination to keep from desire, anger, salvation of others) is freedom from bondage. perverse views and other troubles (klesa) Further, he is held in bondage by wisdom while planting all wisdom roots. This is which lacks expedient methods (upaya), but called bondage by expedient methods which is liberated by wisdom supported by lack wisdom: Sao goïi laø khoâng coù phöông expedient device; he is (also) held in tieän hueä thì buoäc? Boà Taùt truï nôi caùc moùn bondage by expedient methods which are not phieàn naõo, tham duïc, saân haän, taø kieán, vaân upheld by wisdom but is liberated by vaân maø troàng caùc coäi coâng ñöùc, ñoù laø khoâng expedient methods backed by wisdom: Sao coù hueä phöông tieän thì buoäc. goïi laø raøng buoäc? Sao goïi laø giaûi thoaùt? * What is liberation by expedient methods Tham ñaém nôi thieàn vò laø Boà Taùt bò raøng sustained by wisdom? It is liberation won by buoäc. Duøng phöông tieän thoï sanh laø Boà Taùt a Bodhisattva who keeps from desire, anger, ñöôïc giaûi thoaùt. Laïi khoâng coù phöông tieän perverse views and other troubles (klesa) hueä thì buoäc, coù phöông tieän hueä thì giaûi while planting all virtuous roots which he thoaùt, khoâng hueä phöông tieän thì buoäc, coù dedicates to his realization of supreme hueä phöông tieän thì giaûi. enlightenment. This is called liberation by * What is bondage by wisdom unsupported by expedient methods sustained by wisdom: Sao expedient methods? It is bondage caused by goïi laø coù hueä phöông tieän thì giaûi? Laø xa lìa the Bodhisattva's desire to embellish the caùc thöù phieàn naõo, tham duïc, saân haän, taø Buddha land (with merits) in order to bring kieán, vaân vaân maø vun troàng caùc coäi coâng ñöùc, living beings to perfection while practicing hoài höôùng Voâ thöôïng Chaùnh ñaúng Chaùnh for his self-control (the three gates to nirvana, giaùc, ñoù laø coù hueä phöông tieän thì

giaûi. namely,) voidness, formlessness and Bondage and investigators of the passion: inactivity. This is called bondage by wisdom Samyojana (skt)—Kieát Söû—See Fetters. unsupported by expedient methods (upaya): Bondage to mortality: AÙi Tröôùc Sinh Töû— Sao goïi laø khoâng coù phöông tieän thì buoäc? Boà Bondage to rebirth and mortality by love of life, Taùt duøng aùi kieân trang nghieâm Phaät ñoä, thaønh and to be rid of this love is essential to töïu chuùng sanh ôû trong phaùp Khoâng, voâ deliverance—Bò troùi buoäc vaøo sanh töû laø aùi tröôùc töôùng, voâ taùc maø ñieàu phuïc laáy mình, ñoù laø sinh töû, taän dieät söï aùi tröôùc naày laø caàn thieát cho khoâng coù phöông tieän hueä thì buoäc. cuoäc tu giaûi thoaùt. * What is liberation by wisdom backed by Bondage of the pride: Maïn keát—The bondage expedient methods? It is liberation achieved of pride, one of the nine bonds that bind men to in the absence of desire to embellish the mortality—Moät trong cöûu keát troùi coät con ngöôøi Buddha land (with merits) in order to bring trong sanh töû—See Nine bonds that bind men to living beings to perfection, while practicing mortality. unremittingly for his self-control (the three Bondage and reincarnation because of the gates to nirvana, namely) voidness, formlessness and inactivity. This is called passions: Keát laäu (nghieäp luaân hoài sanh töû gaây liberation by wisdom supported by expedient ra bôûi duïc voïng).

Bondage and release: Keát giaûi—Troùi buoäc vaø Book of Descriptions: Abhidharma-giaûi thoaùt (bò phieàn naõo troùi buoäc vaø giaûi thoaùt töï prajnaptipada-sastra (skt)—A Tyø Ñaït Ma Thi taïi). Thieát Tuùc Luaän. Bondage of unenlightenment: Trieàn Voâ Book of Elements: Abhidharma-dhatu-kaya- Minh—Söï troùi buoäc cuûa voâ minh. pada-sastra (p)—A Tyø Ñaït Ma Giôùi Thaân Tuùc Bone (n): Xöông. Luaän. Bones of the body: Coát Thaân—The sarira or Book of Elements of existence: Abhidharma-remain after cremation—Xaù lôïi hay nhöõng gì coøn dharmasangani (p)—A Tyø Ñaït Ma Phaùp Tuï Luaän. laïi sau khi hoûa thieâu. Book of Emptiness: Khoùa Hö Luïc. Bone-Buddha: Coát Phaät (Phaät baèng xöông). Book of the Heaven: Thieân thö. Bone-chain Deva: Sankara (skt)—Coát Toûa Book of knowledge: Abhidharma-vijnana-Thieân—Thöông Yeát La—Coát Toûa Thieân laø hoùa kayapada-sastra (skt)—A Tyø Ñaït Ma Thöùc Thaân thaân cuûa Töï Taïi Thieân. Tuùc Luaän. Bones and eyes: Coát Muïc—Xöông vaø maét, yù Book of Literature: Abhidharma-prakarana- noùi nhöõng ñieàu coát yeáu quan troïng nhöùt—The pada-sastra (skt)—A Tyø Ñaït Ma Phaåm Loaïi Tuùc essentials. Luaän. Bones of former incarnation: Coá Coát—Old Book of oracles: Saám—Ñieàm baùo tröôùc— bones, bones of former generation—Xöông coát Prognosticate—Prophecy. trong tieàn kieáp, hay cuûa nhieàu theá heä. Book of the Origin of things: Abhidharma- Bongyo (jap): Brahma-carya (skt)—Brahma dhatu-katha (p)—A Tyø Ñaït Ma Giôùi Thuyeát conduct—Pure conduct—Phaïm haïnh. Luaän. Bonmo-kyo (jap): Brahmajala (skt)—Bonmo- Book of Pairs: Abhidharma-yamaka (p)—A Tyø kyo (jap)—Pure Net Sutra—Kinh Phaïm Voõng— Ñaït Ma Song Ñoái Luaän (Kinh Song Ñoái). See Brahma-Net Sutra. Book of Person: Abhidhamma-puggala-pannati Bonno (jap): Klesa (skt)—Affliction—Phieàn naõo. (p)—A Tyø Ñaït Ma Nhaân Thi Thieát Luaän. Boo (v): La où—To jeer. Book of

Recitations: Abhidharma-sangiti- Book (n): Kinh thö. paryaya-pada-sastra (skt)—A Tyø Ñaït Ma Thaäp Book of the Beginning of knowledge: Nhò Moân Tuùc Luaän. Abhidharma-jnana-prasthana-sastra (p)—A Tyø Book of Relations: Kinh Lieân Ñôùi. Ñaït Ma Phaùt Trí Luaän. Book of things: Abhidharma-skandha-pada- Book of the Bible: Kinh Thaùnh. sastra (p)—A Tyø Ñaït Ma Phaùp Uaån Tuùc Luaän. Book of Books: Dieäu Thö (Thaùnh Kinh). Book of Treatise: Kinh Phaân Bieät Book of Changes: Chinese Classics—Kinh Book of Zen: Thieàn Thö. Dòch. Booklet (n): Saùch khoå nhoû. Books of Chinese Classics: Boon: A welcome benefit—A request granted 1) Four Books: Töù Thö hay Töù Truyeän (Ñaïi Border land: Bieân ñòa. Hoïc, Luaän Ngöõ, Trung Dung, vaø Maïnh Töû). Bore a well for water: Xuyeân Tænh Taàm 2) Five Books: Nguõ Kinh (Kinh Dòch, Kinh Thô, Thuûy—To bore a well and gradually discover Kinh Thi, Kinh Leã, Kinh Xuaân Thu). water, likened to the gradual discovery of the Book of Classifications: Abhidharma-vibhanga Buddha-nature—Khoan gieáng tìm nöôùc, nöôùc töø (p)—A Tyø Ñaït Ma Phaân Bieät Luaän. töø ñöôïc phaùt hieän, cuõng gioáng nhö ngöôøi ta töø töø Book of Controversies: Abhidharma-katha- tìm ra ñöôïc Phaät taùnh cuûa mình. vatthu (p)—A Tyø Ñaït Ma Thuyeát Söï Luaän. Boredom: Tiredness—Noãi buoàn chaùn. Book of the Death: Töû Thö (saùch höôùng daãn tu Boring: Buoàn chaùn. taäp vaø tuïng nieäm cho ngöôøi cheát). Born: Sanh—Birth.

Born again: Rebirth—Taùi sanh. Born to happiness: Born of happiness—Phuùc Born among the asuras: Bò sanh vaøo coõi A-Tu- sinh. La—See Nine unfortunate inappropriate times for Born in a hell-state: Bò sanh vaøo ñòa nguïc— leading the holy life. See Nine unfortunate inappropriate times for Born among the animals: TBò sanh vaøo coõi leading the holy life. baøng sanh—See Nine unfortunate inappropriate Born in a long-lived group of devas: Ñöôïc times for leading the holy life. sanh vaøo coõi trôøi tröôøng thoï—See Nine Born in heaven: Sanh vaøo coõi Trôøi—See Ten unfortunate inappropriate times for leading the kinds of Buddha-work in all worlds in all times of holy life. the Buddhas (B) (10). Born in the middle country and is Born among humans: Sanh trong nhôn gian— intelligent: Ñöôïc sanh vaøo nöôùc trung taâm vaø coù See Ten kinds of Buddha-work in all worlds in all trí tueä—See Nine unfortunate inappropriate times times of the Buddhas (B) (10). for leading the holy life. Born blind: Sinh manh (sanh ra laø ñaõ muø). Born in the middle country but lacks Born in the border: Bò sanh vaøo choã bieân ñòa— wisdom: Ñöôïc sanh vaøo nöôùc trung taâm, nhöng See Nine unfortunate inappropriate times for aùc hueä, ngu si—See Nine unfortunate leading the holy life. inappropriate times for leading the holy life. Born in bright conditions attains Nibbana: Born in the middle country, but he has One born in bright conditions attains Nibbana wrong views and distorted vision, thinking: which is neither dark nor bright—Baïch sanh soáng Ñöôïc sanh vaøo coõi trung taâm, nhöng laïi theo taø taïo Nieát Baøn (Phi Haéc Phaùp phi baïch phaùp)—See kieán ñieân ñaûo—See Nine unfortunate Six species. inappropriate times for leading the holy life. Born in bright conditions lives a bright life: Born through moisture: Thaáp sinh, moät trong Baïch sanh soáng taïo baïch phaùp—See Six species. thaäp nhò loaïi chuùng sanh—See Twelve categories Born in bright conditions lives a dark life: of living

beings. Baïch sanh soáng taïo haéc phaùp—See Six species. Born among the petas: Bò sanh vaøo coõi ngaï Born in dark conditions attains Nibbana: quyû—See Nine unfortunate inappropriate times One born in dark conditions attains Nibbana, for leading the holy life. which is neither dark nor bright—Coù ngöôøi haéc Born through transformation: Anpapaduka sanh vaø soáng taïo Nieát Baøn—See Six species. (skt)—Opapatika-yoni (p)—Hoùa sinh, moät trong Born in dark conditions, lives a bright life: thaäp nhò loaïi chuùng sanh—See Four forms of birth Coù ngöôøi haéc sanh vaø soáng taïo baïch phaùp—See and Twelve categories of living beings. Six species. Born through womb: Thai sinh, moät trong thaäp Born in dark conditions, lives a dark life: nhò loaïi chuùng sanh—See Four forms of birth and Coù ngöôøi haéc sanh vaø soáng trong haéc phaùp—See Twelve categories of living beings. Six species. Borobudur (skt): A famous stupa in Java, built Born through egg: Noaõn sanh (tröùng sanh), moät around the 9th century AD. Boroburdur is a trong thaäp nhò loaïi chuùng sanh—See Twelve representation of the way of enlightenment in categories of living beings. mandala form. This is one of the great Born emptiness: Khoâng Sanh—The state that is monuments of Buddhism, a huge stupa built on like emptiness—Born emptiness—Traïng thaùi the island of Java around the ninth century by the gioáng nhö söï troáng roãng. rulers of the Sailendra dynasty. It was designed as Born through form: Saéc töôùng sanh, moät trong a giant Mandala built over a hill and consisting of thaäp nhò loaïi chuùng sanh—See Twelve categories five square terraces, which are decorated with of living beings. stone carvings. Surmounting these are three circular platforms and a stupa. Ascending the

monument is meant to symbolize the path from Giaûi Thoaùt. Theo Kinh Töï Hoan Hyû vaø Kinh the state of ignorance to buddhahood—Thaùp noåi Phuùng Tuïng trong Tröôøng Boä Kinh, ñaây laø moät tieáng taïi Java, ñöôïc xaây vaøo khoaûng theá kyû thöù 9 trong baûy loaïi ngöôøi ñaùng kính troïng—See Seven sau Taây lòch. Thaùp Borobudur laø moät bieåu töôïng persons worthy of offerings. cuûa con ñöôøng Ñaïi giaùc döôùi hình thöùc Maïn ñaø Both will be reborn in the Pure Land: Nhò la. Ñaây laø moät trong nhöõng töôïng ñaøi Phaät giaùo vó Loaïi Caùc Sanh—Hai loaïi ñeàu vaõng sanh. ñaïi nhaát, moät thaùp khoảng loà treân ñaûo Java ñöôïc 1) The Pure Land is not limited to those who caùc nhaø cai trò cuûa trieàu ñaïi Sailendra xaây döïng repeat the name of Amitabha according to his vaøo khoaûng theá kyû thöù 9. Ngoâi thaùp naøy ñöôïc eighteen vows: Tònh Ñoä khoâng chæ daønh thieát keá döôùi hình thöùc moät Maïn ñaø la khoảng loà rieâng cho nhöõng ngöôøi tu theo phaùp moân xaây treân moät ngoïn ñoài goàm coù 5 maët baèng vuoâng nieäm Phaät. vöùc, ñöôïc trang hoaøng vôùi nhöõng böùc chaïm troå 2) The pure Land also includes those who adopt baèng ñaù. Phuû leân nhöõng maët baèng naøy laø ba beä other ways: Tònh Ñoä cuõng daønh cho nhöõng troøn vaø moät ngoâi thaùp. Ñi leân töôïng ñaøi töôïng ngöôøi tu theo phaùp moân khaùc. tröng cho con ñöôøng ñi töø meâ ñeán Phaät. Bottom floor: Taàng treät (döôùi cuøng). Borrow belongings of other people but do Bottom of the heart: The mental ground or not return them in a timely manner: Möôïn condition—Taâm Ñòa—Taâm Khaûm—The Mind vaät duïng cuûa ngöôøi khaùc maø

khoâng traû ñuùng from which all things spring. The third of the heïn—A Bhiksu or Bhiksuni who borrows what three agents body, mouth and mind—Taâm laø goác belongs to another and does not return it in a cuûa vaïn phaùp, coù theå saûn sanh ra heát thaûy vaïn timely manner, thus causing the other annoyance phaùp. Taùc nhaân thöù ba trong ba taùc nhaân thaân, and displeasure, commits an Expression of Regret khaåu vaø yù. Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo möôïn Bound (v): Keát—To tie—To knot. ñoà cuûa ngöôøi khaùc maø khoâng traû ñuùng heïn, laøm Bound by the commandments: Kieát Giôùi— cho ngöôøi ta khoù chòu vaø khoâng vui, laø phaïm giôùi Bound by the commandments—Keát thaønh giôùi Ba Daät Ñeà. luaät ñeå hoä trì. Both or all empty: Both ego and things have no 1) A fixed place, or territory; a definite area; to reality (unreal)—Caâu Khoâng—One of the three fix a place for a monastery, or an altar: Baøn voids or immaterialities. Both or all empty, or thôø Phaät ñöôïc ñaët taïi moät nôi coá ñònh, hay unreal, i.e. both ego and things have no reality— moät vuøng coá ñònh trong töï vieän. Moät trong Tam Khoâng. Ngaõ vaø phaùp ñeàu khoâng 2) A determined number, e.g. for an assembly thöïc—See Three kinds of immaterialities. of monks: Moät soá nhaát ñònh cho buoåi hoïp Both have mistakes: Nhò Caâu Phaïm Quaù—Caû chuùng Taêng. hai ñeàu phaïm loãi—A term applied by T'ien-T'ai 3) It is a term specially used by the esoteric in criticism of Hua-Yen, which while it is a sects for an altar and its area, altar being of perfect or complete doctrine, yet has the five different shapes—Kieát Giôùi Nguõ Töôùng: "crudities" of the Avatamsaka or Lotus sects a) A square shape: Phöông Töôùng. (Bieät Giaùo) and comes short of the really perfect b) A round shape: Vieân Töôùng. Lotus doctrine—Moät töø ngöõ noùi veà nhöõng chæ c) Rectangular shape: Coå Töôùng. trích cuûa Thieân Thai veà Hoa Nghieâm, duø cho d) Semi-circle: Baùn Nguyeät Töôùng. Thieân Thai laø Vieân giaùo, nhöng noù vaãn coøn coù e) Triangle: Tam Giaùc. nhöõng choã thoâ choã dôû cuûa Bieät giaùo so vôùi giaùo Bound of all reality: Thöïc teá (choã chaân thaät phaùp thöïc söï hoaøn haûo thôøi Phaùp Hoa. cuûa chö phaùp)—See Twelve aspects of the Both-Ways-Liberated: According to the Bhutatathata. Sampasadaniya Sutta and Sangiti Sutta in the Bondage and release: Keát giaûi—Release from Long Discourses of the Buddha, this is one of the bondage—Troùi buoäc vaø giaûi thoaùt. Bò phieàn naõo seven persons worthy of offerings—Caâu Phaàn

troùi buoäc vaø giaûi thoaùt töï taïi. Giaûi thoaùt khoûi söï Boundless joy: Hæ Voâ Löôïng Taâm—Boundless troùi buoäc, hoaëc giaùc ngoä ñöôïc lyù maø giaûi thoaùt. joy on seeing others rescued from suffering— Boundary: Dhatu (skt)—Limit—Region—Giôùi. Nieàm vui baát taän (Hyû voâ löôïng), vui khi thaáy caùc Boundless: Apramana (skt)—Unlimited—Baát chuùng sanh khaùc ñöôïc cöùu ñoä—See Four taän—Voâ Löôïng—Boundless—Countless— immeasurable minds. Infinite—Immeasurable—Measureless— Boundless karma: Voâ löôïng nghieäp. Unlimited—There are four infinite characteristics Boundless kindness: Töø voâ löôïng—See Four of a Bodhisattva: kindness, pity, joy, and self- immeasurable minds. sacrifice—Raát nhieàu, khoâng ñong ñeám hay ño Boundless life: Buddha of Boundless löôøng ñöôïc. Coù boán thöù voâ löôïng cuûa vò Boà Taùt laø (Measureless, Infinite)

Life—See Amitabha. Töø, Bi, Hyû, Xaû. Boundless Life Buddha: Voâ Löôïng Thoï Boundless abandonment: Upeksa (skt)—Xaû Phaät—Amitabha—A Di Ñaø Phaät—See Amitabha. voâ löôïng—Limitless indifference—Giving up all Boundless mind: Anantamati (skt)—Voâ taän yù. things—Complete abandonment, or absolute Boundless Mind Bodhisattva: Voâ Taän YÙ Boà indifference (renunciation of the mental Taùt. faculties), one of the four forms of unlimited, or unsparing mind of all Buddhas—Hoaøn toaøn xaû Boundless pity: Bi Voâ Löôïng Taâm—Infinite boû, moät trong töù voâ löôïng taâm cuûa chö Phaät—See pity for all, one of the four immeasurable minds Four immeasurable minds. (catvari-apramanani)—Moät trong töù voâ löôïng taâm, khôûi loøng töø bi voâ löôïng vôùi heát thaûy chuùng Boundless Body Thus Come One: Voâ Bieân sanh—See Four immeasurable minds. Thaân Nhö Lai—According to the Earth Store Bodhisattva Sutra, Chapter 9, Earth Store Boundless purity: Voâ bieân tònh. Bodhisattva said to the Buddha: “World Honored Boundless spiritual possessions: Taøi saûn voâ One! In the past, numberless (innumerable) taän—See Three sure things for any true disciple. asmkheyas of kalpas ago, a Buddha named Boundless will: Voâ bieân taâm—According to The Boundless Body Thus Come One, appeared in the Flower Adornment Sutra, Chapter 27, there are world. If a man or woman hears this Buddha’s ten kinds of boundless will of Great Enlightening name and even temporarily gives rise to a thought Beings—Theo Kinh Hoa nghieâm, Phaåm 27 (Thaäp of respect, that person will overstep the heavy Ñònh), coù möôøi moân voâ bieân taâm cuûa chö Ñaïi Boà offenses of forty aeons of birth and death. How Taùt—See Ten kinds of boundless will of Great much more will one be able to do this one sculpts Enlightening Beings. or paints this Buddha’s image, or praises and Boundless will not to abandon any makes offering to him. The merit achieved is enlightening practices to attain enlightened limitless and unbounded—Theo Kinh Ñòa Taïng power: Phaùt taâm voâ bieân vì ñöôïc Phaät löïc neân Boà Taùt, phaåm thöù chín, Ngaøi Ñòa Taïng baïch cuøng chaúng boû taát caû Boà Ñeà haïnh—See Ten kinds of ñöùc Phaät raèng: “Baïch Theá Toân! Voâ löôïng voâ soá boundless will of Great Enlightening Beings. kieáp veà thuôû quaù khöù, coù ñöùc Phaät ra ñôøi quaù Boundless will to attend all the Buddhas: khöù, coù ñöùc Phaät ra ñôøi hieäu laø Voâ Bieân Thaân Phaùt taâm voâ bieân thöøa söï taát caû chö Phaät—See Nhö Lai. Nhö coù ngöôøi nam ngöôøi nöõ naøo nghe Ten kinds of boundless will of Great Enlightening danh hieäu cuûa ñöùc Phaät ñaây maø taïm thôøi sanh Beings. loøng cung kính, lieàn ñaëng sieâu vieät toäi naëng sanh töû trong boán möôi kieáp, huoáng laø veõ ñaép hình Boundless will to enter into the töôïng cuùng döôøng taùn thaùn! Ngöôøi naày ñöôïc voâ inconceivable vast realm of Buddhahood: löôïng voâ bieân phöôùc lôïi. Phaùt taâm voâ bieân nhaäp khaép caûnh giôùi quaûng ñaïi Boundless compassion: Bi voâ löôïng. baát tö nghì cuûa Phaät—See Ten kinds of boundless will of Great Enlightening Beings. Boundless dedication equal to the cosmos: Nhaäp phaùp giôùi voâ löôïng hoài höôùng.

Boundless will to enter into the subtle realm fall prostrate in reverence—Cuùi ñaàu ñaûnh leã döôùi of all knowledge and explain all Buddha chaân vò toân giaû (theo Trí

Ñoä Luaän, treân cô theå ngöôøi ta choã quyù nhaát laø caùi ñaàu, vì noù ôû treân heát, teachings: Phaùt taâm voâ bieân nhaäp khaép caûnh giôùi vaø coù naêm tính baøy toû; trong khi chaân laø boä phaän vi teá cuûa nhöùt thieát trí dieãn thuyeát taát caû Phaät haï tieän nhaát, vì noù ôû döôùi cuøng vaø luoân daãm leân phaùp—See Ten kinds of boundless will of Great nhöõng choã baát tònh. Vì theá ñeå toû loøng toân quyù, ta Enlightening Beings. neân laáy caùi cao quyù nhaát cuûa mình ñeå leã laïy caùi Boundless will to manifest the infinite haï tieän nhaát cuûa ngöôøi). spiritual metamorphoses of all Buddhas: Bow and kneel: Cuùi xuoáng vaø quyø goái. Phaùt taâm voâ bieân thò hieän voâ löôïng thaàn bieán cuûa Bow one's head in prayers: Cuùi ñaàu caàu taát caû chö Phaät—See Ten kinds of boundless will nguyeän. of Great Enlightening Beings. Boundless will to provide for all Buddhas: Bow and prostrate to the Buddha: Cuùi ñaàu vaø khieâm cung chaøo—Bowing and postration to Phaùt taâm voâ bieân cuùng döôøng taát caû chö Phaät— the Buddha are humble expressions of respect See Ten kinds of boundless will of Great and appreciation for the historical Buddha, our Enlightening Beings. Teacher, who understood the Truth of the Boundless will to receive and hold all universe and our nature. Based upon his kindness Buddha teachings without forgetting any: and compassion to liberate all sentient beings Phaùt taâm voâ bieân thoï trì taát caû Phaät phaùp chaúng from suffering, the Buddha serves as an excellent queân maát—See Ten kinds of boundless will of model for humanity. Therefore, in bowing before Great Enlightening Beings. the Buddha, we also reminded of our own Buddha Boundless will to see all Buddhas: Phaùt taâm nature. We humbly examine our mind, and renew voâ bieân thaáy khaép taát caû chö Phaät—See Ten our vow to remove any obstacles from our mind kinds of boundless will of Great Enlightening and life which prevent us from becoming a fully Beings. enlightened Buddha, manifesting the kindness Boundlessness of Buddhas' knowledge: compassion and wisdom our Teacher has shown Enlightening Beings hear of the boundlessness of to us, in order to benefit all sentient beings—Quyø Buddhas' knowledge from innumerable Buddhas, laïy ñöùc Phaät laø moät bieåu hieän khieâm cung ñeå toû are able to make limited assessments—Chö Boà loøng kính troïng vaø bieát ôn ñoái vôùi Ngaøi, vò Ñaïo sö Taùt nghe ñöôïc voâ bieân trí Phaät töø voâ löôïng Phaät, ñaõ thoâng suoát vuõ truï vaø baûn taùnh cuûa chuùng sanh. khoâng theå ñaùnh giaù ñöôïc—See Ten kinds of Vôùi loøng töø bi cöùu ñoä chuùng sanh vöôït thoaùt khoûi definitive mark of Great Enlightening Beings (5). khoå ñau, Ñöùc Phaät laø moät taám göông maãu möïc Bounteous: Roäng raõi—Haøo phoùng—Toát buïng— cho nhaân loaïi. Chính vì theá maø khi quyø laïy Ñöùc Roäng raõi—Haøo phoùng—Good-heart—Generous. Phaät, chuùng ta cuõng töï nhaéc mình veà oâng Phaät nôi Bow: Xaù—See Join one's palms to bow. chính mình. Chuùng ta khieâm toán quaùn xeùt taâm Bow (v) before someone: Cuùi ñaàu ñaûnh leã ai. mình vaø nhaéc laïi haïnh nguyeän goät röûa moïi caáu chöôùng laøm ngaên trôû chuùng ta ñi ñeán giaùc ngoä Bow down (v): Laïy. thaønh Phaät baèng caùch theå hieän loøng töø bi maø Ñöùc Bow (v) down to the ground: Khaáu ñaàu. Boån Sö ñaõ chæ daïy ñeå laøm lôïi ích cho sanh chuùng Bow of great pity: Ñaïi Bi Cung—The bow of muoân loaøi. great pity

includes pity and wisdom, compared Bow to someone: Cuùi ñaàu chaøo ai. with bow and arrow. Pity, a bow in the left hand; Bow in veneration: Idolize—To worship—Leã and wisdom, an arrow in the right hand—Bi vaø trí baùi. laø hai phaùp moân tu taäp ñöôïc ví nhö cung vaø teân. Ñaïi bi ví vôùi tónh ñöùc beân tay traùi; ñaïi trí ví vôùi Bower: A place enclosed by overhanging boughs of trees or by vines on trellis ñoäng ñöùc beân tay phaûi. Bow head and face in worship: Ñaàu Dieän Taùc Bowing: Leã laïy. Leã—To bow the head and face in reverence, to

1) When receiving something from someone, a regardless of the number of recitations. The Bhiksu or Bhiksuni should bow, joining his or bowing should be supple yet deliberate, her palms like a lotus bud—Khi nhaän ñoà complimenting recitation, bowing and reciting cuùng döôøng cuûa ai, vò Tyø Kheo hay Tyø Kheo perfectly synchronized. If we add a sincere and Ni neân xaù trong tö theá hai tay chaép laïi thaønh earnest mind, body, speech and mind are moät nuï sen buùp. gathered together. Except for the words Amitabha 2) Bowing is a very important outward form of Buddha, there is not the slightest deluded thought. the practice that should be done correctly. This method has the ability to destroy the karma Bring the forehead all the way to the floor. of drowsiness. Its benefits are very great, because Have elbows near the knees about three the practitioner engages in recitation with his inches apart. Bow slowly, mindful of our body, speech and mind. A lay practitioner of old body. It is a good remedy for our conceit. We used to follow this method, and each day and should bow often. When we bow three times, night, he would bow and recite and average of we can keep in mind the qualities of the one thousand times. However, this practice is the Buddha, the Dharma, and the Sangha, that is, particular domain of those with strong mind- the qualities of purity, radiance, and peace. power. Lacking this quality, it is difficult to We use outward form to train ourselves, to persevere, because with extended bowing, the harmonize body and mind. Do not make body easily grows weary, leading to mistake of watching how others bow. Judging discouragement. Therefore, this method is others will only increase our pride. Watch normally used in conjunction with other methods ourselves instead. Bow often; get rid of our and is not practiced in exclusively—Ñaây laø moät pride—Leã laïy raát quan troïng, ñoù laø hình thöùc trong möôøi phaùp trì danh. Phöông thöùc naày laø vöøa bieåu hieän beân ngoaøi moät phaàn vieäc thöïc taäp laïy vöøa nieäm Phaät. Hoaëc nieäm moät caâu, laïy moät thieàn ñònh cuûa chuùng ta. Hình thöùc leã laïy laïy, hoaëc moät maët nieäm, moät maët laïy, khoâng luaän phaûi ñöôïc thöïc hieän moät caùch ñuùng ñaén. Ñaàu caâu Phaät nhieàu hay ít. Caùch leã Phaät laïi phaûi heát phaûi saùt xuoáng saøn, cuøi choû phaûi ñeå gaàn ñaàu söùc nheï nhaøng chaäm raõi, leã nieäm song haønh, thaân goái vaø hai ñaàu goái phaûi caùch nhau moät gang mieäng hôïp nhaát. Neáu theâm vaøo ñoù yù thaønh khaån tay. Laïy chaàm chaäm vaø chaùnh nieäm trong tha thieát, thì thaønh ra ba nghieäp ñeàu taäp trung, thaân theå cuûa chuùng ta. Ñoù laø caùch chöõa beänh ngoaøi caâu Phaät hieäu, khoâng coøn moät tô haøo voïng kieâu ngaïo, ngaõ maïn. Chuùng ta phaûi leã laïy nieäm. Phöông phaùp naày coù sôû naêng phaù tröø hoân thöôøng xuyeân. Khi laïy ba laïy, chuùng ta coù traàm, coâng

ñöùc vaø hieäu löïc raát to lôùn, vì haønh giaû theå giöõ trong mình ba ñaëc tính quyù baùu: Phaät, vaän duïng caû ba nghieäp ñeå trì nieäm. Cö só Vöông Phaùp, Taêng; ñoù laø ñöùc tính cuûa taâm trong Nhaät Höu khi xöa töøng aùp duïng caùch treân ñaây, saïch saùng suoát vaø bình an. Leã laïy duøng hình moãi ngaøy ñeâm oâng leã nieäm trung bình laø moät thöùc beân ngoaøi ñeå töï huaán luyeän mình, laøm ngaøn laïy. Nhöng döôøng nhö ñaây laø loái nieäm ñaëc cho cô theå vaø taâm hoàn trôû neân ñieàu hoøa. bieät cuûa haïng ngöôøi taâm löïc tinh taán, thieáu khaû Ñöøng ñeå rôi vaøo khuyeát ñieåm laø xem ngöôøi naêng taát khoù vöõng beàn, bôûi laïy laâu thaân theå moõi khaùc leã laïy nhö theá naøo. Phaùn ñoaùn ngöôøi meät deã sanh chaùn naõn. Cho neân thoâng thöôøng, khaùc chæ laøm gia taêng tính töï kieâu, ngaõ maïn caùch thöùc naày chæ hôïp kieâm duïng, khoù beà chuyeân cuûa chuùng ta maø thoâi. Thay vì phaùn ñoaùn duïng—See Ten kinds of oral recitation. ngöôøi khaùc haõy xem xeùt chính mình, leã laïy Bowing to the Buddha Recitation: Leã Baùi Trì thöôøng xuyeân seõ giuùp chuùng ta daàn daàn loaïi Danh—See Ten kinds of oral recitation. boû ñöôïc tính ngaõ maïn coáng cao. Bowl: Patra (skt)—Patta (p). Bowing to the Buddha Recitation: Leã Baùi Trì 1) A bowl: Baùt. Danh—This is one of the ten kinds of oral 2) One Bowl: Nhöùt baùt—See Seven recitation. This technique consists of making bows appurtenances of a monk, and Eight as we recite the Buddha's name. Either we recite appurtenances of a monk or a nun.. once before each bow or we bow as we recite,

Bowl of oil: Daàu Baùt—Moät baùt daàu—Trì Daàu monastery, temple—Nôi Taêng ñoaøn truù nguï vaø tu Baùt (caån thaän nhö ñang mang baùt daàu ñaày treân taäp, chuøa hay töï vieän. tay)—As careful as carrying a bowl of oil. Brahma-action: Phaïm Haønh—Noble action— Box: Kosa (skt)—Cask—Treasury—Caâu xaù High conduct. (chieác hoäp, kho baùu). Brahma-bell: Phaïm Chung—Ñaïi Hoàng Chung Brag (v): Khoaùc laùc—To boast about oneself— cuûa töï vieän—The temple or monastery bell. To show off. Brahma-body: Phaïm thaân. Brag excessively: Muùa rìu qua maét thôï. 1) The pure spiritual body: Thaân taâm thanh tònh. Brag (v) of one's honor: Khoe danh. 2) Dharmakaya of the Buddha: Phaùp thaân cuûa Phaät. Brahma (skt): Phaïm Thieân (teân cuûa vò trôøi cao nhaát, teân cuûa moät coõi trôøi voâ saéc, chæ coù taâm maø Brahma-books: Phaïm Ñieån—Kinh ñieån Phaät— khoâng coù thaân)—See Two kinds of devas (C). The Buddhist sutras, or books. (I) The meanings of Brahma—Nghóa cuûa Phaïm Brahmacari (skt): Phaïm haïnh—A religious Thieân: seeker who has submitted himself to spiritual 1) Holy: Pure—Cao thöôïng—Thaùnh thieän— disciplines and has taken the first monastic vows. Thanh tònh. A young Brahman in his first sarama or period of 2) A chief of Hindu gods often described as the life; ther are four such periods—Ngöôøi töï nguyeän creator of world system: Vò thaàn chính cuûa soáng ñôøi phaïm haïnh vaø ñaõ ñoïc nhöõng öôùc nguyeän AÁn giaùo, thöôøng ñöôïc dieãn taû nhö ngöôùi saùng tu haønh ñaàu tieân. Ngöôøi treû Baø La Moân tu taäp giai taïo heä thoáng theá giôùi. ñoaïn ñaàu trong boán giai ñoaïn ñi vaøo Phaïm Thieân. 3) Lord of the heavens of form. The father of all Brahmacarin (skt): Phaïm chí. living beings; the first person of the 1) Studying sacred learning; practising Brahmanical Trimurti,

Brahma, Visnu, and continence or chasity: Ngöôøi xuaát gia hoïc Siva, recognized by Buddhism as devas but Thaùnh ñieån vaø tu haønh phaïm haïnh. as inferior to a Buddha, or enlightened man: 2) A Buddhist ascetic with his will set on purity: Chuû cuûa cung trôøi saéc giôùi. Ngaøi laøm chuùa teå Ngöôøi Phaät töû xuaát gia tu ñôøi thanh tònh. cuûa chuùng sanh, ñöôïc Phaät giaùo thöøa nhaän laø 3) Studying sacred learning; practising chö Thieân, nhöng thaáp hôn Phaät hay ngöôøi ñaõ continence or chasity: Ngöôøi xuaát gia hoïc giaùc ngoä. Thaùnh ñieån vaø tu haønh phaïm haïnh. 4) Devas in the realm of form: Caùc chö Thieân Brahmacariyesana (p): Quests for the holy trong coõi trôøi saéc giôùi. life—Phaïm haïnh caàu—See Three dharmas 5) Name of Brahma heaven: Ba La Haï Ma: (XVIII). Teân coõi trôøi Phaïm Thieân. Brahmacarya (skt): Brahma conduct—Life of a (II) Three kinds of Brahmas—Ba loaïi Phaïm Buddhist monk—Pure living—Phaïm Haïnh—Tònh Thieân: haïnh—The pure or chaste holy life, or the life of 1) The assembly of brahmadevas, i.e. a monk or a layman who takes eight of Brahmakayika: Phaïm Chuùng Thieân. precepts—Noble life—Leading a life in harmony 2) Brahmapurohitas, or retinue of Brahma: with the Buddhist rules of discipline, the life of an Phaïm Phuï Thieân. unmarried religious student, practicing chastity— 3) Mahabrahman, or Brahman himself: Ñaïi Ñôøi soáng thieâng lieâng cao thöôïng vaø thaùnh thieän Phaïm Thieân—Phaïm Thieân Vöông. phuø hôïp vôùi nhöõng qui taéc ñaïo ñöùc vaø tinh khieát Brahma-abiding: Brahma-viharo (p)—Phaïm cuûa Phaät giaùo. Loái soáng cuûa moät nhaø sö Phaät truù—See Three dharmas (LII). giaùo, ñôøi soáng tònh haïnh khoâng keát hoân (ñôøi soáng Brahma-abode: Phaïm Thaát—A dwelling where thaùnh thieän, moät ñôøi soáng coáng hieán cho söï phaùt the sangha is practicing Buddhist laws. A trieån tinh thaàn, ñôøi soáng ñoäc thaân thaùnh thieän). dwelling where celibate discipline is practised, a Brahmadana (skt): Phaïm ñaøn (tònh thí)— Brahma-staff—The Brahma (religious)

punishment; the explanation is to send to Brahma-heretics: Brahmadeva-heretics—Phaïm Coventry a recalcitrant monk, the forbidding of Thieân ngoaïi ñaïo—The Brahmans consider any conversation with him, or exclusion to Brahma to be the Creator of al things and the silence—Pheùp trò toäi Phaïm Ñaøn. Khi vò sö naøo Supreme Being, which is heresy with Budhism— phaïm toäi thì ñöôïc ñöa ñeám “Phaïm Ñaøn” ñeå caùch Baø La Moân cho raèng Phaïm Thieân laø Ñaáng Taïo ly, caám khoâng cho noùi chuyeän vôùi ai. Hoùa, nhöng vôùi Phaät giaùo ñieàu naày traùi vôùi chaân Brahmadatta (skt): Phaïm Ma Ñaït. lyù. 1) Name of a king of Kanyakubja: Teân vò vua Brahma, Indra, and four deva-kings: Thieân cuûa xöù Kanyakubja. Boä Thieän Thaàn—Brahma, Indra, the four 2) A king of Varanasi, father of Kasyapa: Teân devaloka-rajas, and the other spirit guardians of vua xöù Varanasi, cha cuûa Ca Dieáp. Buddhism—Thieân boä thieän thaàn goàm Phaïm thieân, Brahmadhvaja (skt): Phaïm Töôùng—One of the Trôøi Ñeá Thích, Töù thieân vöông vaø caùc vò long sons of Mahabhijna, his Buddha’s domain is thaàn hoä phaùp khaùc. south-west of our universe—Moät trong nhöõng Brahma-jala (skt): The net of Brahma—Phaïm tröôûng töû cuûa Ñöùc Phaät Ñaïi Thoâng Trí Thaéng, coõi voõng. Phaät ñoä cuûa ngaøi naèm veà phía Taây Nam cuûa vuõ Brahmajala-sect: Phaïm

Voõng Toâng—The sect truï cuûa chuùng ta. of Ritsu, brought into Japan by the Chinese monk Brahma-deva (skt): Chien-Chen in 754 A.D.—Luaät Toâng ñöôïc mang 1) Taïo Thö Thieân—Tieáng Baø La Haï Maï Thieân, vaøo hoaèng hoùa taïi Nhaät Baûn bôûi moät nhaø sö laø nguoàn taïo ra baûng maãu töï Taát Ñaøm 12 Trung Hoa teân Giaùm Chaân vaøo khoaûng naêm 754 aâm—The deva-creator of writing Brahma. sau Taây Lòch. 2) **See Brahma. Brahmajala sutra (skt): Phaïm Voõng Kinh—Brahmagosha: Phaïm AÂm. Brahma-Net Sutra, or Indra's Net Sutra, Sutra of Brahmagosha Buddha: Phaïm AÂm Phaät. Net of Indra. Also called the Brahmajala-sutra, Brahma-grove: Phaïm Uyeån—A monastery or translated into Chinese by Kumarajiva around any place where celibate discipline is practised— 406 A.D., the infinitude of worlds being as the Töï vieän, nôi caùc vò xuaát gia soáng ñôøi ñoäc thaân tu eyes or holes in Indra's net, which is all- taäp. embracing, like the Buddha's teaching. There are Brahma-heavens: Trôøi Phaïm Thieân—See many treatises on it. The Brahmajala-sutra, the Brahma. infinitude of worlds being as the eyes or holes in 1) Reborn in the Brahma-heavens. This is one of Indriya's net, which is all-embracing, like the the eight happy conditions in which one may Buddha's teaching. Sutra of the Net of Brahman be reborn so that one can keep the five Sutra of Mahayana Buddhism that contains the commandments and the ten good ways and basic teaching on discipline and morality. It bestows alms—Taùi sanh trong coõi trôøi Phaïm contains ten rules of Mahayana for every thieân. Ñaây laø moät trong taùm ñieàu kieän taùi follower. The sutra was translated into Chinese sanh haïnh phuùc khi chuùng ta trì giöõ nguõ giôùi by Kumarajiva. It contains the Moral Code of the vaø thaäp thieäncuõng nhö boá thí—See Eight Bodhisattva. There are two main divisions of happy conditions in which one may be moral code—Goïi ñaày ñuû laø Phaïm Voõng Tyø Loâ reborn. Giaù Na Phaät Thuyeát Boà Taùt Taâm Ñòa Giai Phaåm 2) The three Brahma-heavens where bodies Ñeä Thaäp. Cuõng ñöôïc goïi laø Phaïm Voõng Kinh Lö differ but thinking is the same (the first Xaù Na, Phaät Thuyeát Boà Taùt Taâm Ñòa Giôùi Phaåm dhyana heaven—Sô thieàn thieân)—Phaïm Ñeä Thaäp Phaïm Voõng Kinh, ñöôïc ngaøi Cöu Ma La Chuùng Giôùi Thieân, nôi chuùng sanh coù nhieàu Thaäp dòch sang Hoa ngöõ khoaûng naêm 406 sau Taây thaân khaùc nhau nhöng töôûng laïi gioáng nhau— Lòch. Laáy teân Phaïm Voõng laø vì phaùp giôùi voâ bieân, See Seven Heavens in the Form Realm (A) nhö nhöõng maét löôùi cuûa vua Trôøi Ñeá Thích (giao and Nine realities. nhau maø khoâng heà vöôùng víu trôû ngaïi), cuõng

gioáng nhö giaùo phaùp cuûa cuûa chö Phaät cuõng taàng Brahma-king: Phaïm Hoaøng. taàng voâ taän, trang nghieâm phaùp thaân cuõng khoâng 1) The Indian Emperor: Vua cuûa AÁn Ñoä. heà coù chöôùng ngaïi. Kinh Phaïm Voõng, voâ soá caùc 2) Buddha: Ñöùc Phaät. theá giôùi laø nhöõng maéc löôùi goùi troïn taát caû nhöõng Brahma-ksetra (skt): A place of purity or name giaùc quan, gioáng nhö giaùo phaùp cuûa Ñöùc Phaät. for a Buddhist monastery—Phaïm saùt (nôi thanh Ñaây laø boä kinh Ñaïi thöøa mang nhöõng baøi hoïc tònh hay teân goïi moät ngoâi töï vieän). chính veà ñaïo ñöùc. Kinh daïy veà möôøi giôùi luaät cuûa Brahma-Ksha: Phaïm saùt. tröôøng phaùi Ñaïi thöøa. Kinh ñöôïc Ngaøi Cöu Ma La Brahma language: Phaïm Ngöõ. Thaäp,

nöôùc Thieân Truùc dòch sang Haùn töï. Kinh 1) The language came from Brahma: Ngoân ngöõ mang nhöõng baøi hoïc veà ñaïo ñöùc cho Boà Taùt. Giôùi cuûa Phaïm Thieân. Luaät trong Kinh Phaïm Voõng ñöôïc chia laøm hai 2) Brahma language (Sanskrit): Ngoân ngöõ Phaïn. phaàn (10 giôùi luaät Ñaïi thöøa quan troïng maø moãi 3) The Sanskrit alphabet: Maãu töï Phaïn. tín ñoà Phaät giaùo phaûi tuaân theo hay traùnh maéc 4) The language of India: Ngoân ngöõ cuûa AÁn Ñoä. phaûi): (A) 10 rules of Mahayana, which are obligatory Brahma letters: Samskrtan (skt)—Phaïm Töï— for every follower, especially for monks and Sanskrit, a classical Aryan language of India, nuns—Möôøi troïng giôùi Ñaïi Thöøa cho Phaät systematized by scholars, in contradiction to Töû, nhaát laø Phaät töû xuaát gia: Prakit, representing the language as ordinarily 1) Avoidance of killing: Khoâng saùt sanh. spoken—Baéc Phaïn, moät thöù ngoân ngöõ coå ñieån 2) Avoidance of stealing: Khoâng troäm cöôùp. cuûa AÁn Ñoä, ñöôïc caùc hoïc giaû heä thoáng hoùa, traùi 3) Avoidance of unchase behavior: Khoâng xa ngöôïc vôùi Prakit, ngoân ngöõ ñöôïc noùi bôûi ngöôøi hoa. thöôøng. 4) Avoidance of lying: Khoâng noùi doái. 1) Samskrtam: Sanskrit—Chöõ Phaïn. 5) Avoidance of use of intoxicants: Khoâng a) Sanskrit: Baéc Phaïn—See Sanskrit. nghieäp ngaäp. b) Pali: Nam Phaïn—Pali, considered more 6) Avoidance of gossiping: Khoâng nhaøn ñaøm hyù ancient by some Chinese writers than luaän. Sanskrit both as a written and spoken 7) Avoidance of boasting: Khoâng khoe khoang. language—Tieáng Phaïn Pali ñöôïc vaøi hoïc giaû 8) Avoidance of envy: Khoâng ganh gheùt. Trung Hoa cho raèng coå hôn tieáng Phaïn 9) Avoidance of resentment and ill-will: Khoâng Sanskrit veà caû tieáng noùi laãn chöõ vieát—See ñoá kî vaø aùc taâm. Pali. 10) Avoidance of slandering of the three precious 2) The classical Aryan language of India, in ones: Khoâng phæ baùng Tam Baûo. contradistinction to Prakrit, representing the ** See Ten Major Precepts, and Forty-eight language as ordinarily spoken. With the Secondary Precepts which the Buddha taught exception of a few ancient translations all bodhisattvas in the Brahma-Net Sutra. probably from Pali versions, most of the (B) Forty-eight minor or lighter precepts: Boán original texts used in China were Sanskrit: möôi taùm giôùi khinh. Phaïm Thö—Vaên Töï coå cuûa AÁn Ñoä, phaân bieät ** See Forty-eight Secondary Precepts which vôùi tieáng noùi bình daân Prakrit. Chæ vaøi ngoaïi the Buddha taught all bodhisattvas in the leä kinh ñieån Trung Quoác ñöôïc dòch töø tieáng Brahma-Net Sutra. Phaïn Pali (Nam Phaïn), coøn thì ña phaàn ñöôïc dòch sang töø tieáng Phaïn Sanskrit (Baéc Phaïn). Brahamkayia: Phaïm thaân. Brahma-lokas (skt): The realm of form—Phaïm Brahma-kayikas (skt): Phaïm Ca Di—The theá giôùi—The brahmalokas, equivalent of Brahma-devas in the first dhyana in the realm of benevolence, pity, joy and indifference—Phaïm form, or retinue of Brahma—Teân cuûa chö Thieân Theá Thieân hay caùc coõi trôøi thuoäc saéc giôùi. Phaïm ôû coõi sô thieàn saéc giôùi. Phaïm Thaân Thieân hay truï (truï xöù cuûa chö thieân coõi saéc giôùi töùc laø töù voâ quyeán thuoäc cuûa Phaïm Thieân (Phaïm Chuùng löôïng taâm). Coõi phaïm truï töông ñöông vôùi traïng Thieân, Phaïm Phuï Thieân, vaø Ñaïi Phaïm Thieân).

thaùi töø, bi, hyû, xaû—See Four dhyana heavens and gia Phaät giaùo Ñaïi thöøa ñeàu phaûi tuaân giöõ. Goïi Four states of conditions found in mortality. ñaày ñuû laø Phaïm Voõng Tyø Loâ Giaù Na Phaät Thuyeát Brahmaloka heavens of the first dhyana: Boà Taùt Taâm Ñòa Giai Phaåm Ñeä Thaäp. Kinh ñöôïc See Deva (III) (A). Ngaøi Cöu Ma La Thaäp, nöôùc Thieân Truùc dòch Brahma-mani (skt): Phaïm Ma Ni—Pure sang Haùn töï. Kinh mang nhöõng baøi hoïc veà ñaïo pearl—Ma Ni. ñöùc cho Boà taùt. Giôùi Luaät trong Kinh Phaïm Voõng 1) Pure pearl, or the magic pearl of Brahma: ñöôïc chia laøm hai phaàn (10 giôùi luaät Ñaïi thöøa Tònh Chaâu—Teân moät loaïi ngoïc baùu. quan troïng maø moãi tín ñoà Phaät giaùo phaûi tuaân 2) The magic pearl of Brahma: Ngoïc baùu nhö yù theo hay traùnh maéc phaûi). cuûa Phaïm Thieân. (I) See Forty-eight Secondary Precepts which the Buddha taught all Bodhisattvas in the Brahma and mara: Phaïm Ma—Phaïm Thieân vaø Brahma-Net Sutra Ma La Vöông. (II) See Ten Major Precepts. 1) Brahma is the lord of the realm of form: Phaïm Thieân laø vò chuû ôû caùc coõi trôøi saéc giôùi. Brahmanical dominance: Theá löïc cuûa Baø La 2) Mara is the lord of desire or passion: Ma laø Moân. chuû Luïc Duïc Thieân hay coõi Tha Hoùa Töï Taïi. Brahma's palace: Phaïm Cung. Brahma-mind: Phaïm Taâm—The noble or pure 1) Brahma's palace: Cung ñieän cuûa Phaïm mind (which practises the discipline that ensures Thieân. rebirth in the realm without form)—Taâm tu theo 2) Buddhist temple: Chuøa. phaïm haïnh hay thanh cao vaø tinh khieát maø ngöôøi 3) The realm of Brahma; the first dhyana thöïc taäp seõ ñöôïc sanh veà coõi trôøi voâ saéc. heaven of the realm of form: Phaïm Giôùi, coõi thieàn thöù nhaát trong coõi trôøi saéc giôùi. Brahma monk: Phaïm Taêng. 1) A monk from India: Brahman monk is a Bhramaragiri (skt): A monastery built by Buddhist Master of ancient India. During Sadvaha for Nagarjuna on the mountain of those days, Buddhist monks wore rope, Bhramaragiri, 300 miles south-west of Kosala— Buddhist monks wore roped exposing their Töï vieän maø Sadvaha ñaõ xaây cho ngaøi Long Thoï, right shoulders—Vò Taêng AÁn Ñoä thôøi xöa. naèm treân ñænh nuùi Bhramaragiri, khoaûng 300 daäm Vaøo thôøi ñoù Taêng só AÁn Ñoä maëc aùo tròch (ñeå veà phía taây nam Kosala. loä) vai phaûi. Brahman (skt): Baø La Moân (Phaïm)—One who 2) A monk who maintains his purity: Vò Taêng belongs to the pure clerical caste of India and gìn giöõ tònh haïnh. observes ascetic practices. They created so many Brahman-Land: Phaïm Ñoä—AÁn Ñoä—India. legends to strengthen and consolidate their powers. According to the Vedics, Brahmans were Brahma Net Sutra: Brahmajala Sutra (skt)— traditionally the custodians, interpreters, and Kinh Phaïm Voõng—This is a sutra of major teachers of religious knowledge, and as priests, significance in Mahayana Buddhism. This sutra acted as intermediaries between humans, the also contains the ten major precepts of Mahayana world, and God. They were expected to maintain and forty-eight less important precepts. These pure conduct and observe dietary rules, e.g. precepts constitute the Bodhissatva Precepts, vegetarianism, abstinence from alcohol, etc—Moät taken by most Mahayana monks, nuns, and ngöôøi thuoäc giai caáp tu só tònh haïnh ôû AÁn Ñoä, certain advanced lay practitioners. The sutra was chuyeân veà leã nghi teá töï, hoï caäy vaøo theá löïc AÁn translated into Chinese by Kumarajiva. It

contains Ñoä Giaùo. AÁn Ñoä giaùo (Hinduism), luoân luoân cuûng the Moral Code of the Bodhisattva. There are two coá ñòa vò vaø quyeàn lôïi aên treân ngoài tröôùc cuûa hoï). main divisions of moral code—Ñaây laø moät boä Hoï taïo ra nhieàu huyeàn thoaïi ñeå cuûng coá ñòa vò kinh coù yù nghóa troïng ñaïi cuûa Phaät giaùo Ñaïi thöøa, cuûa mình. Theo Kinh Veä Ñaø thì haïng Baø La Moân trong ñoù Ñöùc Phaät coù daïy veà möôøi giôùi troïng vaø ñôøi ñôøi noái nghieäp giöõ ñaïo coå truyeàn trong saïch boán möôi taùm giôùi khinh. Ñaây laø nhöõng giôùi Boà cuûa cha oâng, ngöôøi giaûng giaûi kinh Veä Ñaø, thaày taùt, maø chö Taêng Ni, cuõng nhö moät soá Phaät töû taïi daïy veà kieán thöùc toân giaùo, vaø chuû chaên hay laø

gaïch noái giöõa con ngöôøi, theá giôùi vaø Thöôïng ñeá. Brahman-writing: Sanskrit alphabets—Baø La Nhöõng vò naày phaûi giöõ gìn tònh haïnh nhö aên chay, Moân Thö—Chöõ vieát hay maãu töï Baø La Moân (chöõ cöû röôïu, vaân vaân—See Four classes or castes in vieát cuûa AÁn Ñoä vaø ña soá caùc xöù ôû Taây Vöïc). India at the time of the Buddha. Brahma-palace: Brahma's palace—Phaïm Brahman way: Phaïm Ñaïo—Thanh tònh ñaïo— cung—Cung ñieän cuûa Phaïm Thieân. The way of purity, or celibacy. 1) Buddhist temple: Chuøa. Brahman writing: Baø La Moân Thö—Brahman 2) The realm of Brahma; the first dhyana alphabet—Chöõ vieát hay maãu töï Baø La Moân (chöõ heaven of the realm of form: Phaïm Giôùi, coõi vieát cuûa AÁn Ñoä vaø ña soá caùc xöù ôû Taây Vöïc). thieàn thöù nhaát trong coõi trôøi saéc giôùi. Brahmana (skt): Brahman (skt)—Baø La Moân— Brahma-parisadya (skt): Phaïm Phuï Thieân—Baït Laïm Ma—Priestly, born from the mouth of See First Dhyana Heaven (II) (2). Brahma—Haïng tu tònh haïnh (hoaëc xuaát hoaëc taïi Brahmaparisajja (skt): Brahmaparisadya or gia), sanh töø mieäng cuûa Phaïm Thieân Vöông—See Parsadya (skt)—Phaïm Chuùng Thieân (chuùng Phaïm Four Indian classes. Thieân trong coõi saéc giôùi)—The assembly of 1) Pure life: Tònh Haïnh. Brahmadevas, belonging to the retinue of 2) Pure mind: Phaïm Chí. Brahma; the first Brahmaloka; the first region of 3) The highest caste, the pure caste, at the time the first dhyana heaven of form—Caùc vò chö of the Buddha—Baø La Moân, giai caáp thanh Thieân ôû coõi trôøi sô thieàn thuoäc saéc giôùi (Phaïm tònh cao nhaát ôû AÁn Ñoä vaøo thôøi Ñöùc Phaät coøn Thieân giôùi ñöôïc chia laøm ba caáp, caùc vò chö thieân taïi theá. ôû haï caáp thì ñöôïc goïi laø Phaïm Chuùng Thieân). 4) One who has divine knowledge, who knows **See Brahma (II). and repeats the Veda: Baø La Moân chuûng— Brahmapura (skt): Baø La Haáp Ma Boå La— Thaùnh nhôn—Ngöôøi coù trí tueä sieâu phaøm, Name of an ancient kingdom of Northern India, ngöôøi bieát vaø trì tuïng Kinh Veä Ñaø. the dynastic title of which was entailed upon the 5) The keepers of the Vedas: Ngöôøi baûo veä female line exclusively. Said to be Garhwal. Its Kinh Veä Ñaø. other names were Barat-pattana and Brahmana caste: Brahmin (skt)—The pure Lakkhanapura. This was a small country in North clerical caste of India—Giai caáp Baø la moân. India that still survived at the time when Hsuan- Brahmananda (skt): Maëc Saán—Phaïm Ñaøn—To Tsang visited the Western countries, around 627 send to coventry an obnoxious monk, all A.D. At that time, there were 5 monasteries but intercourse with him being forbidden—Ñoái vôùi with few monks—Teân cuûa moät vöông quoác coå caùc Tyø

Kheo hung baïo seõ ñöôïc ñöa ñeán “Maëc naèm veà phía baéc AÁn Ñoä, maø nhöõng danh hieäu Saán,” nôi ñoù khoâng ai ñöôïc giao du vôùi haïng trieàu ñaïi ñeàu laø Nöõ Vöông, neân coøn goïi laø Nöõ ngöôøi naày. Quoác. Ngöôøi ta noùi baây giôø laø vuøng Garhwal. Brahmanapura (skt): Baø La Moân Ba—Thaønh Nhöõng teân khaùc cuûa xöù naøy laø Barat-pattana vaø phoá naèm veà phía ñoâng baéc kinh thaønh Malava—Lakkhanapura. Ñaây laø moät xöù nhoû ôû vuøng Baéc A city north-east of the capital Malava. AÁn vaãn coøn toàn taïi trong thôøi Ngaøi Huyeàn Trang Brahmanarastra (skt): Baø La Moân Quoác—Baø haønh höông caùc xöù Taây Vöïc, khoaûng naêm 627 sau La Moân giôùi hay nöôùc AÁn Ñoä (Baø La Moân laø giai Taây lòch. Luùc ñoù coù khoaûng 5 töï vieän nhöng coù caáp toân quyù laõnh ñaïo ôû AÁn Ñoä, neân goïi chung raát ít Taêng só truù trì. nöôùc naày laø Baø La Moân Quoác)—The realm of Brahmapurohita (skt): Phaïm Phuù Laâu. Brahmans, India. 1) The ministers, or assistants of Brahma: Brahma and Narayana: Phaïm Dieân—Phaïm Nhöõng vò caän thaàn hay phuï taù cuûa Phaïm Thieân vaø Trôøi Na La Dieân. Thieân. 2) The second Brahmaloka; the second region Brahmanism (n): Ñaïo Baø La Moân—AÁn Ñoä of the first dhyana heaven of form: Teân coõi Giaùo—See Hinduism. trôøi sô thieàn thöù hai thuoäc saéc giôùi.

3) The retinue of Brahma: Phaïm Phuï Thieân. Brahma and Sakra: Brahma, the lord of the 4) See First Dhyana Heaven (II) (1). form-realm. Sakra, the lord of the desire-realm— Brahma-queen: Phaïm Thieân Haäu—The queen Trôøi Phaïm Thieân, chuû cung trôøi saéc giôùi. Trôøi Ñeá or wife of Brahma—Haäu phi cuûa Phaïm Thieân Thích, chuû cuûa trôøi duïc giôùi. (Phaïm Thieân trong Phaät giaùo khoâng coù haäu phi, Brahma staff: Brahmadanda (skt)—Phaïm tuy nhieân, daân gian AÁn Ñoä toân suøng vaø cho raèng Ñaøn—The Brahma (religious) punishment; the ngaøi coù ba baø haäu phi). explanation is to send to Coventry a recalcitrant Brahma-realm: Phaïm Thieân giôùi—Realm of monk, the forbidding of any conversation with Brahma. him, or exclusion to silence—Pheùp trò toäi Phaïm Brahmas: Phaïm Thieân. Ñaøn. Khi vò sö naøo phaïm toäi thì ñöôïc ñöa ñeán (I) The meanings of Brahma—Nghóa cuûa Phaïm “Phaïm Ñaøn” ñeå caùch ly, caám khoâng cho noùi Thieân: chuyeän vôùi ai. 1) Holy or God-like: A chief of the Hindu gods Brahma-study: Phaïm Hoïc. often described as the creator of world 1) The study of Brahmanism: Nghieân cöùu veà Baø system. One aspect of the God-head of La Moân. Hinduism, with Vishnu and Shiva—Vò Phaïm 2) The study of Buddhism: Nghieân cöùu veà Phaät Chuû trong Baø La Moân, ngöôøi saùng taïo ra vuõ Giaùo. truï. Brahmavastu (skt): Phaïm chöông—Saùch hoïc 2) A chief of Hindu gods often described as the vaàn Phaïn ngöõ goàm 12 chöông—A Sanskrit creator of world system: Vò thaàn chính cuûa syllabary in twelve parts. AÁn giaùo, thöôøng ñöôïc dieãn taû nhö ngöôùi saùng Brahma vihara (skt & p): Phaïm truù—A taïo heä thoáng theá giôùi. Sanskrit term for “divine abodes.” Four 3) Lord of the heavens of form. The father of all meditative states that are said to lead to rebirth in living beings; the first person of the the heaven of Brahma: 1) immeasurable love Brahmanical Trimurti, Brahma, Visnu, and (maitri-apramana); 2) immeasurable compassion Siva, recognized by Buddhism as devas but (karuna-apramana); 3)

immeasurable joy (mudita- as inferior to a Buddha, or enlightened man: apramana); 4) immeasurable equanimity (upeksa- Chuû cuûa cung trôøi saéc giôùi. Ngaøi laøm chuùa teå apramana). These are called “immeasurables” cuûa chuùng sanh, ñöôïc Phaät giaùo thöøa nhaän laø (apramana) because they arise with respect to chö Thieân, nhöng thaáp hôn Phaät hay ngöôøi ñaõ immeasurable field. This field encompasses all giaùc ngoä. sentient beings, whose numbers are limitless. 4) Devas in the realm of form: Caùc chö Thieân Immeasurable love involves cultivating the trong coõi trôøi saéc giôùi. attitude of love that one has for someone dear to (II) Three kinds of Brahmas—Ba loaïi Phaïm one and extending it to all beings. It includes the Thieân: wish to establish other beings in happiness. 1) The assembly of brahmadevas, i.e. Immeasurable compassion entails (ñoøi hoûi) not Brahmakayika: Phaïm Chuùng Thieân. being able to bear the suffering of others and is 2) Brahmapurohitas, or retinue of Brahma: caused by observing their pain. Immeasurable Phaïm Phuï Thieân. compassion has the characteristic of joy and 3) Mahabrahman, or Brahman himself: Ñaïi involves absence of envy with respect to others’ Phaïm Thieân—Phaïm Thieân Vöông. good fortune. Immeasurable joy is a feeling of joy Brahma-sahampati (skt): Mahabrahma- regarding others’ happiness and wishing that they sahampati (skt)—Phaïm Ma Tam Baùt—Phaïm be free from unhappiness. Immeasurable Thieân, laø vò chuû cuûa theá giôùi—Brahma, lord of equanimity involves viewing all beings equally, the world. not favoring some and holding others in disfavor. Phaïm Thích—Trôøi Phaïm Thieân vaø trôøi Ñeá Thích.

Brahma-viharo (p): Brahma-abiding—Phaïm Brain is the ocean, and the mind is its wind truù—See Brahma-vihara, and Three dharmas and wave: Trí oùc laø bieån caû, taâm ñòa laø soùng gioù. (LII). Branch sect: Nguï Toâng—Chi nhaùnh cuûa moät Brahma-virtue: Phaïm Ñöùc—Naêng löïc hay toâng phaùi—One school appertaining to another. phöôùc ñöùc cuûa Phaïm Thieân—The power, or bliss Branch and twig ignorance: Chi Maït Hoaëc— of Brahma. 1) Ignorance in detail or branch and twig Brahma voice: Brahmagosha (skt). illusion, in contrast with root or radical 1) The voice of Buddha: Phaïm Thanh—Tieáng ignorance (caên baûn voâ minh), i.e. original cuûa Ñöùc Phaät—Phaïm AÂm. ignorance out of which arises karma, false 2) The sound of Buddha’s voice (Buddha’s views and realms of illusion which are the preaching): Phaïm Höôûng—AÂm thanh vang “branch and twig” condition or voïng cuûa tieáng noùi cuûa Ñöùc Phaät. **See unenlightenment in detail or result: Chi Maït Buddha’s voice. Voâ Minh hay nghieäp töôùng, kieän töôùng, caûnh Brahma wheel: Phaïm Luaân. giôùi töôùng döïa vaøo caên baûn voâ minh maø daáy 1) The wheel of the law, or pure preaching of leân, ñoái laïi vôùi caên baûn voâ minh (chuùng sanh the Buddha: Baùnh xe chuyeån phaùp cuûa Ñöùc khoâng ñaït lyù nhaát phaùp giôùi boãng nhieân vi Phaät. ñoäng voïng nieäm). 2) The first sermon at the request of Brahma: 2) The first four of the five causal relationships, Baøi phaùp ñaàu tieân maø Phaïm Thieân Vöông the fifth being the original ignorance: Boán ñòa thænh Phaät quay baùnh xe phaùp. ñaàu trong Nguõ Truï Ñòa, ñòa cuoái cuøng laø caên 3) The doctrine or preaching of the Brahmans: baûn voâ minh. Giaùo thuyeát cuûa Phaïm

Thieân. 3) For more information, please see Five states Brahmayana (skt): Phaïm thöøa—The noblest of or conditions found in mortality. the vehicles, that of the Bodhisattva—Thöøa cao Branch wheel: All Hinayana and Mahayana thöôïng nhaát trong caùc thöøa, ñoù laø con ñöôøng cuûa texts—Chi maït Phaùp Luaân laø caùc kinh ñieån Tieåu caùc vò Boà Taùt—See Bodhisattvas. vaø Ñaïi Thöøa—See Three periods and Brahmins (skt): Baø La Moân—Brahmanism—Baø characteristics of Buddha's teaching. La Haï Ma Noâ—This is an age-old religion in Bras spungs (tib): See Drebung. India, dated 4,000 years ago, and founded by Bravely: Moät caùch can ñaûm. Krishna. According to the Vedas, Brahma has the Bravery: Can tröôøng—Courage—Great brave: power to create all sentient beings and things. Ñaïi duõng. There are four castes in Hindu society system. In Brazier: Hoä Ma—There are four kinds of Brahmanist concept, the present life is temporary brazier—See Homa (III). while death is the return to Brahma to live an Breach of morality: Silabhedo (skt)—Phaù eternal happy life if one obeys Brahma's tenets. giôùi—To break the precepts. Brahmins belong to the highest class in Indian society during the time of the Buddha—Moät ñaïo Break (v): To cause schism—To destroy—To giaùo coå truyeàn cuûa AÁn Ñoä caùch ñaây treân boán disprove—To disrupt—To negate—To refute— ngaøn naêm, do oâng Krishna saùng laäp. Caên cöù treân Phaù. Thaùnh kinh Veä Ñaø thì thaàn Phaïm Thieân laø vò thaàn Break an appointment: Loãi heïn. coù quyeàn phaùp saùng taïo ra muoân vaät. Coù boán giai Break the Buddha law: Phaù Phaùp—To break caáp trong xaõ hoäi theo AÁn Ñoä giaùo. Theo ñaïo Baø the Buddha law by adopting of heresy—Phaù Phaùp La Moân, soáng ñaây laø soáng gôûi. Cheát seõ veà vôùi baèng caùch chaáp nhaän giaùo phaùp cuûa ngoaïi ñaïo. Phaïm Thieân ñôøi ñôøi neáu tuaân theo ñuùng chaân lyù Huûy boû chaùnh phaùp baèng caùch duøng taø kieán ñeå cuûa Phaïm Thieân. Baø La Moân laø nhöõng ngöôøi phaù boû chaùnh phaùp cuûa Nhö Lai (chaúng tu theo thuoäc giai caáp cao nhaát trong xaõ hoäi AÁn Ñoä döôùi kinh luaät, chaúng nghe lôøi khuyeân baûo cuûa caùc baäc thôøi Ñöùc Phaät—See Brahmana. toân tuùc, maø ngöôïc laïi ñui tu muø luyeän theo thoùi

cuûa taø kieán ngoaïi ñaïo, ñeå ñi ñeán phaïm giôùi vaø the truth can be attained only by negation or thích theo theá tuïc). refutation of wrong views within and without Break commandments: Phaù Giôùi—To break Buddhism, and of errors of both the Great commandments, i.e., to give up the frock—Traû laïi and Small Vehicles. When retaining wrong aùo tu—See Violate religious commandments. views or error, one will be blind to reason. Break the door: Phaù Moân—Rôøi boû toâng moân— How can a blind man get a right view without To leave a sect. which the two extremes can never be avoided? The end of verbal refutation is the Break (disprove) the false and make dawn of the Middle Path. Refutation and manifest the right: Phaù Taø Hieån Chaùnh—refutation only, can lead to the ultimate truth. According to the Madhyamika School, the The Middle Path, which is devoid of name doctrine of the school has three main aspects, the and character is really the way of elucidation first aspect is the "refutation itself of a wrong of a right view—Theo Giaùo Sö Takakusu view, at the same time, the elucidation of a right trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, Tam view." Refutation

is necessary to save all Luaän Toâng luaän raèng chaân lyù chæ coù theå ñaït sentient beings who are drowned in the sea of ñöôïc baèng caùch phuû ñònh hay baøi baùc caùc taø attachment while elucidation is also important in kieán beân trong vaø beân ngoaøi Phaät giaùo, cuõng order to propagate the teaching of the Buddha— nhö nhöõng sai laàm cuûa Ñaïi thöøa vaø Tieåu Phaù boû taø chaáp taø kieán töùc laø laøm roõ chaùnh ñaïo thöøa. Khi oâm giöõ taø kieán sai laàm, con ngöôøi chaùnh kieán. Theo Tam Luaän Toâng, hoïc thuyeát seõ muø quaùng trong phaùn ñoaùn. Laøm sao maø Tam Luaän Toâng coù ba khía caïnh chính, khía caïnh moät ngöôøi muø coù theå coù ñöôïc caùi thaáy ñuùng, ñaàu tieân laø 'phaù taø hieån chaùnh.' Phaù taø laø caàn vaø neáu khoâng coù noù thì khoâng bao giôø traùnh thieát ñeå cöùu ñoä chuùng sanh ñang ñaém chìm trong ñöôïc hai cöïc ñoan. Cöùu caùnh voïng ngoân bieån chaáp tröôùc, coøn hieån chaùnh cuõng laø caàn thieát tuyeät löï laø buoåi bình minh cuûa trung ñaïo. Phaù vì ñeå xieån döông Phaät phaùp. taø vaø chæ coù phaù taø môùi daãn ñeán cöùu caùnh 1) Refutation of all wrong views—Phaù Taø: chaân lyù. Con ñöôøng giöõa hay con ñöôøng xa Refutation means to refute all views based lìa danh vaø töôùng laø con ñöôøng hieån chaùnh. on attachment. Also views such as the 'self' Break the fast: Khai Trai—To begin the or atman, the theory of Brahmanic breakfast—Chö Taêng Ni aên saùng (Luaät Tyø Ni noùi philosophers. The pluralistic doctrines of the luùc raïng saùng hay minh töôùng (luùc maët trôøi soi Buddhist Abhidharma schools (Vaibhasika, boùng vaøo caây Dieâm Phuø) thì khai trai. Kosa, etc) and the dogmatic principles of Mahayana teachers are never passed without Break the harmony of the community of a detailed refutation. The Realistic or all monks: Sanghabheda (skt)—To cause schism, exists, and the Nihilistic or nothing exists are i.e., by preaching or spreading heretical views— equally condemned—Phaù taø laø phuû nhaän taát Phaù hoøa hôïp Taêng baèng caùch giaûng daïy hay caû nhöõng quan ñieåm y cöù treân söï chaáp tröôùc. truyeàn baù taø kieán. Nhö theá nhöõng quan ñieåm nhö thuyeát veà Break into a smile: To break into a smile, the 'Ngaõ' cuûa caùc trieát gia Baø La Moân, thuyeát mark of Kasyapa's enlightenment when Buddha 'Ña Nguyeân Luaän' cuûa caùc luaän sö A Tyø announced on Vulture Peak that he had a Ñaøm vaø Caâu Xaù, cuõng nhö nhöõng nguyeân taéc teaching which was propagated from mind to ñoäc ñoaùn cuûa caùc luaän sö Ñaïi Thöøa, khoâng mind, a speech taken as authoritative by the bao giôø ñöôïc thoâng qua maø khoâng bò baøi baùc Intuitional School—Phaù leân cöôøi, töôùng giaùc ngoä chi ly. 'Höõu' hay taát caû ñeàu coù, cuõng nhö cuûa Ngaøi Ca Dieáp, khi Ñöùc Phaät tuyeân boá raèng 'khoâng' hay taát caû ñeàu khoâng ñeàu bò chæ trích. phaùp cuûa Ngaøi laø taâm truyeàn taâm. Ñaây chính laø 2) Elucidation of a right view—Hieån Chaùnh: chæ giaùo cuûa Thieàn Toâng. According to Prof. Takakusu in The Break a law: Essentials of Buddhist Philosophy, the 1) To offend the law: Phaïm luaät. Madhyamika School strongly believed that

2) Transgress a law—Go beyond the limit of the gates of hells by chants or incantations for the law or rule—Phaù giôùi. release of a departed spirit—Phaù vôû cöûa ñòa nguïc ** See Violate religious commandments. baèng caùch tuïng ñoïc kinh keä giaûi thoaùt cho ngöôøi Break the monastic rules: Phaù Giôùi—To quaù vaõng. violate (break)

religious commandments—Ngöôøi Break out: Buøng noå ra. ñaõ thoï giôùi laïi töï mình hay do söï xuùi duïc maø phaù Break the power of transmigration: Phaù giôùi: Theo saùch Thaäp Luaân, vò Tyø Kheo phaù giôùi, höõu—Ñöùc Nhö Lai thò hieän ñeå phaù boû söï sinh töû tuy ñaõ cheát nhöng dö löïc cuûa giôùi aáy vaãn coøn baûo trong ba coõi—As does the Buddha. ñöôøng cho nhaân thieân, ví nhö höông cuûa ngöu Break the precepts: Silabhedo (skt)—Phaù hoaøng xaï. Phaät do ñoù maø thuyeát baøi keä: “Thieäm giôùi—A breach of morality. baïc hoa tuy ny, thaéng ö nhöùt thieát hoa, phaù giôùi Break the promises: Thaát höùa (Sai lôøi)—To chö Tyø Kheo, do thaéng chö ngoaïi ñaïo,” nghóa laø dishonour one’s promise—To break one’s hoa thieäm baïc tuy heùo vaãn thôm hôn caùc thöù hoa words—A Bhiksu or Bhiksuni who breaks the khaùc, caùc Tyø Kheo tuy phaù giôùi nhöng vaãn coøn promise he or she has made to a layperson and hôn heát thaûy ngoaïi ñaïo)—See Violate religious makes that layperson angry and critical of the commandments. Sangha, commits an Expression of Regret Break the monastic rule of the regulation Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo thaát food: Phaù Trai—Ngaõ maën—To break the höùa vôùi ngöôøi theá tuïc, laøm cho ngöôøi aáy giaän döõ monastic rule of the time for meals, for which the vaø chæ trích Taêng giaø, vò aáy phaïm giôùi Ba Daät Ñeà. punishment is hell, or to become a hungry ghost Break the silence: Khai Tónh—To rouse from like with throats small as needles and distended sleep—Phaù tan söï yeân laëng vaøo buoåi saùng—Nhaø bellies, or become an animal—Phaù luaät trai giôùi chuøa thöôøng ñaùnh moõ goã vaøo buoåi saùng ñeå ñaùnh cuûa tònh xaù, hoaëc aên saùi giôø, hình phaït cho söï phaù thöùc moïi ngöôøi (a. Tieåu Khai Tónh: cuoái canh giôùi naày laø ñòa nguïc hoaëc trôû thaønh ngaï quyû, naêm goõ moäc baûn tröôùc nhaø kho ñeå ñaùnh thöùc nhöõng con ngaï quyû coå nhoû nhö caây kim, buïng oûng haønh giaû; b. Ñaïi Khai Tónh: ñeán cuoái canh naêm nhö caùi troáng chaàu, hoaëc coù theå taùi sanh laøm suùc goõ moäc baûn khaép caùc nôi cho moïi ngöôøi trong sanh (Phaät töû taïi gia khoâng baét buoäc tröôøng chay; chuøa ñeàu daäy). tuy nhieân, khi ñaõ thoï baùt quan trai giôùi trong moät Break one’s vow: Boäi nguyeän. ngaøy moät ñeâm thì phaûi trì giöõ cho troøn. Neáu ñaõ Break one’s words (promises): Boäi öôùc. thoï maø phaïm thì phaûi toäi cuõng nhö treân). Break through (destroy) someone’s Break the monastic rule of time for meal: See Break the monastic rule of the regulation concentration: Phaù vôõ ñònh löïc cuûa ai. food. Break through (destroy) something: Destroy Break (disrupt or destroy) a monk’s something—Phaù vôõ caùi gì. meditation or preaching: Phaù Taêng—Phaù Breakdown of the mind: Suy nhöôïc tinh thaàn. Phaùp Luaân Taêng—As in the case of Devadatta— Break open the gate of hells: Phaù ñòa nguïc. Phaù roái söï thieàn ñònh cuûa vò Taêng, hay ñöa ra moät Break through: Xuyeân ngang—Ñoät phaù. phaùp ñeå ñoái laäp vôùi Phaät phaùp (nhö tröôøng hôïp Break the weightier laws: Phaïm troïng giôùi. Ñeà Baø Ñaït Ña). Breaking precepts: Law-breaking—Khoâng giöõ Break the moral precepts: Phaïm Giôùi—To giôùi luaät—See Nine kinds of irregular death. turn one’s back on the precepts. To offend against Breath: Prana (skt)—Hôi thôû. or break the moral or ceremonial laws of Breath-by-Breath Recitation: Tuøy Töùc Trì Buddhism—Phaù phaïm giôùi luaät maø Ñöùc Phaät ñaõ Danh—This is

one of the ten kinds of oral ñaët ra. recitation. This technique consists of reciting Break one's oath: Boäi theä. silently or softly, with each breath, inhaling or Break open the gates of hell: Phaù coảng ñòa exhaling, accompanied by one recitation of th nguïc—Smash open a prison, or to break open the Buddha's name. Since life is linked to breath, if

we take advantage of breath while practicing Breathing out: Thôû ra—Xuaát Töùc—Xuaát Töùc Buddha Recitation, we will not be apart from Baát Trì Nhaäp—See Breath out. Amitabha Buddha in life and at the time of death, Breed emnity: To contract hatred—To incur when breath has stopped, we will be immediately hostility—Keát oaùn. reborn in the Pure Land. The practitioner should Breeding animals for slaughter: Suùc döôõng— remember, however, that once he has mastered See Ten disturbers of the religious life. this technique, he should recite aloud as well as Brethren: Avuso (p)—The assembly of monks— silently. In this way, the power of recitation will Buddhist clergy—Co-religionists—Ñaïo höõu be strengthened and the will to be reborn in the (Taêng laãn tuïc). Pure Land more easily developed. Otherwise, his resolve will not be earnest and he might stray into Brhaspati (skt): the practice of the "Five Meditations to calm the 1) Lord of increase. mind" of the Theravada tradition—Ñaây laø moät 2) The planet Jupiter: Moäc Tinh—See Seven trong möôøi phaùp trì danh. Nieäm Phaät thaàm hay brilliant ones, and Nine luminaries. nieäm se seõ tieáng, nöông theo hôi thôû, moãi hôi thôû Brhaspativara (skt): Thöù Naêm—Thursday— ra vaøo ñeàu moät caâu Phaät hieäu; ñoù laø yù nghóa cuûa See Seven days in a week. tuøy töùc trì danh. Bôûi maïng soáng con ngöôøi lieân Brhatphala (skt): Quaûng Quaû Thieân—Large or quan vôùi hôi thôû, neáu bieát nöông theo ñaây maø Abundant Fruitage Heaven—The twelfth nieäm, thì khi soáng haèng khoâng rôøi Phaät, luùc laâm Brahmaloka, the realm of form; name of the third chung taác hôi vöøa taét, lieàn veà caûnh giôùi Lieân heaven of the eight heavens of the fourth dhyana Bang. Nhöng neân chuù yù laø phöông thöùc naày khi realm of form where there are great fruit, or taäp ñaõ thuaàn thuïc, caàn nieäm ra tieáng, chôù khoâng abundant merits—Teân coõi trôøi thöù ba trong taùm neân chæ nieäm thaàm. Nhö theá nieäm löïc môùi maïnh, coõi trôøi ñeä töù thieàn saéc giôùi (Ñeä Töù Thieàn Thieân yù nguyeän caàu vaõng sanh deã ñöôïc phaùt khôûi. Baèng laø coõi trôøi toái thaéng maø phaøm phu ñöôïc sanh vaøo. khoâng, yù nieäm vaõng sanh seõ khoù tha thieát vaø sôï e Töø coõi trôøi naày trôû leân naêm coõi trôøi thì goïi laø Nguõ laïi laïc vaøo coâng duïng Nguõ Ñình Taâm Quaùn cuûa Tònh Cö Thieân maø chæ rieâng baäc Thaùnh môùi ñöôïc Tieåu Thöøa—See Ten kinds of oral recitation. sanh vaøo)—See Fourth Dhyana Heaven (II) (3). Breath of life: Jivitindriya (skt)—Animation— Bridal (a): Thuoäc veà coâ daâu. Liveliness—Vitality—Sinh khí. Bride (n): Coâ daâu. Breath out: Xuaát Töùc (thôû ra)—Xuaát Töùc Baát Bridegroom (n): Chuù reå. Trì Nhaäp—The Buddha taught, 'there is no Bridesmaid (n): Phuø daâu. certainty that we will have a breath-in after the Bridesman (n): Phuø reå. breath-out or breathing-out not waiting for Bridge of the Buddha-truth: Phaùp Kieàu—The breathing-in or we can be breathless at any time,' bridge of Buddha-truth, which is able to carry all so we should

take advantage of any time we have across to nirvana—Caàu Chaân Lyù Phaät Phaùp coù to cultivate—Phaät daïy, 'hôi thôû ra chaúng baûo ñaûm khaû naêng giuùp cho chuùng sanh ñaùo bæ ngaïn nieát ñöôïc hôi thôû vaøo,' neân coá maø tu mau keûo treã. baøn. Breathe (v): Thôû. Bridle on one's passion: Keàm cheá duïc voïng—Breathing in: Thôû vaøo. Command one's passions. Breathing meditation: Trì Töùc Nieäm—One of Brief (n): Söï toùm taét. the five-fold procedures for quieting the mind, the Brigand: Robber in the mountain—Sôn taëc. contemplation in which the breathing is controlled—Moät trong nguõ ñình taâm quaùn, quaùn Bright (a): Visuddhi (p & skt)—Saùng—Thanh hay kieåm soaùt hôi thôû ñeå ñònh taâm. **See tònh (trong saïch, khoâng caáu nhieãm)—Clean— Anapanasatti and Fivefold procedure for quieting Pure. the mind. Bright or clear way: Minh Ñaïo—The way of the mantras and dharanis—Con ñöôøng saùng—Con ñöôøng cuûa thaàn chuù Ñaø La Ni.

Bright eye: Minh muïc. difference, birth taking place by transformation— Bright-eyed daughter: Quang Muïc Nöõ—The Phaùp Minh Nhö Lai, vò Phaät seõ xuaát hieän trong vuõ wide-eyed daughter, a former incarnation of truï cuûa chuùng ta trong Baûo Minh Kieáp trong theá Ksitigarbha—Ngöôøi con gaùi maét to vaø saùng, tieàn giôùi Thieän Tònh, khi aáy khoâng coøn söï khaùc bieät veà thaân cuûa Ngaøi Ñòa Taïng Vöông Boà Taùt. giôùi tính, söï sanh saûn chæ baèng chuyeån hoùa. Bright kamma with bright result: Sukka- Brilliant (a): Choùi saùng—Dazzling. vipakam (p)—Baïch Nghieäp Baïch Baùo—See Four Brilliant example: Göông saùng. kinds of kamma. Brilliant (bright) light: AÙnh saùng choùi loøa. Bright light: Quang huy. Brilliant torchlight: Ngoïn ñuoác saùng röïc. Bright moon: Minh nguyeät (traêng saùng). Bring into agreement: Hoäi Thoâng—To Bright-moon mani or pearl: Minh Chaâu (ngoïc compare and adjust; compound; to solve and chaâu ma ni trong saùng nhö aùnh traêng)—Minh unify conflicting ideas—Giaûi quyeát vaø thoáng nhaát Nguyeät Ma Ni. nhöõng tö töôûng dò bieät. 1) The emblem of the Buddha: Töôïng tröng cho Bring (v) before one's eyes: Sacchikaroti (p)— Ñöùc Phaät. Sakshatkaroti (skt)—Ñem laïi tröôùc maét—See 2) The emblem of Buddhism: Töôïng tröng cho Realization. Phaät Giaùo. Bring the Buddha's light to rest: Theâ 3) The emblem of Buddhist scriptures: Töôïng Quang—To bring his light to rest, the Buddha's tröng cho Giaùo ñieån Phaät giaùo. nirvana—AÙnh saùng cuûa Ñöùc Nhö Lai ngöøng nghæ 4) The emblem of purity: Töôïng tröng cho söï hay Nieát Baøn cuûa Ñöùc Phaät (khi Nhö Lai dieät ñoä thanh tònh. thì tröôøng quang cuûa ngaøi cuõng taét theo). Bright and pure heavens: Cöïc Quang Tònh Bring comfort to someone: To give comfort to Thieân—The three bright and pure heavens where someone—To comfort or console someone— bodies are identical but thinking differs (the Ñem laïi an uûi cho ai. second dhyana heaven—Nhò thieàn thieân)—Nôi Bring disasters: Giaùng hoïa. chuùng sanh chæ coù moät loaïi thaân nhöng nhieàu loaïi Bring evil or calamity on oneself: Chieâu hoïa töôûng khaùc nhau—See Nine realities. (töï mình chuoác laáy tai hoïa). Bright spirits: Minh Thaàn—The devas, gods, Bring to face-to-face: Ñoái Chaát—To confront. etc. Bring a family to ruin: Taùn gia baïi saûn (laøm Bright Virtue Buddha: Phaät Quang Ñöùc. cho gia ñình tan naùt). Brightness (n): Prabha (skt)—Illumination— Bring forth (v): Saûn sanh ra. Light—Splendor—AÙnh

saùng—Quang minh— Bring illusion to an end: Ñoaïn Hoaëc—Döùt boû Quang huy—Ray—Beam—There are three kinds meâ laàm voïng hoaëc (baèng chaân trí). of light—Coù ba loaïi aùnh saùng—See Two kinds of light and Three kinds of light. Bring immediate benefits and happiness: Ability to bring immediate benefits and happiness Brightness and glory dharani: Quang Minh in the world through practice of His teaching— Chaân Ngoân—A dharani by whose repetition the Khaû naêng laøm lôïi ích vaø haïnh phuùc cho chuùng brightness or glory of Buddha may be obtained, sanh qua thöïc haønh giaùo phaùp cuûa Ngaøi—See and all retribution of sin be averted—Ñaø La Ni Eight virtues. maø moät khi trì nieäm, haønh giaû seõ coù ñöôïc söï saùng suoát vaø huy hoaøng cuûa chö Phaät, vaø moïi toäi loãi Bring (v) over: Convert—Caûm hoùa. ñeàu phaûi quay ñi. Bring (v) shame to: Ñem laïi xaáu hoå (cho). Brightness of the law: Dharmaprabhasa (skt)— Bring someone back to life: Laøm cho ai soáng Phaùp Minh—A Buddha who will appear in our laïi. universe in the Ratnavabhasa-kalpa in a realm Bring someone honor: Honor someone—Vinh called Suvisuddha, when there will be no sexual danh ai.

Bring into submission: Ñieàu Phuïc. academic organizations devoted to study of Bring into submission the body, mouth, and canonical texts was the Asiatic Society of Bengal, founded in Calcutta in 1784 by the pioneering will: Ñieàu Phuïc Thaân Khaåu YÙ. scholar Sir William Jones (1746- 1794). In 1881 Bring ten fingers together: Hieäp chöôûng—See the Pali Text Society was founded by Thomas W. Bring two palms together. Rhys Davids (1843- 1922), and during the next Bring together: Hieäp. century it produced translations and critical Bring two palms together: Bring ten fingers editions of most of the important works of the Pali together—Join palms—monks' salutation—Hieäp Canon. Sir Edwin Arnold's influential work "The chöôûng. Light of Asia" generated significant interest in Bring under control: To discipline—Ñieàu Buddhism, and in 1893 the Srilancan Buddhist phuïc. missionary Anagarika Dharmapala visited Bring up: England following his participation in the World 1) Döôõng duïc—To rear—To educate. Parliament of Religions in Chicago. In 1907 the 2) Ñöa leân—To raise. Buddhist Society of Great Britain and Ireland was 3) Nhaéc laïi—To repeat over and over again. founded by Rhys Davids. The society was Bring up someone's past offence: Nhaéc ñi primarily interested in Theravada Buddhism, and nhaéc laïi loãi laàm cuûa ai trong quaù khöù—A Bhiksu this was reflected in the content of its journal, The or Bhiksuni brings up another monk's or nun's Buddhist Review. The society was absorbed by past offence, although the offence has already the Buddhist lodge of the Theosophical Society, been cleared by the Order with a Sanghakarman which was founded by Travers Christmas Procedure, commits an Expression of Regret Humphreys (1901- 1983) in 1924. It publishes a Offence—Vò Tyø Kheo hay Tyø Kheo Ni naøo cöù journal entitled The Middle Way. One of the first nhaéc ñi nhaéc laïi loãi laàm trong quaù khöù cuûa moät vò Westerners to take Buddhist ordination was Taêng hay vò Ni khaùc, duø loãi laàm cuûa vò aáy ñaõ Charles Allen Bennett McGregor (1872- 1923), ñöôïc giaùo hoäi laøm pheùp yeát Ma xaû toäi roài, laø who traveled to Sri Lanka after reading the Light phaïm giôùi Ba Daät

Ñeà hay giôùi Ñoïa (phaûi phaùt loà of Asia sparked in him an interest in Buddhism. saùm hoái). He was ordained at Akyab in 1901 and the Bringing forth goodness not yet brought following year received the Bhikkhu ordination and took the name Ananda Metteyya. In 1907 he forth (bring good into existence): Tinh taán founded the Buddhist Society of Great Britain and phaùt trieån nhöõng ñieàu thieän laønh chöa phaùt Ireland with the intention of spreading the sanh—Endeavor to start performing good Dharma to the West, but he had little success in deeds—Effort to initiate virtues not yet arisen— this endeavor. The first effective spokesman for To produce merit—To induce the doing of good Buddhism in England was probably Chritmas deeds. Here a monk rouses his will, makes an Humphreys, a barrister who was both stirring effort, stirs up energy, exerts his mind and strives public speaker and a compelling writer. The to produce unarisen wholesome mental states— predominant form of Buddhism in England up Ñieàu thieän chöa sanh, phaûi tinh caàn laøm cho sanh. until the mid-20th century was Theravada, but in ÔÛ ñaây vò Tyø Kheo khôûi leân yù muoán, coá gaéng, tinh recent decades other traditions, particularly taán, saùch taâm, trì taâm vôùi muïc ñích khieán cho caùc Tibetan Buddhism and Zen, have become thieän phaùp töø tröôùc chöa sanh nay cho sanh established in Britain. There are now centers all khôûi—See Four right efforts. over the country, but the total number of British Buddhism: As a result of Britain's Buddhists is still a minuscule proportion of the contact with Buddhist countries during its colonial population, probably less than 200,000—Do vieäc period, a number of British scholars began ngöôøi Anh tieáp xuùc vôùi caùc xöù theo Phaät giaùo studying Buddhism in its original languages trong thôøi kyø thuoäc ñòa, moät soá hoïc giaû ngöôøi Anh during the 18th century. One of the leading baét ñaàu hoïc veà Phaät giaùo baèng ngoân ngöõ goác cuûa

ñaïo naøy vaøo theá kyû thöù 18. Moät trong nhöõng toå Broad cultivation and making abundant chöùc haøn laâm ñaõ boû nhieàu thôøi giôø vaø taøi vaät vaøo offerings: Quaûng tu cuùng döôøng—This is the vieäc hoïc hoûi giaùo ñieån Phaät giaùo laø AÙ Chaâu Hoäi ôû third of the ten conducts and vows of Bengal, ñöôïc Ngaøi William Jones, moät hoïc giaû Samantabhadra Bodhisattva. Broad cultivation tieân phong ngöôøi Anh, saùng laäp vaøo naêm 1784. and making abundant offerings means to have Vaøo naêm 1881 Hoäi Kinh Ñieån Pali ñöôïc oâng deep belief and understanding in the Buddha Thomas W. Rhys Davids saùng laäp, vaø trong theá teachings and to make offerings of superb and kyû sau ñoù Hoäi ñaõ xuaát baûn nhöõng boä kinh saùch wonderful gifts. However, of all offerings, the gift quan troïng nhaát cuûa kinh ñieån Pali ñöôïc dòch sang of dharma is supreme. Dharma offerings mean Anh ngöõ. Taùc phaåm coù aûnh höôûng lôùn cuûa Ngaøi offering of cultivation according to the teachings, Edwin Arnold laø cuoán "AÙnh Saùng AÙ Chaâu" ñaõ the offering of benefitting all living beings, the phaùt sanh moät nguoàn caûm höùng coù yù nghóa veà ñaïo offering which gathers in all living beings, the Phaät, vaø vaøo naêm 1893 nhaø truyeàn giaùo Sri Lanka offering of standing in for all beings to undergo Anagarika Dharmapala vieáng thaêm Anh Caùt Lôïi their suffering, the offering of diligently theo sau söï tham döï cuûa oâng vaøo Nghò Hoäi Toân cultivating good roots,

the offering of not Giaùo Theá Giôùi taïi Chicago. Vaøo naêm 1907 Hoäi forsaking the deeds of Bodhisattvas, and the Phaät Giaùo Ñaïi Anh Caùt Lôïi vaø AÙi Nhó Lan ñöôïc offering of not renouncing the Bodhi-mind—Ñaây oâng Rhys Davids saùng laäp. Chuû yeáu Hoäi höùng thuù laø haïnh nguyeän thöù ba trong Phoå Hieàn Thaäp Haïnh vôùi Phaät giaùo Nguyeân Thuûy, vaø vieäc naøy phaûn Nguyeän. Quaûng tu cuùng döôøng laø khôûi loøng tín aûnh trong phaàn noäi dung cuûa taïp chí cuûa Hoäi laø giaûi raát saâu, ñem ñoà cuùng döôøng thöôïng dieäu maø Taïp Chí "Buddhist Review." Hoäi ñöôïc thu huùt bôûi cuùng döôøng phaùp hoäi cuûa chö Phaät. Tuy nhieân, Hoäi Thoâng Thieân do Travers Christmas trong caùc thöù cuùng döôøng, phaùp cuùng döôøng laø Humphreys saùng laäp laäp vaøo naêm 1924. Hoäi ñaõ quyù hôn caû. Phaùp cuùng döôøng laø tu haønh ñuùng xuaát baûn Taïp Chí vôùi nhan ñeà "Trung Ñaïo." Moät theo lôøi Phaät daïy ñeå cuùng döôøng, laøm lôïi ích cho trong nhöõng ngöôøi Taây phöông ñaàu tieân thoï giôùi chuùng sanh ñeå cuùng döôøng, chòu khoå theá cho cuï tuùc laø Charles Allen Bennett McGreggor, ñaõ chuùng sanh ñeå cuùng döôøng, nhieáp thoï chuùng sanh du haønh sang Sri Lanka sau khi ñoïc taùc phaåm ñeå cuùng döôøng, sieâng naêng tu taäp caên laønh ñeå "AÙnh Saùng AÙ Chaâu" ñaõ baät leân nieàm höùng thuù veà cuùng döôøng, khoâng thoái chuyeån Boà Taùt haïnh ñeå Phaät giaùo. OÂng ñaõ thoï giôùi Sa Di taïi Akyab vaøo cuùng döôøng, chaúng rôøi taâm Boà ñeà ñeå cuùng döôøng. naêm 1901 vaø naêm sau thoï giôùi Tyø Kheo vôùi Phaùp Broad-eyed (ugly-eyed) deva: Virupaksa hieäu laø Ananda Metteyya. Vaøo naêm 1907 oâng (skt)—Virupakkha (p)—Quaûng Muïc Thieân thaønh laäp Hoäi Phaät Giaùo Ñaïi Anh Caùt Lôïi vaø AÙi Vöông—Taây thieân vöông—See Four Heavenly Nhó Lan vôùi chuû yù laø truyeàn baù Phaät phaùp ñeán (Guardian) Kings. Taây phöông, nhöng noã löïc naøy khoâng maáy thaønh Broad and great: Quaûng ñaïi. coâng. Ngöôøi phaùt ngoân coù hieäu quaû ñaàu tieân cho Phaät giaùo Anh coù leõ laø Christmas Humphreys, Broad knowledge: Ña vaên—Hoïc nhieàu hieåu moät vò luaät sö ngöôøi ñaõ töøng laø moät nhaø dieãn roäng—See Seven Treasures of Enlightened giaûng huøng hoàn vaø moät nhaø vaên taøi ba. Phaät giaùo Beings. Nguyeân Thuûy laø hình thöùc Phaät giaùo vöôït troäi ôû Broad knowledge or education: Hoïc roäng, Anh cho maõi ñeán giöõa theá kyû 20, nhöng trong hieåu nhieàu—According to the Sutra In Forty-Two nhöõng thaäp nieân gaàn ñaây caùc truyeàn thoáng khaùc, Sections, Chapter 9, the Buddha said: "Erudition ñaëc bieät laø Phaät giaùo Taây Taïng vaø Thieàn toâng ñaõ (knowledge or education) and love of the Way coù cô sôû taïi Anh Caùt Lôïi vaø hieän taïi coù raát nhieàu make the Way difficult to accomplish, but when trung taâm treân toaøn quoác, nhöng soá Phaät töû vaãn you guard your will and revere the Way, the Way coøn quaù ít oûi theo tyû leä daân soá, coù leõ ít hôn becomes profound and vast."—Theo Kinh Töù 200.000 ngöôøi. Thaäp Nhò Chöông, Chöông 9, Ñöùc Phaät daïy: "Hoïc Broad: Vaipulya (skt): Wide—Extensive—Roäng roäng, hieåu nhieàu, ñaém say ñaïo lyù thì Ñaïo khoù hoäi lôùn.

nhaäp. Kieân trì taâm chí thöïc haønh thì Ñaïo raát lôùn 4) A fundamental rule in Buddhism is to dye the lao." kasaya with a secondary color: Luaät nhaø Phaät Broad long tongue: Quaûng Tröôøng Thieät—The laø nhuoäm sao cho aùo caø sa coù maøu

hoaïi saéc. broad, long tongue of a Buddha, one of the thirty- Broken patched robe: Baù Naïp Y—A robe of two marks of a Buddha, big enough to cover his rags—Y laøm baèng nhöõng mieáng vaûi cuõ víu naïp face; it is also one of the marvels in the Lotus laïi vôùi nhau—See Kasaya. Sutra—Löôõi to vaø daøi cuûa Ñöùc Phaät, moät trong 32 Bronze incense burner: Lö ñoàng. töôùng haûo cuûa Nhö Lai, coù theå che kín maët, tôùi Brook spirits: Thaàn Suoái. chaân toùc nôi traùn (theo Ñaïi Trí Ñoä Luaän, coù ngöôøi Brother (n): Anh em trai. hoûi Phaät:"Nhö Ñöùc Theá Toân, laø baäc Ñaïi Ñöùc Brothers of the clouds and waters: Vaân ñaùng kính troïng, nhöng vì sao löôõi laïi to daøi nhö Chuùng Thuûy Chuùng—Men of the clouds and töôùng khinh tieän?" Phaät ñaùp: "Töôùng löôõi nhö vaäy waters, fellow monks—Du Taêng baïn löõ, coù nghóa thì lôøi noùi aét chaân thöïc, nhö xöa Phaät theø chieác laø aùo saõi maây nöôùc hay haønh giaû vaân du ñaây ñoù, löôõi to daøi, che kín maët cho tôùi taän chaân toùc nôi xem taát caû ñeàu laø baïn löõ. traùn, vaø noùi vôùi vò Baø La Moân raèng: 'Nhaø ngöôi xem trong kinh saùch coù ngöôøi naøo löôõi nhö vaäy Brother enemies: Coát nhuïc thaønh cöøu (anh em laïi noùi lôøi taø voïng khoâng?'" Vò Baø La Moân noùi: ruoät thòt bieán thaønh keû thuø). "Ngöôøi naøo maø löôõi theø ra che kín muõi ñaõ khoâng Brothers and sisters: Anh chò em. noùi lôøi hö voïng, huoáng hoà laø ngöôøi maø löôõi che Brotherhood (n): Tình huynh ñeä. kín caû maët tôùi taän chaân toùc nôi traùn. Loøng ta tin Brought to accomplishment: Mang laïi thaønh raèng Ñöùc Phaät taát khoâng noùi lôøi hö voïng." **See töïu. Thirty-two auspicious marks. 1) Ñaõ thaønh töïu: Have been brought to Broad and narrow: Quaûng hieäp—Roäng vaø accomplishment. heïp. 2) Ñang thaønh töïu: Are being brought to Broad ornate city: Vaisali (skt)—Quaûng accomplishment. Nghieâm Thaønh—Name of an old kingdom in 3) Seõ (chöa) thaønh töïu: Will be brought to Central India—Tyø Xaù Ly, moät thaønh roäng raõi accomplishment. trang nghieâm, teân cuûa moät vöông quoác coå taïi Brown colour: Kasaya (skt)—It is described as vuøng trung AÁn Ñoä. a neutral colour through the dyeing out of the Broad Phala: Abundant merits—Quaûng Quaû— other colours, i.e. for the monks—Hoaïi saéc—See See Nine heavens of the fourth dhyana heaven. Broken color. Broad Phala heaven: The 12th Brahmaloka— Brush (n): Baøn chaûy—A brush—See Eight Heaven of great fruit or abundant merits—Quaûng appurtenances of a monk or a nun. Quaû Thieân—See Nine heavens of the fourth Brush (v) aside: Queùt saïch. dhyana heaven and Four dhyana heavens. Brush one's teeth: Chaø raêng. Broken color: Kasaya (skt)—Ejiki (jap)—Hoaïi 1) A Bhiksu or Bhiksuni should clean his or her Saéc—See Kasaya. teeth after every meal—Vò Tyø Kheo hay Tyø 1) Not a bright colour: Maøu toái. Kheo Ni neân laøm saïch raêng sau moãi böõa aên. 2) A secondary color (not the five primary 2) While cleaning the teeth, a Bhiksu or colours): Maøu phuï (khoâng phaûi laø naêm maøu Bhiksuni should not walk back and forth, talk, chính). laugh, or joke—Trong luùc laøm saïch raêng, vò 3) It is described as a neutral colour through the Tyø Kheo hay Tyø Kheo Ni khoâng neân ñi tôùi ñi dyeing out of the other colours: Maøu trung lui, noùi chuyeän, cöôøi ñuøa hay giöõn côït. tính, hay laø maøu ñöõïc nhuoäm töø caùc maøu Brutality (n): Taøn nhaãn—Cruelty—Malice. khaùc. Bu Ston (1290- 1364): Name of one of the great early

scholars of Tibetan Buddhism, who wrote an influential history of Buddhism in India and

Tibet, entitled “History of the Dharma.” He is patience, and generosity. Such a person will also credited with editing the first compilation of never again be reborn within cyclic the Tibetan Buddhist Canon. This is divided into existence, as all the cognitive ties that bind two volumes: Translations of Teachings, and ordinary beings to continued rebirth have Translations of Treatises. The first comprises of been severed. Through their meditative 108 volumes of Vinaya texts, Mahayana sutras, practice, buddhas have eliminated all and Tantras. The second has 225 volumes and craving, and defilements. The Buddha of the includes philosophical treatises and present era is referred to as “Sakyamuni” commentaries. A master copy of this compilation (Sage of the Sakya). He was born Siddhartha was stored in Shalu Monastery, and it became the Gautama, a member of the Sakya clan— basis for all later editions of the canon—Teân cuûa Danh hieäu cuûa moät baäc ñaõ xeù tan böùc maøn voâ moät trong nhöõng hoïc giaû Phaät giaùo noåi tieáng cuûa minh, töï giaûi thoaùt mình khoûi voøng luaân hoài Phaät giaùo Taây Taïng trong buoåi ban sô, ngöôøi ñaõ sanh töû, vaø thuyeát giaûng con ñöôøng giaûi thoaùt vieát boä lòch söû Phaät giaùo raát coù aûnh höôûng ôû AÁn cho chuùng sanh. Chöõ “Buddha” laáy töø goác Ñoä vaø Taây Taïng, vôùi nhan ñeà “Lòch Söû Phaät Phaïn ngöõ “Budh” coù nghóa laø giaùc ngoä, chæ Phaùp.” Ngöôøi ta tin raèng oâng laø taùc giaû keát taäp boä ngöôøi naøo ñaït ñöôïc Nieát Baøn qua thieàn taäp Kinh Ñieån Taây Taïng. Boä naøy chia laøm 2 phaàn: vaø tu taäp nhöõng phaåm chaát nhö trí tueä, nhaãn phaàn dòch thuaät giaùo phaùp, vaø phaàn dòch thuaät nhuïc, boá thí. Con ngöôøi aáy seõ khoâng bao giôø luaän taïng. Phaàn dòch thuaät giaùo phaùp goàm 108 taùi sanh trong voøng luaân hoài sanh töû nöõa, vì quyeån luaät, kinh ñieån Ñaïi Thöøa, vaø Maät chuù. söï noái keát raøng buoäc phaøm phu taùi sanh ñaõ bò Phaàn thöù hai goàm 225 quyeån bao goàm luaän trieát chaët ñöùt. Qua tu taäp thieàn ñònh, chö Phaät ñaõ lyù vaø bình luaän. Baûn chaùnh cuûa phaàn keát taäp naøy loaïi tröø taát caû nhöõng tham duïc vaø nhieãm oâ. Vò ñöôïc taøng tröõ trong tu vieän Shalu, vaø trôû thaønh Phaät cuûa hieàn kieáp laø Phaät Thích Ca Maâu Ni. baûn goác cuûa boä kinh ñieån Taây Taïng. Ngaøi sanh ra vôùi teân laø Taát Ñaït Ña trong Bubble (n): Bong boùng (baøo)—See Nine similes. doøng toäc Thích Ca. Water bubble: Thuûy Baøo—Bong boùng nöôùc—A 2) Chinese translation is “to perceive” and bubble on the water. “knowledge.” Buddha means a person who has achieved the enlightenment that leads to Bubble of the universe: Lôùp boùng aûo töôûng cuûa release from the cycle of birth and death and vuõ tru.ï has thereby attained complete liberation— Bubble on the water: An emblem of all things Taøu dòch laø “Giaùc” vaø “Trí”. Phaät laø moät being transient—Thuûy Thöôïng Baøo—Bong boùng ngöôøi ñaõ giaùc ngoä vaø giaûi thoaùt khoûi voøng nöôùc, moät bieåu töôïng voâ thöôøng cuûa vaïn höõu. luaân hoài sanh töû. Bud of Buddhism: Sprout of Buddhism—Phaùp 3) One awakened or enlightened to the true nha (maàm non hay söï naåy maàm cuûa Phaät Giaùo). nature of existence. Buddha is the name for Buddha (skt): Phaät—Fully enlightened One— one who has been enlightened, who

brings See Four saints (rewards) (A), and Eight fields for enlightenment to others, whose enlightened cultivating blessedness (I) (A). practice is complete and ultimate: Ñaáng Toaøn (I) The meanings of the term “Buddha”—Nghóa Giaùc hay moät ngöôøi ñaõ giaùc ngoä vieân maõn— cuûa töø “Phaät”: veà chaân taùnh cuûa cuoäc sinh toàn. Chöõ Phaät coù 1) An epithet of those who successfully break nghóa laø töï mình giaùc ngoä, ñi giaùc ngoä cho the hold of ignorance, liberate themselves ngöôøi, söï giaùc ngoä naày laø vieân maõn toái from cyclic existence, and teach others the thöôïng. path to liberation. The word “Buddha” 4) The word Buddha is not a proper name, but a derived from the Sanskrit root budh, “to title meaning “Enlightened One” or awaken,” it refers to someone who attains “Awakened One.” Prince Siddhartha was not Nirvana through meditative practice and the born to be called Buddha. He was not born cultivation of such qualities as wisdom, enlightened; however, efforts after efforts, he

became enlightened. Any beings who Kingdom of the Sakyas, which is now Nepal. sincerely try can also be freed from all His mother was queen Maya. He was clingings and become enlightened as the married at the age of sixteen to a beautiful Buddha. All Buddhists should be aware that young princess named Yasodhara. Although the Buddha was not a god or any kind of raised in princely luxury and glory, supernatural being. Like us, he was born a surrounded with splendid palaces, His man. The differnce between the Buddha and beautiful wife and well-behaved son, He felt an ordinary man is simply that the former has trapped amidst this luxury like a bird in a awakened to his Buddha nature while the gold cage, a fish in a silver vase. During a latter is still deluded about it. However, visit to the outskirts of the city, outside the whether we are awakened or deluded, the four palace portals, He saw the spectacle of Buddha nature is equally present in all human suffering, an old man with white hair, beings—Chöõ Phaät khoâng phaûi laø moät danh töø fallen teeth, blurred eyes, deaf ears, and bent rieâng maø laø moät töø coù nghóa laø “Baäc Giaùc back, resting on his cane and begging for his Ngoä” hay “Baäc Ñaïi Giaùc.” Thaùi töû Só Ñaït food; A sick man lying at the roadside who Tha khoâng phaûi sanh ra ñeå ñöôïc goïi laø Phaät. moaned painfully; a dead man whose body Ngaøi khoâng sanh ra töï nhieân giaùc ngoä, maø was swollen and surrounded with flies and phaûi vôùi noã löïc töï thaân, Ngaøi môùi ñaït ñeán bluebottles; and a holy ascetic with a calm Giaùc Ngoä. Baát cöù chuùng sanh naøo thaønh taâm appearance. The four sights made Him vaø coá gaéng vöôït thoaùt khoûi moïi vöôùng maéc realize that life is subject to all sorts of ñeàu coù theå giaùc ngoä vaø thaønh Phaät ñöôïc. Taát sufferings. The sight of the holy ascetic who caû Phaät töû neân luoân nhôù raèng Ñöùc Phaät appeared serene gave Him the clue that the khoâng phaûi laø moät vò thaàn linh. Cuõng nhö first step in His search for Truth was chuùng ta, Ñöùc Phaät sanh ra laø moät con ngöôøi. “Renunciation.” Back in his palace, he asked Söï khaùc bieät giöõa Ñöùc Phaät vaø phaøm nhaân laø his father to let Him enter monkhood, but was Ñöùc Phaät ñaõ giaùc ngoä coøn phaøm nhaân vaãn refused. Nevertheless, He decided to coøn meâ môø. Tuy nhieân, duø giaùc hay duø meâ renounce the world not for His own sake or thì Phaät taùnh nôi ta vaø Phaät taùnh nôi Phaät convenience, but for the sake of suffering khoâng sai khaùc.

humanity. This unprecedented resolution 5) Phaät baûo—The Supremely Enlightened made Prince Siddartha later become the Being. The iconography of Buddhas which Founder of Buddhism. At the age of twenty- have come down to us—Söï thôø cuùng hình nine, one night He decided to leave behind töôïng chö Phaät nhö ñaõ ñöôïc truyeàn ñeán His princely life. After his groom Chandala chuùng ta—See Triratna (IV)(C). saddled His white horse, He rode off the (II) Historical Buddha—Ñöùc Phaät lòch söû: royal palace, toward the dense forest and 1) The historical person with the name of became a wandering monk. First, He studied Siddhartha, a Fully Enlightened One. One under the guidance of the leading masters of who has reached the Utmost, Right and Equal the day and learned all they could teach Him. Enlightenment. There are innumerable When He could not find what He was looking Buddhas in the universe. Sakyamuni was the for, He joined a group of five mendicants and historical Buddha who taught the Dharma on along with them, He embarked on a life of earth. The Buddha (Sakyamuni) is the All- austerity and particularly on starvation as the Knowing One, whose personal name before means which seemed most likely to put an becoming Buddha was Siddhartha, his family end to birth and death. In His desire for name Gautama. He was born in 623 BC in quietude He emaciated (made His body to the Lumbini Park at Kapilavathu, North of become thiner and thiner) His body for six India, on the Vesak Fullmoon day of April. years, and carried out a number of strict His father, Suddhodana, was the ruler of the methods of fasting, very hard for ordinary

men to endure. The bulk of His body was the caste system, taught religious freedom greatly reduced by this self-torture. His fat, and free inquiry, raised the status of women flesh, and blood had all gone. Only skin and up to that of men, and showed the way to bone remained. One day, worn out He fell to liberation to all walks of life. His teaching the ground in a dead faint. A shepherdess were very simple but spiritually meaningful, who happened to pass there gave Him milk to requiring people “to put an end to evil, fulfil drink. Slowly, He recovered His body all good, and purify body and mind." ” He strength. His courage was unbroken, but His taught the method of eradicating ignorance boundless intellect led Him to the decision and suppressing sufferings. He encouraged that from now on He needed proper food. He people to maintain freedom in the mind to would have certainly died had He not think freely. All people were one in the eyes realized the futility of self-mortification, and of the Buddha. He advised His disciples to decided to practice moderation instead. Then practice the ten supreme qualities: He went into the Nairanjana river to bathe. compassion, wisdom, renunciation, discipline, The five mendicants left Him, because they will power, forbearance, truthfulness, thought that He had now turned away from determination, goodwill, and equanimity. The the holy life. He then sat down at the foot of Buddha never claimed to be a deity or a the Bodhi tree at Gaya and vowed that He saint. He always declared that everyone would not move until He had attained the could become a Buddha if he develops his Supreme Enlightenment. After 49 days, at qualities to perfection and is able to the beginning of the night, He achieved the eliminate his ignorance completely through “Knowledge of Former Existence,” his own

efforts. At the age of 80, after recollecting the successive series of His completing His teaching mission, He entered former births in the three realms. At Nirvana at Kusinara, leaving behind millions midnight, He acquired the “Supreme of followers, among them were His wife Heavenly Eye,” perceiving the spirit and the Yasodara and His son Rahula, and a lot of origin of the Creation. Then early next priceless doctrinal treasures considered even morning, He reached the state of “All today as precious moral and ethical models— Knowledge,” realizing the origin of Coù raát nhieàu vò Phaät trong vuõ truï. Ñöùc Phaät sufferings and discovering the ways to Thích Ca Maâu Ni, vò Giaùo Chuû cuûa coõi Ta eliminate them so as to be liberated from Baø, teân cuûa Ngaøi tröôùc khi xuaát gia laø Só Ñaït birth-death and reincarnation. He became Tha, thuoäc doøng Thích Ca, sanh vaøo khoaûng Anuttara Samyak-Sambodhi, His title was naêm 623 tröôùc Taây Lòch taïi vöôøn Laâm Tyø Ni, Sakyamuni Buddha. He attained thuoäc ngoaøi thaønh Ca Tyø La Veä vaøo ngaøy Enlightenment at the age of 35, on the eighth traêng troøn thaùng tö. Vua cha Tònh Phaïn day of the twelfth month of the lunar Vöông, cai trò xöù Ca Tyø La Veä, ngaøy nay laø calendar, at the time of the Morning Star’s xöù Neùpal. Meï ngaøi laø Hoaøng Haäu Ma Da. rising. After attaining Enlightenment at the Ngaøi thaønh hoân vôùi coâng chuùa Da Du Ñaø La age of 35 until his Mahaparinirvana at the xinh ñeïp. Maëc duø soáng ñôøi nhung luïa, danh age of 80, he spent his life preaching and voïng, tieàn taøi, cung ñieän nguy nga, vôï ñeïp teaching. He was certaintly one of the most con ngoan, ngaøi vaãn caûm thaáy tuø tuùng nhö energetic man who ever lived: forty-nine caûnh chim loàng caù chaäu. Moät hoâm nhaân ñi years he taught and preached day and night, daïo ngoaøi boán cöûa thaønh, Thaùi töû tröïc tieáp sleeping only about two hours a day. For 45 thaáy nhieàu caûnh khoå ñau cuûa nhaân loaïi, moät years, the Buddha traversed all over India, oâng giaø toùc baïc, raêng ruïng, maét môø, tai ñieác, preaching and making converts to His löng coøng, nöông gaäy maø leâ böôùc xin aên; moät religion. He founded an order of monks and ngöôiø beänh naèm beân leà reân xieát ñau ñôùn later another order of nuns. He challenged khoâng cuøng; moät xaùc cheát sình chöông, ruoài

bu nhaëng baùm troâng raát gheâ tôûm; moät vò tu Ngaøi tính theo aâm lòch laø ngaøy moàng taùm khoå haïnh vôùi veû traàm tö maëc töôûng. Nhöõng thaùng 12 trong luùc Sao Mai baét ñaàu loù daïng. caûnh töôïng naày laøm cho Thaùi töû nhaän chaân ra Sau khi ñaït giaùc ngoä vaøo naêm 35 tuoåi cho ñôøi laø khoå. Caûnh vò tu haønh khoå haïnh vôùi veû ñeán khi Ngaøi nhaäp Nieát Baøn vaøo naêm 80 thanh tònh cho Thaùi töû moät daáu chæ ñaàu tieân tuoåi, Ngaøi thuyeát giaûng suoát nhöõng naêm treân böôùc ñöôøng tìm caàu chaân lyù laø phaûi xuaát thaùng ñoù. Chaéc chaén Ngaøi phaûi laø moät trong gia. Khi trôû veà cung, Thaùi töû xin pheùp vua nhöõng ngöôøi nhieàu nghò löïc nhaát chöa töøng cha cho Ngaøi xuaát gia laøm Taêng só nhöng bò thaáy: 45 naêm tröôøng Ngaøi giaûng daïy ngaøy vua cha töø choái. Duø vaäy, Thaùi töû vaãn quyeát ñeâm, vaø chæ nguû khoaûng hai giôø moät ngaøy. chí tìm con ñöôøng tu haønh ñeå ñaït ñöôïc chaân Suoát 45 naêm, Ñöùc Phaät truyeàn giaûng ñaïo lyù giaûi thoaùt cho mình vaø chuùng sanh. Quyeát khaép nôi treân xöù

AÁn Ñoä. Ngaøi keát naïp nhieàu ñònh voâ tieàn khoaùng haäu aáy laøm cho Thaùi töû ñeä töû, laäp caùc ñoaøn Taêng Giaø, Tyø Kheo vaø Só Ñaït Ña sau naày trôû thaønh vò giaùo chuû khai Tyø Kheo Ni, thaùch thöùc heä thoáng giai caáp, saùng ra Ñaïo Phaät. Naêm 29 tuoåi, moät ñeâm giaûng daïy töï do tín ngöôõng, ñöa phuï nöõ leân Ngaøi döùt boû ñôøi soáng vöông giaû, cuøng teân ngang haøng vôùi nam giôùi, chæ daïy con ñöôøng haàu caän laø Xa Naëc thaéng yeân cöông cuøng giaûi thoaùt cho daân chuùng treân khaép caùc neûo troán ra khoûi cung, ñi vaøo röøng xaâu, xuaát gia ñöôøng. Giaùo phaùp cuûa Ngaøi raát ñôn giaûn vaø taàm ñaïo. Ban ñaàu, Thaùi töû ñeán vôùi caùc danh ñaày yù nghóa cao caû, loaïi boû caùc ñieàu xaáu, laøm sö tu khoå haïnh, nhöõng vò naày soáng moät caùch caùc ñieàu laønh, thanh loïc thaân taâm cho trong kham khoå, nhòn aên nhòn uoáng, daõi naéng daàm saïch. Ngaøi daïy phöông phaùp dieät tröø voâ möa, haønh thaân hoaïi theå. Thaáy caùch tu haønh minh, ñöôøng loái tu haønh ñeå dieät khoå, xöû duïng nhö theá khoâng coù hieäu quaû, Ngaøi khuyeân neân trí tueä moät caùch töï do vaø khoân ngoan ñeå coù boû phöông phaùp aáy, nhöng hoï khoâng nghe. söï hieåu bieát chaân chaùnh. Ñöùc Phaät khuyeân Thaùi töû beøn ñi tu taäp nhieàu nôi khaùc, nhöng moïi ngöôøi neân thöïc haønh möôøi ñöùc tính cao ñeán ñaâu cuõng thaáy coøn heïp hoøi thaáp keùm, caû laø töø bi, trí tueä, xaû, hyû, giôùi, nghò löïc, nhaãn khoâng theå giaûi thoaùt con ngöôøi heát khoå ñöôïc. nhuïc, chaân thaønh, cöông quyeát, thieän yù vaø Thaùi töû tìm choán tu taäp moät mình, queân aên boû bình thaûn. Ñöùc Phaät chöa heà tuyeân boá laø nguû, thaân hình moãi ngaøy theâm moät tieàu tuïy, Thaàn Thaùnh. Ngöôøi luoân coâng khai noùi raèng kieät söùc, naèm ngaõ treân coû, may ñöôïc moät coâ baát cöù ai cuõng coù theå trôû thaønh Phaät neáu gaùi chaên cöøu ñoå söõa cöùu khoûi thaàn cheát. Töø ngöôøi aáy bieát phaùt trieån khaû naêng vaø döùt boû ñoù, Thaùi töû nhaän thaáy muoán tìm ñaïo coù keát ñöôïc voâ minh. Khi giaùc haïnh ñaõ vieân maõn thì quaû, caàn phaûi boài döôõng thaân theå cho khoûe Ñöùc Phaät ñaõ 80 tuoåi. Ñöùc Phaät nhaäp Nieát maïnh. Sau saùu naêm taàm ñaïo, sau laàn Thaùi töû Baøn taïi thaønh Caâu Thi Na, ñeå laïi haøng trieäu ngoài nhaäp ñònh suoát 49 ngaøy ñeâm döôùi coäi Boà tín ñoà trong ñoù coù baø Da Du Ñaø La vaø La Ñeà beân bôø soâng Ni Lieân taïi Gaya ñeå chieán Haàu La, cuõng nhö moät kho taøng giaùo lyù kinh ñaáu trong moät traän cuoái cuøng vôùi boùng toái si ñieån quyù giaù maø cho ñeán nay vaãn ñöôïc xem meâ vaø duïc voïng. Trong ñeâm thöù 49, luùc ñaàu laø khuoân vaøng thöôùc ngoïc. hoâm Thaùi töû chöùng ñöôïc tuùc meänh minh, thaáy 2) The Buddha said: “I am not the first Buddha roõ ñöôïc taát caû khoaûng ñôøi quaù khöù cuûa mình to come upon this earth, nor shall I be the trong tam giôùi; ñeán nöûa ñeâm Ngaøi chöùng last. In due time, another Buddha will arise, a ñöôïc Thieân nhaõn minh, thaáy ñöôïc taát caû baûn Holy one, a supreme Enlightened One, an theå vaø nguyeân nhaân caáu taïo cuûa vuõ truï; luùc incomparable leader. He will reveal to you gaàn saùng Ngaøi chöùng ñöôïc Laäu taän minh, the same Eternal Truth which I have taught bieát roõ nguoàn goác cuûa khoå ñau vaø phöông you.” Before entering Nirvana, the Buddha phaùp döùt tröø ñau khoå ñeå ñöôïc giaûi thoaùt khoûi uttered His last words: “Nothing in this world luaân hoài sanh töû. Thaùi töû Só Ñaït Ña ñaõ

ñaït is precious. The human body will thaønh baäc Chaùnh Ñaúng Chaùnh Giaùc, hieäu laø disintegrate. Ony is Dharma precious. Only is Thích Ca Maâu Ni Phaät. Ngaøy thaønh ñaïo cuûa Truth everlasting."—Ñöùc Phaät noùi: "Ta

khoâng phaûi laø vò Phaät ñaàu tieân ôû theá gian difference between the Buddha and an naày, vaø cuõng khoâng phaûi laø vò Phaät cuoái ordinary man is simply that the former has cuøng. Khi thôøi ñieåm ñeán seõ coù moät vò Phaät awakened to his Buddha nature while the giaùc ngoä ra ñôøi, Ngaøi seõ soi saùng chaân lyù nhö latter is still deluded about it. However, the ta ñaõ töøng noùi vôùi chuùng sanh." Tröôùc khi Buddha nature is equally present in all nhaäp dieät, Ñöùc Phaät ñaõ daën doø töù chuùng moät beings—The Sakyamuni Buddha is the first caâu cuoái cuøng: "Moïi vaät treân ñôøi khoâng coù gì person of the Trinity, the Dharma second and quyù giaù. Thaân theå roài seõ tan raõ. Chæ coù ñaïo the Order the third. There are four types of Ta laø quyù baùu. Chæ coù chaân lyù cuûa Ñaïo Ta laø the Buddha—Phaät laø Ñaáng ñaõ ñaït ñöôïc toaøn baát di baát dòch." giaùc daãn ñeán söï giaûi thoaùt hoaøn toaøn khoûi (III) Other characteristics of the term "Buddha"— luaân hoài sanh töû. Danh töø Phaät khoâng phaûi laø Nhöõng ñaëc ñieåm khaùc cuûa "Phaät": danh töø rieâng maø laø moät teân goïi "Ñaáng Giaùc 1) See Two main Buddhas in the Lotus Sutra, Ngoä" hay "Ñaáng Tónh Thöùc." Thaùi töû Só Ñaït Four types of Buddha, Three things possible Ña khoâng phaûi sanh ra ñeå ñöôïc goïi laø Phaät. to a Buddha, and Three things impossible to a Ngaøi khoâng sanh ra laø töï nhieân giaùc ngoä. Buddha. Ngaøi cuõng khoâng nhôø aân ñieån cuûa baát cöù moät 2) Eight aspects (periods) of Buddha's life—Baùt ñaáng sieâu nhieân naøo; tuy nhieân sau nhieàu coá Töôùng Thaønh Ñaïo—See Eight aspects gaéng lieân tuïc, Ngaøi ñaõ giaùc ngoä. Baát cöù (periods) of Buddha's life. chuùng sanh naøo thaønh taâm cuõng coù theå vöôït 3) This is one of the five reverence-fields thoaùt khoûi nhöõng vöôùng maéc ñeå thaønh Phaät. which belong to the eight fields for Taát caû Phaät töû neân luoân nhôù raèng Phaät khoâng cultivating blessedness: Ñaây laø moät trong phaûi laø thaàn thaùnh hay sieâu nhieân. Ngaøi cuõng naêm Kính Ñieàn thuoäc taùm ruoäng phöôùc khoâng phaûi laø moät ñaáng cöùu theá cöùu ngöôøi ñieàn—See Eight fields for cultivating baèng caùch töï mình gaùnh laáy gaùnh naëng toäi loãi blessedness. cuûa chuùng sanh. Nhö chuùng ta, Phaät cuõng 4) Buddha-lokanatha (skt): Bhagavan (skt)— sanh ra laø moät con ngöôøi. Söï khaùc bieät giöõa Awakened One—Phaät—See Ten epithets of Phaät vaø phaøm nhaân laø Phaät ñaõ hoaøn toaøn giaùc a Buddha. ngoä, coøn phaøm nhaân vaãn meâ môø taêm toái. Tuy 5) Buddha Treasure: Phaät baûo—The Buddha is nhieân, Phaät taùnh vaãn luoân ñoàng ñaúng trong the person who has achieve the chuùng sanh moïi loaøi. Trong Tam Baûo, Phaät laø enlightenment that leads to release from the ñeä nhaát baûo, phaùp laø ñeä nhò baûo vaø Taêng laø cycle of birth and death and has thereby ñeä tam baûo—See Triratna. attained complete liberation. The word (IV) Categories of "Buddha"—Phaân loaïi "Phaät": Buddha is not a proper name but a title 1) The Buddha of the Tripitaka who attained meaning "Enlightened One" or "Awakened enlightenment on the bare ground under the One." Prince Siddhartha was not born to be bodhi-tree: Tam Taïng Phaät, ñaáng ñaït ñöôïc called Buddha. He was

not born enlightened, giaùc ngoä döôùi coäi Boà ñeà. nor did he receive the grace of any 2) The Buddha on the deva robe under the supernatural being; however, efforts after bodhi-tree: Thoâng Phaät. efforts, he became enlightened. Any beings 3) The Buddha on the great precious Lotus who sincerely try can also be freed from all throne under the realm bodhi-tree: Bieät Phaät. clingings and become enlightened as the 4) The Buddha on the throne of Space in the Buddha. All Buddhists should be aware that realm of eternal rest and glory: Vieân Phaät— the Buddha was not a god or any kind of The Perfect Buddha whom the T'ien-T'ai supernatural being (supreme deity), nor was calls the embracer of all things in every he a savior or creator who rescues sentient direction, i.e. Vairocana—Phaùp thaân Phaät maø beings by taking upon himself the burden of toâng Thieân Thai goïi laø Phaät cuûa phaùp giôùi their sins. Like us, he was born a man. The vieân dung, hay Phaät Tyø Loâ Giaù Na.

5) Formless Buddha: Abimitta Buddha, 38) Dharmadhatu: Dharmadhatu (skt)—Phaùp Alaksana Buddha, or Nirkasana Buddha Giôùi. (skt)—Voâ Töôùng Phaät—The Buddha without 39) Nirvana: Nirvana (skt)—Nieát Baøn. thirty two or eighty marks, i.e. Nagarjuna— 40) Eternity: Nitya (skt)—Thöôøng Haèng. Phaät khoâng coù 32 töôùng haûo hay 80 töôùng toát, 41) Sameness: Samata (skt)—Bình Ñaúng. nhö ngaøi Long Thoï. 42) Non-duality: Advaya (skt)—Baát Nhò. 6) Pratyaya-buddha (skt): Chi Phaät hay Duyeân 43) The Imperishable: Anirodha (skt)—Baát Dieät. Phaät—See Pratyaya-buddha. 44) Master of the Cause of Buddhahood: (V) Other names (appellations) of a Buddha— Buddha-hetupadesa (skt)—Phaät Tính Giaùo Caùc teân khaùc cuûa moät vò Phaät: Ñaïo Sö. 1-10)Ten epithets of a Buddha: Thaäp Hieäu—See 45) Emancipation: Vimoksha (skt)—Giaûi Thoaùt. Ten epithets of a Buddha. 46) Truth-paths: Margasatyam (skt)—Ñaïo Ñeá. 11) Self-existing One: Svayambhuva (skt)—47) The All-knowing: Sarvajna (skt)—Nhaát Thieát Ñaáng Töï Höõu. Trí. 12) The Leader of all beings: Nayaka (skt)—Vò 48) The Conquering One: Jina (skt)—Thaéng Giaû. Laõnh Ñaïo chuùng sanh. 49) The Will-body: Manomayakaya (skt)—YÙ 13) The Remover-of-obstacles: Vinayaka (skt)— Sinh Thaân. Baäc Thaéng Ñaïo. (VI) The Buddha concept in Theravada 14) The Guiding One: Parinayaka (skt)—Baäc Buddhism—Khaùi nieäm veà Ñöùc Phaät trong Daãn Ñaïo. Phaät giaùo Nguyeân Thuûy: According to the 15) The Vision-Penetrating One: Rishi (skt)— Theravada Buddhism, Budhha is a man who Baäc Thaáu Thò. has perfected himself by realizing his "self" 16) Bull-king: Vrishabha (skt)—Ngöu Vöông. to the highest degree as is possible for a 17) Brahma: Brahma (skt)—Ñaáng Phaïm Thieân. human being. He is the only discoverer of a 18) Vishnu: Vishnu (skt)—Baäc Tyø Nöõu. lost teaching. His greatness was that he found 19) Isvara: Isvara (skt)—Ñaáng Töï Taïi. out what his contemporaries could not 20) Kapila: Kapila (skt)—Vò Ca Tyø La. discover at all or discovered only 21) The Destroyer: Bhutanta (skt)—Baäc Chaáp incompletely. He was a genius by birth who Thöïc. achieved the highest state possible for a man. 22) The Imperishable: Arishta (skt)—Ñaáng Voâ So literally, Buddha means "Enlightened Taän. One."—Theo Phaät giaùo Nguyeân Thuûy, Ñöùc 23) Nemina: Nemina (skt)—Ñaáng A Lôïi Traïch Phaät laø ngöôøi ñaõ hoaøn thieän mình baèng söï Tra Ni Di. giaùc ngoä

moät caùi “ngaõ” ôû möùc ñoä cao nhaát 24) Soma: Soma (skt)—Ñaáng Toâ Ma. maø con ngöôøi coù theå ñaït ñeán. Ngaøi chæ laø moät 25) Fire Spirit: Hoûa Thaàn. ngöôøi ñaõ khaùm phaù laïi chaân lyù ñaõ maát. Söï vó 26) Rama: Rama (skt)—Ñaáng La Ma. ñaïi cuûa Ngaøi laø khaùm phaù ñöôïc caùc ñieàu maø 27) Vyasa: Vyasa (skt)—Ñaáng Tyø Da Baø. caùc vò ñaïo sö ñöông thôøi chöa khaùm phaù ñöôïc 28) Suka: Suka (skt)—Ñaáng Luaân Giaø. hay chæ khaùm phaù ñöôïc moät caùch khoâng troïn 29) Indra: Indra (skt)—Ñeá Thích. veïn. Ngaøi laø moät baäc kyø taøi baåm sinh, baäc ñaõ 30) The Strong One: Baäc Ñaïi Löïc. ñaït ñöôïc tieán trình taâm linh cao nhaát cuûa con 31) Varuna: Varuna (skt)—Thuûy Thaàn. ngöôøi. Nhö vaäy, theo nghóa ñen, Ñöùc Phaät laø 32) Immortality: Anirodhanutpada (skt)—Baát moät “Ñaáng Giaùc Ngoä.” Sinh Baát Dieät. (VII)The role of the Buddha in Zen traditions: Vai 33) Emptiness: Khoâng. troø cuûa Ñöùc Phaät trong truyeàn thoáng nhaø 34) Suchness: Nhö Nhö. Thieàn—According to the Zen sects, 35) Truth: Sutyata (skt)—Chaân Lyù. Buddhists accept the historic Sakyamuni 36) Reality: Bhutata (skt)—Thöïc Höõu. Buddha neither as a Supreme Deity nor as a 37) Real Limit: Bhutakoti (skt)—Thöïc Teá. savior who rescues men by taking upon

himself the burden of their sins. Rather, it ngöôøi nhö theá khoâng theå naøo ñoàng nhaát ñöôïc verenates him as a fully awakened, fully nöõa vôùi nhöõng giôùi haïn cuûa nhaân caùch vaø caù perfected human being who attained tính vaø söï hieän höõu cuûa ngöôøi aáy. Khoâng coù liberation of body and mind through his own gì coù theå ño löôøng ñöôïc, khoâng coù lôøi naøo coù human efforts and not by the grace of any theå mieâu taû ñöôïc con ngöôøi aáy. supernatural being. According to Buddhism, (VIII)The differences among Buddhas, we are all Buddhas from the very beginning, Bodhisattvas, Arahants, Pratyeka-buddhas that means everyone of us is potentially a and Sravakas—Söï khaùc bieät giöõa Phaät, Boà Buddha; however, to become a Buddha, one Taùt, A La Haùn, Bích Chi Phaät vaø Thanh Vaên: must follow the arduous road to Buddhas, Bodhisattvas, Arahants, Pratyeka- enlightenment. Various classifications of the buddhas and Sravakas are all Enlightened stages of Buddhahood are to be found in the Beings, but a Buddha is referred to as the sutras. A Buddha in the highest stage is not supreme, perfectly enlightened one, the only fully enlightened but a Perfect One, one Anuttara Samyak Sambodhi—Phaät, Boà Taùt, who has become whole, complete in himself, A La Haùn, Bích Chi Phaät vaø Thanh Vaên... that is, one in whom all spiritual and psychic ñeàu laø nhöõng baäc giaùc ngoä, nhöng Ñöùc Phaät faculties have come to perfection, to laø baäc giaùc ngoä toái thöôïng, baäc chaùnh ñaúng maturity, to a stage of perfect harmony, and chaùnh giaùc (A naäu ña la Tam mieäu Tam Boà whose consciousness encompasses the Ñeà)—See Bodhisattvas, Arahants, Pratyeka- infinity of the universe. Such a one can no buddhas, and Sravakas. longer be identified with the limitations of his Buddha’s abiding place: Nirvana—Nieát individual personality, his individual Baøn—See Seven surpassing qualities of a character and existence; there is nothing by Buddha. which he could be measured, there are no Buddha’s ability to cut off all illusion and words to describe him—Theo caùc toâng phaùi perfect of supreme nirvana: Ñoaïn ñöùc—The Thieàn thì Phaät töû

chaáp nhaän raèng vò Phaät lòch power or virtue of bringing to an end all passion söû aáy khoâng phaûi laø vò thaàn toái thöôïng, cuõng and illusion, and enter the perfect nirvana—Ñöùc khoâng phaûi laø ñaáng cöùu theá cöùu ngöôøi baèng ñoaïn dieät khoå ñau vaø chöùng nhaäp Nieát baøn toái caùch töï mình gaùnh laáy toäi loãi cuûa loaøi ngöôøi. thöôïng—See Three Buddha's virtues (II). Ngöôøi Phaät töû chæ toân kính Ñöùc Phaät nhö moät Buddha's ability to overcome hindrance con ngöôøi toaøn giaùc toaøn haûo ñaõ ñaït ñöôïc söï giaûi thoaùt thaân taâm qua nhöõng noã löïc cuûa and attain Deliverance: Khaû naêng ñoaïn khoå con ngöôøi vaø khoâng qua aân ñieån cuûa baát cöù giaûi thoaùt—See Seven surpassing qualities of a moät ñaáng sieâu nhieân naøo. Theo Phaät giaùo, ai Buddha. trong chuùng ta cuõng laø moät vò Phaät, nghóa laø Buddha-abode: The spiritual region of moãi ngöôøi chuùng ta ñeàu coù khaû naêng laøm Buddha—Phaät caûnh—The Buddha-abode, the Phaät; tuy nhieân, muoán thaønh Phaät, chuùng ta equivalent of the samadhi of the infinite—Phaät phaûi ñi theo con ñöôøng gian truaân ñeán giaùc truï (truï xöù cuûa taát caû chö Phaät töùc laø voâ löôïng tam ngoä. Trong caùc kinh ñieån, chuùng ta thaáy coù muoäi). Coõi Phaät töông ñöông vôùi voâ taän Tam ma nhieàu söï xeáp loaïi khaùc nhau veà caùc giai ñoaïn ñòa—See Four states of conditions found in Phaät quaû. Moät vò Phaät ôû giai ñoaïn cao nhaát mortality. khoâng nhöõng laø moät ngöôøi giaùc ngoä vieân maõn Buddhas accumulate immeasurable virtues maø coøn laø moät ngöôøi hoaøn toaøn, moät ngöôøi and dedicate them all to omniscience, ñaõ trôû thaønh toaøn theå, baûn thaân töï ñaày ñuû, without any attachment to the world of its nghóa laø moät ngöôøi trong aáy taát caû caùc khaû creatures: Chö Phaät ñem taát caû voâ löôïng coâng naêng taâm linh vaø taâm thaàn ñaõ ñeán möùc hoaøn ñöùc laønh ñaõ chöùa nhoùm hoài höôùng taùnh nhöùt thieát haûo, ñeán moät giai ñoaïn haøi hoøa hoaøn toaøn vaø trí vôùi caùc theá gian troïn khoâng nhieãm tröôùc—See taâm thöùc bao haøm caû vuõ truï voâ bieân. Moät Ten kinds of supreme qualities of all Buddhas.

Buddha-action: Phaät nghieäp—According to the Buddha's meal in the Fragrant Land, and Flower Adornment Sutra, there are ten kinds of those who ate it at his abode give out this Buddha-action of Great Enlightening Beings. fragrance from their pores."—Theo Kinh Duy Enlightening Beings who abide by these can Ma Caät, phaåm möôøi moät, Phaåm Haïnh Boà achieve supreme teacherless great action without Taùt, vaøo giôø côm tröa nhaân luùc Vaên Thuø Sö relying on the instruction of another—Theo Kinh Lôïi ñeán thaêm beänh oâng, tröôûng giaû Duy Ma Hoa Nghieâm, Phaåm 38, coù möôøi Phaät nghieäp cuûa Caät xin côm thöøa cuûa Phaät ôû nöôùc Chuùng chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp Höông ñem veà aên nôi nhaø oâng, neân taát caû loå naày thôøi ñöôïc nghieäp quaûng ñaïi voâ thöôïng voâ sö chaân loâng ñeàu toaùt ra muøi höông nhö theá." chaúng do ngöôøi daïy—See Ten kinds of Buddha * Ananda then asked Vimalakirti: "How long and Ten kinds of Buddha-action of great does this fragrance last?"—A Nan hoûi oâng Enlightening Beings. Duy Ma Caät raèng: "Muøi höông ñoù coøn ñöôïc Buddha adapting to Mentalities: Tuøy Nhaïo bao laâu?" Phaät—See Ten kinds of Buddha. * Vimalakirti replied: "It lasts until the rice has been digested."—Duy Ma Caät noùi: "Ñeán khi

Buddhas' adorned lands are ultimately côm ñoù tieâu heát." pure: Chö Phaät trang nghieâm coõi nöôùc roát raùo * Ananda asked: "How long does this take?"— thanh tònh—See Ten kinds of ultimate purity of A Nan hoûi: "Côm ñoù bao laâu môùi tieâu?" all Buddhas. * Vimalakirti replied: "It will be digested after Buddha's advices for laymen: Nhöõng lôøi a week. Ananda, Sravakas who have not khuyeân cuûa Ñöùc Phaät cho ngöôøi Nam taïi gia— reached the right position (nirvana) will attain According to the Sigalaka, there are ten things it after taking this rice which will then be which the Buddha advises any father to educate digestible, and those who have attained his daughter before she gets married—Theo Kinh nirvana will realize liberation of their minds Thi Ca La Vieät, coù möôøi ñieàu Ñöùc Phaät khuyeân (from the subtle conception of nirvana) and baát cöù ngöôøi cha naøo cuõng neân daïy doã con gaùi then the rice will be digested. Those who mình tröôùc ngaøy xuaát giaù—See Ten things which have not developed the Mahayana mind will the Buddha advises any father to educate his develop it and then the rice will be digested. daughter before she gets married. Those who have developed it and take this Buddha advised everyone to regard his rice will achieve the patient endurance of the Teaching as the Master: Ñöùc Phaät khuyeân moïi uncreate, and the rice will then be digestible. ngöôøi neân laáy giaùo phaùp cuûa Ngaøi laøm Thaày. Those who have achieved the patient Buddha's affairs: The work of transforming all endurance of the uncreate and take this rice beings—Coâng vieäc chuyeån hoùa taát caû chuùng will reincarnate once more for final sanh—Phaät Söï. development into Buddhahood and the rice 1) Buddha's affairs: Coâng vieäc hoaèng hoùa Phaät will be digested. Like an efficacious phaùp laø cöùu ñoä vaø chuyeån hoùa chuùng sanh— medicine which cures an ailment before The work of salvation and transforming all wasting away, this rice will be digestible beings. after it has killed all troubles and afflictions 2) Doing Buddha-work, i.e. prayers and (klesa)."—Duy Ma Caät ñaùp: "Theá löïc côm worship—Laøm vieäc Phaät, nhö caàu nguyeän ñoù ñeán baûy ngaøy môùi tieâu. Laïi nöõa oâng A hay thôø phöôïng. Nan! Nhöõng Thanh Vaên chöa vaøo chaùnh vò, 3) According to the Vimalakirti Sutra, chapter aên côm ñoù ñeán khi vaøo chaùnh vò roài môùi tieâu. eleven, the Bodhisattva Conduct, at lunch Ñaõ vaøo chaùnh vò, aên côm ñoù ñeán khi taâm giaûi time when Manjusri Bodhisattva and other thoaùt roài môùi tieâu. Chöa phaùt taâm Ñaïi Thöøa Buddha's disciples called on to enquire after aên côm ñoù ñeán khi phaùt taâm Ñaïi thöøa roài môùi Vimalakirti's health, Upasaka Vimalakirti tieâu; ñaõ phaùt taâm Ñaïi thöøa aên côm ñoù khi obtained what was left over from the ñöôïc voâ sanh nhaãn roài môùi tieâu. Ñaõ ñöôïc voâ

sanh nhaãn aên côm ñoù ñeán khi ñöôïc nhöùt sanh nhö theá maø laøm Phaät söï. Coù coõi laïi laáy tieáng boå xöù roài môùi tieâu. Ví nhö coù moùn thuoác teân taêm, lôøi noùi, vaên töï maø laøm Phaät söï; laø thöôïng vò, ngöôøi uoáng vaøo tröø heát caùc ñoäc * The pure and clean Buddha land, silence with trong thaân roài môùi tieâu. Côm naày cuõng vaäy, neither word nor speech, neither pointing, khi tröø heát taát caû ñoäc phieàn naõo roài môùi tieâu." discerning, action nor activity. Thus, Ananda, * Ananda said to the Buddha: "World whatever the Buddhas do by either revealing

Honoured One, it is indeed a rare thing that or concealing their awe-inspiring majesty, is this fragrant rice performs the Buddha work the work of salvation: Hoaëc coù coõi laáy Phaät of salvation.”—A Nan baïch Phaät: “Baïch Theá thanh tònh vaéng laëng, khoâng noùi moät lôøi naøo, Toân! Thaät chöa töøng coù! Nhö moùn côm thôm khoâng chæ khoâng bieát, khoâng taïo khoâng taùc aáy coù theå laøm Phaät söï.” maø laøm Phaät söï. Nhö theá A Nan! Nhöõng oai * The Buddha said: “It is so, Ananda, it is so—nghi taán chæ, caùc vieäc thi vi cuûa chö Phaät ñeàu Phaät noùi: “Ñuùng theá! A Nan!” laø Phaät söï caû—Hoaëc coù coõi laáy Phaät thanh * There are Buddha lands where the Buddha tònh vaéng laëng, khoâng noùi moät lôøi naøo, khoâng light performs the work of salvation—Hoaëc chæ khoâng bieát, khoâng taïo khoâng taùc maø laøm coù coõi Phaät laáy aùnh saùng cuûa Phaät maø laøm Phaät söï. Nhö theá A Nan! Nhöõng oai nghi taán Phaät söï; chæ, caùc vieäc thi vi cuûa chö Phaät ñeàu laø Phaät * Where the Bodhisattvas perform it—Coù coõi söï caû. laáy Boà Taùt maø laøm Phaät söï; Buddha-age: The age when the Buddha was on * Where illusory men created by the Buddha earth—Phaät thoï—Thôøi ñaïi luùc Ñöùc Phaät coøn taïi do it—Coù coõi laáy ngöôøi cuûa Phaät hoùa ra maø theá. laøm Phaät söï; 1) Buddha’s life: While he only lived to eighty * Where the Bodhi-trees do it—Coù coõi laáy caây as a man, in his Sambhogakaya he is without Boà Ñeà maø laøm Phaät söï; end—Trong khi Ngaøi chæ truï theá chæ coù 80 * Where the Buddha’s robe and bedding do naêm, nhöng öùng thaân cuûa Ngaøi laø baát dieät. it—Coù coõi laáy y phuïc ngoïa cuï cuûa Phaät maø 2) Bodhidruma (skt): Caây Boà Ñeà—The Bodhi- laøm Phaät söï; tree under which Sakyamuni obtained * Where the rice taken by the Buddha does enlightenment or became Buddha—Caây Boà it—Coù coõi laáy côm maø laøm Phaät söï; Ñeà maø döôùi goác ñoù Ñöùc Thích Ca Maâu Ni ñaõ * Where parks and temples do it—Coù coõi laáy giaùc ngoä hay thaønh Phaät. ** See Bodhitaru. vöôøn caây ñeàn mieáu maø laøm Phaät söï; Buddha’s altar: Phaät ñaøi. * Where (the Buddha’s) thirty-two physical Buddha announced his speedy nirvana: marks and their eighty notable characteristics Vaisali, where the Buddha announced his speedy do it—Coù coõi laáy 32 töôùng toát, 80 veû ñeïp maø nirvana—Taïi thaønh Tyø Xaù Ly, nôi Phaät tuyeân boá laøm Phaät söï; laø Ngaøi seõ mau nhaäp Nieát Baøn—See Eight great * Where the Buddha’s body (rupa-kaya) does spiritual or sacred stupas. it—Coù coõi laáy thaân Phaät maø laøm Phaät söï; Buddhas appear in the world: Phaät hieän ra * Where empty space does it—Coù coõi laáy hö nôi ñôøi—See Ten states of the form-skandha. khoâng maø laøm Phaät söï; * Living beings practice discipline with success Buddha of attainment of true because of these causes. Also used for the enlightenment: Thaønh Chaùnh Giaùc Phaät—See same purpose are dream, illusion, shadow Ten kinds of Buddha. echo, the image in a mirror, the moon Buddha’s attainment of all the various reflected in water, the flame of a fire, sound, Buddha stages: Vò dieäu—See Ten wonders, voice, word, speech and writing: Chuùng sanh Ten grounds, and Ten stages of a Mahayana theo duyeân ñoù maø vaøo luaät nghi. Coù coõi laáy Bodhisattva. moäng, huyeãn, boùng, vang, töôïng trong göông, Buddhabhadra traêng döôùi nöôùc, aùnh naéng dôïn, caùc thí duï

1) First Buddhabhadra (359- 429)—Sa moân arrived at the point of highest enlightenment and Giaùc Hieàn thöù nhaát: Giaùc hieàn—Phaät ñaø baït is just about to become a Buddha—Giai ñoaïn thöù ñaø la—Boà Ñeà Löu Chi—Phaät Hieàn—Name möôøi trong thaäp ñòa, nôi maø Boà Taùt ñaït tôùi giaùc of a Kashimiri monk belonging to the ngoä cao nhaát vaø saép söûa thaønh Phaät. Sarvastivada tradition. According to the Buddhabhumisutra-sastra (skt): Luaän Phaät Buddhist tradition, he was a descendant of Ñòa Kinh—The sastra explained the the Buddha's uncle, who came to China in Buddhabhumi Sutra, composed by Bandhuprabha. 409 from Kapilavastu in around 408 A.D., It was translated into Chinese by Hsuan-Tsang— here he composed several Buddhist works. Boä Luaän chuù giaûi veà Kinh Phaät Ñòa, ñöôïc Ngaøi He became one the most important Thaân Quang Ñaúng soaïn vaø Ngaøi Huyeàn Trang translators of Indian Buddhist texts at that dòch sang Hoa ngöõ. time. Together with Fa-Hsien, he translated Buddha's Birthday: Buddha-Jayanta (skt)—important works of Mahayana Sanskrit Vesakha (p)—Vesak (skt)—Ngaøy Phaät Ñaûn literature into Chinese. The most important of Sanh—Phaät Ñaûn—There are still some his works was a Chinese translation of the discussions over the exact year of the Buddha's Avamtamsaka Sutra in 418 A.D., the birth; however, the majority of opinions favor 623 philosophical basis of the Hua-Yen school— B.C. The Buddha's birthday was the day of the Teân cuûa moät vò Taêng thuoäc truyeàn thoáng full moon in May. It was a beautiful day. The Thuyeát Nhaát Thieát Höõu Boä. Theo truyeàn weather was nice and a gentle breeze was thuyeát Phaät giaùo, oâng laø doøng doõi cuûa moät blowing. All the flowers in the Lumbini Park ngöôøi baùc cuûa Phaät, ngöôøi ñaõ du haønh sang were blooming, emitting fragrant scents, and all Trung Hoa vaøo naêm 409 vaø trôû thaønh moät the birds were singing molodious songs. Together, nhaø phieân dòch caùc giaùo ñieån Phaät giaùo AÁn they seemed to have created a fairy land on earth Ñoä. Ngaøi töø Ca Tyø La Veä ñeán Trung Quoác, to celebrate the birth of the Prince, a coming nôi ñaây ngaøi saùng taùc moät soá taùc phaåm Phaät Buddha. According to the Indian legendaries, at Giaùo. Vôùi söï coäng taùc cuûa sö Phaùp Hieån, oâng that time, the earth shook, and from the sky, two ñaõ dòch töø Phaïn ra Hoa ngöõ nhöõng taùc phaåm silvery currents of pure water gushed down, one quan troïng cuûa tröôøng phaùi Ñaïi thöøa. Taùc was warm and the other cool, which bathed the phaåm quan troïng nhaát cuûa ngaøi laø baûn dòch body of the Prince. Nowadays, countries with sang Haùn vaên cuûa Kinh Hoa Nghieâm vaøo Buddhist tradition usually celebrate the Buddha's naêm 418 sau Taây lòch, caên baûn trieát lyù cuûa Birthday around the middle of the fourth month of tröôøng phaùi Hoa Nghieâm. the Lunar Year. Also according to Indian legends, 2) The second Buddhabhadra—Sa moân Giaùc the more reliable Buddha's Birth Day, perhaps on Hieàn thöù hai: Name of a disciple of the 4th month, 8Th day; however, all Buddhist Dharmakosa, whom Hsuan-Tsang met in countries obseve the Full Moon Day of the Lunar India, 630-640 A.D.—Teân cuûa moät vò ñeä töû month of Vaisakha (April-May) as Buddha Birth cuûa Dharmakosa, ngöôøi maø Ngaøi Huyeàn Day Anniversary—Vaãn coøn nhieàu baøn caõi veà Trang ñaõ ñöôïc gaëp beân AÁn Ñoä vaøo khoaûng naêm sanh chính xaùc

cuûa Ñöùc Phaät; tuy nhieân yù nhöõng naêm töø 630 ñeán 640 sau Taây Lòch. kieán cuûa phaàn ñoâng choïn naêm 623 tröôùc Taây Buddha-bhasita-astanga-samyan-marga- Lòch. Ngaøy Phaät ñaûn sanh laø ngaøy traêng troøn sutra (skt): Baùt Chaùnh Ñaïo Kinh—Composed by thaùng 5. ñoù laø moät ngaøy tuyeät ñeïp. Tieát trôøi trong An-Shih-Kao of the Eastern Han Dynasty, an saïch, gioù maùt thoang thoaûng. Trong vöôøn traêm early translation of the Samyuktagama—Kinh noùi hoa ñua nôû, toûa höông ngaøo ngaït, chim hoùt líu veà Baùt Chaùnh Ñaïo do ngaøi An Theá Cao dòch vaøo lo… taïo thaønh moät caûnh töôïng thaàn tieân ôû theá thôøi Ñoâng Haùn, moät dòch phaåm sôùm töø Kinh Taïp gian ñeå ñoùn chaøo söï ñaûn sanh cuûa Thaùi Töû. Theo A Haøm. truyeàn thuyeát AÁn Ñoä thì luùc ñoù ñaát trôøi rung Buddha-bhumi: Phaät Ñòa—The Buddha stage, ñoäng, töø treân trôøi cao tuoân ñoå hai doøng nöôùc baïc, being the tenth stage where the Bodhisattva has moät aám moät maùt, taém goäi cho thaân theå cuûa Thaùi

Töû. Ngaøy nay caùc quoác gia theo truyeàn thoáng baèng thöïc phaåm phaøm phu. Ñoù laø thaân vónh Phaät giaùo, toå chöùc ngaøy Ñaïi leã Phaät Ñaûn vaøo haèng maø chaát lieäu cuûa noù laø trí tueä. Vì vaäy khoaûng giöõa thaùng tö aâm lòch. Cuõng theo truyeàn thaân Phaät chaúng bao giôø bieán maát khi söï Giaùc thuyeát AÁn Ñoä, ngaøy Phaät Ñaûn sanh ñaùng tin caäy, ngoä Boà Ñeà vaãn coøn toàn taïi. Söï Giaùc Ngoä Boà coù leõ vaøo ngaøy moàng 4 thaùng 8; tuy nhieân, taát caû Ñeà xuaát hieän nhö aùnh ñuoác trí tueä khieán cho caùc nöôùc theo Phaät giaùo laáy ngaøy traêng troøn thaùng chuùng sanh giaùc ngoä vaø tu chöùng ñeå ñöôïc tö laøm leã kyû nieäm. sanh vaøo theá giôùi cuûa chö Phaät—See Buddha Birthday Ceremony: Buddha’s Birth Trikayas. Day, perhaps on the 4th month, 8Th day; however, 2) Buddha’s body with thirty-two signs and all Buddhist countries obseve the Full Moon Day eighty-four marks: Phaät thaân—See Seven of the Lunar month of Vaisakha (April-May) as surpassing qualities of a Buddha. Buddha Birth Day Anniversary. All Buddhist 3) Buddha’s deeds: Thaân Phaät—See Buddha’s countries observe the Full Moon day of the lunar body, and Three wheels. month of Vaisakha (April-May) as Buddha Birth Buddha’s body always radiates the light of Day Anniversary—Ngaøy Phaät Ñaûn sanh, coù leõ unimpeded knowledge: Thaân Phaät thöôøng vaøo ngaøy moàng 4 thaùng 8; tuy nhieân, taát caû caùc phoùng voâ ngaïi trí hueä quang minh—See Ten nöôùc theo Phaät giaùo laáy ngaøy traêng troøn thaùng tö characteristics of the body of Buddha. laøm leã kyû nieäm—See Buddha’s Birthday. Buddha-body appears in all worlds: Töôùng Buddha’s birthplace: Lumbini Garden, thaân Ñöùc Nhö Lai ñeàu hieän khaép toaøn theá giôùi— Buddha’s birthplace in Kapilavastu—Vöôøn Laâm See Ten characteristics of the body of Buddha. Tyø Ni trong thaønh Ca Tyø La Veä laø nôi ñaûn sanh Buddha’s body can benefit sentient beings cuûa Phaät—See Eight great spiritual or sacred everywhere by infinite works: Thaân Phaät coù stupas. theå laøm lôïi laïc chuùng sanh vôùi voâ löôïng Phaät Buddha’s blessing: Hoàng aân cuûa Ñöùc Phaät. söï—See Ten characteristics of the body of Buddha’s blessing derived through Buddha. universal elevation: Lôïi ích dieäu—See Ten Buddha’s body can cause infinite living wonders. beings to receive benefits: Thaân Phaät coù theå Buddha Bodhi: Boà Taùt

ñaïo. khieán cho voâ löôïng chuùng sanh ôû chaâu Dieâm Phuø Buddha's body: Thaân Phaät. Ñeà ñeàu ñöôïc lôïi ích—See Ten characteristics of 1) Tathagata-kaya (skt): Nhö Lai thaân (thaân the body of Buddha. Phaät)—A lot of people think of the Buddha's Buddha-body cannot be seen by sentient body as his physical body. Truly, the beings of little merit unless they can be Buddha's body means Enlightenment. It is tamed by the spiritual power of Buddha: formless and without substance. It always has Chaúng phaûi chuùng sanh ít phöôùc ñöùc maø thaáy been and always will be. It is not a physical ñöôïc thaân Nhö Lai, chæ töø thaàn löïc töï taïi cuûa body that must be nourished by ordinary Phaät gia hoä cho keû ñaùng ñöôïc ñieàu phuïc—See food. It is an eternal body whose substance is Ten characteristics of the body of Buddha. Wisdom. Therefore, Buddha will never Buddha-body has no discrimination, no disappear as long as Enlightenment exists. Enlightenment appears as the light of arbitrary conceptions; all benefits it Wisdom that awakens people into a newness renders reach the ultimate end: Thaân Nhö of life and causes them to be born into the Lai vaãn khoâng phaân bieät, khoâng hyù luaän. Nhöõng world of Buddhas—Nhieàu ngöôøi nghó thaân ñieàu lôïi ích laøm ra ñeàu ñöôïc roát raùo—See Ten Phaät laø nhuïc thaân cuûa Ngaøi. Kyø thaät thaân characteristics of the body of Buddha. Phaät chính laø söï Giaùc Ngoä Boà Ñeà. Thaân aáy Buddha of Bountless Purity: Amitabha khoâng coù hình töôùng cuõng khoâng coù vaät chaát, Buddha—Voâ Löôïng Thanh Tònh Phaät—See khoâng phaûi laø nhuïc thaân ñöôïc nuoâi döôõng Amitabha.

Buddha with Brahma's face: Phaïm Dieän Buddhacarita-kavya-sutra (skt): Phaät Sôû Phaät—Ñöùc Phaät coù göông maët gioáng nhö Phaïm Haønh Taùn Kinh—A poetic narrative of the life of Thieân, ngöôøi ta noùi vò aáy soáng tôùi 23.000 naêm—Sakyamuni written by Asvaghosa (Maõ Minh Boà Said to be 23.000 years old. Taùt), the twelfth patriarch—Kinh noùi veà cuoäc ñôøi Buddha and Buddhist patriarchs: The cuûa Phaät Thích Ca, ñöôïc vieát theo theå loaïi thô Buddha and other founders of Buddhists sects— saùng taùc bôûi Maõ Minh Boà Taùt, vò toå thöù 12—See Phaät vaø chö toå. Buddhacarita. Buddha's Caitya: Phaät Chi Ñeà—Buddha's Buddha-cause: Phaät Nhaân—The cause which Stupa—A Buddhist reliquary, or pagoda, where leads to Buddhahood, i.e. the merit of planting relics of the Buddha (sarira) were kept. Such roots of goodness and Buddha-virtue—Nhaân ñöa towers (stupas) have become symbols of tôùi Phaät quaû, nhö laø nhöõng phöôùc ñöùc thieän Buddhism—Thaùp thôø xaù lôïi Phaät. Nhöõng thaùp nghieäp vaø coâng ñöùc Phaät. naày trôû thaønh nhöõng bieåu töôïng cuûa Phaät Giaùo. Buddha-charity: Phaät Ñaøn—Buddha-giving—Buddha can reveal all forms: Thaân Phaät coù See Two kinds of dana or charity (B). theå hieån hieän taát caû saéc—See Ten characteristics Buddhacitta (skt): Buddha-mind—Taâm Phaät of the body of Buddha. (ñaày ñuû caùc taùnh töø, bi, hyû, xaû). Buddha's canopy: A halo—Thieân caùi (taøng Buddhas come, slay the Buddha: Gaëp Phaät loïng che chôû cuûa Ñöùc Phaät)—A Buddha's gieát Phaät, gaëp ma gieát ma—Buddhas come, slay umbrella, or a nimbus of rays of light. the Buddha – Demons come, slay the demons—In Buddha as a captain: Thuyeàn Sö—Captain, i.e. fact, this is a good advice that we should not the Buddha as captain of salvation, ferrying become

attached to states that we experience. If across to the nirvana shore—Thuyeàn tröôûng, yù the Buddhas appear, do not go out to receive him; noùi Ñöùc Phaät laø vò thuyeàn tröôûng cöùu ñoä chuùng how much less should we welcome a demon. sanh ñaùo bæ ngaïn. Although such states are occasionally indicating Buddhacarita (skt): Life of Buddha—Phaät Boån our levels of realization, do not believe in what Haïnh Taäp Kinh—Kinh Phaät Sôû Haønh Taùn—The we experience. We should believe in our own Sanskrit title of a poem mentioned a life and work practice and cultivation. We know the length of of the Buddha from his birth to his parinirvana time that we have been practicing. We also with much legendary matter. According to the believe in not argue, not being greedy, not Indian tradition, Buddhacarita was composed by seeking for anything, not being selfish, not being some Indian Sages and translated into Chinese by self-indulgent, and not deceiving anyone. This is Jnanagupta around 587 A.D. Some other sources the firm belief of a sincere Buddhist—Thaät ra, said that this sutra was composed by Asvaghosa ñaây chæ laø lôøi khuyeân chuùng ta khoâng neân quaù caâu in the first century and translated into Chinese by chaáp vaøo caûnh giôùi trong luùc tu taäp thieàn ñònh. T'an Wu Ch'an in the seventh century—Huyeàn Thaáy Phaät ñeán maø khoâng tieáp nhaän hình aûnh naày, thoaïi veà cuoäc ñôøi vaø sôû haønh cuûa Ñöùc Phaät, huoáng chi laø thaáy ma. Tuy raèng trong nhieàu chuyeän keå ñaày ñuû veà cuoäc ñôøi cuûa Phaät Thích Ca, tröôøng hôïp caùc caûnh giôùi ñoù laø nhöõng daáu hieäu töø khi ñaûn sanh cho ñeán Nieát Baøn (Parinirvana). baùo tröôùc nhöõng möùc ñoä thaønh töïu cuûa chuùng ta, Theo truyeàn thuyeát AÁn Ñoä, Phaät Sôû Haønh Taùn chuùng ta khoâng neân tin vaøo. Truyeän do Hieàn Thaùnh AÁn Ñoä soaïn vaø Baûo Vaân Buddha's commandments: Phaùp chæ. dòch sang Hoa ngöõ vaøo khoaûng naêm 587 sau Taây Buddha and the common people are one: Lòch. Coù nôi noùi laø Kinh Phaät Sôû Haønh Taùn (noùi Phaät Phaøm Nhöùt Theå—Phaät vaø phaøm phu laø moät, veà tieåu söû cuûa Ñöùc Phaät Thích Ca) do Maõ Minh taát caû ñeàu coù Phaät taùnh—All are of Buddha-Asvaghosa soaïn thaûo vaøo theá kyû thöù nhaát, vaø nature. Ñaøm Voâ Saùm dòch sang Hoa ngöõ vaøo theá kyû thöù Buddha of concentration: Tam Muoäi Phaät— baûy. See Ten kinds of Buddha.

Buddha-condition: Quaû Ñaàu Phaät—He who avoid human contact. In the 1930s he founded a has attained the Buddha-condition, a T'ien-T'ai small hermitage called Suan Mokkha-balarama term—Baäc ñaõ ñaït ñöôïc quaû vò Phaät, moät thuaät (Garden of the Power of Liberation), which was ngöõ cuûa toâng Thieân Thai. based on three core principles: study, practice, Buddha consciousness: Purified and dharma teaching. He agreed the Theravada consciousness—A Ma La Thöùc—Phaät Thöùc—Voâ establishment by proposing to strip Buddhism of Caáu Thöùc—Thanh Tònh Thöùc—Chaân Nhö hay what he considered to be distorting accretions. He chaân taâm—See Eight consciousnesses and Nine emphasized such core principles as the four noble kinds of consciousness. truths, the eightfold noble path, selfishness, and dependent arising. Among his more controversial Buddha's continuous and eternally varied theses is his contention that the doctrine of rebirth forms or Nirmanakaya:

Töông tuïc thöôøng— is not a core tenet of Buddhism and that Buddhist See Three eternal qualities in a Buddha. thought and practice could dispose of it without Buddha-cosmo: A Buddha-domain (a world losing anything essential—Buddhadasa laø töø Phaïn undergoing transformation by a Buddha)— ngöõ coù nghóa laø “Ngöôøi toâi tôù cuûa Ñöùc Phaät.” Buddha-region—Pure Land—Nhaát Phaät Theá Buddhadasa laø teân cuûa moät vò Taêng Thaùi Lan coù Giôùi—Phaät giôùi hay Tònh ñoä. aûnh höôûng lôùn, naêm 20 tuoåi oâng thoï giôùi vôùi yù Buddha of the cosmos: Phaùp giôùi Phaät—See ñònh chæ laøm Taêng trong voøng 3 thaùng muøa an cö Ten kinds of Buddha. kieát haï. OÂng thaáy raèng mình thích hôïp vôùi cuoäc Buddha-country: Phaät Quoác. soáng töï vieän, vaø quyeát ñònh löu laïi vôùi Taêng 1) Buddhaksetra (skt): Phaät Ñoä—The term is ñoaøn. Sau ñoù oâng tu saùu naêm nhö moät du taêng absent from Hinayana. In Mahayana it is trong röøng thaúm, trong thôøi gian ñoù oâng traùnh tieáp spiritual realm acquired by one who reaches xuùc vôùi con ngöôøi. Trong thaäp nieân 1930s oâng perfect enlightenment, where he instructs all thaønh laäp moät vieän tu khoå haïnh goïi laø Mokkha- beings born there, preparing them for balarama (Vöôøn cuûa Löïc Giaûi Thoaùt), döïa treân 3 enlightenment—Phaät Hoät Sai Ñaûm La nguyeân taéc: hoïc, tu vaø daïy phaùp. OÂng ñoàng yù vôùi (Buddha realm, land or country). Danh töø ñeà nghò cuûa tröôøng phaùi Theravada laø loät boû Phaät Saùt, Phaät Ñoä hay Phaät Quoác khoâng coù nhöõng thöù ñöôïc xem nhö laøm leäch laïc ñöôïc boài trong Phaät Giaùo Tieåu Thöøa. Theo Ñaïi Thöøa, theâm vaøo Phaät giaùo. OÂng nhaán maïnh ñeán nhöõng thì ñaây laø quoác ñoä ñaït ñeán cuûa vò ñaõ hoaøn nguyeân taéc coát loõi cuûa ñaïo Phaät nhö töù dieäu ñeá, toaøn giaùc ngoä, nôi ñoù Phaät höôùng daãn giuùp baùt Thaùnh ñaïo, voâ ngaõ, nhaân duyeân. Trong soá chuùng sanh chuaån bò giaùc ngoä. nhöõng luaän ñeà ñang trong voøng tranh caõi cuûa oâng 2) The country of the Buddha’s birth: Xöù sôû nôi laø vì oâng tranh luaän raèng söï taùi sinh khoâng phaûi laø Phaät Ñaûn sanh. giaùo thuyeát coát loõi cuûa tö töôûng vaø tu taäp Phaät 3) A country being transformed by a giaùo neân vieäc loaïi boû noù cuõng khoâng maát baát cöù Buddha or one already transformed: The phaàn thieát yeáu naøo. land or realm of Buddha—Nôi ngöï trò cuûa Buddha-Cakkhu (p): Buddha eye—Phaät Nhaõn chö Phaät. hay Thöïc Nhaõn—See Buddha eye, and Five kinds Buddhadasa Bhikkhu (1906- 1993): of eyes or vision. Buddhadasa is a Sanskrit term which means Buddha-charity: Buddha-giving—Phaät Ñaøn— “Servant of the Buddha.” Buddhadasa is the name See Two dana (B). of an influential Thai Buddhist monk who at age Buddha-dana (skt): Phaät ñaø ñaøn na—Phaät twenty-one took ordination, intending to be a Ñaøn—Buddha-giving, in contrast with Mara- monk only during the three month rainy season giving or preaching. Buddha-charity as the motive retreat. He found that the monastic lifestyle of giving, or preaching, and of self-sacrifice, or agreed with him, however, and decided to remain self-immolation—Söï boá thí nhö haïnh chö Phaät, in the Sangha. He subsequently spent six years as ñoái laïi vôùi söï boá thí cuûa ma. Phaät ñaøn laø boá thí a forest monk during which time he attempted to moät caùch trong saïch, thanh tònh gioáng nhö Phaät

thuyeát phaùp ñoä chuùng sanh. **See Two kinds of Mahavihara. OÂng noåi tieáng vôùi caùc boä “Söï Xaùc dana or charity. Ñònh Veà Giôùi Luaät Töï Vieän” vaø “Nhaäp Vaøo Buddhadatta: Scholar-monk who was one of Thöôïng Trí.” Quyeàn ñaàu laø moät quyeån luaän veà the most influential Abhidharma commentators. Luaät Taïng, vaø quyeån thöù nhì luaän veà Luaän Taïng. He was a scholar of the Theravada school who Sau chuyeán du haønh daøi veà thuû ñoâ Anuradhapura, lived in the 4th to 5th centuries. He was of Tamil oâng ñaõ soaïn nhöõng bình giaûi Vinaya-pitaka vaø origin. According to tradition, he met Buddhavamsa cuõng nhö nhieàu saùch giaùo lyù chính Buddhaghosa and like him resided in the xaùc vaø roõ raøng cho tröôøng phaùi Theravada. Tuy Mahavihara. He is best known for for his cuøng thôøi vôùi Phaät AÂm, Buddhadatta ñaõ ñeán Tích “Ascertainment of Monastic Discipline” and Lan tröôùc Phaät AÂm. Theo Buddhaghosappatti, “Entry into Higher Knowledge.” The first is a ñaïo sö Buddhadatta ñaõ ñeán Tích Lan tröôùc ñoù ñeå commentary on the Vinaya-Pitaka, and the nghieân cöùu giaùo lyù cuûa Ñöùc Phaät. Treân ñöôøng trôû second is a commentary on the Abhidharma- veà sau khi hoaøn taát vieäc nghieân cöùu, thuyeàn cuûa Pitaka. After long journeys to the capital oâng gaëp moät chieác thuyeàn chôû luaän sö Phaät AÂm Anuradhapura, he composed his works and ñang ñeán Tích Lan. Hai ngöôøi gaëp nhau, hoï töï commentaries to the Vinaya-pitaka, the giôùi thieäu, chaøo hoûi nhau. Luaän sö Phaät AÂm noùi: Buddhavamsa which later set forth the teachings “Nhöõng baøi luaän giaûi giaùo lyù cuûa Ñöùc Phaät hieän of the Theravada in a concise and clear way. coù baèng tieáng Tích Lan. Toâi ñang ñi ñeán Tích Lan Though a contemporary of Buddhaghosa, ñeå dòch sang tieáng Ma Kieät Ñaø.” Buddhadatta Buddhadatta had preceded the latter in Ceylon. ñaùp laïi: “Ñaïo höõu ôi! Toâi cuõng ñaõ ñeán Tích Lan According to the Buddhaghosuppatti, Acarya vì muïc ñích ñoù, nhöng toâi khoâng coøn soáng ñöôïc Buddhadatta had gone earlier to Ceylon to study bao laâu nöõa, khoâng theå hoaøn thaønh nhieäm vuï the word of the Buddha. When he was on his way ñöôïc.” Trong khi hai vò ñang noùi chuyeän thì back to India after having completed his studies, thuyeàn vaãn cöù ñi qua nhau vaø khoâng coøn nghe his boat crossed another which carried Acarya ñöôïc gì nöõa. Döôøng nhö khi rôøi xa nhau, Buddhaghosa to Ceylon. As they met each other, Buddhadatta ñaõ yeâu caàu Phaät AÂm göûi veà AÁn Ñoä they introduced themselves and exchanged caùc baûn sao cuûa moãi baøi luaän giaûi cuûa oâng cho greetings. Acarya Buddhaghosa said: “The mình, vaø coù leõ Phaät AÂm ñaõ laøm ñieàu ñoù. Sau ñoù commentaries of the Buddha is available in the Buddhadatta ñaõ toùm löôïc caùc baøi luaän giaûi cuûa Simhalese language. I am proceeding to Ceylon Phaät AÂm veà Luaän Taïng trong cuoán Nhaäp A Tyø to render them into Magadhi.” Buddhadatta Ñaït Ma Luaän (Abhidharmavatara), vaø caùc luaän replied: “Brother, I too had come to Ceylon for giaûi veà Luaät Taïng trong cuoán Vinaya-vinicchya. the same purpose, but as I shall not live very long Buddha’s deeds: now, I cannot finish the task.” As the two elders 1) The “Buddha-deeds” means the Buddha’s were still conversing, the boats passed each other work, which instructs all people, saves them beyond hearing. It appears that as they departed, from their sufferings and afflictions, and Buddhadatta

requested Buddhaghosa to send leads them to nirvana. His deeds include the copies of each of his commentaries to him in following: he instructs all the living beings India, which in all probability Buddhaghosa did. everywhere in various ways, whether Buddhadatta later summarized Buddhaghosa's speaking of himself or speaking of others, commentaries on the Abhidharma-pitaka in the whether indicating himself or indicating Abhidharmavatara and those on the Vinaya- others, and whether indicating his own affairs pitaka in the Vinaya-vinicchya—Taêng só hoïc giaû, or the affairs of others. Besides, the Buddha- moät trong nhöõng nhaø pheâ bình Vi Dieäu Phaùp coù deeds also include the followings: to convey aûnh höôûng raát lôùn. Ngaøi laø nhaø tu thoâng thaùi the Buddha's teachings to others or to listen thuoäc tröôøng phaùi Theravada vaøo theá kyû thöù IV to them or read them are also Buddha-deeds. hay V sau CN, goác Tamil. Theo truyeàn thoáng, oâng Our Buddha-deeds must continue incessantly, gaëp Buddhaghosa vaø muoán oâng naøy truï taïi just as the Buddha never neglected them for

a moment. This is our great responsibility— baûo cuûa xöù Ma Kieät Ñaø, duøng aùo trôøi laøm ñeäm, Phaät söï nghóa laø nhöõng coâng vieäc cuûa Ñöùc döùt boû taâm tö maø thaønh chaùnh giaùc—See Four Phaät, töùc laø giaùo hoùa moïi ngöôøi, cöùu hoï thoaùt types of Buddha. khoûi khoå ñau phieàn naõo, vaø ñöa hoï ñeán Nieát Buddha Dharma(skt) Buddha-dhamma (p): The Baøn. Coâng vieäc cuûa Ngaøi bao goàm nhöõng teaching of the Buddha—Phaät phaùp—Buddha vieäc sau ñaây: Ngaøi giaùo hoùa taát caû chuùng Teachings, or Law of Buddhist—Buddhist law— sanh ôû moïi nôi baèng nhieàu caùch khaùc nhau, Buddhist Method—The Buddha law preached by hoaëc noùi ñeán chính mình, hoaëc noùi ñeán caùc vò the Buddha—Buddha Dharma or Buddha khaùc, hoaëc chæ chính Ngaøi hoaëc chæ ngöôøi Teachings, or Law of Buddhist—Buddhist law— khaùc. Ngoaøi ra, Phaät söï coøn bao goàm caùc Buddhist Method—The Buddha law preached by vieäc sau ñaây: chuyeån giaùo lyù cuûa Ñöùc Phaät the Buddha. ñeán ngöôøi khaùc hay nghe giaûng hay tuïng ñoïc 1) Buddhadharma is a Sanskrit term which caùc giaùo lyù cuõng laø Phaät söï. Caùc Phaät söï cuûa means "Doctrine of the Buddha" or "methods chuùng ta phaûi ñöôïc tieáp tuïc maõi cuõng nhö of cultivation taught by the Buddha leading Ñöùc Phaät ñaõ khoâng bao giôø xao laõng Phaät söï beings to enlightenment." A common way of moät luùc naøo. Ñoù laø traùch nhieäm voâ cuøng lôùn referring to the teachings and practices set lao cuûa chuùng ta. forth by the Buddha. Among many modern 2) Haïnh dieäu—See Ten wonders. Buddhists, particularly in Western countries, 3) Buddha's body: Thaân Phaät—See Three it has been adopted as a nonsectarian way of wheels. referring to Buddhism in general, without Buddha's deeds of spiritual power are singling out a particular tradition. In Zen the boundless and inexhaustible: Thaàn löïc choã Japanese equivalent "Buppo" is thought to laøm cuûa chö Phaät laø voâ bieân voâ taän—See Ten refer to an essential intuitive grasp of reality kinds of Buddha-work in all worlds in all times of that cannot be described in words or the Buddhas (B) (5). doctrines, but rather is understood by Buddha and deluded ordinary people: Ngoä awakened masters and passed on to their Phaät, Meâ Phaøm—Those who greatly

realize students by way of mind-to-mind delusion are Buddhas; those who are greatly transmission—Buddhadharma laø moät töø Baéc deluded are ordinary people. Phaïn coù nghóa laø “Giaùo phaùp cuûa Ñöùc Phaät” hay “Nhöõng giaùo phaùp ñöôïc Phaät giaûng daïy, Buddhadeva (skt): Phaät Ñaø Ñeà Baø—Sa moân maø thöïc haønh theo ñoù seõ daãn ñeán giaùc ngoä.” Giaùc Thieân—One of the four most famous Moät loái thoâng thöôøng chæ nhöõng lôøi giaùo Buddhist commentators—Moät trong boán nhaø bình thuyeát vaø thöïc haønh ñaõ ñöôïc Ñöùc Phaät ñaët ra. luaän noåi tieáng Phaät Giaùo. Trong soá caùc Phaät töû thôøi caän ñaïi, ñaëc bieät laø Buddhadeva’ argument from the difference taïi caùc quoác gia Taây phöông, ngöôøi ta ñaõ of view or relation: As a woman can at once be nhaän Buddhadharma nhö laø ñaïo Phaät noùi daughter, wife, and mother according to the chung khoâng moân phaùi, khoâng löïa rieâng ra relation she holds to her mother, her husband, and moät truyeàn thoáng ñaëc bieät naøo. Trong Thieàn her child—Luaän chöùng cuûa Giaùc Thieân, sai bieät toâng Nhaät Baûn, Buddhadharma töông ñöông veà quan ñieåm hay töông quan; nhö moät ngöôøi ñaøn vôùi “Buppo” ñöôïc nghó duøng ñeå chæ trí tueä baø coù theå cuøng moät luùc vöøa laø con gaùi, laø vôï vaø caàn thieát ñeå naém baét laáy thöïc taùnh khoâng theå baø meï, tuøy theo söï töông quan vôùi meï, vôùi choàng dieãn taû baèng lôøi hay baèng giaùo lyù, maø phaûi hay vôùi con cuûa mình. **See Four arguments ñöôïc hieåu töø moät vò thaày giaùc ngoä roài truyeàn from Vasubandhu. laïi cho ñeä töû baèng phöông thöùc taâm truyeàn Buddha on the deva robe: Thoâng Phaät—The taâm. Buddha on the deva robe under the bodhi-tree of 2) Methods of cultivation taught by the Buddha the seven precious things—ÔÛ ngoâi nhaân vò ñaõ döùt leading beings to enlightenment. The Buddha boû kieát söû vaø nghi hoaëc , ngoài döôùi goác boà ñeà thaát once said: “Just as the ocean, although vast,

is of one taste, the taste of salt, so as my Buddha’s discourses: Buddha’s discourses or teaching, although many-faceted and vast as mouth, one of the three wheels of the Buddha— the ocean, is of one taste, the taste of Nhöõng baøi giaûng cuûa Phaät laø moät trong Tam Luaân Nirvana”—Nhöõng giaùo phaùp ñöôïc Phaät giaûng cuûa Ñöùc Phaät—See Three-wheels (A) (2). daïy, maø thöïc haønh theo ñoù seõ daãn ñeán giaùc Buddha’s discriminating understanding of ngoä. Ñöùc Phaät coù laàn ñaõ daïy: “Gioáng nhö others: Asociated with his mind—Kyù Taâm bieån caû, tuy meânh moâng, nhöng chæ coù moät Luaân—See Three wheels (I). vò, vò maën; cuõng nhö vaäy, giaùo lyù cuûa ta, tuy Buddha’s doctrine and meditation on it: coù nhieàu maët vaø bao la nhö ñaïi döông nhöng Teaching and meditation—Giaùo quaùn (giaùo chæ coù moät vò, vò Nieát Baøn.” thuyeát cuûa Ñöùc Phaät vaø thieàn ñònh). 3) The Buddha’s teachings on Buddhadharma in the Dharmapada Sutra—Nhöõng lôøi Phaät daïy Buddha-domain: Phaät Caûnh—The spiritual veà Phaät phaùp trong kinh Phaùp Cuù: According region of Buddhas—There are two kinds: to the Dharmapada 354, the Buddha taught: 1) Domain or state of absolute enlightenment: “The gift of the Law excels all gifts. The Chöùng caûnh. flavor of the Law excels all flavors. Delight 2) Domain that the Buddha is transforming: Hoùa of the Law excels all delights. Destruction of caûnh. craving overcomes all suffering.”—Kinh ** See Two Buddha

domains. Phaùp Cuù 354, Ñöùc Phaät daïy: “Phaùp thí thaéng Buddha’s earthly body: Sinh thaân Phaät. moïi thí. Phaùp vò thaéng moïi vò. Phaùp hyû thaéng Buddha is in the East and He is also in the moïi hyû. AÙi dieät thaéng moïi khoå.” West: Phía Ñoâng cuõng laø Phaät, maø phía Taây Buddha-dharma extinction: Phaùp Dieät— cuõng laø Phaät, yù noùi mình phaûi caån thaän vôùi taát caû When deluded thoughts arise in sentient beings’ moïi ngöôøi vì ai cuõng laø moät vò Phaät trong töông mind, the Buddha-dharma expelled—Khi nhöõng lai (Ñoâng bieân daõ thò Phaät, Taây bieân daõ thò Phaät). tö töôûng meâ môø khôûi leân trong taâm chuùng sanh thì Buddha’s all embracing knowledge: Trí Phaät phaùp lieàn bò ñaåy ra ngoaøi. dieäu—See Ten wonders. Buddha-dharma is inseparable from that of Buddhas emanate great light: Which is the secular world: The enlightenment of the impartially illuminating all places and Buddhist dharma is inseparable from that of the illuminating all the Buddha teachings—Chö Phaät secular world—Phaät phaùp baát ly theá gian phaùp. phoùng ñaïi quang minh bình ñaúng chieáu khaép taát Buddha’s Dharmakaya: Phaùp thaân Phaät (Hö caû choã vaø Phaät phaùp—See Ten kinds of supreme khoâng Phaùp thaân)—There are five kinds of a qualities of all Buddhas. Buddha’s dharmakaya—Coù naêm loaïi phaùp thaân Buddha enlightenment can be attained by cuûa Phaät—See Five kinds of a Buddha’s any in one lifetime: Nhaát Sanh Nhaäp Dieäu dharmakaya. Giaùc. Buddha’s dharmakaya-ksetra: Phaùp Tính Buddha’s Enlightenment is ultimate and Ñoä—See Five realms of a Buddha. absolute: Söï giaùc ngoä cuûa Phaät laø toái thöôïng vaø Buddha, Dharma and Sangha: Phaät Baûo tuyeät ñoái—See Ten theories that independently Phaùp Baûo Taêng Baûo—The Buddhist Trinity—The cause the manifestation of the ideal world (B). three Jewels—The three Precious Ones . Buddhas enter into all capital cities: The Buddha’s dharma or universal law: Buddhas enter into all capital cities to perform Buddha’s way of universal mercy—Phaät phaùp—Buddha-work for the beings—Chö Phaät vaøo nôi See Seven surpassing qualities of a Buddha. taát caû nhöõng vöông ñoâ thaønh aáp—See Ten kinds Buddha’s direct teaching, his real practice, of Buddha-work in all worlds in all times of the and realization: Baûn Hoùa—See Two divisions Buddhas (B) (7). of the Buddha’s teaching. Buddha entered nirvana: Kusinagara, where the Buddha entered nirvana—Taïi thaønh Caâu Thi

Na, nôi Phaät nhaäp Nieát Baøn—See Eight great cho vaøo gaëp, nhöng Ñöùc Phaät ñoàng yù tieáp oâng. spiritual or sacred stupas. Ñöùc Phaät baûo Toâ Baït Ñaø La: “Nhöõng ngöôøi tu Buddha’s eternal body: Buddha’s permanent ñaïo phaûi nhaän thöùc veà Tam Phaùp AÁn (1. Chö body—Thöôøng thaân—See Two forms of body (F). haønh voâ thöôøng, 2. Chö Phaùp voâ ngaõ, 3. Nieát baøn Buddha’s eye: Buddha-Cakkhu (p)—The eye of tòch tónh). Ñaây laø ba phaùp aán kieåm nghieäm chaân Buddha—Buddha vision—Phaät Nhaõn—Thöïc lyù. Chæ caàn tu taäp Töù Dieäu Ñeá, Baùt Thaùnh Ñaïo, Nhaõn—The enlightened one who sees all and is Thaäp Nhò Nhaân Duyeân, laø coù theå ñöôïc giaûi thoaùt omniscient—Maét cuûa Phaät hay maét cuûa baäc giaùc töï taïi.” Toâ Baït Ñaø La xin quy-y theo Phaät, vaø trôû ngoä nhìn thaáu roõ thöïc töôùng cuûa chö phaùp (Ñöùc thaønh ngöôøi ñeä töû cuoái cuøng cuûa

Ngaøi. Phaät coù ñuû nguõ nhaõn). **See Five kinds of eyes Buddha's Final Teachings: Nhöõng lôøi di giaùo or vision, and Ten kinds of eyes. cuoái cuøng cuûa Ñöùc Phaät. Buddha's feet: Baûo Phaät Cöôùc (oâm chaân Ñöùc A) When the day of the Buddha's passing away Phaät)—When in trouble, Chinese Buddhists have was drawing near, and the Bhiksus were a custom to embrace the Buddha's feet—Khi gaëp reluctant for the parting. The Buddha trôû ngaïi Phaät töû Trung Hoa hay coù tuïc oâm chaân instructed them saying: "The Buddha's Phaät maø caàu nguyeän. incarnation body cannot say in the world forever. This is the natural law. But my Buddha-field: Phaät Ñieàn—The field in which dharma can live on for a long time. You the planting and cultivation of the Buddhist should observe and practice according to my virtues ensure a rich harvest, especially the teachings." Ananda and others then consulted Buddha as an object of worship and the Order for the Buddha on four things—Khi ngaøy Phaät almsgiving—Nôi vun troàng coâng ñöùc Phaät ñeå nhaäp dieät saép gaàn keà, chö Tyø kheo bòn ròn chaéc chaén gaët ñöôïc Phaät quaû, ñaëc bieät Phaät laø khoân nguoâi. Thaáy vaäy Ñöùc Phaät beøn daïy: moät ñoái töôïng thôø phuïng vaø cuùng döôøng. "ÖÙng thaân cuûa Phaät khoâng theå ôû maõi treân theá Buddha's Final Disciple was Subhadda: gian, ñaây laø qui luaät töï nhieän, nhöng giaùo Ngöôøi ñeä töû cuoái cuøng cuûa Ñöùc Phaät laø Toâ Baït Phaùp cuûa ta thì coøn maõi. Caùc ngöôøi theo ñoù Ñaø La—When the Buddha was about to pass into maø phuïng haønh." Keá ñoù A Nan laïi thænh caàu nirvana, an old ascetics by the name of Subhadda, Ñöùc Phaät boán vieäc: over one hundred years old, came to seek 1) Who will be the Teacher after the Buddha's instructions from the Buddha when he learned passing away?—Sau khi Phaät nhaäp dieät, döïa that the Buddha would depart from the world. The ai laøm Thaày? Bhiksus were afraid that he might cause 2) On what ground will the Sangha dwell?— disturbance and stopped him from entering to see Taêng ñoaøn döïa vaøo ñaâu ñeå an truù? the Buddha, but the Buddha agreed to received 3) How to tame and discipline the ill-natured him. The Buddha told Subhada: "Those who Bhiksus?—Laøm theá naøo ñeå ñieàu phuïc nhöõng practice the way should recognize the three Tyø kheo tính aùc? Dharma Seals for testing the Truth (1. Emptiness 4) How to compile the Sutras to establish faith of all dharmas or emptiness of separate selfhood, in them?—Laøm theá naøo ñeå keát taäp kinh ñieån 2. Impermanence of all phenomena, and 3. ñeå moïi ngöôøi chöùng tín? Nirvana and Tranquil Extinction). So long as you B) The Buddha said his last instructions (or the practice the Four Noble Truths, the Eightfold Sutra of Buddha's Last Exhortations."—Ñöùc Noble Path, and the Twelve Links of Causation, Phaät daïy nhöõng lôøi tuyeân thuyeát cuoái cuøng you will obtain release and liberation." Subhadda cuûa Ngaøi (hay Kinh Di Giaùo): was ordained before the Buddha and became his 1) Adhere to the Precepts as your Teacher: Döïa last disciple—Khi Ñöùc Phaät saép nhaäp dieät, coù moät Giôùi laøm Thaày. ngoaïi ñaïo teân laø Toâ Baït Ñaø La, ñaõ treân traêm tuoåi, 2) Dwell on the Four Establishments of nghe tin Phaät saép vieân tòch neân ñeán xin Ngaøi khai Mindfulness: Döïa Töù Nieäm Xöù ñeå an truù. môû. Chuùng Tyø kheo sôï oâng quaáy raày, ngaên khoâng

3) Discreetly reject the ill-natured Bhiksus: Vôùi Giaùc vaøo ngaøy traêng troøn thaùng chaïp, luùc maët trôøi nhöõng Tyø kheo tính aùc thì laëng leõ maø boû. vöøa loù daïng treân vuøng trôøi phöông Ñoâng, luùc aáy 4) In all Sutras, start at the beginning with the Ngaøi vöøa ba möôi laêm tuoåi—See Bodh-Gaya and four words “Thus Have I Heard.”: Moïi kinh Four Buddhist holy places. ñieån, ôû ñaàu kinh laø boán chöõ “Nhö vaày toâi Buddhaghosa (4th- 5th century): Phaät AÂm—Phaät nghe.” OÂ. Buddha’s First Lay Disciples: Tín ñoà taïi gia (I) Buddhaghosa’s biography—Tieåu söû cuûa Phaät ñaàu tieân cuûa Ñöùc Phaät—After the Buddha AÂm: According to Rhys Davids, Buddhaghosa accepted Yasas as his sixth disciple, Yasas’ was a famous commentator and writer of the parents whose named Kokika, eminent people in Hinayana School and of the Pali canon. He Kasi city. They came to convey their gratitude to was born near the Bo-Tree, at Buddha-Gaya, the Buddha and took refuge in the Buddha and and came to Ceylon about 430 A.D. Almost became the first lay male and female disciples of all the commentaries now existing in Pali are the Buddha (upasaka and Upasika)—Sau khi Ñöùc ascribed to him. Buddhaghosa is a Sanskrit Phaät nhaän Da Xaù laøm ñeä töû thöù saùu, thì song thaân word means “Voice of the Buddha.” cuûa Da Xaù, oâng baø Kokika, thuoäc gia ñình voïng Buddhaghosa is the name of one of the great toäc trong thaønh Ca Thi, ñeán ñaûnh leã taï ôn Ñöùc scholastic philosophers of Buddhism and the Phaät vaø trôû thaønh nam vaø nöõ ñeä töû taïi gia ñaàu tieân most influential commentator and scholar of cuûa Ñöùc Phaät. the Theravada tradition, born to a Brahmin Buddha of the Fragrance Land: Höông Tích family at the end of the 4th century in Phaät. Magadha, near Bodh-Gaya (some people, for Buddha’s freedom from all bonds: Giaûi some reason, believe that Buddhaghosa was thoaùt ñöùc—Phaät giaûi thoaùt, khoâng coøn vöôùng maéc born in Southern India, and not a Brahmin naøo—See Three Buddha’s virtues (I). family). However, according to the Mahavamsa (The Great Chronicle), he was Buddha-fruit: Buddhaphala (skt)—State of born into a Brahman family but was Buddhahood—Phaät quaû—Quaû vò Phaät. converted to Buddhism by a monk named Buddha of Fundamental Nature: Boån Taùnh Revata. His most productive years were the Phaät—See Ten kinds of Buddha. time of his residence at the Mahavihara in Buddhagama (skt): Buddha’s teaching— Anuradhapura in Sri Lanka, during which Buddhism—Phaät giaùo. time he translated Sinhala commentaries into Buddha-garbha: Phaät Taïng—See Twenty five Pali and wrote some of the most influential Bodhisattvas who protect all who call Amitabha. commentarial works of Theravada Buddhism, Buddha-gate: The religion of Buddha—Phaät including the Visuddhimagga (Path of moân. Purification), a monumental treatise on Buddha-Gaya in India, where the Buddha meditation theory and practice. In attained Enlightenment: Boà ñeà ñaïo traøng nôi Buddhaghosa’s time, Pali Buddhism in India Ñöùc Phaät thaønh ñaïo—Buddhagaya or Bodhi Gaya had lost much of its popularity. Sanskrit had in India, one of the four most sacred place to all regained the upper hand. Even Buddhist the Buddhists in the world, where the Buddha scholars had accepted Sanskrit as the medium became enlightened (the site of the Buddha’s of expression. Asvaghosa, who lived in the enlightenment) on the full moon day of first century A.D.,

wrote his poetical works in December as the sun rose in a glowing eastern Sanskrit. Similarly, great thinkers like sky, at the the age of thirty-five—Boà Ñeà Ñaïo Nagarjuna, Vasubandhu and Dinnaga also Traøng ôû AÁn Ñoä nôi Phaät giaùc ngoä, moät trong boán wrote in Sanskrit. Even the Gupta kings no thaùnh tích thieâng lieâng nhaát cuûa ngöôøi Phaät töû longer showed any interest in Pali and treân khaép theá giôùi vì chính nôi naày Phaät ñaõ giaùc patronized Sanskrit. Thus both Pali and ngoä ñaïo quaû Toái Thöôïng Chaùnh Ñaúng Chaùnh Theraveda gradually dwindled into

significance in India. However, the bhikshus study them, so that they may be beneficial to who then resided at Bodh Gaya under all." As asked by the master, Buddhaghosa Mahasthavira Revata at that time, even in the went to Ceylon, and arrived there during the fifth century when Buddhaghosa was intiated reign of king Mahanama. He stayed at into the Order, stood firm in their allegiance Mahapadhana great vihara to study to Pali. In Buddhaghosa's time, religious Theravada teachings for several years. He discussions were very common in the heard all the Simhalese commentaries and country. Buddhaghosa, who was eminently the tradition of the Elders from Thera versed in the Vedas and well qualified to Sanghapala and was convinced that they hold his own in arguments, went from place were the exact and true teachings of the to place in quest of adversaries. One day the Tathagata. Then he made a solemn request to Mahasthavira heard Buddhaghosa reciting the Bhikkhu Sangha: "I want to translate the sutras from Patanjali. He was so impressed commentaries from Simhalese into Magadhi. by the correctness of Buddhaghosa's I should have free access to all the books." pronunciation that, probably with the Thereupon, the Sangha gave him two stanzas intention of converting him to Buddhism, he in Pali in order to test his ability and asked engaged in a discussion with him. him to comment upon them. Buddhaghosa Buddhaghosa asked: "Do you understand wrote a compendium of the whole of the these sutras?" Revata replied: "Yes, I do; tripitaka and name it Visuddhimagga or the they are faulty." Mahasthavira Revata Path of Purity. Highly satisfied with this criticized these sutras so severely that Ghosa performance, the bhikhus entrusted him with was dumb. Then Ghosa requested the whole of the literature. Residing in Mahasthavira Revata to enunciate his Granthakara Parivena at Anuradhapura, doctrine, whereupon the latter read an extract Buddhaghosa completed his task of rendering from the Abhidharma-pitaka. It was beyond Simhalese commentaries into Magadhi. Buddhaghosa's comprehension. He asked: Thereafter he returned to his mother country "Whose mantra is this?" Mahasthavira and there worshipped the Bodhi tree—Töø replied: "It is the Buddhamantra." Ghosa Baéc Phaïn "Buddhaghosa" coù nghóa laø "Phaät again asked: "Would you please teach it to AÂm." Buddhaghosa laø teân cuûa moät trong me?" Mahasthavira replied: "Yes, I will, nhöõng trieát gia Phaät giaùo vó ñaïi vaø moät nhaø provided you enter the Order according to the pheâ bình coù aûnh höôûng lôùn cuûa tröôøng phaùi rules of the Sangha." Ghosa was ordained Theravada, sanh tröôûng trong gia ñình Baø La and became a disciple of Mahasthavira Moân vaøo cuoái theá kyû thöù 4 taïi Ma Kieät Ñaø, Revata. While living at the vihara where gaàn Boà ñeà ñaïo traøng (coù ngöôøi cho

raèng Phaät Buddhaghosa received his ordination, he AÂm sanh ra taïi mieàn Nam AÁn Ñoä vaø khoâng compiled his first book, namely, Nanodaya. phaûi trong moät gia ñình Baø La Moân). Tuy Then, according to tradition, he wrote the nhieân, theo Bieân Nieân Söû Tích Lan, thì Phaät Atthasalini, a commentary on the Dhamma- AÂm sanh ra trong moät gia ñình Baø La Moân sangani. While preparing for a commentary nhöng ñöôïc nhaø sö teân Revata caûi sang ñaïo on the Parittasuttas, his master, Mahasthavira Phaät. Theo Rhys Davids, Phaät AÂm laø moät vò Revata, instructed him thus: “The original luaän sö noåi tieáng cuûa Tieåu Thöøa vaø kinh Tripitaka alone has been brought here from Taïng Pali. OÂng sanh gaàn Boà Ñeà Ñaïo Traøng, Ceylon. Here we neither possess vaø ñeán Tích Lan vaøo khoaûng naêm 430 sau commentaries, nor the tradition coming down Taây Lòch. Haàu nhö taát caû nhöõng kinh ñieån from various teachers. But in Lanka, there Pali ñeàu ñöôïc ngöôøi ta cho laø cuûa oâng vieát ra. are commentaries originally brought down by Nhöõng naêm laøm vieäc nhieàu nhaát cuûa oâng laø the wise Mahinda and later translated into nhöõng naêm oâng truï taïi Ñaïi Tònh Xaù ôû the language of the island. Go there and Anuradhapura, Sri Lanka, trong thôøi gian ñoù

oâng ñaõ phieân dòch nhöõng baøi bình luaän töø traû lôøi: “Ñöôïc chöù, mieãn laø oâng gia nhaäp giaùo tieáng Tích Lan sang tieáng Pali vaø ñaõ vieát moät hoäi vaø tuaân theo luaät leä cuûa Taêng ñoaøn.” Sau trong nhöõng taùc phaåm bình luaän coù aûnh ñoù Phaät AÂm ñöôïc truyeàn giôùi. Döôùi söï höôùng höôûng lôùn nhaát ñoái vôùi Phaät giaùo Theravada, daãn cuûa Hoøa Thöôïng Revata, oâng nghieân cöùu bao goàm boä Thanh Tònh Ñaïo, moät boä luaän vó chaùnh phaùp, giôùi luaät, vaø veà sau trôû thaønh ñaïi veà lyù thuyeát vaø thöïc haønh Thieàn ñònh. nhaø luaän giaûi xuaát chuùng veà caùc giaùo lyù cuûa Vaøo thôøi cuûa ngaøi Phaät AÂm, ñaïo Phaät qua Ñöùc Phaät. Trong khi coøn soáng taïi tu vieän, nôi tieáng Pali ñaõ khoâng coøn ñöôïc nhieàu ngöôøi oâng ñöôïc truyeàn giôùi, oâng ñaõ vieát cuoán saùch bieát ñeán taïi AÁn Ñoä. Tieáng Phaïn ñaõ trôû neân öu ñaàu tieân cuûa mình teân laø Nanodaya. Sau ñoù theá. Ngay caû caùc hoïc giaû Phaät giaùo cuõng oâng vieát cuoán Atthasalini, moät taäp bình giaûi duøng tieáng Phaïn laøm phöông tieän dieãn ñaït. cuoán Phaùp Taäp Luaän (Dhamma-sangani). Khi Chính toân giaû Maõ Minh, ñaõ vieát caùc thi phaåm ñang saép söûa vieát luaän giaûi cho boä cuûa mình baèng tieáng Phaïn vaøo theá kyû thöù Parittasuttas thì Hoøa Thöôïng Revata baûo oâng: nhaát sau Taây Lòch. Töông töï, caùc nhaø tö “Chæ coù moät boä Tam taïng goác ñöôïc mang töø töôûng lôùn nhö Long Thoï, Theá Thaân, vaø Traàn Tích Lan veà ñaây. Chuùng ta khoâng coù ñöôïc Na cuõng vieát baèng tieáng Phaïn. Thaäm chí caùc caùc baøi luaän giaûi maø cuõng khoâng ñöôïc nhieàu vò vua trieàu ñaïi Gupta cuõng khoâng coøn toû söï ñaïo sö truyeàn laïi. Nhöng ôû Lanka coù nhöõng quan taâm ñeán tieáng Pali, maø ngöôïc laïi baûo baøi luaän giaûi do toân giaû Mahinda ñeå laïi roài trôï cho tieáng Phaïn. Do ñoù, thôøi aáy caû tieáng sau ñöôïc dòch ra tieáng ñòa phöông. Ngöôi haõy Pali vaø heä phaùi Phaät giaùo Nguyeân Thuûy ñeán ñoù maø nghieân cöùu ñeå caùc luaän giaûi naày (Theravada) ñaõ daàn daàn suy thoaùi ñeán möùc coù theå höõu ích cho taát caû chuùng ta.” Theo lôøi khoâng coøn ñaùng keå ôû AÁn Ñoä nöõa. Tuy vaäy,

thaày daïy, Phaät AÂm ñaõ leân ñöôøng ñi veà Tích caùc Tyø Kheo cö nguï taïi Boà Ñeà Ñaïo Traøng Lan, döôùi trieàu vua Mahanama. Ngaøi ñaõ löu vôùi ngöôøi ñöùng ñaàu laø Mahasthavira Revata, laïi tu vieän Mahapadhana maáy naêm ñeå hoïc duø laø trong theá kyû thöù 5, khi Phaät AÂm ñöôïc giaùo lyù Nguyeân Thuûy. OÂng ñaõ ñöôïc nghe caùc keát naïp vaøo Taêng ñoaøn, vaãn gaén boù vôùi tieáng lôøi bình giaûi baèng tieáng Tích Lan cuõng nhö Pali. Trong thôøi cuûa Phaät AÂm, trong nöôùc caùc lôøi truyeàn giaûng cuûa caùc tröôûng laõo thuoäc thöôøng dieãn ra nhöõng cuoäc tranh luaän toân Thera Sanghapala, tin töôûng raèng ñaây laø giaùo. Buddhaghosa laø ngöôøi thoâng thuoäc kinh nhöõng lôøi daïy chính xaùc vaø ñích thöïc cuûa Veä Ñaø vaø coù bieät taøi baûo veä luaän cöù cuûa Nhö Lai. Sau ñoù oâng tròng troïng ñeà nghò vôùi mình, neân hay ñi töø nôi naày ñeán nôi khaùc ñeå Taêng ñoaøn: “Toâi muoán dòch caùc baøi luaän giaûi tìm ñoái thuû tranh luaän. Moät hoâm Hoøa Thöôïng töø tieáng Tích Lan ra tieáng Ma Kieät Ñaø. Xin Revata nghe oâng tuïng kinh Patanjali, Hoøa cho toâi ñöôïc töï do tieáp caän vôùi taát caû caùc boä Thöôïng raát khaâm phuïc vì söï phaùt aâm chính kinh ôû ñaây.” Khi nghe oâng noùi nhö theá, Taêng xaùc cuûa oâng, vaø vì muoán thuyeát phuïc oâng ñoaøn ñöa cho oâng hai baøi keä baèng tieáng Pali theo ñaïo Phaät neân chaáp nhaän cuoäc tranh luaän ñeå thöû söùc vaø yeâu caàu oâng bình giaûi veà caùc vôùi oâng. Phaät AÂm hoûi: “Ngaøi coù hieåu ñöôïc baøi keä naày. Phaät AÂm ñaõ vieát moät baûn yeáu caùc baøi kinh naày khoâng?” Hoøa Thöôïng ñaùp: löôïc cho toaøn theå boä Tam Taïng vaø ñaët teân “Coù, ta hieåu, caùc kinh aáy ñeàu khoâng ñuùng.” cho noù laø Thanh Tònh Ñaïo. Raát haøi loøng veà Mahasthavira Revata chæ trích caùc baøi kinh khaû naêng xuaát chuùng cuûa oâng, Taêng ñoaøn ñaõ moät caùch nghieâm khaéc ñeán noãi Phaät AÂm giao toaøn boä saùch vôû cho oâng. Nguï taïi (Buddhaghosa) phaûi nín thinh. Sau ñoù Phaät Granthakara Parivena ôû ñeá ñoâ Anuradhapura, AÂm yeâu caàu Hoøa Thöôïng cho nghe giaùo lyù Phaät AÂm hoaøn thaønh xong nhieäm vuï phieân cuûa ngaøi. Hoøa Thöôïng lieàn ñoïc moät ñoaïn cuûa dòch caùc baûn luaän giaûi baèng tieáng Tích Lan ra boä luaän taïng. Phaät AÂm khoâng hieåu vaø hoûi: tieáng Ma Kieät Ñaø. Sau ñoù, oâng trôû veà coá “Thaàn chuù cuûa ai vaäy?” Hoøa Thöôïng ñaùp: höông. “Thaàn chuù cuûa Ñöùc Phaät.” Phaät AÂm laïi hoûi: (II) Buddhaghosa’s works—Taùc phaåm cuûa ngaøi “Ngaøi daïy cho toâi ñöôïc chaêng?” Hoøa Thöôïng Phaät AÂm: Besides his principal work is the

Abhidharma Visuddhimagga (Way of Purity), follows: “In commencing this commentary, he also wrote 19 commentaries to canonical having embodied therein the works, the Samanta-pasadika, and many Mahaatthakatha, without excluding any other works, either preversed or lost—Taïi ñeá proper meaning from the decisions contained ñoâ Anuradhapura, ngoaøi boä Thanh Tònh Ñaïo in the Maha-paccari, as also in the famous ra, oâng coøn vieát 19 baøi bình giaûi veà nhöõng Kurundi and other commentaries and ñieån leã Phaät giaùo, trong ñoù coù Bình giaûi Kinh including the opinion of the Elders…from Taïng, vaø Thieân Kieán Luaät (Samanta- these commentaries, after casting off the pasadika). language, condensing detailed accounts, 1) The Path or Purity—Thanh Tònh Ñaïo including the authoritative

decisions, without (Visuddhimagga): The Path or Purity overstepping any Pali idiom, I shall proceed (Visuddhimagga) was the first work of to compose my work": Thieân Kieán Luaät laø Buddhaghosa in Ceylon. In it 'something of moät cuoán luaän giaûi veà giôùi luaät. Taùc phaåm ñoà almost everything' in early Buddhist soä naày ñöôïc vieát theo yeâu caàu cuûa tröôûng laõo literature may be found. Throughout the Buddha-Siri. Trong phaàn giôùi thieäu cuoán book, Buddhaghosa quotes freely from Thieân Kieán Luaät, chính Phaät AÂm ñaõ moâ taû almost the whole of canonical and even post- taùc phaåm cuûa chính mình nhö sau: "Khi baét canonical literature. As the Mahavamsa ñaàu vieát boä luaän naày, voán ñaõ bao goàm trong states, it is truly 'a summary of the three ñoù caû phaàn Maha-atthakatha, maø khoâng laøm Pitakas together with the commentary': maát ñi yù nghóa chính xaùc cuûa nhöõng quyeát Thanh Tònh Ñaïo laø quyeån saùch ñaàu tieân maø ñònh ghi trong Maha-paccari, cuõng nhö trong Phaät AÂm vieát taïi Tích Lan. Trong ñoù coù theå cuoán Kurundi cuøng caùc luaän thö khaùc, vaø thaáy caùi gì cuõng coù cuûa vaên hoïc Phaät giaùo goàm caû yù kieán cuûa caùc tröôûng laõo...töø nhöõng thôøi tröôùc. Khaép nôi trong saùch cuûa Phaät AÂm luaän thö naày toâi ñaõ tieán haønh vieát quyeån ñaõ trích daãn gaàn nhö toaøn boä vaên hoïc giaùo saùch, sau khi gaïn loïc ngoân töø, coâ ñoïng nhöõng ñieån vaø caû haäu giaùo ñieån. Theo Ñaïi Söï ñoaïn daøi doøng, caû caùc quyeát ñònh chính thöùc, (Mahavamsa) thì ñaây laø moät söï toùm löôïc caû maø khoâng ñi xa phöông caùch dieãn ñaït cuûa ba boä taïng cuøng vôùi phaàn luaän giaûi. tieáng Pali." 2) The Dhammapadatthakatha is also a Pali 4) The Jatakatthakatha is an extensive translation of an original Simhalese commentary which was written at the request commentary. Some scholars suggest that this of the Theras, namely, Atthadassi, is not the work of the great commentator Buddhamitta, and Buddhadeva. Buddhadeva Buddhaghosa. Their chief argument is the is mentioned as belonging to the Mahisasaka difference in style, which may well be due to sect, but the Jatakatthakatha is wholly based the difference in the subject matter: Cuoán on the Mahvihara recension. This indicates Dhammapadatthakatha laø moät baûn dòch tieáng that there was no antagonistic feeling Pali cuûa boä luaän goác tieáng Tích Lan. Moät soá between the Theravada and the Mahisasaka nhaø nghieân cöùu cho raèng ñaây khoâng phaûi laø sects, at least at that time: Luaän Boån Sanh taùc phaåm cuûa ñaïi luaän sö Phaät AÂm, nhöng Kinh laø moät boä luaän lôùn ñöôïc vieát theo yeâu ñieàu naày raát coù theå laø do söï khaùc bieät veà ñeà caàu cuûa ba tröôûng laõo Atthadassi, taøi. Buddhamita vaø Phaät Thieân (Buddhadeva). 3) The Samanta-pasadika is a commentary on Phaät Thieân laø ngöôøi thuoäc Hoùa Ñòa Boä, the Vinaya. This voluminous work was nhöng cuoán Luaän Boån Sanh Kinh thì toaøn boä written at the request of Thera Buddha Siri. ñöôïc vieát theo söï thaåm duyeät cuûa ñaïi tu vieän According to Prof. Bapat in The Twenty-Five (Mahavihara). Ñieàu naày cho thaáy laø khoâng coù Hundred Years Of Buddhism, in the tö töôûng ñoái nghòch giöõa Phaät Giaùo Nguyeân introduction to the Samanta-pasadika, Thuûy (Theravada) vaø Hoùa Ñòa Boä Buddhaghosa himself describes his work as (Mahisasaka) vaøo thôøi ñieåm naày.

5) A commentary on the Patimokkha known as Buddha-giving: Buddha-charity—Phaät Ñaøn— Kankhavitarani or the Matikatthakatha. It See Two kinds of dana or charity (B). was based on the Mahavihara tradition and Buddha-grace: Phaät aân. was written at the request of a Thera named Buddha on the great precious Lotus throne: Sona: Luaän giaûi veà Giôùi Phaùp (Patimokkha) Bieät Phaät—The Buddha on the great precious döôùi nhan ñeà Kankhavitarani hay Lotus throne under the Lotus realm bodhi-tree. Matikatthakatha. Saùch naày caên cöù treân truyeàn This is the Vairocana mentioned in the Brahma thoáng cuûa tu vieän, vaø ñöôïc vieát theo yeâu caàu Net Sutra—Döùt boû 12 phaåm voâ minh nhaäp vaøo cuûa tröôûng laõo Sona. ngoâi vò Dieäu Giaùc, ngoài ôû chính toøa ñaïi baûo hoa, 6) The commentaries on the seven texts of the döôùi goác caây boà ñeà thaát baûo cuûa Lieân Hoa Taïng Abhidharma-pitaka, based on the original theá giôùi, maø hieän baùo thaân vieân maõn, ñaây chính laø Simhalese commentaries as well as on the Ñöùc Tyø Loâ Giaù Na noùi ñeán trong Kinh Phaïm accepted tradition of Mahavihara: Caùc baøi Voõng—See Four types of Buddha. luaän giaûi veà baûy ñoaïn trong Luaän Taïng, döïa Buddha is even greater than Gods: Phaät coøn treân baûn goác baèng tieáng Tích Lan, vaø ñöôïc cao caû hôn Thöôïng ñeá. chaáp thuaän treân truyeàn thoáng ñaïi tu vieän. 7) Commentaries on the four principal Nikayas. Buddhas' families are ultimately pure: Chö The Sumangalavilasini on the Digha-Nikaya, Phaät choã coù chuûng toäc roát raùo thanh tònh—See written at the request of Thera Dathanaga of Ten kinds of ultimate purity of all Buddhas. the Sumangala Parivena; the Papancasudani Buddhas fill the ten directions without on the Majjhima-Nikaya, written at the bound: Bodhisattvas like the Buddhas because request of Thera Buddhamitta; the they fill the ten directions without bound, one of Saratthappakasini on the Samyutta-Nikaya, the ten kinds of enjoyment of Enlightening written at the request of Thera Jotipala; and Beings. Enlightening Beings who abide by these the Manorathapurani on the Anguttara. can attain the supreme enjoyment of truth of all Among thse, special mention may be made of Buddhas—Chö Boà Taùt thích chö Phaät, vì ñaày the Manorathapurani, the commentary on the khaép möôøi phöông khoâng bieân teá—See Ten kinds Anguttara-Nikaya. It contains biographical of enjoyment. notes on almost all the chief disciples of the Buddhas' followings are ultimately pure: Lord Buddha, besides an enumeration of the Chö Phaät coù nhöõng quyeán thuoäc roát raùo thanh names of all places where the Buddha went tònh—See Ten kinds of ultimate purity of all during the rainy season: Luaän giaûi veà boán boä Buddhas. kinh Nikaya): Cuoán Sumangalavilasini veà Buddhas' great vows are firm and steadfast Tröôøng Boä Kinh (Digha-Nikaya), ñöôïc vieát and cannot be broken: Taát caû ñaïi nguyeän cuûa theo yeâu caàu cuûa tröôûng laõo Dathanaga thuoäc chö Phaät kieân coá vaø khoâng gì ngaên trôû phaù hoaïi Sumangala Parivena. Cuoán Papan-casudani ñöôïc—See Ten kinds of supreme qualities of all veà Trung Boä Kinh (Majjhima-Nikaya), ñöôïc Buddhas. vieát theo yeâu caàu cuûa tröôûng laõo Buddha-group: Phaät Boä—The groups in which Buddhamitta, oâng naày laø baïn cuûa Phaät AÂm Buddha appears in the Garbhadhatu and gaëp taïi Mayura-pattana ôû mieàn nam AÁn Ñoä. Vajradhatu

respectively—Moät trong (3 boä) thuoäc Cuoán Saratthappakasini veà Töông Öng Boä Thai Taïng Giôùi hay (5 boä) thuoäc Kim Cang Giôùi. Kinh (Samyutta-Nikaya), ñöôïc vieát theo yeâu Nhöõng boä coù hình töôïng Phaät trong caùc vò chö toân caàu cuûa tröôûng laõo Jotipala. Vaø cuoán Maïn ñoà la. Manorathapurini veà Taêng Chi Boä Kinh (Anguttara-Nikaya) vôùi phaàn tieåu söû cuûa haàu Buddha's guidance: The Buddhas offer their heát caùc ñeä töû cuûa Ñöùc Phaät, ngoaøi ra coøn coù guidance, they are only teachers; living beings baûng lieät keâ ñòa danh taát caû caùc nôi Ñöùc Phaät themselves must determine their way of practice ñaõ an cö kieát haï. (cultivation); enlightenment or stupidity,

happiness or suffering, etc. all depend on chæ moät mình Ca Dieáp mæm cöôøi. Nhaân ñoù Ñöùc ourselves—Phaät höôùng ñaïo, laø nhöõng vò thaày, coøn Theá Toân laïi noùi: "Ta coù chính phaùp nhaõn taïng, chuùng sanh phaûi quyeát ñònh con ñöôøng tu taäp cuûa Nieát Baøn dieäu taâm, thöïc töôùng voâ töôùng trao laïi chính mình; giaùc ngoä hay meâ laàm, haïnh phuùc hay cho Ma Ha Ca Dieáp."). khoå ñau ñeàu do bôûi chính ta:. Buddhahetupadesa (skt): Vò giaùo ñaïo veà Phaät Buddhagupta (skt): Phaät Ñaø Cuùc Ña— Taùnh—One who teaches the reason of According to Eitel, Buddhagupta was a Buddhist Buddhahood. king of Magadha, son and successor of Buddha himself has testified to Buddhism: Sakraditya—Theo Eitel trong Trung Anh Phaät Phaät töï khaåu thuyeát—See Five kinds of people Hoïc Töø Ñieån, Phaät Ñaø Cuùc Ña laø moät vò quaân who have testified to Buddhism (A). vöông Phaät töû cuûa xöù Ma Kieät Ñaø, laø con vaø Buddhahood: Buddhataø (skt)—Phaät quaû hay ngöôøi keá vò cuûa vua Sakraditya. Phaät ñòa—Toaøn giaùc—Thöïc chöùng toaøn giaùc laø Buddha's hair: Sukra (skt)—Toùc cuûa Phaät. muïc ñích toái thöôïng cuûa muoân loaøi chuùng sanh— Buddha hall: Phaät ñöôøng—Phaät ñieän. Awakening—Enlightenment—The realization of Buddha-halo: Phaät Quang—Glory—Halo—The perfect enlightenment, which characterizes a true light of the Buddha—Spiritual Buddha. The attainement of Buddhahood is the enlightenment—The light of the Buddha—Haøo highest goal of all beings—According to the quang hay aùnh saùng giaùc ngoä cuûa Phaät. Mahavastu, there are four courses of attainment Buddha of Healing: Bhaishajya-guru---Döôïc or the four Caryas—Theo Kinh Ñaïi Söï, coù boán vöông Phaät—Medicine Buddha. tieán trình tieán ñeán Phaät Quaû—See Four courses of attainment of Buddhahood, Ten grounds (I), Buddha is in our heart: Phaät taïi taâm trung and Ten stages in Bodhisattva-wisdom. (Phaät ôû trong loøng chöù khoâng ôû ñaâu xa)—If we live in accordance with the Buddha's teachings, Buddhahood mind: Buddhacitta (skt)—Phaät we will certainly have a happy life and one day taâm (taâm Phaät vôùi ñaày ñuû caùc ñöùc tính töø, bi, hyû, reach Nirvana, and there is really no need to run xaû). East and West to find the Buddha—Neáu chuùng ta Buddha's ideas: Taâm Phaät—See Buddha's soáng ñuùng theo lôøi Phaät daïy, chaéc chaén chuùng ta mind, and Three wheels. seõ coù cuoäc soáng haïnh phuùc vaø ngaøy naøo ñoù coù theå Buddha-illumination: Chaân minh—The truth ñaït ñeán Nieát Baøn, chöù khoâng caàn phaûi chaïy Ñoâng wisdom. chaïy Taây tìm Phaät. Buddha's image: Buddha's statue—Hình töôïng Buddha

held up a flower and Kasyapa Phaät—Phaät Töôïng—Tyû Ma Nhaãn Nhuïc—See smiled: Nieâm Hoa Vi Tieáu—“Buddha held up a Buddha’s statue. flower and Kasyapa smiled.” This incident does Buddha-incarnate: Nirmakaya (skt)—ÖÙng Hoùa not appear till about 800 A.D., but is regarded as Thaân—ÖÙng Thaân—Hoùa Thaân—The Buddha the beginning of the tradition on which the Ch’an incarnate, the transformation body, capable of or Intuitional sect based its existence—Söï vieäc assuming any form for the propagation of naày khoâng xuaát hieän cho maõi ñeán naêm 800 sau Buddha-truth—Töø chaân thaân Phaät maø öùng hieän ra Taây Lòch (vì khoâng ñöôïc caùc baäc toâng sö ñôøi Tuøy ÖÙng Hoùa Thaân ñeå tuyeân löu Chaùnh Phaùp. vaø Ñöôøng noùi ñeán. Ñeán ñôøi Toáng thì Vöông An Buddha’s inferior human body as seen by Thaïch laïi noùi ñeán söï vieäc naày), nhöng laïi ñöôïc ordinary people: Lieät öùng thaân—Thaân Phaät coi nhö laø ñieåm khôûi ñaàu cuûa Thieàn Toâng (theo ñöôïc thò hieän thaønh thaân keùm coûi ñöôïc thaáy nôi Kinh Ñaïi Phaïm Thieân Vöông vaán Phaät thì Phaïm phaøm phu—See Two kinds of transformation-Vöông nhaân ñeán nuùi Linh Thöùu, ñaõ daâng Phaät body of a Buddha. moät caønh hoa Ba La vaøng roài xaû thaân laøm saøng Buddha of Infinite Light: Voâ Löôïng Quang toïa thænh Phaät thuyeát phaùp. Ñöùc Theá Toân ñaêng Phaät—Amitabha—A Di Ñaø. toïa, giô caønh hoa leân cho ñaïi chuùng xem, nhöng khoâng ai hieåu Theá Toân muoán nhaén nhuû gì, duy

Buddha of Infinite Light and Life: Voâ Löôïng all beings. According to the Lotus Sutra, Quang vaø Voâ Löôïng Thoï Nhö Lai—A Buddha there are four purposes of the Buddha’s who saves sentient beings and presides over the appearing, that the Buddha’s knowledge Western Pure Land—Vò Phaät cöùu ñoä chuùng sanh might be—Trí tueä cuûa Phaät bieát heát taát caû vaø Ngaøi ñang ngöï taïi taïi Taây Phöông Tònh Ñoä— nhöõng hình thöùc luaân hoài cuûa taát caû chuùng See Amitabha. sanh. Theo Kinh Phaùp Hoa, coù boán Tri Kieán Buddha of Infinite Splendor: Amitabha Phaät—See Four purposes of the Buddha’s Buddha—Voâ Löôïng Quang Phaät—See Amitabha. appearing. Buddha-janga: Buddhasimha (skt)—Phaät Ñoà Buddha knowledge of the former Tröøng—Phaät Ñaø Taêng Ha—Buddhacinga or incarnations of himself and others: Tuùc Truù Buddhochinga (skt)—Phaät Ñoà Ñaëng—Phaät Ñoà Thoâng (tuùc truù tuøy nieäm trí chöùng thoâng hay tri Chanh (Fo-T’u-Ch’eâng)—An Indian monk who kieán cuûa Phaät bieát caùc tieàn kieáp cuûa mình vaø came to Lo-Yang about 310 A.D., also known as chuùng sanh). Indian Fo-T’u-Ch’eâng, noted for his magic—Nhaø Buddha knowledge omniscience: Samyak sö Thieân Truùc, ñeán Laïc Döông vaøo khoaûng naêm Sambodhi (skt)—Bodhi of all Buddhas— 310 sau Taây Lòch. OÂng coøn ñöôïc bieát ñeán qua Complete perfect knowledge—Tam mieäu tam boà danh hieäu Thieân Truùc Phaät Ñoà Tröøng, tu hoïc töø ñeà—Chaùnh ñaúng chaùnh giaùc. beù vaø ñaéc phaùp thaàn thoâng. Buddha-ksetra: Phaät quoác—Tha Thoï Duïng Buddha-Jayanti (p): The Buddha’s Birth—Phaät Ñoä—The country of Buddha’s birth, land or realm Ñaûn Sanh—See Buddha’s Birthday. of a Buddha. Reward land of a Buddha or Buddha-jewel: Buddha-ratna (skt)—Phaät Baûo. Buddhaksetra, in which all beings receive and Buddhajiva (skt): Phaät Ñaø

Thaäp—Buddhajiva, a obey his truth—Baùo Ñoä cuûa Phaät trong ñoù chuùng monk who arrived in China from Kashmir or sanh nhaän vaø tuaân giöõ theo chaân lyù cuûa Ngaøi. ** Kabul in around 423 A.D.—Moät vò Taêng ñeán See Land of Reward. Trung Quoác töø Kashmir hay Kabul vaøo khoaûng (I) The meanings of “Buddha Realms”—Nghóa naêm 423 sau Taây Lòch. cuûa Phaät Ñoä: 1) The land of reward: The Pure Land—Baùo Buddha-jnana (p): Tri Kieán Phaät—Buddha’s Ñoä. knowledge—Tri kieán Phaät hay söï hieåu bieát thuaàn 2) Sukhavati (skt): Cöïc Laïc—Highest Joy, name tònh hay caùi thaáy cuûa taùnh giaùc. of the Pure Land of Amitabha Buddha in the Buddha of Joyful Light: Quang Hyû Quang west—Teân cuûa coõi nöôùc thanh tònh cuûa Ñöùc Phaät (Amitabha). Phaät A Di Ñaø naèm veà phöông taây cuûa vuõ truï. Buddhakaya (skt): 3) The Pure Land of all Buddhas in their 1) The realm of Buddhas, in contrast with the Sambhogakaya: Hoa Taïng Theá Giôùi. realm of ordinary beings: Kyû Giôùi—Phaät 4) The land or realm of a Buddha: Phaät quoác— giôùi, ngöôïc laïi vôùi phaøm giôùi. The land of the Buddha’s birth—Xöù sôû nôi 2) Body of the Buddha: Buddha’s body—Phaät Ñöùc Phaät ñaûn sanh. thaân—There are five kinds of Buddha’s 5) The realm of eternal rest and light, and of Dharmakaya. **See Five kinds of Buddha’s eternal spirit (Dharmakaya): Thöôøng Tòch Dharmakaya. Quang Tònh Ñoä—Truï xöù cuûa chö Phaät—The Budhakesa: Toùc Phaät—Buddha’s hair. abode of Buddhas. Buddha’s knowledge: 6) Buddha realm, land or country—Phaät Hoät Sai 1) Nhöùt thieát chuûng trí: Phaät trí—Perfect Ñaûm La: —The term is absent from knowledge of all things in their every aspect Hinayana. In Mahayana it is spiritual realm and relationship, past, present and future— acquired by one who reaches perfect See Three kinds of wisdom (A). enlightenment, where he instructs all beings 2) Phaät tri kieán (Tòch meänh trí): Buddha born there, preparing them for knowledge of of the transmigratory forms of enlightenment—Danh töø Phaät Saùt, Phaät Ñoä

hay Phaät Quoác khoâng coù trong Phaät Giaùo solely for the benefit of all living beings. For Tieåu Thöøa. Theo Ñaïi Thöøa, thì ñaây laø quoác instance, a man can build palaces and houses ñoä ñaït ñeán cuûa vò ñaõ hoaøn toaøn giaùc ngoä, nôi on vacant ground without difficulty, but he ñoù Phaät höôùng daãn giuùp chuùng sanh chuaån bò will fail if he attempts to build them in giaùc ngoä. (empty) space. So, a Bodhisattva, in order to 7) A country being transformed by a Buddha or bring living beings to perfection, seeks the one already transformed: Nôi ngöï trò cuûa chö Buddha land which cannot be sought in Phaät. (empty) space—Theo Kinh Duy Ma Caät, Ñöùc (II) Categories of “Buddha Realms”—Phaân loaïi Phaät daïy raèng: “Naøy Baûo Tích! Taát caû chuùng Phaät Ñoä: sanh laø coõi Phaät cuûa Boà Taùt. Vì sao? Boà Taùt (A) There are four kinds—Töù Phaät Ñoä: tuøy choã giaùo hoùa chuùng sanh maø laõnh laáy coõi According to the T’ien-T’ai Sect, there are Phaät; tuøy theo choã ñieàu phuïc chuùng sanh maø four Buddha-ksetra, or realms—Theo Toâng laõnh laáy coõi Phaät; tuøy chuùng sanh öng theo Thieân Thai, coù Töù Phaät Ñoä. quoác ñoä naøo vaøo trí tueä cuûa Phaät maø laõnh laáy 1) Where common beings and saints dwell coõi Phaät; tuøy chuùng sanh öng theo quoác ñoä together: Ñoàng cö quoác ñoä: naøo phaùt khôûi caên taùnh Boà Taùt maø laõnh laáy a) Saha world: Ueá ñoä—Ta baø quoác

ñoä—Where coõi Phaät. Vì sao theá? Vì Boà Taùt laõnh laáy coõi all beings are subject to transmigration. Phaät thanh tònh ñeàu vì muoán lôïi ích chuùng b) The Pure Land: Tònh ñoä—Thanh tònh ñoä. sanh. Ví nhö coù ngöôøi muoán xaây döïng cung 2) The sphere where beings are still subject to nhaø nôi khoaûng ñaát troáng, tuøy yù ñöôïc thaønh higher forms of transmigration: Phöông tieän coâng, neáu xaây döïng giöõa hö khoâng quyeát höõu dö quoác ñoä (Bieán dòch quoác ñoä)—Truù xöù khoâng thaønh töïu ñöôïc; Boà Taùt cuõng theá, vì cuûa Töù Thaùnh—The abode of Srota-apanna thaønh töïu chuùng sanh neân nguyeän laõnh laáy (Tu ñaø höôøn), Sakrdagamin (Tö ñaø haøm), coõi Phaät. Nguyeän laõnh laáy coõi Phaät chaúng Anagamin (A na haøm), and Arhat (A la phaûi ôû nôi roãng khoâng vaäy. haùn)—See Four kinds of holy men. ** See Land of reward, Lotus world, and Four 3) The bodhisattva realm—Final unlimited Buddha-realms. reward: Thöïc baùo voâ chöôùng ngaïi quoác ñoä. Buddhakula (skt): Buddha family; the five 4) Buddha-parinirvana: Thöôøng tòch quang quoác fundamental qualities of the sambhogakaya—Gia ñoä—Where permanent tranquility and ñình cuûa caùc chö Phaät; naêm phaåm chaát caên baûn enlightenment reign. cuûa sambhogakaya. (B) The five Buddha-ksetra or dependencies, the Buddha-land: Phaät ñòa—Coõi Phaät—A Buddha realms or conditions of a Buddha—Naêm coõi Land is a whole great galaxy of worlds that are all sôû y—See Five Buddha-kstera or taken care by one Buddha. Our earth belongs to a dependencies. system where there is a central Polar Mountain, (III) The Buddha taught about Buddha Lands— and four continents to the east, west, south, and Ñöùc Phaät daïy veà Phaät Ñoä: According to the north of it, illuminated by the same sun and moon, Vimalakirti Sutra, the Buddha said: “Ratna- surrounded by a circular range of iron mountain: rasi, all species of living beings are the this is one world. A thousand of these make up a Buddha land sought by all Bodhisattvas. Why small world system, a thousand small world is it so? Because a Bodhisattva wins the systems make up a medium world system, and a Buddha land according to the living beings thousand medium world systems make up a great converted by him (to the Dharma); according galaxy of worlds. West of a hundred billion of to the living beings tamed by him; according such Buddha-lands is the Land of Ultimate to the country (where they will be reborn to) Bliss—Phaät Ñoä ôû ñaây coù nghóa laø moät ñaïi thieân realize the Buddha-wisdom and in which they theá giôùi maø ôû ñoù coù moät Ñöùc Phaät hoùa ñoä. Traùi will grow the Bodhisattva root. Why is it so? ñaát cuûa chuùng ta thuoäc moät heä thoáng trong ñoù coù Because a Bodhisattva wins the pure land nuùi Tu Di ôû giöõa, boán beân Ñoâng, Taây, Nam vaø

Baéc, moãi beân laø moät chaâu chung quanh coù nuùi be without saints.” Then the Buddha turned to Thieát Vi bao boïc, chaâu naøo cuõng cuøng ôû döôùi moät everyone and said his final exhortation: “Behold maët trôøi vaø maët traêng soi saùng: ñaây theo Phaät laø now, O Bhiksus, I exhort you! Subject to change moät theá giôùi. Moät ngaøn theá giôùi hôïp laïi thaønh moät are all component things! Strive on with tieåu thieân theá giôùi. Moät ngaøn tieåu thieân theá giôùi diligence!”—Theo kinh Ñaïi Baùt Nieát Baøn trong laøm thaønh moät trung thieân theá giôùi, vaø moät ngaøn Tröôøng Boä

Kinh, quyeån 16, tröôùc khi nhaäp dieät, trung thieân theá giôùi laøm thaønh moät ñaïi thieân theá Ñöùc Phaät ñaõ aân caàn daën doø töù chuùng baèng caùch giôùi. Ñi qua vaïn öùc Phaät ñoä nhö vaäy veà phía Taây nhaén göûi vôùi ngaøi A Nan raèng: “Chính vì khoâng laø theá giôùi Cöïc Laïc—See Buddha-ksetra. thoâng hieåu Töù Thaùnh Ñeá maø chuùng ta phaûi laên Buddha’s last instructions to the Sangha: troâi baáy laâu nay trong voøng luaân hoài sanh töû, caû ta Lôøi di huaán sau cuøng cuûa Ñöùc Phaät—According vaø chö vò nöõa!” Trong nhöõng ngaøy cuoái cuøng, Ñöùc to the Mahaparinirvana Sutra in the Digha Phaät luoân khuyeán giaùo chö ñeä töû neân luoân chuù Nikaya, volume 16, the Buddha compassionately taâm, chaùnh nieäm tænh giaùc tu taäp giôùi ñònh hueä reminded Ananda: “It is through not “Giôùi laø nhö vaäy, ñònh laø nhö vaäy, tueä laø nhö understanding the Four Noble Truths, o Bhiksus, vaäy.” Trong nhöõng lôøi di giaùo sau cuøng, Ñöùc Theá that we have had to wander so long in this weary Toân ñaõ nhaéc nhôû A Nan Ña: “Nhö Lai khoâng nghó path of rebirth, both you and I!” On his last days, raèng Ngaøi phaûi laõnh ñaïo giaùo ñoaøn hay giaùo ñoaøn the Buddha always reminded his disciples to be phaûi leä thuoäc vaøo Ngaøi. Vì vaäy, naøy A Nan Ña, mindful and self-possessed in learning the Three- haõy laøm ngoïn ñeøn cho chính mình. Haõy laøm nôi fold training “Such is right conduct, such is nöông töïa cho chính mình. Khoâng ñi tìm nôi concentration, and such is wisdom.” In His last nöông töïa beân ngoaøi. Haõy giöõ laáy chaùnh phaùp instructions to the Order, the Buddha told laøm ngoïn ñeøn. Coá giöõ laáy chaùnh phaùp laøm nôi Ananda: “The Tathagata does not think that he nöông töïa. Vaø naøy A Nan Ña, theá naøo laø vò Tyø should lead the Order or the Order is dependent Kheo phaûi laøm ngoïn ñeøn cho chính mình, laøm nôi on Him. Therefore, Ananda, be lamps to nöông töïa cho chính mình, khoâng ñi tìm nôi nöông yourselves. Be a refuge to yourselves. Go to no töïa beân ngoaøi, coá giöõ laáy chaùnh phaùp laøm ngoïn external refuge. Hold fast to the Dharma as a ñeøn? ÔÛ ñaây, naøy A Nan Ña, vò Tyø Kheo soáng lamp. Hold fast to the Dharma as a refuge. And nhieät taâm, tinh caàn, chaùnh nieäm, tænh giaùc, nhieáp how, O Ananda, is a Bhiksu to be a lamp to phuïc tham aùi öu bi ôû ñôøi, quaùn saùt thaân, thoï, taâm, himself, a refuge to himself, going to no external vaø phaùp.” Taïi thaønh Caâu Thi Na, tröôùc khi nhaäp refuge, holding fast to the Dharma as a lamp? dieät, Ñöùc Phaät ñaõ khaúng ñònh vôùi Subhadda, vò ñeä Herein, a Bhiksu lives diligent, mindful, and self- töû cuoái cuøng cuûa Ñöùc Phaät: “Naøy Subhadda, trong possessed, overcoming desire and grief in the baát cöù Phaùp vaø Luaät naøo, ñeàu khoâng coù Baùt world, reflecting on the body, feeling, and mind Thaùnh Ñaïo, cuõng khoâng theå naøo tìm thaáy vò Ñeä and mental objects.” In Kusinagara, the Buddha Nhaát Sa Moân, Ñeä Nhò Sa Moân, Ñeä Tam Sa Moân, told his last disciple, Subhadda: “O Subhadda, in Ñeä Töù Sa Moân. Giôø ñaây trong Phaùp vaø Luaät cuûa whatever doctrine, the Noble Eightfold Path is not Ta, naøy Subhadda, coù Baùt Thaùnh Ñaïo, laïi coù caû found, neither is there found the first Samana, nor Ñeä nhaát, Ñeä nhò, Ñeä tam, vaø Ñeä töù Sa Moân nöõa. the second, nor the third, nor the fourth. Now in Giaùo phaùp cuûa caùc ngoaïi ñaïo sö khoâng coù caùc vò this doctrine and discipline, O Subhadda, there is Sa Moân. Naøy

Subhadda, neáu chö ñeä töû soáng ñôøi the Noble Eightfold Path, and in it too, are found chaân chính, theá gian naøy seõ khoâng vaéng boùng chö the first, the second, the third and the fourth vò Thaùnh A La Haùn. Quaû thaät giaùo lyù cuûa caùc Samanas. The other teachers' schools are empty ngoaïi ñaïo sö ñeàu vaéng boùng chö vò A La Haùn caû. of Samanas. If, O Subhadda, the disciples live Nhöng trong giaùo phaùp naøy, mong raèng chö Tyø rightly, the world would not be void with Kheo soáng ñôøi phaïm haïnh thanh tònh, ñeå coõi ñôøi Arahants. Void of true Saints are the system of khoâng thieáu caùc baäc Thaùnh." Ñoaïn Ñöùc Theá Toân other teachers. But in this one, may the Bhiksus quay sang töù chuùng ñeå noùi lôøi khích leä sau cuøng: live the perfect life, so that the world would not "Naøy chö Tyø Kheo, ta khuyeán giaùo chö vò, haõy

quaùn saùt kyõ, caùc phaùp höõu vi ñeàu voâ thöôøng bieán 3) Where Prince Siddhartha Gautama dismissed hoaïi, chö vò haõy noã löïc tinh taán!" His charioteer Channa and His white horse Buddha-law: Nhaäp Phaät Bình Ñaúng Giôùi—The Kanthaka in the country of Raømagraøma: Nôi Buddha-law by which all may attain to Thaùi töû Taát Ñaït Ña töø giaõ Xa Naëc vaø baïch Buddhahood—Vôùi Phaät giaùo, moïi chuùng sanh maõ Kieàn Traéc ôû xöù Ramagrama. ñeàu coù theå ñaït thaønh Phaät quaû. 4) Where the Buddha practiced austerity for six Buddha Law is inconceivable: Phaät phaùp laø years: Nôi Ñöùc Phaät tu taäp 6 naêm khoå haïnh. baát khaû tö nghì—See Five inconceivable things. 5) Where the Buddha once bathed and a deity lowered a branch of a tree for Him to hold on Buddhas learn physical, verbal and mental and step out of the water: Nôi Ñöùc Phaät coù practices from Buddhas: Chö Phaät tu hoïc thaân laàn taém vaø moät vò Trôøi ñaõ haï thaáp moät caønh ngöõ yù nôi chö Phaät—See Ten kinds of supreme caây cho Ngaøi vòn ñeå böôùc leân khoûi nöôùc. qualities of all Buddhas. 6) Where the maidens of Gramika offered milk Buddhas' liberation, freedom, and rice to the Prince: Nôi caùc coâ gaùi daâng accomplishment of their tasks, and arrival söõa vaø chaùo cho Thaùi töû. at completion are ultimately pure: Chö Phaät 7) Where the Buddha sat facing east on a rock giaûi thoaùt töï taïi choã ñaõ laøm xong ñeán bæ ngaïn roát under a great tree and ate rice: Nôi Ñöùc Phaät raùo thanh tònh—See Ten kinds of ultimate purity ngoài treân taûng ñaù quay maët veà höôùng Ñoâng of all Buddhas. ñeå duøng chaùo. Buddha's life: Buddha's age—Phaät Thoï— 8) Where Prince Siddartha Gautama attained While he only lived to eighty as a man, in his Buddhahood at Gaya: Nôi Thaùi töû Taát Ñaït Sambhogakaya he is without end—Trong khi Ña thaønh Chaùnh Giaùc taïi Boà Ñeà Ñaïo Traøng. Ngaøi chæ truï theá chæ coù 80 naêm, nhöng öùng thaân 9) Where the Buddha, seven days after His cuûa Ngaøi laø baát dieät. enlightenment looked at the Bodhi Tree and Buddha's life and activities: According to Fa- enjoyed the bliss of emancipation at Gaya: Hsien in the Records of the Western Lands, there Nôi Ñöùc Phaät ngaém caây Boà Ñeà vaø thoï höôûng were a lot of stupas associated with some nieàm an laïc cuûa söï giaûi thoaùt baûy ngaøy sau activities of the Buddha; however, he only khi Ngaøi giaùc ngoä taïi Boà Ñeà Ñaïo Traøng. mentioned some that attracted his attention, or 10) Where the Buddha walked from east to west some he

thought they were important enough to for seven days under the Bodhi Tree at Gaya: record in his journal. They usually were stupas Nôi Ñöùc Phaät kinh haønh töø Ñoâng sang Taây that were built over the places of commemoration trong baûy ngaøy döôùi coäi Boà Ñeà taïi Boà Ñeà of the Buddha—Theo ngaøi Phaùp Hieån trong Taây Ñaïo Traøng. Vöïc Kyù, coù raát nhieàu thaùp lieân heä ñeán nhöõng hoaït 11) Where the deities raised a terrace made of ñoäng cuûa Ñöùc Phaät; tuy nhieân, oâng chæ keå vaøi seven precious substances to make offerings quan troïng hay vaøi caùi ñaùnh ñoäng ñeán söï chuù yù to the Buddha for seven days at Gaya: Nôi cuûa mình. Nhöõng thaùp naøy thöôøng ñöôïc xaây treân chö Thieân döïng moät ñaøn cao laøm baèng thaát nhöõng ñòa ñieåm nhaèm töôûng nieäm Ñöùc Phaät: baûo ñeå cuùng döôøng Ñöùc Phaät trong baûy ngaøy 1) Where Prince Siddhartha Gautama was born taïi Boà Ñeà Ñaïo Traøng. at Lumbini garden: Nôi Thaùi töû Taát Ñaït Ña 12) Where the Buddha sat on a square rock ñaûn sanh trong vöôøn Laâm Tyø Ni. facing east under a Nyagrodha tree when 2) Where Prince Siddhartha Gautama, having Brahma came to invite Him to preach the left the city by Eastern gate, saw a sick man Dharma at Gaya: Nôi Ñöùc Phaät ngoài treân moät and ordered His charioteer Channa to return taûng ñaù vuoâng xoay maët veà phöông Ñoâng to the palace at Kapilavastu: Nôi Thaùi töû Taát döôùi caây ni caâu luaät, luùc trôøi Phaïm Thieân Ñaït Ña, sau khi ra khoûi coång thaønh phía hieän xuoáng thænh caàu Ngaøi thuyeát phaùp taïi Ñoâng, troâng thaáy ngöôøi beänh vaø baûo ngöôøi Boà Ñeà Ñaïo Traøng. ñaùnh xe Xa Naëc quay trôû veà Ca Tyø La Veä.

13) Where four celestial kings presented Him Him a robe at Kapilavastu: Nôi Ñöùc Phaät with an alms-bowl at Gaya: Nôi Töù Thieân ngoài döôùi caây ni caâu luaät, xoay maët veà höôùng Vöông cuùng döôøng baùt cho Ñöùc Phaät taïi Boà Ñoâng khi di maãu Ma Ha Ba Xaø Ba Ñeà daâng Ñeà Ñaïo Traøng. cuùng cho Ngaøi moät caùi y taïi thaønh Ca Tyø La 14) Where five hundred merchants offered Him Veä. flour and honey at Gaya: Nôi 500 thöông gia 23) Where gods Sakra and Brahma came down to daâng cuùng boät vaø maät cho Ñöùc Phaät taïi Boà earth from Trayastrimsa heaven along with Ñeà Ñaïo Traøng. the Buddha at Samkasya: Nôi vua Trôøi Ñeá 15) Where the Buddha sat facing east, preached Thích vaø Phaïm Thieân töø cung trôøi 33 cuøng the first sermon and converted Kaundinya vôùi Ñöùc Phaät xuoáng traàn taïi xöù Taêng Giaø Thi. and his companions at Varanasi in the Deer 24) Where nun Uptala was the first to worship Park: Nôi Ñöùc Phaät ngoài xoay maët veà phía the Buddha when He came down from Ñoâng, laàn ñaàu tieân thuyeát phaùp hoùa ñoä cho 5 Trayastrimsa at Samkasya: Nôi Tyø Kheo Ni anh em Kieàu Traàn Nhö taïi vöôøn Loäc Uyeån. Utpala, ngöôøi ñaàu tieân ñaûnh leã Ñöùc Phaät khi 16) Where he predicted the future of Maitreya Ngaøi töø coõi trôøi 33 trôû xuoáng taïi xöù Taêng Giaø Buddha at Varanasi in the Deer Park: Nôi Thi. Ñöùc Phaät tieân ñoaùn töông lai cuûa Phaät Di Laëc 25) Where the Buddha expounded the Dharma to taïi vöôøn Loäc Uyeån His disciples at Kanyakubja: Nôi Ñöùc Phaät 17) Where the dragon Elaøpattra asked the giaûng phaùp cho ñeä töû taïi xöù Yeát Nhaõ Cuùc Xaø. Buddha when he could be free from his 26) Where the Buddha preached the Law, where dragon form at Varanasi in

the Deer Park: He walked and where He sat at Hari village: Nôi roàng Y baùt la hoûi Ñöùc Phaät chöøng naøo noù Nôi Ñöùc Phaät giaûng phaùp, kinh haønh vaø ngoài thoaùt ñöôïc kieáp roàng taïi vöôøn Loäc Uyeån thieàn taïi laøng Hari. 18) Where the Buddha converted the three 27) Where the Buddha preached for the salvation Kasyapa brothers and their thousand disciples of men, where He walked and where He sat at Gaya: Nôi Ñöùc Phaät hoùa ñoä 3 anh em Ca at Sravasti city. Each stupa had a distinctive Dieáp vaø moät ngaøn ñeä töû cuûa hoï taïi Boà Ñeà name: Nôi Ñöùc Phaät thuyeát phaùp cöùu ñoä Ñaïo Traøng. nhieàu ngöôøi, nôi Ngaøi kinh haønh trong thaønh 19) Where the Buddha returned to see His father Xaù Veä, moãi thaùp ñeàu coù teân rieâng. after His Enlightenment at Kapilavastu: Nôi 28) Where the Buddha stood by the roadside Ñöùc Phaät trôû veà thaêm phuï vöông taïi thaønh Ca when king Virudhaka set out to attack the Tyø La Veä sau khi Ngaøi giaùc ngoä. Sakya clan at Sravasti: Nôi Ñöùc Phaät ñöùng 20) Where the earth quaked six times when five beân veä ñöôøng khi vua Löu Ly saép taán coâng hundred princes of the Sakya clan doøng toäc Thích Ca taïi thaønh Xaù Veä. worshipped Upali after having renounced 29) Where king Virudhaka slaughtered the their home at Kapilavastu: Nôi ñaát saùu laàn descendants of the Sakya Clan who had all rung chuyeån khi 500 vöông töû doøng Thích Ca attained to the first stage of Sainthood at ñaûnh leã Öu Ba Li sau khi xuaát gia. Kapilavastu: Nôi vua Löu Ly taøn haïi doøng hoï 21) Where the Buddha preached the Dharma to Thích Ca vaø nhöõng ngöôøi naøy khi cheát ñeàu the deities while the four celestial kings ñaéc sô quaû taïi thaønh Ca Tyø La Veä. guarded the four gates of the half to prevent 30) Where the Buddha converted an evil demon, king Suddhodana from entering at eight yojanas to the east of the garden of Kapilavastu: Nôi Ñöùc Phaät thuyeát phaùp cho Ghoshira at Kausamba: Nôi Ñöùc Phaät caûm chö Thieân trong khi Töù Thieân Vöông canh hoùa moät aùc quyû, caùch vöôøn Cuø Sö La khoaûng gaùc boán coảng ñeå ngaên khoâng cho vua Tònh 8 do tuaàn veà phía Ñoâng, thuoäc nöôùc Caâu Phaïn vaøo taïi thaønh Ca Tyø La Veä. Dieäm Di. 22) Where the Buddha sat facing east under a nigrodha tree while Mahaprajapati offered

31) Where the Buddha lived, where He walked vieäc Theá Toân thuyeát phaùp ñeå gaây nieàm tin ôû theá at Champa: Nôi Ñöùc Phaät soáng, kinh haønh vaø gian, ñöa chuùng sanh veà vôùi chaân lyù. ngoài thieàn trong xöù Champa. Buddha's lion-roar: Buddha's nada, or roar— 32) Where the Buddha left Vaisali with His Phaät Hoáng—Buddha's preaching compared to a disciples by the west gate and turning to the lion's roar, i.e. authoritative—Tieáng thuyeát phaùp right looked back at the city and said: "This is cuûa Phaät huøng hoàn nhö tieáng sö töû hoáng. the last place I have visited": Nôi Ñöùc Phaät Buddha mantra: True words—Words of cuøng ñeä töû rôøi thaønh Tyø Xaù Ly baèng coảng Truth—Words of Tathagata—Buddha-truth— phía Taây, vaø quay veà beân phaûi, nhìn laïi ñoâ Dharani—Sacred formulae—Spells—Esoteric thaønh vaø baûo: "Ñaây laø laàn cuoái cuøng ta vieáng words—Chaân ngoân. thaêm." Buddha-mara, Dharma-mara: Phaät Ma Phaùp 33) Where the Buddha lying in a golden coffin Ma—Idealists who are always disturbed by the received homage for seven days at Kusinara: concept of "Buddha" and

“Dharma.”—Nhöõng Nôi Ñöùc Phaät naèm trong moät coå quan taøi ngöôøi theo chuû nghóa lyù töôûng thöôøng bò vöôùng baèng vaøng vaø ñöôïc kænh leã trong baûy ngaøy taïi maéc bôûi hai danh töø Phaät vaø Phaùp. thaønh Caâu thi na. Buddha’s material world: Saéc töôùng ñoä—A 34) Where Vajrapanni laid down his golden mace Buddha’s material or visible world—Theá giôùi saéc at Kusinara: Nôi Kim Cöông Thuû boû kieám töôùng cuûa chö Phaät (coù theå thaáy ñöôïc). vaøng taïi thaønh Caâu thi na. 35) Where the Buddha entered into Nirvana at Buddhamatr (skt): Mother of the Buddha—Phaät Kusinara: Nôi Ñöùc Phaät nhaäp Nieát Baøn taïi Maãu. thaønh Caâu thi na. Buddha of Medicine: Bhaisajya-guru-vaidurya- Buddha’s life or works: Tu haønh—See Three prabhasa (skt)—Döôïc Sö Phaät—See equal and universal characteristics of the one Bhaisajyaguru. Tathagata (B). Buddha-metamorphosic body: Nirmana-kaya Buddha’s lights of unexcelled great (skt)—Hoùa thaân—See Nirmanakaya. knowledge: Quang Minh Ñaïi Trí Voâ Thöôïng cuûa Buddha-mind: Phaät Taâm—Taâm cuûa Phaät—The Phaät—See Ten types of characteristics of mind of Buddha. manifestation of a Buddha (8). 1) The spiritually enlightened heart: Taâm giaùc ngoä cuûa Phaät. Buddha’s light or wisdom always shines 2) A heart of great mercy: Taâm ñaïi bi. upon Pure Landers: The Buddha’s light or 3) A heart abiding in the real, not the seeming: wisdom always shines upon them, and, therefore, Taâm nhìn söï vaät nhö thaät, chöù khoâng nhö the Bodhi Mind of these superior people will hình töôùng beân ngoaøi. always progress. This is one of the five reasons 4) A heart detaching from good and evil and why those who are reborn in the Pure Land other such contrasts: Taâm khoâng luyeán chaáp achieve non-retrogression—AÙnh saùng hay trí hueä (thieän aùc). Phaät thöôøng soi ñeán thaân, neân loøng Boà Ñeà cuûa 5) Chôn taâm: The orginal, simple, pure, natural chö thieän nhaân luoân luoân taêng tieán. Ñaây laø moät mind of all creatures—Nhö Lai Taïng Taâm trong naêm lyù do taïi sao ngöôøi vaõng sanh Tònh Ñoä saún coù cuûa chuùng sanh—See Two minds (A). khoâng coøn bò thoái chuyeån nöõa—See Five reasons 6) Buddha’s ideas: Taâm Phaät—See Three of non-retrogression for those who are reborn in wheels. the Pure Land. Buddha is both mind and body: Töùc Thaân— Buddha’s line of reasoning in the secular The doctrine of the Shingon sect that the body is world: Theá Giôùi Taát Ñaøn—One of the four also Buddha; in other words Buddha is not only siddhantas: The Buddha’s line of reasoning in “mind,” but also “body.”—Giaùo thuyeát cuûa Chaân earthly or common terms to draw men to the Ngoân toâng cho raèng “thaân töùc Phaät,” noùi caùch higher truth—Moät trong boán loaïi taát ñaøn, aùm chæ

khaùc, khoâng chæ töùc taâm töùc Phaät, maø coøn laø töùc Buddha-nada (skt): Buddha’s roar—Phaät thaân töùc Phaät nöõa. hoáng—Buddha’s preaching (so authoritative) Buddha is mind, mind is Buddha: Phaät töùc compared to a lion’s roar—Tieáng thuyeát phaùp cuûa taâm, Taâm töùc Phaät. Ñöùc Phaät coù uy löïc nhö tieáng sö töû hoáng. Buddha-mind seal: Phaät Taâm AÁn. Buddha name: Phaùp Danh. 1) Buddha mind seal: Daáu aán phoå quaùt taâm Phaät 1) Religious name: Phaùp Danh—Buddha name trong moïi chuùng sanh—Mind-seal of the which named by the master on the Buddha (the full lotus posture)—The stamp ordination—Teân trong ñaïo

hay teân maø vò of universal Buddha-heart in every one. thaày ñaët cho. 2) The seal on a Buddha's heart: Chöõ "Vaïn" 2) The term chiefly used by the Shin Sect: Giôùi treân ngöïc cuûa Phaät—Breast; the Svastika. Danh—Töø ñöôïc duøng bôûi Chaân Toâng. Buddha of Mind: Taâm Phaät—See Ten kinds of Buddhanandi (skt): Phaät Ñaø Nan Ñeà—A Buddha. descendant of the Gautama family and eighth Buddham-saranam (skt): Quy Y Phaät—Veà patriarch in India—Doøng doõi Thích Ca vaø laø toå nöông vôùi Phaät— To take refuge in the Buddha. thöù taùm beân AÁn Ñoä. ** See Twenty eight Indian Buddha mind-seal: Mind-seal of the Buddha— Patriarchs. Phaät Taâm AÁn. Buddha nature: Buddhata (skt)—Buddha- 1) The stamp of universal Buddha-heart in nature is the nature or essence of all things—The every one (the full lotus posture): Daáu aán original nature—Self-nature—True-nature—True phoå quaùt taâm Phaät trong moïi chuùng sanh. mark—True mind—Dharma nature—Phaät taùnh— 2) The seal on a Buddha's heart, or breast; the See Buddhata. Svastika: Chöõ "Vaïn" treân ngöïc cuûa Phaät. Buddha-nature in all beings: Buddha's Ministry: Söï truyeàn giaùo cuûa Ñöùc 1) Correct or direct cause—Chính nhaân—See Phaät. Two causes (D). Buddhamitra (skt): Phaät Ñaø Maät Ña La—Phaät 2) The Buddha-nature which is in all living Ñaø Maät Tra—Toå thöù chín beân AÁn Ñoä—Ninth beings, even those in the three evil paths patriarch in India. ** See Twenty eight Indian (gati)—Töï taùnh truï Phaät taùnh—See Three Patriarchs. kinds of Buddha-nature. Buddha's modes of discourse: The Buddha's Buddha-nature in all sentient beings in three modes of discourse. **See Three modes of theory: The Buddha-nature which is Buddha's discourses. fundamentally in all sentient beings—Lyù Phaät Buddha-moon: Phaät Nguyeät—Buddha being taùnh—Phaät taùnh caên baûn trong moïi chuùng sanh—mirrored in the human heart like the moon in the See Dual aspects of the Buddha-nature. pure water—Phaät ñang ñöôïc soi roïi trong taâm Buddha nature in bonds: Taïi trieàn chaân nhö— chuùng sanh gioáng nhö maët traêng soi trong nöôùc See Two Truths (D). trong. Buddha-nature defiled, as unenlightened Buddha moral code: Luaân lyù ñaïo ñöùc Phaät. man: Höõu caáu chaân nhö—See Two Truths (E). Buddha's mouth: Buddha's mouth or Buddha's nature developed by the right discourses, one of the three wheels of the discipline: Daãn xuaát Phaät taùnh—One of the five Buddha—Nhöõng baøi giaûng cuûa Phaät laø moät trong characteristics of a Buddha's nature—Moät trong Tam Luaân cuûa Ñöùc Phaät—See Three wheels (A) naêm baûn taùnh ñaëc bieät cuûa Phaät taùnh—See Three (2). kinds of Buddha-nature, and Five surnames of Buddha's mouth but a serpent's heart: Khaåu Buddha before he became enlightened (A). Phaät taâm xaø—Good words but wicked heart. Buddha nature or Dharmakaya: Boån taùnh Buddha moved to respond: Response to thöôøng—See Three eternal qualities in a Buddha. appeal or need—Caûm öùng.

Buddha-nature and Dharma-nature: Phaät condition: Bieán Hoùa Ñoä—See Five realms of a Taùnh Vaø Phaùp Taùnh—Buddha-nature, which Buddha. refers to living beings, and Dharma-nature, which Buddha's Nirvana: Nieát Baøn Nguyeät Nhaät—concerns chiefly things in general, are practically Phaät Dieät Ñoä. one as either the

state of enlightenment (as a 1) The date of the Buddha's death, variously result) or the potentiality of becoming stated as 2nd moon 15th or 8th day; 8th moon 8th enlightened (as a cause)—Phaät taùnh chæ cho caùc day; 3rd moon 15th day; and 9th moon 8th loaøi höõu tình, vaø Phaùp Taùnh chæ chung cho vaïn day—Ngaøy thaùng Ñöùc Theá Toân nhaäp Nieát höõu; tuy nhieân, treân thöïc teá cuõng chæ laø moät, nhö Baøn, coù nhieàu thuyeát, ngaøy raèm hay moàng 8 laø traïng thaùi cuûa giaùc ngoä (noùi theo quaû) hay laø thaùng hai; ngaøy moàng 8 thaùng taùm; ngaøy raèm khaû naêng giaùc ngoä (noùi theo nhaân). thaùng ba; ngaøy 8 thaùng chín. Buddha-nature ego: Taùnh ngaõ—The Buddha- 2) The extinction of suffering or delusion, and nature ego is apperceived when the illusory ego as transport across the bitter sea of mortality: is banished—Taùnh ngaõ ñöôïc laõnh hoäi toaøn boä khi Nieát Baøn cuûa Phaät—Phaät Nieát Baøn, söï chaám voïng ngaõ bò toáng xuaát ñi (caùi ta roäng lôùn cuûa taâm döùt khoå ñau phieàn naõo, vaø vöôït qua beå khoå taùnh, lìa khoûi voïng ngaõ cuûa haïng phaøm phu taát seõ sanh töû. trôû veà caùi taùnh ngaõ cuûa Nhö Lai). Buddha of Nirvana: Nieát Baøn Phaät—See Ten Buddha-nature (Buddha-svabhava) is kinds of Buddha. possessed in common by all: Taát caû ñeàu coù Buddhanussati (p): Nieäm Phaät—Suy nieäm veà khaû naêng chöùng ñaéc nhö nhau—See Ten theories Ñöùc Phaät—The recollection of the BuddhaSee that independently cause the manifestation of the Ten recollections. ideal world (A). Buddhanusmrti (skt): Nieäm Phaät—Mindfulness Buddha-nature in practice: Söï Phaùp Thaân— of the Buddha—Continual meditation on Buddha. The Buddha-nature in practice, in contrast with Buddha-ocean: The realm of Buddha is the Buddha-nature in principle or essence, or the boundless as the sea—Phaät Haûi—Phaät giôùi voâ taän truth itself (Lyù phaùp thaân)—Phaät taùnh thöïc haønh, nhö bieån caû. ñoái laïi vôùi Phaät taùnh trong lyù thuyeát, hay chaân lyù, Buddhas' omniscient knowledge, without hay "Lyù Phaùp Thaân." ** See Buddha's nature in obstruction, is ultimately pure: Chö Phaät nhöùt principle. thieát chuûng trí khoâng coù chöôùng ngaïi roát raùo Buddha's nature in principle: Lyù Phaùp thanh tònh—See Ten kinds of ultimate purity of Thaân—The Dharmakaya as absolute being, in all Buddhas. contrast with the Dharmakaya as wisdom. The Buddha for oneself, not teaching others: Buddha-nature in principle or essence or the truth, Pratyeka buddhas (skt)—Duyeân Giaùc—See Four in contrast with the Buddha-nature in practice (Söï saints (rewards) (A). phaùp thaân)—Lyù Phaùp Thaân laø Phaät taùnh tuyeät ñoái Buddha's oral powers of teaching: trong lyù thuyeát hay lyù theå ñöôïc chöùng, ñoái laïi vôùi Associated with his discourses or speech—Giaùo "Söï Phaùp Thaân."—See Buddha-nature in Giôùi Luaân—See Three wheels (I). practice. Buddhapalita (skt): Phaät Ñaø Ba Lôïi—Phaät Hoä. Buddha nature set free by the 1) Buddhapalita is a Sanskrit term which means manifestation of the Buddha and "Protected by the Buddha."—Phaät hoä laø töø Bodhisattvas: Xuaát trieàn chaân nhö—See Two Baéc Phaïn coù nghóa laø "ñöôïc Ñöùc Phaät gia Truths (D). hoä." Buddha-nature within oneself: The original 2) Buddhapalita (470- 540), was born in the Buddha—Boån Phaät. middle of the sixth century, an ardent disciple Buddha's nirmanakaya depends, which of Nagarjuna. He wrote a commentary called results in

his relation to every kind of Madhyamakavrtti on the Madhyamaka-Sastra of Nagarjuna. The original is lost. It is

available only in Tibetan translation. Prasangika, aùp duïng moät phöông phaùp lyù Buddhapalita was one of the most important luaän, trong ñoù moät ngöôøi muoán khaúng ñònh representative of the Madhyamika school in ñòa vò cuûa mình phaûi ñaët ra cho ñoái thuû nhöõng the 5th century, who flourished in the middle caâu hoûi sao cho coù theå hoaøn toaøn ñaùnh baïi of the sixth century was an ardent follower of ñoái thuû vaø laøm cho vai troø cuûa ngöôøi ñoù trôû Nagarjuna. He felt that “Prasanga” was the thaønh loá bòch. **See Madhyamika school. right and correct method of the Madhyamaka Buddha-paranirvana (skt): Buddha’s physical philosophy and employed it in his teachings passing—Phaät nhaäp dieät. and writings. He wrote a commentary called Buddhas’ past great vows are ultimately “Madhyamakavrtti” on the “Madhyamaka pure: Ñaïi nguyeän cuûa chö Phaät thuôû xöa roát raùo Sastra” of Nagarjuna. This is available only thanh tònh—See Ten kinds of ultimate purity of in Tibetan translation. The original is lost. He all Buddhas. was one of the most important representative Buddha’s perfect insight or doctrine: of the Madhyamika school in the 5th century. Buddha’s perfection—Phaät Toaøn—See Seven He was one of the most important exponents surpassing qualities of a Buddha. of the Sunyavada doctrine propounded by Nagarjuna in the fifth century. Buddhapalita Buddha’s perfection: Buddha’s perfect insight was the founder of the school of logical or doctrine—Phaät Toaøn—See Seven surpassing thinking known as the Prasangika, which qualities of a Buddha. attempts to develop a method of reasoning in Buddha’s permanent body: Buddha’s eternal which an individual in order to establish his body—Thöôøng thaân—See Two forms of body (F). position must put such questions to his Buddha with all pervasive light or glory: adversary as would defeat him completely Amitabha Buddha—Voâ Ngaïi Quang Phaät. and make his position absurd—Phaät Hoä sanh Buddha-phala (skt): Phaät quaû—Buddhahood— vaøo giöõa theá kyû thöù saùu, ñoà ñeä nhieät thaønh State of Buddhahood. cuûa Ngaøi Long Thoï. OÂng ñaõ vieát quyeån Buddhas physical characteristics and Trung Quaùn Chuù Giaûi, muïc ñích chuù giaûi cho refinements are ultimately pure: Chö Phaät boä Trung Quaùn Luaän cuûa Ngaøi Long Thoï. saéc thaân töôùng haûo roát raùo thanh tònh—See Ten Nguyeân baûn boä Trung Quaùn Chuù Giaûi nay ñaõ kinds of ultimate purity of all Buddhas. bò thaát laïc, chæ coøn laïi baûn dòch baèng Taïng Buddhas’ physical forms are pure and vaên. Phaät Hoä, moät trong nhöõng ñaïi bieåu quan troïng cuûa tröôøng phaùi Trung Ñaïo vaøo theá kyû clean: Chö Phaät saéc thaân thanh tònh—See Ten thöù naêm, laø ñeä töû nhieät thaønh cuûa ngaøi Long kinds of Buddha-work in all worlds in all times of Thoï. Ngaøi caûm thaáy raèng “Qui Maäu Luaän the Buddhas (B) (7). Chöùng Phaùp” laø phöông phaùp ñuùng ñaén vaø Buddha’s physical passing: Buddha- chính xaùc cuûa heä thoáng trieát hoïc Trung Quaùn paranirvana (skt)—Phaät nhaäp dieät. neân ñaõ öùng duïng noù trong hoïc thuyeát vaø taùc Buddha’s physical remains: Buddha’s relics— phaåm cuûa mình. Ngaøi vieát boä “Trung Quaùn Thaân Xaù Lôïi—See Two kinds of relics. Chuù” (Madhyamakavrtti) chuù giaûi döïa theo Buddha was pierced by

an arrow boä Trung Quaùn Luaän cuûa ngaøi Long Thoï. accidentally: Ñöùc Phaät bò muõi teân töï döng lao Saùch naøy nguyeân taùc ñaõ bò thaát laïc, chæ coøn tôùi ñaâm vaøo chaân—See Nine distresses. laïi baûn dòch baèng Taïng vaên. OÂng laø moät trong Buddha-pity: Bi Moân—The way of pity nhöõng ñaïi bieåu quan troïng cuûa tröôøng phaùi directed to others—Bi taâm Phaät höôùng ñeán cöùu Trung Ñaïo vaøo theá kyû thöù naêm. Chuùng ta coù ñoä tha nhaân—See Two doors (D). theå noùi raèng Phaät Hoä laø moät trong nhöõng ñaïi Buddha-power to attract and save all dieän quan troïng nhöùt cuûa chuû thuyeát Voâ Ngaõ ñöôïc Long Thoï ñeà xöôùng vaøo theá kyû thöù 5. beings: Nhieáp Thoï Kyø Ñaëc—Phaät löïc coù khaû Phaät Hoä laø vò ñaõ saùng laäp ra tröôøng phaùi

naêng loâi keùo vaø cöùu ñoä chuùng sanh—See Three of a Buddha-realm, i.e. the dharmakaya— incomparable kinds of rareness. Phaùp Giôùi Phaät hay Phoå Phaät, chæ nhöõng baäc Buddha-power to know all previous ñaõ thaønh Phaät, ñaõ chöùng ñöôïc tueä nhaát chaân transmigrations: Tuùc Maïng Löïc (khaû naêng cuûa phaùp giôùi ñaïi trí, coù ñaïi quang minh phoå Phaät, bieát tröôùc luaân hoài sanh töû trong quaù khöù). chieáu chuùng sanh. **See Buddha-ksetra. 4) One of the ten realms which consist of the six Buddha's prjana: Buddha's wisdom—Knowing gati together with the realms of Buddhas, all things in their reality—Baùt nhaõ ñöùc—Trí hueä Bodhisattvas, Pratyeka-buddhas, and Phaät bieát ñöôïc thöïc tính cuûa chö phaùp—See Sravakas: Moät trong thaäp giôùi goàm luïc ñaïo Three Buddha's virtues (I). cuøng vôùi Thanh vaên, Duyeân giaùc, Boà Taùt vaø Buddha's preaching: Thuyeát phaùp dieäu (Phaät Phaät thöøa. thuyeát)—Phaät Thuyeát—The Buddha's utterance Buddha recitation: Nieäm Phaät—To recite the of the sutras. There are over 150 sutras of which Buddha's name, or repeat the name of a Buddha the title begin with these two words—Phaät thuyeát which includes the following practices—Nieäm kinh. Kinh Phaät goàm treân 150 boä, taát caû ñeàu baét Phaät bao goàm nhöõng tu taäp sau ñaây. ñaàu baèng hai chöõ naày. **See Ten wonders. (I) The meanings of Buddha Recitation—YÙ Buddha's preaching of Agamas nghóa cuûa Nieäm Phaät: To repeat the name of (Coagulated milk): Thôøi A Haøm (Laïc vò)—See a Buddha audibly or inaudibly, or Five periods of Buddha's teaching (I). visualization of the Buddha's auspicious Buddha's prediction: Phaät thoï kyù—See marks—Nieäm hoàng danh Phaät ra tieáng hay Receive prediction from the Buddha. khoâng ra tieáng (goïi teân Phaät baèng lôøi), hay Buddha of preservation of true teaching: quaùn töôûng veà töôùng toát cuûa Phaät. Truï trì Phaät—See Ten kinds of Buddha. (II) Methods of Buddha Recitation—Nhöõng Buddha's Pure Land: Especially that of phöông caùch nieäm Phaät: Amitabha—Nhaát Phaät Tònh Ñoä. 1) Oral recitation of Amitabha Buddha's name: Buddha of the race of honorable dragon- Nieäm hoàng danh Phaät A Di Ñaø. king: Long Chuûng Thöôïng Nhö Lai—Long 2) Visualization or contemplation of Amitabha Buddha's auspicious marks and those Chuûng Thöôïng Toân Vöông Phaät—According to enlightening beings of the Pure Land: Quaùn the Maha-Prajna-Sastra, this is the Buddha of the töôûng nhöõng töôùng haûo cuûa Phaät A Di Ñaø vaø race of honourable dragon kings—Long Chuûng nhöõng vò Boà Taùt nôi Tònh Ñoä. Thöôïng Nhö Lai. Theo Trí Ñoä

Luaän, ñaây laø Long 3) Cultivation of Practices of the ten great vows Chuûng Trí Toân Vöông Phaät. of Samantabhadra: Tu taäp Phoå Hieàn Haïnh Buddharansi (skt): Aura—Glory—Halo— Light Nguyeän—See Samantabhadra's ten vows. of Buddha—Spiritual enlightenment—Phaät 4) There are two kinds of intonation or calling quang. on the Buddhas: Nhò Chuûng Nieäm Phaät—Coù Buddha-ratna (skt): Buddha-jewel—Phaät Baûo. hai loaïi nieäm Phaät—See Two kinds of Buddha's ray: Haøo quang cuûa Phaät—See Six Buddha Recitation. auspicious indications. 5) Four practices of Buddha Recitation: Sentient Buddha realm: Phaät giôùi. beings usually differ in preferences and 1) The Buddha realm, in contrast with the realm innate capacities. Therefore, although they of all living beings: Phaät giôùi ñoái laïi vôùi may engage in the common practice of chuùng sanh giôùi. Buddha Recitation, they are bound to differ 2) Precious ksetra: A monastery—Baûo saùt (chuøa somewhat in their practice. For this reason, hay tònh xaù). ancient masters have summarized four types 3) State of Buddhahood—Phaät giôùi—Phaät of practice: Zen-Pure Land; Sutra Recitation- quaû—Phaùp Giôùi Phaät—The Dharmadhatu Pure Land; Esotericism-Pure Land; Exclusive Buddha, the universal Buddha, or the Buddha Pure Land Practice—Sôû thích vaø caên taùnh

cuûa chuùng sanh vaãn thöôøng sai bieät, cho neân 3) In the Great Heap Sutra, Sakyamuni Buddha tuy ñoàng tu haïnh nieäm Phaät, söï haønh trì predicted: "In the Dharma-Ending Age, khoâng khoûi coù söï khaùc bieät nhau. Vì theá, treân among multitude of practitioners, very few ñöôøng Tònh Ñoä, coå nhaân ñaõ khaùi öôùc chia will attain the Way. The most they can thaønh boán haïnh laø Thieàn Tònh, Giaùo Tònh, expect is to rely on the Pure Land method to Maät Tònh vaø Thuaàn Tònh—See Four practices escape Birth and Death—Trong Kinh Ñaïi of Buddha Recitation. Taäp, Ñöùc Theá Toân ñaõ baûo: "Trong thôøi maït 6) Four methods of Buddha Recitation: Töù Moân phaùp, öùc öùc ngöôøi tu haønh, ít coù keû naøo ñaéc Nieäm Phaät—Coù boán phöông phaùp nieäm ñaïo, chæ nöông theo Phaùp moân Nieäm Phaät maø Phaät—See Four methods of Buddha thoaùt luaân hoài." Recitation. 4) Elder Zen Master T'ien-Ju, having attained 7) According to Masters Chih-I and T'ien-Ju in the Way, also admonished: "In the Dharma- The Pure Land Buddhism, there are seven Ending Age, all sutras will disappear, and circumstances that are difficult for Pure Land only the words"Amitabha Buddha" will practitioners to practice Buddha Recitation— remain to bring liberation to sentient beings." Theo hai Ñaïi Sö Trí Giaû vaø Thieân Nhö trong This is because, in the distant future, deep in Tònh Ñoä Thaäp Nghi Hoaëc Vaán Luaän, coù baûy the Degenerate Age, when all sutras have tröôøng hôïp khoù nieäm Phaät—See Seven disappeared and people's capacities are at a circumstances that are difficult to practice low level, they will not be aware of any Buddha Recitation. method other than Buddha Recitation. If they (III) The purpose of Buddha Recitation—Muïc do not believe in and practice Pure Land, ñích cuûa nieäm Phaät: they will certainly remain mired in the cycle 1) To pray to Buddha—To repeat the name of a of Birth and Death. Within that cycle, good Buddha (audibly or inaudibly)—Mindfulness actions are difficult to perform while bad of the

Buddha—The intermediate goal of deeds are easy to commit. Thus sooner or Buddha Recitation is to achieve one-pointed later they are bound to sink into the hellish mind; from one-pointed mind gradually one realms—Ngaøi Thieân Nhö Thieàn Sö, sau khi can see one's own nature or to achieve the ñaéc ñaïo, cuõng ñaõ khuyeân daïy: "Maït phaùp veà ultimate goal of Buddhahood—Muïc ñích sau, caùc kinh dieät heát, chæ coøn löu boán chöõ A tröôùc maét cuûa vieäc nieäm Phaät laø ñaït ñöôïc Di Ñaø Phaät ñeå cöùu ñoä chuùng sanh. Neáu keû nhaát taâm, töø nhaát taâm ngöôøi ta coù theå töø töø naøo khoâng tin, taát seõ bò ñoïa ñòa nguïc." Bôûi thaáy taùnh ñeå roài ñaït ñöôïc muïc ñích toái haäu laø ñôøi maït phaùp veà sau, khi caùc kinh ñeàu dieät Phaät quaû—See Recite Amitabha Buddha. heát, chuùng sanh caên cô ñaõ yeáu keùm, ngoaøi 2) In the Long Amitabha Sutra, Sakyamuni caâu nieäm Phaät, laïi khoâng bieát phaùp moân naøo Buddha made the following prediction: "In khaùc ñeå tu trì. Neáu khoâng tin caâu nieäm Phaät the days to come, the paths of the sutras will maø tu haønh, taát phaûi bò luaân hoài. Vaø trong come to extinction. I, with compassion and neûo luaân hoài, vieäc laønh khoù taïo, ñieàu aùc deã mercy, will purposely make this sutra survive laøm, neân sôùm muoän gì cuõng seõ bò ñoïa ñòa for a hundred years. Anybody who nguïc. encounters this sutra will, according to his 5) The Patriarch Yin Kuang, a Chinese Pure wish, surely attain Enlightenment."—Trong Land Master of recent times, also said: "The Kinh Voâ Löôïng Thoï, Ñöùc Thích Toân coù lôøi magnificence and extraordinary nature of the huyeàn kyù nhö sau: "Ñôøi töông lai, kinh ñaïo Buddha Recitation dharma can only be fully dieät heát, ta duøng loøng töø bi thöông xoùt, rieâng understood among the Buddhas. For those löu truï kinh Voâ Löôïng Thoï trong khoaûng moät who look down on this dharma door of traêm naêm. Neáu chuùng sanh naøo gaëp kinh naày, Buddha Recitation, not only will they belittle tuøy yù sôû nguyeän, ñeàu ñöôïc ñaéc ñoä." the 'old men and elderly women' who are practicing Pureland, they will also belittle the

Buddhas and the Maha-Bodhisattvas such as nhö trong Kinh Laêng Nghieâm ñaõ noùi. Nhöng Manjusri, Samantabhadra, Asvaghosha, and caùc vò aáy cuõng chæ vöøa theo trình ñoä cuûa Nagarjuna. In the current Dharma-Ending chuùng sanh maø thò hieän ngoä ñaïo chôù khoâng Age, sentient beings bear heavy karma and phaûi chöùng ñaïo. Chæ rieâng phaùp moân Tònh their minds are deluded. If they practice Ñoä, tuy ít ngöôøi tu chöùng ñöôïc nieäm Phaät tam other methods rather than Buddha Recitation, muoäi nhö khi xöa, nhöng coù theå nöông theo they can expect to sow the seeds of merit, nguyeän löïc cuûa mình vaø baûn nguyeän cuûa virtue and wisdom but not to escape the cycle Phaät A Di Ñaø, maø ñôùi nghieäp vaõng sanh veà of Birth and Death in their present lifetimes. coõi Taây Phöông Cöïc Laïc. Khi veà coõi aáy roài Although there are a few instances of great thì khoâng coøn luaân hoài, khoâng bò thoái chuyeån, monks exhibiting extraordinary achievement, laàn laàn tu taäp cho ñeán luùc chöùng quaû voâ they are in reality transformation sanh." Bodhisattvas. In accordance with their vows, (IV) The Pure Land and Zen: Tònh Ñoä vaø Thieàn— they act as examples for sentient beings in Many great Zen masters in China, already the Dharma-Ending Age, as is taught in the achieved great enlightenment in Zen, quietly

Surangama Sutra (a key Zen text). Even then, practiced and propagated Pure Land these Bodhisattvas, adapting themselves to Teachings. Among them are found many people's ’apacities, can only take the Elder Masters of high achievement, including expedient appearance of having awakened to Masters Yung Ming, T’ien-I-Huai, Yuan-theWay, but not having attained Chao-Pen, and Tzu-Shen, etc. Even Zen Enlightenment. In the specific case of Pure Master Pai-Chang-Huai-Hai, direct successor Land, very few sentient beings can achieve to the great Zen Master Ma-Tsu-Tao-I in the Buddha Recitation Samadhi these days, Chiang-His. Zen communities throughout the compared to earlier times. However, through world are established on his model and have Buddha Recitation, they can take their adopted the “Pure Rules” for monasteries residual karma along with them to the Pure which he instituted. Since ancient times, no Land by relying on their own vows and those one has dared to criticize or violate this set of of Amitabha Buddha. Once there, they have rules. According to these rules, prayers for escaped Birth and Death, achieved non- the benefit of seriously ill monks and nuns retrogression, and can progress in cultivation include the following passage: “The fourfold until they reach the stage of Non-Birth.”—assembly should gather together , and all Theo AÁn Quang phaùp sö, moät baäc cao Taêng shall recite verses of praise to Amitabha thôøi caän ñaïi ôû Trung Hoa, cuõng ñaõ baûo: “Söï Buddha and chant his name from one cao sieâu nhieäm maàu cuûa phaùp moân nieäm hundred to one thousand times. At the end, Phaät, chæ coù Phaät vôùi Phaät môùi hieåu bieát heát the following words of transference should be ñöôïc. Nhöõng keû khinh cheâ phaùp moân nieäm read ‘If conditions have not yet come to an Phaät, khoâng phaûi chæ khinh cheâ haïng oâng giaø end, let him quickly recover. If the time of baø caû tu Tònh Ñoä, maø chính laø khinh cheâ luoân death has arrived, we pray that he will be caû chö Phaät vaø caùc baäc ñaïi Boà Taùt nhö Vaên reborn in the Pure Land.’ This is clearly Thuø, Phoå Hieàn, Maõ Minh, vaø Long Thoï. Thôøi pointing the way back to the Pure Land.” maït phaùp ñôøi nay, chuùng sanh nghieäp naëng Moreover, the liturgy for sending off taâm taïp. Neáu ngoaøi moân Nieäm Phaät maø tu deceased monks includes this passage: “The caùc moân khaùc, nôi phaàn gieo trí hueä phöôùc great assembly should all recite the name of ñöùc caên laønh thì coù, nôi phaàn lieãu sanh thoaùt Amitabha Buddha in unison, transfering the töû trong hieän theá thì khoâng. Tuy coù moät vaøi vò merits and making the following vows: Let cao ñöùc hieän nhöõng kyø tích phi thöôøng, song his soul be reborn in the Pure Land, his ñoù ñeàu laø nhöõng baäc Boà Taùt nöông theo baûn karma in the world of dust severed; let him nguyeän ñeå daïy doã chuùng sanh ñôøi maït phaùp, be reborn in the upper lotus grade, with a

golden body. May he also receive a thieàn gia, chöùng minh roõ raøng söï quy höôùng prediction of Buddhahood in one lifetime.” Tònh Ñoä cuûa caùc ngaøi. Furthermore, at the time of burial or (V) Categories of Recitation of Buddha-name: cremation, the Pure Rules stipulate: “The Phaân loaïi Nieäm Phaät—According to Most monk in charge of the service should lead the Venerable Thích Thieàn Taâm in The Treatise way, striking the small bell, and recite the on the Ten Doubts, question number three, name of

Amitabha Buddha ten times, with there are two kinds of Recitation of Buddha- the great assembly following the unison. name—Theo Hoøa Thöôïng Thích Thieàn Taâm After recitation, the following words of trong Tònh Ñoä Thaäp Nghi Hoaëc Vaán Luaän, coù transference should be read ‘We have just hai loaïi nieäm Phaät: intoned the Buddha’s name ten times to assist 1) One method of Buddha Recitation is to focus in rebirth.” All of the above mentioned Pure on or visualize the thirty-two auspicious signs Rules clearly pointing the way back to the of the Buddha, concentrating the Mind so Pure Land—Nhieàu ñaïi thieàn sö Trung Quoác that, asleep or awake, you always see the ñaõ ngoä beân Thieàn vaãn aâm thaàm haønh trì vaø Buddha: Duyeân Töôûng Nieäm Phaät—Nieäm hoaèng hoùa phaùp moân nieäm Phaät. Trong soá Phaät laø duyeân töôûng theo ba möôi hai töôùng caùc vò naày, coù nhöõng vò ñaõ ñaït ñöôïc ñaïi ngoä toát cuûa Phaät, laøm sao cho khi môû maét hay nhö Thieàn sö Vónh Minh, Thieân Y Hoaøi, Vieân nhaém maét cuõng ñeàu thaáy Phaät. Chieáu Baûn, vaø Töû Taân, vaân vaân. Ñeán nhö 2) Another, more common employed method is ngaøi Baùch Tröôïng Hoaøi Haûi, ñeä töû keá thöøa to concentrate exclusively on reciting the phaùp cuûa Thieàn sö Maõ Toå Ñaïo Nhaát ôû Giang Buddha’s name, holding fast singlemindedly Taây, ngöôøi maø nhöõng toøng laâm trong thieân haï and without interruption. In this way, the ñeàu phaûi theo caùch thöùc kieán laäp thanh quy practitioner will see the Buddha in this very phaùp cheá. Töø xöa ñeán nay chöa coù ai daùm coù life. This method requires that the Mind be lôøi thò phi hay traùi vôùi phaùp cheá naày. Theo calm, still and undisturbed, each recitation thanh quy cuûa ngaøi, thì nghi thöùc tuïng caàu follows one before, the Mind focus on the cho nhöõng vò Taêng beänh naëng coù lôøi vaên nhö Buddha name. While the mouth recites the sau: “Phaûi nhoùm chuùng laïi, taát caû ñoàng tuïng Buddha’s name, the Mind should clearly baøi keä taùn Phaät A Di Ñaø, roài cao tieáng nieäm contemplate each and every utterance, so Nam Moâ A Di Ñaø Phaät, hoaëc traêm caâu, hoaëc that each and every word is clear and distinct. ngaøn caâu. Khi nieäm xong, hoài höôùng phuïc During recitation, regardless of the number of nguyeän raèng ‘Neáu caùc duyeân chöa maõn, sôùm utterances, Mind and thought should be ñöôïc an laønh. Nhö haïn lôùn ñeán kyø, nguyeän utterly sincere and focussed. Only with such sanh veà An Döôõng Ñòa.’ Ñaây roõ raøng laø baèng singleminded practice can each utterance chöùng chæ quy Tònh Ñoä vaäy. Laïi trong nghi erase ‘eight million eons of heavy thöùc ñöa nhöõng vò Taêng ñaõ tòch coù ñoaïn noùi: transgressions.’ Otherwise, karmic “Ñaïi chuùng ñoàng nieäm A Di Ñaø Phaät hoài obstructions are difficult to eradicate: höôùng phuïc nguyeän raèng: Thaàn sieâu coõi Tònh, Chuyeân Xöng Danh Hieäu—Moät phöông phaùp nghieäp döùt ñöôøng traàn, thöôïng phaåm sen nôû khaùc thoâng duïng hôn laø chuyeân xöng danh hieän kim thaân, nhöùt sanh Phaät trao phaàn quaû hieäu, chaáp trì khoâng taùn loaïn, cöù beàn giöõ nhö kyù.” Ñeán nhö luùc traø tyø, trong thanh quy laïi theá, trong ñôøi naày cuõng ñöôïc thaáy Phaät. Pheùp daïy: “Vò Duy Na chæ daãn khaùnh nieäm ‘Nam xöng danh caàn phaûi laéng loøng khoâng cho taùn Moâ Taây Phöông Cöïc Laïc Theá Giôùi Ñaïi Töø loaïn, moãi nieäm noái tieáp nhau, buoäc taâm nôi Ñaïi Bi A Di Ñaø Phaät’ möôøi laàn, ñaïi chuùng hieäu Phaät. Khi

mieäng nieäm Nam Moâ A Di Ñaø ñoàng xöôùng hoïa theo. Khi xöôùng xong laïi hoài Phaät, taâm phaûi soi theo moãi caâu moãi chöõ cho höôùng raèng 'Tröôùc ñaây xöng döông möôøi raønh reõ roõ raøng. Khi xöng danh hieäu Phaät, nieäm, phuï giuùp vaõng sanh.'" Taát caû nhöõng khoâng luaän ít hay nhieàu, ñeàu phaûi moät loøng thanh quy nhaø Thieàn vöøa keå treân trong caùc moät yù taâm taâm noái nhau. Nieäm nhö theá môùi

coù theå dieät ñöôïc taùm trieäu kieáp toäi naëng nôi refusing to travel. Having practice but not ñöôøng sanh töû. Neáu chaúng vaäy thì toäi chöôùng knowing theory is similar to a person who khoù tieâu tröø. despite traveling finds the progress is slow, 3) Theoretical and Practical Buddha Recitation: often gets lost, without anyone to rely on for Reciting Buddha has theory and practice—Lyù guidance. Having both theory and practice is Söï Nieäm Phaät—Nieäm Phaät ñeàu coù lyù vaø söï. similar to a person who knows clearly the a) Theoretical Buddha Recitation: Lyù Nieäm path and once the travel begins knows the Phaät—Theories are truths, are the matter of proper destination will be reached. thoughts and reflections. This is the realm of Therefore, on the cultivated path, having being able to penetrate deeply into the True practice but missing theoretical Nature—Lyù laø leõ phaûi laø ñieàu suy luaän. Ñaây understanding will not be of any help. laø caûnh giôùi giaûi ngoä thuoäc veà phaàn chôn However, the most disturbing thing is those taùnh. who understand theory but refuse to practice, b) Practical Buddha Recitation: Söï Nieäm Phaät— instead always speak hollowly, and not Practice is a skillful method or means toward practice what they speak. Even though they an end, the effort put forth in cultivation and are able to debate, discuss, and analyze application of theory. This is regarded as the theory in the most magnificent manner ralm of Form-Characteristic—Söï laø phöông throughout their entire lives, they will never tieän, laø coâng haïnh haønh trì tu taäp, laø hình make any progress in their whole life. thöùc. Ñaây laø caûnh giôùi thuoäc veà phaàn töôùng. Therefore, the Buddha Dharma can help c) However, if this discussion is taken to the those who are ignorant and completely ultimate level, then theory is practice, uneducated but have no means to help those practice is theory. True nature is form with 'worldly intelligence' who lack practice characteristic, and form characteristic is true and application of their knowledge—Tuy nature. Theory and practice are perfectly nhieân, neáu luaän ñeán choã cuøng cöïc thì lyù laø söï harmonious which the Avatamsaka Sutra vaø söï laø lyù, taùnh laø töôùng, töôùng laø taùnh. Lyù called 'Theory and practice are without töùc söï, söï töùc lyù; lyù söï ñeàu vieân dung laãn limitation, practice-practice without nhau maø Kinh Hoa Nghieâm goïi laø lyù söï voâ limitation.' On the path of cultivation, theory ngaïi, söï söï voâ ngaïi. Treân ñöôøng tu taäp, lyù söï and practice are the inside and outside of laøm trong ngoaøi cho nhau, phoái hôïp cuøng each other, respectively combining to help giuùp ñôõ laãn nhau cho ñöôïc thaønh töïu. Coù lyù each other achieve completeness or thì vieäc laøm môùi coù gieàng moái cöông laõnh, coù enlightenment. Theory is necessary to söï môùi chöùng minh vaø thöïc hieän ñöôïc ñieàu provide purpose and direction; practice gives suy luaän ñeå ñi ñeán muïc tieâu vaø thaâu ñoaït keát validation and proof for reasons

and quaû vaõng sanh hay giaùc ngoä. Lyù nhö ñoâi maét deductions of theory to reach goals and saùng ñeå nhìn ñöôøng; söï nhö ñoâi chaân khoûe ñeå achive results of gaining rebirth or tieán böôùc. Neáu khoâng coù maét hoaëc coù maø lôø enlightenment. Theory is like two shining laïc, taát deã laïc ñöôøng. Neáu khoâng coù chaân, thì eyes to look on the path of enlightenment; duø cho maét coù saùng toû bao nhieâu cuõng chaúng practice is like a pair of strong healthy legs laøm sao ñi ñeán nôi ñeán choán ñöôïc. Neáu nhö making strides. If eyes are missing or blind, coù lyù maø khoâng coù söï, thì cuõng nhö ngöôøi coù or are working insufficiently, it is easy to get hoïa ñoà, bieát roõ ñöôøng loái maø chaúng chòu ñi. lost on the path. If legs are missing, then no Ví baèng coù söï maø khoâng coù lyù, thì cuõng nhö matter how sufficient the eyes are, it is keû tuy coù ñi nhöng môø mòt ñöôøng ñi, khoâng impossible to reach the aimed destination. ngöôøi höôùng ñaïo. Coù lyù laïi theâm coù söï, thì Moreover, knowing theory but not practice is cuõng nhö ngöôøi ñaõ thoâng suoát ñöôøng loái roài, similar to a person who has a map, and vöøa caát böôùc haønh trình, taát seõ veà ñeán nôi clearly knows the path to enlightenment, but baûo sôû. Cho neân treân ñöôøng tu haønh neáu coù

söï maø chaúng coù lyù thì chaúng ñi ñeán ñaâu, ñoâi about any thing else, in other words, do not khi coøn bò laàm ñöôøng. Tuy nhieân, ñaùng sôï let any delusional thought arise. If this is nhaát laø nhöõng keû hieåu lyù maø khoâng haønh söï, accomplished, in that very moment, each töùc laø khoâng thöïc haønh, chæ ngoài noùi suoâng, recitation will be harmonious, establishing thì duø cho coù nhaøn ñaøm hyù luaän caû ñôøi cuõng the “miraculous connections” with Buddha. chaúng tieán ñöôïc chuùt naøo. Vì vaäy Phaät phaùp This is presently the “form-Practice,” which coù theå ñoä haïng ngöôøi ngu doát chaúng thoâng is the dharma practice of Buddha Recitation moät chöõ, chôù voâ phöông ñoä nhöõng keû theá trí Lotus cultivators—Khi laàn chuoãi nieäm Phaät, bieän thoâng maø khoâng chòu haønh trì. thì taâm phaûi thanh tònh, nghóa laø mieäng nieäm, (VI) Truthfully and genuinely recite Buddha— tai nghe roõ tieáng nieäm Phaät, vaø yù khoâng suy Chôn Nieäm Phaät: nghó vu vô, noùi caùch khaùc, chôù neân khôûi sanh (A) Mentioned by Great Master Yin-Kuang— voïng töôûng, thì ngay ñoù moãi caâu nieäm ñeàu Chôn Nieäm Phaät ñöôïc Ñaïi Sö AÁn Quang noùi ñöôïc caûm öùng ñaïo giao hay töông öng vôùi ñeán: chö Phaät. Ñaây chính laø “Söï Töôùng Haønh Trì” Each recitation overfilled with Buddha laø phaùp thöùc nieäm Phaät cuûa haøng lieân höõu as the Mind, hieän nay. Buddha is Mind, do not waste time 2) Buddha is Mind, do not waste time searching: searching. Phaät ñaõ laø Taâm uoång chaïy tìm—It is Buddhahood is Mind and Environment in important to understand Buddha does not harmony. come from the outside, but is attained from Equality of Mind is the birth of a Buddha. within the cultivator’s Mind. For the Mind Abandon the True Mind but wish to fllow encompasses all the ten directions of dharma Buddha is a delusional dream. realms (see Taâm I-H). One Mind can give Attach to Mind is Buddha will not lead to rise to everything. If anyone who cultivates goodness. but is determined to find Buddha outside of Mind, Buddha is inherently artificial and his or her Mind, then such a person is one ilusory. who is not clear about the dharma

door of Buddha, Mind both eliminated, attains “Theory Nature Is Within The Mind” or Perfection.” everything comes from the Mind. Old saints Moãi caâu traøng haït Phaät laø Taâm, taught: “The Buddha in the West is Phaät ñaõ laø Taâm chaïy uoång tìm. inherently not far, Western direction truly Beå Phaät dung hoøa Taâm vôùi Caûnh. exists within our nature.” Moreover, it is Trôøi Taâm bình ñaúng Phaät cuøng sanh. necessary to know that the three domains, Boû Taâm theo Phaät coøn mô moäng. evil paths are inherently not far, three Chaáp Phaät laø Taâm chaúng troïn laønh. domains truly exist from within our nature. Taâm Phaät nguyeân lai ñeàu huyeãn giaû. Therefore, sincere cultivators just calmly and Phaät Taâm ñoàng dieät ñeán vieân thaønh. peacefully re-examine our Minds to see if (B) Most Venerable Thich Thien Tam explained Buddha exists or the three domains and in the Thirteen Patriarchs of Pureland unwholesome paths exist—Phaûi bieát Phaät Buddhism—Hoøa Thöôïng Thích Thieàn Taâm khoâng phaûi töø beân ngoaøi ñeán, maø chính thaät trong Lieân Toâng Thaäp Tam Toå ñaõ chuù giaûi: laø do töø Taâm cuûa mình maø thaønh. Vì caùi taâm 1) Each recitation overfilled with Buddha as the aáy noù bao haøm heát khaép caû möôøi phöông Mind: Moãi caâu traøng haït Phaät laø Taâm— phaùp giôùi (see Taâm I-H). Moät taâm maø hay When Pureland cultivators count beads sanh ra taát caû. Neáu haønh giaû nhaát quyeát caàu reciting Buddha, the Mind needs to be pure Phaät ôû ngoaøi Taâm mình thì keû ñoù chöa roõ and quiescent; mouth recites Buddha, ear phaùp moân “Lyù Taùnh Duy Taâm.” Coå ñöùc daïy: listens clearly to the sounds of Buddha “Phaät taïi Taây Phöông voán chaúng xa. Taây Recitation, Mind does not wander and think phöông ngay ôû taïi loøng ta.” Laïi nöõa, tam ñoà

aùc ñaïo voán khoâng xa, tam ñoà ngay ôû taïi loøng allow the Mind to follow delusional thoughts ta. Cho neân haønh giaû luoân bình taâm kieåm or distractions, allowing for the Mind to pull ñieåm xem trong Taâm mình coù Phaät hay chæ coù and dictate one’s being, and to forget about Tam Ñoà. one’s True Mind or Buddha Nature. If 3) Buddhahood is Mind and Environment in cultivated in this way but wishes to attain the harmony: Beå Phaät dung hoøa Taâm vôùi Caûnh— enlightened path, or have Buddha delivered If anyone wishes to attain the Emancipation to the Western Ultimate Bliss World, then and the fruit of Ultimate Enlightenment of such a person is only a delusional dreamer, Buddhahood, it is necessary to harmonize such an individual is certain never see the both Practice and Theory. It is important to Buddha. Sincere cultivators should always understand that Mind is Theory because it is allow their minds to be pure and quiescent in formless, and Practice is Environment order to accord with the Mind of the Buddha, because it has form—Muoán ñöôïc thaønh ñaïo and once this happens they will see the giaûi thoaùt, chöùng quaû vò Ñaïi Boà Ñeà cuûa Phaät, Buddha—Nhö coù keû naøo tu haønh maø cöù ñeå haønh giaû phaûi dung hoøa caû hai phaàn Söï vaø cho caùi Taâm cuûa mình cöù luoân luoân chaïy Lyù. Phaûi bieát Taâm laø Lyù vì noù voâ hình voâ theo voïng töôûng, töùc laø phan duyeân, queân töôùng. Coøn Söï laø Caûnh vì noù coù hình coù maát caùi Chaân Taâm cuûa mình ñi, tu nhö theá töôùng. maø muoán ñöôïc thaønh ñaïo hay ñöôïc Phaät röôùc 4) Equality of Mind is the birth of Buddha: Trôøi veà choán Taây Phöông Cöïu

Laïc, thì keû ñoù chæ Taâm bình ñaúng Phaät cuøng sanh—If the laø ngöôøi mô moäng maø thoâi, quyeát seõ chaúng Equality of Mind exists then that is the bao giôø thaønh Phaät ñöôïc. Phaät töû chôn thuaàn Buddha's Mind for all dharmas are equal, phaûi ñeå cho Taâm cuûa mình luoân thanh tònh thì fair, non-biased, and are complete with the môùi hôïp vôùi Taâm cuûa Phaät vaø môùi thaáy ñöôïc following three doors of emancipation and Phaät. enlightenment of Emptiness, Non-Form, and 6) Attach to Mind is Buddha then will not attain Non-Vow. The Buddha is known as the goodness: Chaáp Phaät laø Taâm chaúng troïn "Equality One" because in associating with laønh—For cultivators who often speak all sentient beings, He uses compassion, hollowly and only in Theory, such as my mercy, and empathy to transform and aid Mind is already Buddha, then what is the them regardless of their forms whether they need for a cultivated path? What is the need are heavenly beings or are hell dwellers. The for prostrating to Buddha, or reciting Patriarch wanted to remind all of us on the Buddha's name? What is the need to chant cultivated path, if anyone wishes to attain sutra, leave home, or taking precepts? What enlightenment, it is necessary to eliminate is the need for going to temples to listen to the "Discriminatory Mind."—Heã Taâm bình the Dharma? etc. Thus, they refuse to ñaúng thì chính laø Taâm Phaät, vì caùc phaùp ñeàu cultivate, refuse to apply the teaching to bình ñaúng, ñeàu coù ñuû ba moân giaûi thoaùt laø practice, and their minds are filled with Khoâng, Voâ Töôùng, vaø Voâ Nguyeän nhö nhau egotism and conceit. Such people will never caû. Phaät ñöôïc goïi laø ñaáng Bình Ñaúng, vì ñoái attain goodness. If they never attain vôùi taát caû caùc loaøi chuùng sanh, Ngaøi ñeàu goodness, then clearly they will attain duøng loøng töø bi, thöông xoùt vaø hoùa ñoä gioáng y wickedness. The Patriarch would like to nhö nhau. Toå muoán nhaéc chuùng ta trong tu remind all of us that do not speak hollowly by haønh cho ñöôïc thaønh ñaïo phaûi döùt boû caùi taâm saying 'Buddha is Mind' and then abandon phaân bieät. all 'form practices and applications' because 5) Abandon True Mind but wish to follow to say and to do so one is guaranteed to 'not Buddha is a delusional dream: Boû Taâm theo attain goodness' on the cultivated path— Phaät coøn mô moäng—Anyone who cultivates Ngöôøi tu haønh naøo maø cöù luoân mieäng noùi lyù for enlightenment but always continue to raèng taâm toâi ñaõ laø Phaät, caàn chi phaûi tu haønh,

caàn chi phaûi laïy Phaät hay nieäm Phaät, caàn chi chaáp vaøo nôi söï töôùng ñeå maø tu. Nghóa laø phaûi tuïnh kinh, xuaát gia, thoï giôùi, caàn chi thaáy coù voïng taâm caàn döùt tröø, hay thaáy coù phaûi ñi chuøa nghe phaùp, vaân vaân. Vì theá neân Phaät ñeå caàu tieáp daãn. khoâng chòu tu theo caùch Haønh Trì Söï Töôùng, 8) Buddha, Mind both eliminated: Phaät Taâm khoâng chòu Y Giaùo Phuïng Haønh. Ngöôïc laïi, ñoàng dieät ñeán vieân thaønh—Attain Taâm chöùa ñaày nhöõng coáng cao, ngaõ maïn, keû Perfection—If anyone is able to penetrate ñoù aét chaúng ñöôïc troïn laønh. Khi laønh chaúng fully the state where the mind no longer ñöôïc troïn, aét phaûi laø troïn aùc. Toå muoán nhaéc exists or no longer seen, as the way the chuùng ta chôù neân noùi lyù suoâng "Phaät laø Taâm" Second Patriarch said to Bodhidharma 'I treân ñaàu moâi choùt löôõi, maø boû ñi söï thöïc cannot find the Mind,' or do not

see the haønh. existence of Buddha; then such a person has 7) Mind, Buddha is inherently artificial and attained enlightenment and has returned to ilusory: Taâm Phaät nguyeân lai ñeàu giaû Oneness of emptiness and Nirvana. The huyeãn—In the True Dharma Realm Heart Sutra refers to the Mind as the 'Five Characteristic, the Mind does not existthe Skandhas Emptiness." If this is achieved, one Buddha does not exist either. Thus, if any has crossed over and landed on the shore of cultivator still sees or discriminates there is enlightenment—Neáu nhö ai maø tu chöùng ñaéc Buddha, there is Mind, that cultivator is still ñeán ñöôïc caûnh giôùi khoâng coøn thaáy coù Taâm trapped and stucked in 'attaching to forms nöõa nhö ngaøi Hueä Khaû traû lôøi ñöùc Ñaït Ma Toå and discriminations' and will never attain Sö 'Toâi tìm Taâm khoâng ñöôïc,' hay khoâng liberation and enlightenment. The Patriarch thaáy coù Phaät, thì caùc baäc aáy ñaõ chöùng ñaïo vaø wanted to open our Minds to follow the trôû veà ñöôïc caùi theå Nhöùt Chôn roài vaäy. Baùt Highest and Most Deeply Penetrating Nhaõ Taâm Kinh goïi laø 'Nguõ uaån giai khoâng' Doctrine belonging in the realm of the 'Great töùc laø phuûi chaân böôùc leân bôø giaûi thoaùt. Enlightenment' of the Saintly Beings who (VII)Buddha Recitation according to the Platform have attained liberation and does not belong Sutra of the Sixth Patriarch's Dharma to the realm of the unenlightened mortals Treasure, the Sixth Patriarch, Hui-Neng, such as ourselves. Because we are ordinary taught—Nieäm Phaät theo Kinh Phaùp Baûo Ñaøn, mortals who have not attained enlightenment, Luïc Toå Hueä Naêng daïy: it is necessary for us to be attached to the 1) One day, the Magistrate asked further, "Your practice and form characteristics in order to disciple has often seen the Sangha and laity cultivate, in other words, we need the dharma reciting 'Amitabha Buddha,' vowing to be as means for us to attain enlightenment. This reborn in the West. Will the High Master means we see the existence of the delusional please tell me if they will obtain rebirth there mind needing to be eliminated, and we see and, so, dispel my doubts?"—Moät hoâm, Thöù the existence of Buddha in order to pray for söû hoûi Luïc Toå: "Ñeä töû thöôøng thaáy Taêng tuïc deliverance—Trong caùi Chôn Nhö Phaùp nieäm Phaät A Di Ñaø, nguyeän sanh Taây Taùnh Giôùi aáy, thì Taâm cuõng khoâng coù, nghóa Phöông, thænh Hoøa Thöôïng noùi, ñöôïc sanh nôi laø Taâm baát khaû ñaéc, Phaät cuõng baát khaû ñaéc. coõi kia chaêng? Nguyeän vì phaù caùi nghi naày." Neáu ngöôøi tu haønh naøo maø coøn thaáy coù Phaät 2) The Master said, "Magistrate, listen well. Hui coù Taâm thì coøn bò dính maéc vaøo trong caùc söï Neng will explain it for you. When the World chaáp tröôùc, aét seõ khoâng bao giôø giaûi thoaùt Honored One was in Shravasti City, he spoke ñöôïc. Toå muoán khai thò cho chuùng ta veà Ñeä of being led to rebirth in the West. The Sutra Nhaát Nghóa Khoâng laø caûnh giôùi ñaïi trieät, ñaïi text clearly states, "it is not far from here.' If ngoä cuûa caùc baäc Thaùnh nhaân giaûi thoaùt, chöù we discuss its appearance, it is 108,000 miles khoâng phaûi laø caûnh giôùi cuûa haøng phaøm phu away but in immediate terms, it is explained baït ñòa chuùng ta. Vì chuùng ta laø phaøm phu as far distant for those of inferior roots and as chöa chöùng ñaéc moät chuùt gì caû neân caàn phaûi nearby for those of superior wisdom. There

are two kinds of people, not two kinds of instant so that you may see it right before Dharma. Enlightenment and confusion differ, your eyes. Do you wish to see it? ”—Toå baûo: and seeing can be quick or slow. The deluded “Söû quaân kheùo laéng nghe, Hueä Naêng seõ vì person recites the Buddha’s name, seeking noùi. Theá Toân ôû trong thaønh Xaù Veä noùi kinh rebirth there, while the enlightened person vaên Taây Phöông daãn hoùa, roõ raøng caùch ñaây purifies his own mind. Therefore, the Buddha khoâng xa. Neáu luaän veà töôùng maø noùi, lyù soá said, ‘As the mind is purified, the Buddhaland coù möôøi muoân taùm ngaøn, töùc laø trong thaân coù is purified.’ Magistrate, if the person of the möôøi aùc taùm taø, lieàn laø noùi xa, noùi xa laø vì keû East merely purifies his mind, he is without haï caên, noùi gaàn laø vì nhöõng ngöôøi thöôïng trí. offense. Even though one may be of the Ngöôøi coù hai haïng, nhöng phaùp khoâng coù hai West, if his mind is impure, he is at fault. The thöù. Meâ ngoä coù khaùc, thaáy coù mau chaäm. person of the East commits offenses and Ngöôøi meâ nieäm Phaät caàu sanh veà coõi kia, recites the Buddha's name, seeking rebirth in ngöôøi ngoä töï tònh taâm mình. Sôû dó Phaät noùi the West. When the person of the West ‘tuøy taâm tònh lieàn ñöôïc coõi Phaät tònh. Söû quaân commits offenses and recites the Buddha’s ngöôøi phöông Ñoâng, chæ taâm mình tònh lieàn name, in what country does he seek rebirth? khoâng coù toäi, tuy ngöôøi phöông Taây taâm Common, deluded people do not understand khoâng tònh cuõng coù loãi. Ngöôøi phöông Ñoâng their self-nature and do not know that the taïo toäi nieäm Phaät caàu sanh veà phöông Taây, Pure Land is within themselves. Therefore, coøn ngöôøi phöông Taây taïo toäi, nieäm Phaät thì they make vows for the East and vows for the caàu sanh veà coõi naøo? Phaøm ngu khoâng roõ töï West. To enlightened people, all places are taùnh, khoâng bieát trong thaân Tònh ñoä, nguyeän the same. As the Buddha said, ‘In whatever Ñoâng nguyeän Taây, ngöôøi ngoä thì ôû choã naøo place one dwells, there is constant peace and cuõng vaäy. Sôû dó Phaät noùi ‘tuøy choã mình ôû happiness.’ Magistrate, if the mind-ground is haèng ñöôïc an laïc. Söû quaân, taâm ñòa chæ khoâng only without unwholesomeness, the West is coù caùi baát thieän thì Taây phöông caùch ñaây not far from here. If one harbors khoâng xa. Neáu oâm loøng chaúng thieän, nieäm unwholesome thoughts, one may recite the Phaät vaõng sanh khoù ñeán. Nay khuyeân thieän Buddha’s name but it will be difficult to tri thöùc tröôùc neân deïp tröø thaäp aùc töùc laø ñöôïc attain that rebirth. Good Knowing Advisors, I möôøi muoân, sau tröø taùm caùi taø beøn qua ñöôïc now exhort you all to get rid of the ten evils taùm ngaøn, moãi nieäm thaáy taùnh thöôøng haønh first and you will have walked one hundred bình ñaúng, ñeán nhö trong khaûy moùng tay, lieàn thousand miles. Next get rid of the eight thaáy Ñöùc Phaät A Di Ñaø. Söû quaân chæ haønh deviations and you will have gone eight möôøi ñieàu thieän, ñaâu caàn laïi nguyeän vaõng thousand miles. If in every thought you see sanh, khoâng ñoaïn caùi taâm thaäp aùc thì coù Phaät your own nature, always practice impartiality naøo ñoùn tieáp. Neáu ngoä ñöôïc ñoán phaùp voâ and straightforwardness, you will arrive in a sanh, thaáy Taây phöông chæ trong khoaûng saùt finger-snap and see Amitabha. Magistrate, na. Coøn chaúng ngoä, nieäm Phaät caàu vaõng sanh, merely practice the

ten wholesome acts; then thì con ñöôøng xa laøm sao ñeán ñöôïc? Hueä what need will there be for you to vow to be Naêng vì moïi ngöôøi maø khieán cho quyù vò thaáy reborn there? But if you do not rid the mind trong saùt na coõi Taây phöông ôû ngay tröôùc of the ten evils, what Buddha will come to maét, quyù vò coù muoán thaáy hay chaêng?" welcome you? If you become enlightened to 3) The Master said, "Great assembly, the the sudden dharma of the unproduced, you worldly person's own physical body is the will see the West in an instant. city, and the eye, ear, nose, tongue, and body Unenlightened, you may recite the Buddha's are the gates. Outside there are five gates name seeking rebirth but since the road is so and inside there is a gate of the mind. The long, how can you traverse it? Hui-Neng will mind is the 'ground' and one's nature is the move to the West here in the space of an 'king.' The 'king' dwells on the mind

'ground.' When the nature is present, the bình tröïc töùc laø Phaät A Di Ña ø. Nhôn ngaõ aáy king is present but when the nature is absent, laø Tu Di, taø taâm laø bieån ñoäc, phieàn naõo laø there is no king. When the nature is present, soùng moùi, ñoäc haïi laø roàng döõ, hö voïng laø quyû the body and mind remain, but when the thaàn, traàn lao laø ruøa traïnh, tham saân laø ñòa nature is absent, the body and mind are nguïc, ngu si laø suùc sanh. Naày thieän tri thöùc! destroyed. The Buddha is made within the Thöôøng laøm möôøi ñieàu laønh thì thieân ñöôøng self-nature. Do not seek outside the body. lieàn ñeán, tröø nhôn ngaõ thì nuùi Tu Di ngaõ, deïp Confused, the self-nature is a living being: ñöôïc tham duïc thì bieån nöôùc ñoäc khoâ, phieàn enlightened, it is a Buddha. 'Kindness and naõo khoâng thì soùng moùi maát, ñoäc haïi tröø thì compassion' are Avalokitesvara and roàng caù ñeàu döùt. ÔÛ treân taâm ñòa mình laø giaùc 'sympathetic joy and giving' are taùnh Nhö Lai phoùng ñaïi quang minh, ngoaøi Mahasthamaprapta. 'Purification' is chieáu saùu cöûa thanh tònh hay phaù saùu coõi trôøi Sakyamuni, and 'equanimity and directness' duïc, töï taùnh trong chieáu ba ñoäc töùc lieàn tröø are Amitabha. 'Others and self' are Mount ñòa nguïc, vaân vaân., caùc toäi moät luùc ñeàu tieâu Sumeru and 'deviant thoughts' are the ocean dieät, trong ngoaøi saùng toät, chaúng khaùc vôùi coõi water. 'Afflictions' are the waves. 'Cruelty' Taây phöông, khoâng chòu tu nhö theá naày laøm is an evil dragon. 'Empty falseness' is ghosts sao ñeán ñöôïc coõi kia?" and spirits. 'Defilement' is fish and turtles, 4) The Master said, "Good Knowing Advisors, if 'greed and hatred' are hell, and 'delusion' is you wish to cultivate, you may do so at home. animals.Good Knowing Advisors, always You need not be in a monastery. If you live practice the ten good practices and the at home and practice, you are like the person heavens can easily be reached. Get rid of of the East, whose mind is good. If you dwell others and self, and Mount Sumeru topples. in a monastery but do not cultivate, you are Do away with deviant thought, and the ocean like the person of the West, whose mind is waters dry up. Without defilements, the evil. Merely purify your mind; that is the waves cease. End cruelty and there are no 'West' of your self-nature."—Toå baûo: "Naày fish or dragons. The Tathagata of the thieän tri thöùc! Neáu muoán tu haønh, taïi gia enlightened nature is on your own mind- cuõng ñöôïc, khoâng caàn ôû chuøa, ngöôøi

ôû taïi gia ground, emitting a great bright light which maø hay haønh nhö ngöôøi ôû phöông Ñoâng maø outwardly illuminates and purifies the six taâm ñöôïc thieän, coøn ngöôøi ôû chuøa maø khoâng gates and breaks through the six desire- tu cuõng nhö ngöôøi ôû phöông Taây maø taâm aùc heavens Inwardly, it illuminates the self- vaäy. Chæ taâm thanh tònh töùc laø töï taùnh Taây nature and casts out the three poisons. The phöông." hells and all such offenses are destroyed at Buddha Recitation in a disturbed and once. Inwardly and outwardly, there is a agitated way: Nieäm Phaät taùn loaïn—Devoted bright penetration. This is no different from practitioner should never recite the Buddha's the West. But if you do not cultivate, how can name in a disturbed and agitated way—Phaät töû you go there?"—Toå baûo raèng: "Naày ñaïi chaân thuaàn khoâng neân nieäm Phaät taùn loaïn. chuùng! Ngöôøi ñôøi töï saéc thaân laø thaønh, maét Buddha Recitation and the Four tai muõi löôõi laø cöûa, ngoaøi coù naêm cöûa, trong Realizations: Töù Ñoaït Nieäm Phaät—According coù cöûa yù. Taâm laø ñaát, taùnh laø vua, vua ôû treân to Most Venerable Thích Thieàn Taâm in The Pure ñaát taâm, taùnh coøn thì vua coøn, taùnh maát ñi thì Land Buddhism in Theory and Practice, reciting vua cuõng maát. Taùnh ôû thì thaân taâm coøn, taùnh the Buddha's name seeking rebirth in the Pure ñi thì thaân taâm hoaïi. Phaät nhaèm ôû trong taùnh Land is a "perfect sudden" method in the maø taïo, chôù höôùng ra ngoaøi maø caàu. Töï taùnh Mahayana tradition, because the cultivator takes meâ, töùc laø chuùng sanh, töï taùnh giaùc töùc laø Enlightenment in the "effect stage" as his point of Phaät. Töø bi töùc laø Quaùn Theá AÂm, hyû xaû goïi laø departure of awakening the mind in the "causal Ñaïi Theá Chí, hay tònh töùc laø Ñöùc Thích Ca, stage." If it were not taught by Sakyamuni

Buddha Himself, who would believe that a Ending Age, would have heavy and deep karmic common mortal of the "Four Ways of Birth and obstructions; establishing a realm of marks or the Six Paths" could reach the stage of non- Pure Land, enabling them to anchor their minds retrogression, equal to the higher level and cultivate, would be difficult enough, not to Bodhisattvas, thanks to Amitabha Buddha's mention abandoning all marks! If common human power of "welcoming and escorting"? After all, beings of this Dharma-Ending Age cultivate while cultivators following other methods would have grasping at marks, i.e., the Pure Land, their to spend ten thousand eons in diligent, continuous Practice and Vows will be more earnest and the cultivation to obtain such results. With the Pure final result of rebirth in the Pure Land is easier to Land method, since the cultivator has put his faith achieve. Once reborn in the Pure Land, why in the Buddha's power in addition to using all his worry about not attaining the state of No-Birth "self power," every single cultivator will be and No-Mark? For those who are not of the reborn in the Land of Ultimate Bliss, escape the highest capacity or endowed with a sharp mind, cycle of Birth and Death and achieve non- hastening to achieve lofty goals and engaging in retrogression. If we were to use Buddha cultivation without marks leave the minds with no Recitation to discover the Mind-Ground and anchor. Earnestness and sincerity are then awaken to our Original Nature, the Pure Land difficult to develop. If their Vows are not earnest, method would

be no different from other how can they achieve rebirth in the Pure Land, methods. However, when we rely on Buddha and without rebirth in that Land, how can they Recitation to seek rebirth in the Pure Land, the escape Birth and death? This is an instance of Pure Land method has unique characteristics. The “haste makes watse,” climbing high but landing Pure Land has four statements explain the Four low, wanting to be clever and ending up clumsy True Realizations of Pure Land teachings. True and awkward! Many who like to voice lofty Realization means thorough comprehension of principles frequently reject the Pure Land method essence, or noumenon. Since the whole Dharma in these terms: “To recite the Buddha’s name Realm or cosmos is only Mind, sentient beings seeking rebirth in the Pure Land is to grasp at and realms are illusory. If we conceive that there marks. Seeking the Dharma outside the Mind, are sentient beings achieving rebirth in the Pure failing to understand that all dharmas are Mind- Land and that there are realms to go back to, we Only.” These individuals, seeking the subtle and are still attached to beings and dharmas and are lofty, are in reality shallow and superficial! This still making a distinction between hwere and is because they do not understand that if the Saha there. This is not True Realization, i.e., not a World is Mind-Only, then the Western Pure Land completed understanding of essence and is also Mind-Only, and nothing can be found noumenon. The reverse is called the True outside the True Mind. Thus, to recite Amitabha Realization. The ancients have summarized the Buddha’s name is to recite the Buddha of our own idea in the following stanza: “Recitation is equal Nature and Mind; to be reborn in the Pure Land is to non-recitation. No Birth is Birth. Having to return to the realm of our own Mind, not to an reached that stage do not bother to move even outside realm! Since neither the Saha World nor half a step. You have arrived at the Enlightened the Pure Land is outside the Mind, how can Capital City.” True realization of beings and remaining in the Saha World, enduring samsara, realms is the ultimate goal of Pure Land scorched and burn by the fire of the Five practitioners. Nevertheless, the doctrine taught in Turbidities, be compared with returning to the the Three Pure Land sutras and Commentary on tranquil and blissful Pure Land, the pure and cool Rebirth (not True Realization of Realms and realm of freedom? We should realize that the Beings), which is consonant with seeking rebirth ones truly in a position to honor the Mind-Only in the Pure Land. This is because Sakyamuni Pure Land are those who have attained the Buddha knew that common mortals in this world Dharma-Nature-Body, always free and at ease in of the Five Turbidities, especially in this Dharma- all circumstances. At that time, whether in the

Saha World or in the Land of Ultimate Bliss, they Nhö Lai bieát haøng phaøm phu ôû coõi nguõ tröôïc, nhöùt are in a “pure land,” in the state of Mind-Only, in laø vaøo thôøi maït phaùp naày, nghieäp chöôùng saâu the state of liberation. Otherwise, though they naëng, neân Ngaøi laäp caûnh töôùng ñeå cho chuùng sanh may discourse endlessly on the mystery and y theo ñoù truï taâm tu haønh, coøn khoù coù keát quaû noùi loftiness of the Pure Land, they cannot escape chi ñeán vieäc lìa töôùng? . Phaøm phu thôøi maït phaùp bewilderment and delusion in the “bardo stage,” truï töôùng maø tu

taát haïnh nguyeän deã khaån thieát, and following their karma, revolving in the cycle keát quaû vaõng sanh cuõng deã ñoaït thaønh. Khi veà of Birth and Death! Thus, the Pure Land method Taây Phöông chöøng aáy lo gì khoâng ñöôïc chöùng has unique characteristics. Pure Land vaøo coõi voâ sanh voâ töôùng? Neáu chöa phaûi laø baäc practitioners should always remember the thöôïng caên lôïi trí, voäi muoán caàu cao lìa töôùng tu "Buddha recitation and the Four Realizations."— haønh, taát taâm khoâng nöông vaøo ñaâu ñeå sanh nieäm Theo Hoøa Thöôïng Thích Thieàn Taâm trong Nieäm khaån thieát, nguyeän ñaõ khoâng thieát laøm sao ñöôïc Phaät Thaäp Yeáu, moân nieäm Phaät vaõng sanh laø giaùo vaõng sanh. Khoâng vaõng sanh thì laøm sao thoaùt phaùp vieân ñoán Ñaïi thöøa bôûi ngöôøi tu laáy söï giaùc ñöôïc caûnh luaân hoài khoå luïy? AÁy laø muoán mau maø ngoä quaû ñòa laøm ñieåm phaùt taâm ôû nhaân ñòa. Töø trôû thaønh chaäm, muoán cao traùi laïi thaáp, muoán moät phaøm phu trong töù sanh luïc ñaïo, nhôø Phaät kheùo hoùa ra vuïng. Nhieàu keû öa noùi huyeàn lyù, tieáp daãn maø leân ngoâi Baát Thoái, ñoàng haøng vôùi thöôøng baùc raèng: "Nieäm Phaät caàu sanh laø chaáp baäc thöôïng vò Boà Taùt; neáu chaúng phaûi chính töôùng ngoaøi taâm tìm phaùp, chaúng roõ caùc phaùp ñeàu mieäng Phaät noùi ra, ai coù theå tin ñöôïc? Bôûi muoán duy taâm." Nhöõng ngöôøi naày yù muoán dieäu huyeàn, vaøo vò sô truï leân ngoâi Tín Baát Thoái, ngöôøi tu caùc nhöng kyø thaät laïi thaønh thieån caän. Bôûi hoï khoâng giaùo moân khaùc phaûi traûi qua moät muoân kieáp maø roõ Ta Baø ñaõ duy taâm thì Cöïc Laïc cuõng duy taâm, moãi ñôøi ñeàu phaûi lieân tuïc tinh taán tu haønh. Neáu taát caû ñaâu ngoaøi chaân taâm maø coù? Vaäy thì nieäm noùi ñeán vò Baát Thoái, Haïnh Baát Thoái, Nieäm Baát Phaät A Di Ñaø laø nieäm Ñöùc Phaät trong taâm taùnh Thoái laïi coøn xa nöõa! Veà moân Tònh Ñoä, haønh giaû mình, veà Cöïc Laïc töùc laø veà nôi caûnh giôùi cuûa töï ñaõ tin Phaät löïc laïi duøng heát töï löïc, taát muoân ngöôøi taâm, chôù ñaâu phaûi ôû ngoaøi? Ta Baø vaø Cöïc Laïc tu muoân ngöôøi vaõng sanh, sieâu thoaùt khoûi luaân ñeàu khoâng ngoaøi taâm, thì ôû Ta Baø ñeå chòu söï ñieân hoài khoâng coøn thoái chuyeån. Neáu duøng haïnh nieäm ñaûo luaân hoài, bò ngoïn löûa nguõ tröôïc ñoát thieâu, sao Phaät ñeå phaùt minh taâm ñòa, ngoä taùnh baûn lai, thì baèng veà Cöïc Laïc an vui, höôûng caûnh thanh löông Tònh Ñoä toâng khoâng khaùc vôùi caùc toâng phaùi kia. töï taïi. Neân bieát ñuùng tö caûnh ñeå toân suøng duy taâm Coøn duøng Tònh Ñoä ñeå vaõng sanh coõi Phaät thì Tònh tònh ñoä, phaûi laø baäc ñaõ chöùng phaùp-taùnh-thaân, Ñoä laïi coù phaàn ñaëc bieät hôn. Tònh Ñoä coù moân Töù môùi coù theå töï taïi trong moïi hoaøn caûnh. Chöøng ñoù Ñoaït maø caùc toâng khaùc khoâng coù. Chöõ "Ñoaït" coù duø truï nôi Ta baø hay Cöïc Laïc cuõng ñeàu laø Tònh nghóa laø thoâng suoát lyù theå. Bôûi toaøn theå phaùp giôùi Ñoä, laø duy taâm, laø giaûi thoaùt caû. Baèng chaúng theá laø nhaát taâm, ngöôøi vaø caûnh ñeàu nhö huyeãn, neáu thì duø cho coù noùi huyeàn noùi dieäu theá naøo vaãn thaáy coù ngöôøi vaõng sanh, coù caûnh ñeå sanh veà, laø khoâng khoûi söï hoân meâ khi caùch aám, roài tuøy coøn chaáp nhôn chaáp phaùp, phaân bieät kia ñaây, neân nghieäp luaân hoài chòu khoå maø thoâi. Chính vì theá goïi laø khoâng ñoaït, töùc khoâng thoâng suoát lyù theå. maø noùi raèng Tònh Ñoä ñaëc bieät hôn caùc toâng

phaùi Vaø traùi laïi, töùc laø ñoaït. Coå ñöùc noùi: “Coù nieäm khaùc. Ngöôøi tu theo Tònh Ñoä cuõng neân nhôù lôøi coå ñoàng khoâng nieäm. Khoâng sanh töùc laø sanh. Chaúng ñöùc daïy veà “Töù Ñoaït”. Chính vì theá maø noùi raèng phieàn dôøi nöûa böôùc. Thaân ñeán giaùc vöông thaønh” Tònh Ñoä ñaëc bieät hôn caùc toâng phaùi khaùc. Ngöôøi laø yù naày vaäy. Ngöôøi vaø caûnh ñeàu ñoaït laø möùc cao tu theo Tònh Ñoä luoân nhôù veà phaùp moân Töù Ñoaït tuyeät cuûa haønh giaû nieäm Phaät. Nhöng y theo ba Nieäm Phaät. kinh Tònh Ñoä vaø Thieân Thaân Luaän (Kinh Phaät 1) Birth in the Pure Land is definitely birth; Thuyeát A Di Ñaø, Voâ Löôïng Thoï, vaø Quaùn Voâ however, return to the Pure Land is, in truth, Löôïng Thoï—Thieân Thaân Luaän, Töù Vaõng Sanh no return: Ñoaït caûnh chaúng ñoaït ngöôøi: True Luaän hay Voâ Löôïng Thoï Kinh Luaän) thì neân laáy realization of realm, not of beings—Sanh taát “ngöôøi vaø caûnh ñeàu khoâng ñoaït” laøm toâng, môùi quyeát ñònh sanh, veà thaät khoâng coù veà. hôïp vôùi yù nghóa cuûa hai chöõ vaõng sanh. Bôûi Ñöùc

2) True realization of beings, not of realms: 6) Reciting the Buddha’s name without being Ñoaït ngöôøi chaúng ñoaït caûnh—return is allured and attracted by other cultivated paths definitely return; however, birth is, in truth, or Dharma doors is the practice of “Great No Birth—Veà taát quyeát ñònh veà, sanh khoâng Wisdom”: Nieäm Phaät maø khoâng bò caùc phaùp thaät coù sanh. khaùc loâi keùo meâ hoaëc, aáy laø Ñaïi Trí Hueä. 3) True realization of both realms and beings: Buddha-Recitation practitioner: Nieäm Phaät Caûnh ngöôøi ñeàu ñoaït—Return is, in reality, Giaû—One who repeats the name of a Buddha, no return; birth is also, in truth, no birth—Veà especially Amitabha, with the hope of entering thaät chaúng coù veà, sanh cuõng thaät khoâng sanh. the Pure Land—Haønh giaû tu haønh baèng caùch 4) Not a true realization of realms and beings: nieäm Phaät, ñaëc bieät laø Phaät A Di Ñaø, vôùi hy voïng Caûnh vaø ngöôøi ñeàu khoâng khoâng ñoaït— ñöôïc vaõng sanh Cöïc Laïc. Return is definitely return; birth is definitely Buddha recitation with the purpose of birth—Veà taát quyeát ñònh veà, sanh cuõng quyeát rebirth in the Pure Land: Nieäm Phaät Vaõng ñònh sanh. Sanh—If a person merely repeat the name of Buddha Recitation and practicing the Six Amitabha, no matter how evil his life may have Paramitas: Nieäm Phaät Vaø Luïc Ba La Maät— been in the past, will acquire the merits of According to Great Master Ou-I, the Ninth Amitabha and be received into Western Patriarch of the Chinese Thirteen Patriarchs of Paradise—Moät ngöôøi chæ caàn nieäm Phaät, thì duø the Pureland Buddhism, there are no differences trong quaù khöù ngöôøi aáy coù phaïm phaûi loãi laàm, between practicing Buddha Recitation and vaãn ñöôïc phöôùc ñöùc cuûa Phaät A Di Ñaø vaø ñöôïc practicing the Six Paramitas—Theo ngaøi Ngaãu nhaän veà Taây phöông Cöïc Laïc. Ích Ñaïi Sö, Toå thöù Chín cuûa Trung Quoác Lieân Buddha recitation samadhi: Nieäm Phaät Tam Toâng Thaäp Tam Toå, nieäm Phaät vaø haønh trì Luïc Muoäi. Ñoä khoâng sai khaùc: (A) During repeating the Buddha’s name, the 1) Reciting the Buddha’s name without being individual whole-heartedly thinks of the attached to mind and body is the practice of appearance of the Buddha or of the “Great Giving”: Nieäm Phaät maø buoâng boû Dharmakaya. During reciting the Buddha’s ñöôïc thaân taâm vaø theá giôùi aáy laø

Ñaïi Boá Thí. name, one should inhale and exhale regularly 2) Reciting the Buddha's name without having and confortably; try not to lengthen or shorten greed, hatred, and ignorance, is the practice your normal breath span because by trying to of "Great Maintaining Precepts": Nieäm Phaät lengthen or shorten your breath, you may maø khoâng khôûi tham saân si aáy laø Ñaïi Trì develop a respiratory problem. A person who Giôùi. come to the temple to help in the kitchen, 3) Reciting the Buddha's name without dull-witted, and face is covered with soot, but attachments to self, others, right, wrong, diligently practises Buddha recitation will better, worse or any similar gossip is the surely achieve the Pure Land rebirth; in practice of "Great Tolerance": Nieäm Phaät maø contrast, an intelligent person spends all time khoâng maøng ñeán caùc ñieàu nhôn ngaõ hay caùc in gossiping, rebirth in hells is inconceivable. lôøi thò phi, aáy laø Ñaïi Nhaãn Nhuïc. There are two kinds of samadhi—Khi nieäm 4) Reciting the Buddha's name without Phaät, haønh giaû phaûi chuù taâm nghó töôûng ñeán interruptions and distractions is the practice phaùp thaân Phaät. Trong khi nieäm Phaät, haønh of "Great Vigor": Nieäm Phaät khoâng giaùn giaû neân thôû ra voâ ñeàu ñaën theá naøo maø mình ñoaïn, khoâng taïp voïng, aáy laø Ñaïi Tinh Taán. caûm thaáy thoaûi maùi nhaát, chöù ñöøng göôïng eùp 5) Reciting the Buddha's name without thôû daøi thôû ngaén; vì göôïng eùp seõ coù nguy cô delusional and chaotic thoughts is the bònh ñöôøng hoâ haáp. Ngöôøi laøm coâng quaû giuùp practice of "Great Meditation": Nieäm Phaät vieäc nhaø beáp doát naùt, maët maøy lem luoác, khoâng coøn töôûng nghó ñeán caùc vieäc traàn tuïc, nhöng chuyeân trì nieäm hoàng danh Phaät seõ duø lôùn hay duø nhoû, aáy laø Ñaïi Thieàn Ñònh. thaønh töïu vaõng sanh Cöïc laïc; ngöôïc laïi ngöôøi

thoâng minh ñónh ngoä maø chæ nhaøn ñaøm hyù nhieân thaàm hôïp, nöông veà maø phaùt sanh ra luaän, thì chuyeän vaøo ñòa nguïc laø khoâng theå dieäu duïng. nghó baøn: a) Pure Mind—Khí Thanh: When pure mind 1) A fixed mouth samadhi: Ñònh Khaåu Tam exists, it will give rise to Wisdom. This Muoäi. wisdom shines through and penetrates all of 2) A fixed mind samadhi: Ñònh Taâm Tam Muoäi. the most profound and magnificient Dharma (B) According to Great Master Hui-Yuan in The teachings—Khi khí thanh thì trí hueä phaùt Thirteen Patriarchs of Pureland Buddhism, sanh. Trí naày coù khaû naêng soi ngoä ñeán taát caû Buddha Recitation Samadhi means "often caùc ñaïo lyù nhieäm maàu. remembering" and "having quiescence."— b) Enlightened Spirit—Thaàn Saùng: Enlightened Theo Ñaïi Sö Hueä Vieãn trong Lieân Toâng spirit means the spirit will shine to all Thaäp Tam Toå, nieäm Phaät Tam Muoäi laø nhôù darkness, there is no area of ignorance does chuyeân vaø töôûng laëng: not reach it—Thaàn saùng coù nghóa laø tinh thaàn 1) Often Remembering—Nhôù Chuyeân: Often chieáu suoát caùc nôi taêm toái, khoâng choã toái taêm remembering means always to think and naøo maø chaúng ñöôïc soi tôùi. remember Amitabha Buddha and if this is Buddha-Recitation school: Nieäm Phaät Toâng— the case, the mind will not be split into The sect which repeats only the name of infinite directions; therefore, the cultivator is Amitabha with the intention to go to (be reborn) able to penetrate the state of "single mind of the Western Paradise after

death, founded in the complete equality."—Taâm trí luùc naøo cuõng T'ang dynasty by Tao-Ch'o, Shan-Tao, and chuyeân nghó nhôù ñeán Ñöùc Phaät A Di Ñaø, chôù others—Toâng phaùi laáy vieäc xöng tuïng hoàng danh khoâng bò chia cheû nhieàu loái, do ñoù maø ñöôïc Ñöùc Phaät A Di Ñaø vôùi chuû ñích caàu nguyeän vaõng vaøo trong caûnh "chí moät, taâm ñoàng." sanh Cöïc Laïc laøm toân chæ, ñöôïc saùng laäp bôûi caùc a) One mind—Chí moät: The mind that has only ngaøi Ñaïo Xöôùc, Thieän Ñaïo vaø caùc vò khaùc vaøo "one determination," that is "to gain rebirth thôøi nhaø Ñöôøng. in the Ultimate Bliss World."—Ñaây laø taâm Buddha Recitation with singlemindedness: chæ coù duy nhaát moät chí quyeát, aáy laø "caàu Nhöùt Taâm Nieäm Phaät—Reciting the Buddha's vaõng sanh Cöïc Laïc." name with one mind or 'Singlemindedness.'— b) Complete Equality—Taâm Ñoàng: This mind is According to Great Master Yin-Kuang, the similar to the Mind of Buddhas, which is a thirteenth Patriarch of Chinese Pureland mind of complete purity and quiescence— Buddhism Thirteen Patriarchs, if any practitioner Taâm gioáng y heät nhö taâm cuûa chö Phaät, töùc laø wishes to achieve "singlemindedness" while taâm hoaøn toaøn laëng leõ, thanh tònh. reciting Buddha's name to eliminate infinite 2) Having Quiescence—Töôûng Laëng: It is to karmic offenses in many reincarnations in the have all our sentient beings' delusional past, it is necessary to do the following—Theo thoughts, filled with afflictions, become Ñaïi Sö AÁn Quang, toå thöù möôøi ba cuûa Trung completely tranquil and quiet. If this is Quoác Tònh Ñoä Lieân Toâng, muoán cho ñöôïc nhöùt achieved, the cultivator will be able to enter taâm nieäm Phaät ñeå coù theå dieät ñöôïc voâ löôïng toäi the state of "pure mind and enlightened chöôùng trong nhieàu kieáp sanh töû, khi nieäm Phaät spirit." These two states will naturally and haønh giaû phaûi laøm nhöõng ñieàu sau ñaây: spontaneously combine to depend on each 1) Settle and focus the mind, don't let it become other to give rise to an unfathomable distracted, wander, or think aimlessly: Buoäc connection with the Budhas and taâm mình laïi, ñöøng ñeå cho taùn loaïn hay nghó Bodhisattvas—Taát caû caùc tö töôûng phuø töôûng vu vô. phieám cuûa chuùng sanh ñeàu bò laëng chìm heát 2) Each line of Buddha Recitation must follow caû. Laøm ñöôïc nhö vaäy laø ñöôïc vaøo trong the previous one evenly, not too fast, not too caûnh "khí thanh, thaàn saùng." Hai ñieàu naày töï slow, similar to a rain drop trickling down from the roof; the first drop does not wait for

the next one, the next drop does not interfere laáy nieäm Phaät laøm chaùnh, tuïng kinh laøm phuï, goïi with the first: Moãi caâu nieäm Phaät phaûi noái laø Giaùo Tònh. Veà phaàn kinh giaùo, coù ngöôøi thích tieáp nhau, khoâng mau khoâng chaäm, ñeàu ñaën tuïng kinh Kim Cang hay Di Ñaø; coù vò thích tuïng nhö gioït nöôùc möa treân maùi nhaø nhieãu xuoáng. Hoa Nghieâm hay Phaùp Hoa, hoaëc phaåm Phoå Moân Gioït tröôùc khoâng chôø gioït sau. hay Phoå Hieàn Haïnh Nguyeän chaúng haïn—See 3) Recite each word and each phrase clearly: Four practices of Buddha Recitation. Töøng caâu töøng chöõ nieäm Phaät phaûi cho thaät Buddhas as a reliance: Laáy chö Phaät laøm choã y roõ raøng. nöông—Bodhisattvas take all Buddhas as a 4) Mouth chanting the Buddha's name, eyes reliance because they teach ceaselessly like fixed on

the Buddha's statue, ear listening benevolent parents. This is one of the ten kinds of clearly to the sound of Buddha Recitation: reliance of Great Enlightening Beings. According Mieäng xöng nieäm hoàng danh, maét chaêm chuù to The Flower Adornment Sutra, chapter 38 nhìn töôïng Phaät, tai nghe roõ tieáng nieäm Phaät (Detachment from the World), the Great cuûa mình. Enlightening Being Universally Good told Buddha Recitation with a strong mind- Unversal Wisdom that Offsprings of Buddha, power and an utterly determined will: Very Great Enlightening Beings have ten kinds of strong mind-power and utterly determined will, reliance which help them be able to obtain which allow the practitioner to overcome the evil abodes of the unexcelled great knowledge of karma of an entire lifetime by reciting the Buddhas—Chö Boà Taùt duøng taát caû Nhö Lai laøm Buddha's name for only a short period of time. y-chæ, vì chö Nhö Lai nhö caùc ñaáng töø phuï raên This is called the Great Mind. This situation can daïy chaúng döùt. Ñaây laø moät trong möôøi y chæ cuûa be compared to that of a soldier surrounded by chö Ñaïi Boà Taùt. Theo Kinh Hoa Nghieâm, phaåm enemies ready to harm him. In such dangerous Ly Theá Gian, Boà Taùt Phoå Hieàn baûo Phoå Hueä raèng circumstances, boldly risking his life, he musters chö Boà Taùt coù möôøi choã y-chæ giuùp chö Boà Taùt his utmost power and strength and thus breaks out ñaït ñöôïc choã sôû-y ñaïi trí voâ thöôïng cuûa Nhö of encirclement—Haønh giaû chæ nieäm Phaät trong Lai—See Ten kinds of reliance of Great thôøi gian ngaén nguûi maø coù theå thaéng noåi nghieäp Enlightening Beings. aùc troïn ñôøi, laø do nhôø taâm löïc raát maïnh meõ, yù chí Buddha's relics: Phaät Xaù Lôïi. cöïc quyeát ñònh; ñoù goïi laø ñaïi taâm. Tình caûnh aáy ví 1) Any trace of Buddha—Phaät tích hay sinh nhö ngöôøi bò quaân giaëc vaây khoån, ñang luùc nguy thaân cuûa Ñöùc Phaät (xaù lôïi Phaät). caáp, do lieàu cheát khoâng keå ñeán thaân maïng, neân 2) A bone of the Buddha (as relics): Phaät Coát— phaùt ñöôïc söùc duõng maõnh cuøng cöïc, xoâng phaù Xaù lôïi xöông coát cuûa Phaät. vöôït ra khoûi nanh vuoát cuûa vi truøng—See Three 3) Buddha's sarira: Xaù lôïi sau leã traø tyø cuûa conditions that evil beings may be reborn in the Phaät—Relics or ashes left after Buddha's Pure Land. cremation. Buddha Recitation with Sutra Recitation as Buddha's response to appeal: Caûm öùng an ancillary (secondary) practice: The dieäu—See Ten wonders. second category comprises those whose main Buddha revealed his supernatural powers: practice is Buddha Recitation with Sutra Jetavana, where the Buddha revealed his Recitation as an ancillary practice. They are said supernatural powers—Vöôøn Kyø Ñaø thuoäc nöôùc to practice Sutra Recitation-Pure Land. As for the Xaù Veä, nôi Phaät hieän thaàn thoâng—See Eight sutras chanted, some prefer the Diamond Sutra or great spiritual or sacred stupas. the Amitabha Sutra, while others prefer the Buddha of rewards of action: Nghieäp Baùo Avatamsaka Sutra or Lotus Sutra, or else Phaät—See Ten kinds of Buddha. individual chapters, such as the "Avalokitesvara Buddha's roar: Phaät Hoáng—Buddha's nada, or Chapter" in the Lotus Sutra (chapter 25), or the roar—Buddha's preaching compared to a lion's Chapter on Samantabhadra's Practices and Vows in the Avatamsaka Sutra (chapter 40)—Nhöông vò

roar, i.e. authoritative—Tieáng thuyeát phaùp cuûa Phaät, nhöõng qui taéc ñaïo ñöùc, nhöõng nghi thöùc Phaät huøng hoàn nhö tieáng sö töû hoáng. suøng kính vaø thieàn ñònh, baét nguoàn töø söï thuyeát Buddha's rules and commandments: Cheá giaûng cuûa Phaät. Noùi goïn, ñaây laø thoâng ñieäp cuûa giaùo—All the Buddha's rules and commandments Phaät cho chuùng sanh naøo muoán töï giaûi thoaùt mình for the control and development of his order—Taát khoûi moïi heä phöôïc traàn theá. caû nhöõng luaät nghi cho giaùo ñoaøn—See Dual Buddhas save sentient beings in four ways: division of the Buddha's teaching (VII). Phaät cöùu ñoä chuùng sanh baèng boán phöông phaùp— Buddha-rupa: Hình töôïng Phaät—An image of According to Tao-Ch'o (562-645), one of the the Buddha. foremost devotees of the Pure Land school, in his Buddha said: "All sentient beings have Book of Peace and Happiness, one of the principal sources of the Pure Land doctrine. All Buddha-nature": Phaät daïy: "Taát caû chuùng sanh the Buddhas save sentient beings in four ways— ñeàu coù Phaät taùnh." Theo Ñaïo Xöôùc (562-645), moät trong nhöõng tín Buddha said: "I have become Buddha, all ñoà loãi laïc cuûa Tònh Ñoä Toâng, trong An Laïc Taäp, sentient beings will become Buddhas too.": moät trong nhöõng nguoàn taøi lieäu chính cuûa giaùo Phaät daïy: "Ta laø Phaät ñaõ thaønh, chuùng sanh laø phaùp Tònh Ñoä, chö Phaät cöùu ñoä chuùng sanh baèng Phaät seõ thaønh." boán phöông phaùp: Buddha-samadhi: Phaät Vò Tam Muoäi—A 1) By oral teachings such recorded in the twelve degree of samadhi in which the Buddhas appear divisions of Buddhist literature: Baèng khaåu to the meditator. thuyeát nhö ñöôïc kyù taûi trong Nhò Thaäp Boä Buddha's sambhogakaya realm: Thöïc Baùo Kinh. Ñoä hay Töï Thoï Duïng Ñoä—See Five realms of a 2) By their physical features of supernatural Buddha. beauty: Baèng töôùng haûo quang minh. Buddha's sambhogakaya realm for the joy 3) By their wonderful powers and virtues and of others: Tha Thoï Duïng Ñoä—See Five realms transformations: Baèng voâ löôïng ñöùc duïng of a Buddha. thaàn thoâng ñaïo löïc, ñuû caùc thöù bieán hoùa. Buddhasamva (skt): Buddhists—Those of the 4) By recitating of their names, which when uttered by beings, will remove obstacles and Buddha-clan—Phaät chuûng tính. result their rebirth in the presence of the Buddhasanta (skt): Phaät Ñaø Phieán Ña—A monk Buddha: Baèng caùc danh hieäu cuûa caùc Ngaøi, from Central India, translator of some ten works maø, moät khi chuùng sanh thoát leân, seõ töø khöû from 529 to 539 A.D.—Phaät Ñaø Phieán Ña laø moät nhöõng chöôùng ngaïi vaø chaéc chaén seõ vaõng vò sö mieàn Trung AÁn, laø dòch giaû cuûa khoaûng sanh Phaät tieàn. möôøi taùc phaåm Phaät Giaùo töø khoaûng nhöõng naêm 529-539 sau Taây Lòch. Buddhas' saying is not in vain, being able to Buddha-saranam (s): Quy y Phaät—Take extract the poison arrows of suffering from refuge in the Buddha. sentient beings: Lôøi noùi ra cuûa chö Phaät ñeàu Buddha's sarira: Relics left after the Buddha's khoâng luoáng coâng, ñeàu coù theå nhoå töø teân ñoäc ñau khoå cho taát caû chuùng sanh—See Ten aspects of cremation—Phaät xaù lôïi. the turning of the great wheel of teaching. Buddha-sasana (skt): Buddha-sashana (p)— Buddha's orders—Buddha's teaching—Phaät Buddha-seal: Phaät AÁn—The sign of assurance—Thöïc töôùng cuûa chö phaùp vaø ñaïo lôùn Saéc—Meänh leänh hay giaùo phaùp cuûa Phaät—Phaät

cuûa chö Phaät noù quyeát ñònh vaø baát bieán. giaùo—Buddha discipline, teaching of the Buddha, Buddha's rules of discipline or morality, Buddha's seats of enlightenment: Toøa Boà Ñeà devotional and meditative practices. In short, all cuûa Phaät—Which are fully adorned and pervade of them originated from one message from the all worlds in the ten directions—Toøa Boà Ñeà cuûa Buddha to all beings who want to free themselves Phaät ñaày ñuû trang nghieâm cuøng khaép möôøi form worldly bonds—Kyõ luaät Phaät, hoïc thuyeát phöông taát caû theá giôùi—See Ten kinds of

Buddha-work in all worlds in all times of the Buddha's sitting posture: Padmasana (skt)— Buddhas (B) (5). To sit cross-legged—Kieát Giaø—The Buddha's Buddha-seed: The seed of Buddhahood—Phaät sitting posture with legs crossed and soles Chuûng—Bodhisattva seeds which sown in the upward—Theá ngoài hoa sen, theo kieåu ngoài cuûa heart of man, produce the Buddha fruit or Phaät Toå Thích Ca, hai chaân treùo nhau, baøn chaân enlightenment—Haït gioáng sanh ra quaû vò Phaät, ngöûa leân. chuûng töû Phaät hay Boà Taùt, moät khi ñöôïc gieo vaøo 1) The left leg is over right, the left hand is over taâm ngöôøi, seõ troå quaû vò Phaät hay Giaùc ngoä the right hand for being subduing of demons: (nhöõng vieäc maø vò Boà Taùt laøm goïi laø haït gioáng Haøng Ma Kieát Giaø—Chaân traùi treùo leân chaân Phaät). phaûi. Buddha's self-manifestation to all creation: 2) The right leg is over left for blessing, the Nhaát thieát phaùp giôùi töï thaân bieåu—Söï töï hieän right hand is being placed over the left one: thaân cuûa Phaät. Caùt Töôøng Kieát Giaø—Chaân phaûi treùo leân Buddha's self-sacrifice in previous lives: AÂn chaân traùi, baøn tay phaûi ñaët treân baøn tay traùi. Phaät töï hy sinh nhieàu ñôøi tröôùc—See Ten kinds of Buddha in six forms: Luïc Töùc Phaät—See Six Buddha's grace. stages of Bodhisattva developments. Buddhas' separation from the confusion of Buddha smile: Nuï cöôøi Di Laëc—A Buddha's worldly beings is ultimately pure: Chö Phaät smile is a sign of compassion. xa rôøi nhöõng meâ laàm theá gian roát raùo thanh tònh— Buddha's son: Sakyaputriya (skt)—Thích Töû— See Ten kinds of ultimate purity of all Buddhas. Monk—A person who understands and practice Buddha's sermons: Dharma-desana (skt)— deeply the philosophy (teaching) of Buddhism— Giaùo phaùp. Con Phaät, chæ moät vò Taêng, hoïc vaø thöïc haønh giaùo lyù nhaø Phaät. Buddha shrine: Ñieän thôø Phaät. Buddhasimha (skt): Buddhacinga or Buddha's sound: Phaät AÂm. Buddhochinga (skt). Buddha's spiritual rain of the one flavor of 1) Phaät Ñoà Tröøng: Buddhasimha (skt)—Phaät Ñaø compassion: Ñaïi bi phaùp vuõ nhöùt vò cuûa Ñöùc Taêng Ha—Phaät Ñoà Ñaëng—Phaät Ñoà Chanh Nhö Lai—See Ten types of characteristics of (Fo-T'u-Ch'eâng)—An Indian monk who manifestation of a Buddha (7). came to Lo-Yang about 310 A.D., also known Buddha spirituality: Internal perfuming or as Indian Fo-T'u-Ch'eâng, noted for his influence of the bhutatathata—Chaân nhö noäi magic—Nhaø sö Thieân Truùc, ñeán Laïc Döông huaân. vaøo khoaûng naêm 310 sau Taây Lòch. OÂng coøn Buddhasrynana: Giaùc Kieát Töôøng Boà Taùt. ñöôïc bieát ñeán qua danh hieäu Thieân Truùc Phaät Buddha-stage: Ñoà Tröøng, tu hoïc töø beù vaø ñaéc phaùp thaàn 1) Perfect stage: Cöùu Caùnh Töùc—See Eight thoâng. grades of disciples. 2) Phaät Ñaø taêng Ha (Sö Töû Giaùc)—A disciple of 2) The fruition of

holiness: Dieäu Giaùc Vò—See Asanga, probably fifth century A.D. He was Buddha-bhumi and Six stages of Bodhisattva famous for his esoteric practices and lofty developments (6). talents—Moät ñeä töû cuûa Ngaøi Voâ Tröôùc, vaøo Buddha's statue: Buddha's image—Phaät khoaûng theá kyû thöù naêm sau Taây Lòch, noåi töôïng—It is impossible to express the Buddha in tieáng veà maät tu vaø taøi naêng xuaát chuùng. physical form because he is nothing but the Buddhas sit on the throne of enlightenment: attributes of awakening, enlightening, wisdom, The Buddha sits there to turn the wheel of the compassion, loving-kindness, joy, equanimity, Sublime Teaching—Phaät ngoài treân toøa naøy ñeå etc. However, if we don't express Him in a chuyeån dieäu phaùp luaân—See Ten kinds of perfect statue, what else can we do with these Buddha-work in all worlds in all times of the symbols? We should express these symbols in the Buddhas (B) (5). most ideal human forms, namely in the image of

the Buddha when He acquired the ultimate 5) Sakya, name of Buddha's clan: Thích Ca. enlightenment. So the Buddha's image should be Buddha's surpassing body as seen by in the attitude of calmness and indifference to Bodhisattvas: Thaéng öùng thaân—Thaân Phaät ñöôïc pleasure and pain—Thaät laø khoâng theå naøo dieãn taû thò hieän thaønh thaân thuø dieäu ñöôïc thaáy nôi chö Boà Ñöùc Phaät ñöôïc baèng hình töôïng vì Ngaøi chính laø Taùt—See Two kinds of transformation-body of a söï tænh thöùc, giaùc ngoä, trí tueä, töø bi, hyû, xaû, vaân Buddha. vaân. Tuy nhieân, neáu chuùng ta khoâng dieãn taû Ngaøi Buddhata (skt & p): Phaät taùnh—Buddha-nature baèng hình töôïng toaøn haûo thì laøm sao chuùng ta coù within oneself—Buddhahood or Buddha-nature— theå möôøng töôïng ra ñöôïc nhöõng bieåu töôïng cuûa Phaät taùnh (Ñöùc Phaät daïy trong moãi chuùng sanh Ngaøi? Chuùng ta neân dieãn taû nhöõng bieåu töôïng ñeàu coù Phaät taùnh). naøy cuûa Ngaøi baèng nhöõng hình thöùc lyù töôûng nhaát (I) An overview oc "Buddhata"—Toång quan veà cuûa chuùng sanh, vì chuû yeáu ñaây laø hình töôïng cuûa Phaät Taùnh: Ñöùc Phaät khi Ngaøi ñaït ñöôïc söï giaùc ngoä toái 1) According to the Mahayana view, Buddha-thöôïng. Vì vaäy hình töôïng cuûa Ñöùc Phaät phaûi ôû nature is the true, immutable, and eternal trong tö theá tónh laëng vaø höõng hôø tröôùc nhöõng nature of all beings. According to almost all söôùng khoå cuûa cuoäc ñôøi. Mahayana sutras, all living beings have the Buddha-sun: Phaät Nhaät—The Buddha's Buddha-nature. The Buddha-nature dwells teaching which drives away the darkness of permanently and unalterably throughout all ignorance—Ñöùc Phaät hay giaùo phaùp cuûa Ngaøi rebirths. That means all can become nhö aùnh saùng maët trôøi xua tan boùng toái voâ minh Buddhas. However, because of their polluted (Phaät coù theå xua tan nhöõng taêm toái ngu doát cuûa thinking and attachments, they fail to realize chuùng sanh, giaùo hoùa cho taâm trí hoï trôû neân saùng this very Buddha-nature: Theo quan ñieåm suoát, gioáng nhö maët trôøi chieáu tôùi ñaâu thì choã aáy Phaät giaùo Ñaïi thöøa, thì Phaät taùnh laø baûn taùnh trôû neân saùng roõ). chaân thaät, khoâng lay chuyeån vaø thöôøng haèng Buddha's supernatural powers: cuûa chuùng sanh moïi loaøi. Theo haàu heát caùc 1) Thaàn löïc—See Seven surpassing qualities of kinh ñieån Ñaïi thöøa, moïi sinh vaät ñeàu coù Phaät a Buddha. taùnh vaø caùi Phaät taùnh naøy

thöôøng truï vaø 2) Thaàn thoâng dieäu—See Ten wonders. khoâng thay ñoåi trong moïi kieáp luaân hoài. Ñieàu 3) Powers of bodily self-transformation, naøy coù nghóa laø moïi sinh vaät ñeàu coù theå associated with the Buddha's body—Thaàn thaønh Phaät. Tuy nhieân, chæ vì söï suy töôûng Thoâng Luaân—See Three wheels (I). caáu ueá vaø nhöõng chaáp tröôùc maø chuùng sanh Buddha's supernatural retinue: Quyeán thuoäc khoâng chöùng nghieäm ñöôïc caùi Phaät taùnh aáy dieäu—See Ten wonders. maø thoâi. Buddha's supporters: Nhöõng thí chuû cuûa Phaät 2) The seed of mindfulness and enlightenment (nhöõng ngöôøi theo hoä trì Ñöùc Phaät). in every person, representing our potential to Buddha Supreme: Ñöùc Phaät toái thöôïng. become fully awake. Since all beings possess this Buddha-nature, it is possible for them to Buddha's surnames: Phaät tính (hoï cuûa Ñöùc attain enlightenment and become a Buddha, Phaät)—Phaät Nguõ Taùnh (Tính)—The five regardless of what level of existence they surnames of Buddha before he became are: Baûn taùnh nguyeân thuûy—Baûn chaát cuûa enlightened—Naêm hoï cuûa Ñöùc Phaät tröôùc khi ñaïo Phaät—Nhaân chaùnh nieäm vaø giaùc ngoä Ngaøi xuaát gia thaønh ñaïo: trong moïi chuùng sanh, tieâu bieåu cho khaû naêng 1) Gautama, a branch of Sakya clan: Coà Ñaøm, thaønh Phaät cuûa töøng caù nhaân. Chính choã moïi moät nhaùnh cuûa doøng Thích Ca. chuùng sanh ñeàu coù Phaät taùnh, neân ai cuõng coù 2) Iksvaku, one of Buddha's ancestors: Cam theå ñaït ñöôïc ñaïi giaùc vaø thaønh Phaät, baát keå Giaù, moät trong nhöõng hoï toå tieân cuûa Phaät. chuùng sanh aáy ñang trong caûnh giôùi naøo. 3) Suryavamsa, of the sun race: Nhaät Chuûng. 3) In the Lotus Sutra, the Buddha taught: "All 4) Saka: Xaù Di. sentient beings have the Buddha-nature

innately." Our entire religious life starts with blind, and ignorant, but even so our this teaching. To become aware of one's own Enlightened Nature has never been Buddha-nature, bringing it to light from the disturbed. Thus, once seeing the light, all will depths of the mind, nurturing it, and return to the inherent enlightenment nature." developing it vigorously is the first step of In other Mahayana traditions, however, one's religious life. If one has the Buddha- particularly in East Asia, the concept is given nature himself, others must also have it. If a more substantialist formulation and is seen one can realize with his whole heart that he as the fundamental nature of all reality, an has the Buddha-nature, he comes eternal essence that all beings possess, and in spontaneously to recognize that others virtue of which they can all become Buddhas. equally possess it. Anyone who cannot In Japanese Zen tradition, for example, it is recognize this has not truly realized his own described as true self of every individual, and Buddha-nature—Trong kinh Phaùp Hoa, Ñöùc Zen has developed meditation techniques by Phaät daïy: "Taát caû chuùng sanh voán coù Phaät which practitioners might develop taùnh." Toaøn boä ñôøi soáng toân giaùo cuûa chuùng experiential awareness of it. The concept is ta baét ñaàu baèng söï theå nghieäm naøy. Tænh thöùc not found in Theravada Buddhism, which veà Phaät taùnh cuûa mình vaø mang noù ra aùnh does not posit the idea that all beings have saùng töø chieàu saâu thaúm cuûa taâm thöùc, nuoâi the potential to become Buddhas, rather, döôõng vaø phaùt trieån noù moät caùch maïnh meû laø Nikaya Buddhist traditions

hold that only böôùc ñaàu cuûa ñôøi soáng toân giaùo. Neáu moät certain exceptional individuals may become ngöôøi coù Phaät taùnh thì nhöõng ngöôøi khaùc Buddhas and that others should be content to cuõng coù. Neáu moät ngöôøi coù theå chöùng attain Nirvana as an Arhat or Pratyeka- nghieäm baèng taát caû taâm mình veà Phaät taùnh, Buddha—Thuaät ngöõ Baéc Phaïn duøng ñeå chæ thì ngöôøi aáy phaûi töï nhieân hieåu raèng ngöôøi "Phaät taùnh." Töø Phaät giaùo Ñaïi Thöøa naøy khaùc cuõng coù Phaät taùnh gioáng nhö vaäy. duøng ñeå chæ thöïc taùnh khoâng thay ñoåi vaø cuoái (II) The meanings of Buddhata—Nghóa cuûa Phaät cuøng cuûa vaïn höõu. Töø naøy thöôøng ñöôïc xem Taùnh: nhö töông ñöông vôùi "Khoâng taùnh" vaø ñöôïc 1) A Sanskrit term which means "Buddha- ñònh nghóa moät caùch ñôn giaûn nhö laø söï thieáu nature." This Mahayana Buddhist term that vaéng moät baûn chaát khoâng thay ñoåi vaø ñöôïc refers to the final, unchanging nature of all xaùc ñònh roõ raøng. Theo moâ thöùc naøy, vì taát caû reality. This is often equated with emptiness chuùng sanh ñeàu khoâng coù moät baûn chaát (sunyata) and defined as simply an absence khoâng thay ñoåi, neân luoân thay ñoåi, vaø vì vaäy of any fixed and determinate essence. coù khaû naêng thaønh Phaät. Phaät taùnh coøn ñöôïc According to this formulation, because goïi laø Chaân taùnh. Giaùc taùnh laø taùnh giaùc ngoä sentient beings have no fixed essence, they saún coù ôû moãi ngöôøi, hieåu roõ ñeå döùt boû moïi are able to change, and thus have the thöù meâ muoäi giaû doái. Trong Lieân Taâm Thaäp potential to become Buddhas. The Buddha Tam Toå, Ñaïi Sö Haønh Saùch ñaõ khaúng ñònh: Nature is also called True Nature. The "Taâm, Phaät, vaø Chuùng sanh khoâng sai khaùc. enlightened mind free from all illusion. The Chuùng sanh laø Phaät chöa thaønh; A Di Ñaø laø mind as the agent of knowledge, or Phaät ñaõ thaønh. Giaùc taùnh ñoàng moät chôù enlightenment. In the Thirteen Patriarchs of khoâng hai. Chuùng sanh tuy ñieân ñaûo meâ laàm, Pureland Buddhism, the Tenth Patriarch song Giaùc Taùnh chöa töøng maát; chuùng sanh Ching-She confirmed: "Mind, Buddha, and tuy nhieàu kieáp luaân hoài, song Giaùc Taùnh chöa Sentient Beings, all three are not any töøng ñoäng. Chính theá maø Ñaïi Sö daïy raèng different. Sentient beings are Buddhas yet to moät nieäm hoài quang thì ñoàng veà nôi baûn be attained, while Amitabha is Buddha who ñaéc." Tuy nhieân, trong caùc truyeàn thoáng Ñaïi has attained. Enlightened Nature is one and Thöøa khaùc, ñaëc bieät laø ôû vuøng Ñoâng AÙ, khaùi not two. Even though we are delusional, nieäm veà moät moâ thöùc coù tính thöïc theå hôn

ñöôïc ñöa ra vaø ñöôïc xem nhö laø baûn taùnh caên 1) As the sands the Ganges which always baûn cuûa moïi thöïc theå, moät baûn chaát thöôøng arrange themselves along the stream, so does haèng maø taát caû chuùng sanh ñeàu coù raèng taát caû the essence of Buddhahood, always conform ñeàu coù theå thaønh Phaät. Thí duï nhö trong itself to the stream of Nirvana: Caùt soâng truyeàn thoáng Thieàn toâng Nhaät Baûn, baûn chaát Haèng luoân naèm doïc theo doøng nöôùc, Phaät naøy ñöôïc moä taû nhö laø "chaân ngaõ" cuûa moïi taùnh cuõng nhö theá, luoân phuø hôïp theo doøng ngöôøi, vaø Thieàn ñaõ phaùt trieån kyõ thuaät thieàn Nieát Baøn. quaùn qua ñoù haønh giaû coù theå phaùt trieån söï 2) All living beings have the Buddha-Nature,

chöùng nghieäm veà caùi chaân ngaõ aáy. Khaùi nieäm but they are unable to make this nature naøy khoâng tìm thaáy trong Phaät giaùo Nguyeân appear because of their desires, hatred, and Thuûy, voán khoâng thöøa nhaän yù töôûng moïi ignorance: Moïi chuùng sanh ñeàu coù Phaät chuùng sanh ñeàu coù theå thaønh Phaät, maø truyeàn Taùnh, nhöng do bôûi tham, saân, si, hoï khoâng thoáng naøy cho raèng chæ coù nhöõng caù nhaân theå laøm cho Phaät Taùnh naày hieån loä ñöôïc. xuaát chuùng môùi coù theå thaønh Phaät maø thoâi vaø 3) The Buddha-nature does not receive nhöõng ngöôøi khaùc neân baèng loøng vôùi vieäc punishment in the hells because it is void of chöùng ñaéc Nieát Baøn nhö moät vò A La Haùn form, or spiritual or above the formal or hay moät vò Bích Chi Phaät—See Dharma- material (only things with forms can enter the kaya. hells): Phaät Taùnh Baát Thoï Ñòa Nguïc—Phaät 2) The Buddha-nature within (oneself) all taùnh khoâng nhaän hình phaït cuûa ñòa nguïc vì noù beings which is the same as in all Buddhas. laø hö khoâng, noù khoâng coù hình töôùng, chæ coù Potential bodhi remains in every gati, all nhöõng thöù coù hình töôùng môùi chòu thoï hình have the capacity for enlightenment; nôi ñòa nguïc. however, it requires to be cultivated in order 4) Buddha-nature is eternal: Phaät Taùnh Chôn to produce its ripe fruit—The potential for Nhö—Phaät taùnh haèng höõu—The Buddha- Buddhahood inherent in all beings—The nature, the absolute, as eternally existent, i.e. original nature—Self-Nature—True- the Bhutatathata. Nature—True Mark—True Mind—Dharma 5) The eternity of the Buddha-nature: The Nature—All have the capacity for Buddha-nature is immortal and immutable—enlightenment—The seed of mindfulness and Phaät taùnh thöôøng truï, baát sanh baát dieät, baát enlightenment in every person, representing bieán. our potential to become fully awakened and (IV) This nature takes two forms—Hai Loaïi Phaät eventually a Buddha. The substratum of Taùnh: perfection, of completeness, intrinsic to both 1) Noumenal, in the absolute sense, unproduced sentient and insentient life. The reason of and immortal: Lyù Phaät Taùnh—Mang nghóa Buddhahood consists in the destruction of the tuyeät ñoái, baát sanh baát dieät. twofold klesa or evil passions: Phaät taùnh 2) Phenomenal, in action: Haønh Phaät Taùnh—Söï trong moãi chuùng sanh ñoàng ñaúng vôùi chö hay hieän töôïng. Phaät. Chuûng töû tónh thöùc vaø giaùc ngoä nôi moïi (V) Other characteristics of “Buddhata”—Nhöõng ngöôøi tieâu bieåu cho khaû naêng tónh thöùc vaø ñaëc tính khaùc cuûa Phaät taùnh: thaønh Phaät. Baûn theå toaøn haûo vaø hoaøn bò saún 1) Dual aspects of the Buddha-nature—See coù moãi chuùng sanh. Phaät taùnh aáy saún coù trong Dual aspects of the Buddha-nature. moãi chuùng sanh, taát caû ñeàu coù khaû naêng giaùc 2) Trikaya Three kinds of Buddha-nature—See ngoä; tuy nhieân, noù ñoøi hoûi söï tu taäp tinh Three kinds of Buddha-nature. chuyeân ñeå gaët ñöôïc quaû Phaät. Lyù do cuûa Phaät 3) The Buddha’s nature which is in all living taùnh goàm trong söï ñoaïn tröø hai thöù phieàn beings, even those in the three evil paths naõo. **See Two kinds of affliction. (gati). One of the five characteristics of a (III) The characteristics of Buddha-nature—Taùnh Buddha’s nature—Töï tính truù Phaät taùnh. Moät ñaëc thuø cuûa Phaät Taùnh: trong naêm baûn taùnh ñaëc bieät cuûa Phaät taùnh—

See Five surnames of Buddha before he chaân lyù vi dieäu vaø khoù khaên maø nhöõng ngöôøi became enlightened (A). khaùc coøn nhöõng ham muoán traàn tuïc khoù loøng Buddha's teachings: Dharma (skt)—Dhamma thaáu hieåu. Ngaøi ñi ñeán keát luaän raèng chaân lyù (p)—Phaät phaùp—Giaùo huaán cuûa Phaät—Buddhist naøy seõ trôû neân voâ nghóa khi Ngaøi coá tìm caùch doctrine—Buddhist law—Teaching of the giaûng daïy cho ngöôøi khaùc veà söï giaùc ngoä cuûa Buddha—See Three dharmas (I). Ngaøi, nhöng vò ñaïi Phaïm Thieân Sahampati (I) An overview of the birth of the Buddha's hieän ra thænh caàu Ngaøi chia xeû söï khaùm phaù teachings—Toång quan veà söï khai sanh Phaät cuûa Ngaøi cho nhaân loaïi. Phaùp: 3) The great god Brahma Sahampati intervened 1) The pinnacle of the Buddha's achievement: and implored the Buddha to share his Ñænh cao tuyeät veà thaønh quaû cuûa Ñöùc Phaät— discoveries with humankind. Impelled by his The Buddha's enlightenment was in some great compassion, the Buddha decided to respects the pinnacle of his achievement, but survey the world. He saw that beings are of it was his subsequent teaching of Dharma different kinds: like lotuses in a pond, some (Truth) that laid the foundation for his are immersed underwater, other grow and enduring legacy. The community of monks rest on the surface, and other again come and nuns that he established ensured the right out of the water and stand clear, He transmission of this doctrine to future understood that just as some people have generations, and in the 3rd century B.C. the good qualities and others bad, some would be reign of the emperor Asoka played an easy to teach and others would be difficult. instrumental role in the dissemination of Because of this diversity and out of his great Buddhism in India: Veà moät khía caïnh naøo ñoù, compassion for all beings, the Buddha söï giaùc ngoä cuûa Ñöùc Phaät chính laø ñænh cao changed his mind and resolved to teach: Vò tuyeät veà thaønh quaû cuûa Ngaøi, nhöng thaät ra ñaïi Phaïm Thieân Sahampati hieän ra thænh caàu chính laø giaùo phaùp theo sau ñoù cuûa Ngaøi ñaõ Ngaøi chia xeû söï khaùm phaù cuûa Ngaøi cho nhaân ñaët neàn taûng vöõng chaõi cho di saûn muoân ñôøi loaïi. Bò thuùc ñaåy bôûi loøng bi maãn vó ñaïi cuûa cuûa Ngaøi. Taêng ñoaøn vaø Ni ñoaøn ñöôïc thaønh chính mình, Ñöùc Phaät quyeát ñònh xem xeùt laïi laäp ñeå baûo ñaûm söï truyeàn baù giaùo lyù naøy ñeán theá gian. Ngaøi thaáy chuùng sanh coù nhieàu caùc theá heä mai sau, vaø vaøo theá kyû thöù 3 tröôùc haïng baäc khaùc nhau, gioáng nhö hoa sen trong Taây lòch, hoaøng ñeá A Duïc ñaõ ñoùng moät vai hoà, moät soá naèm ngaàm döôùi laøn nöôùc, moät soá troø chính yeáu trong vieäc truyeàn baù Phaät giaùo moïc töïa leân maët nöôùc, laïi coù moät soá khaùc moät caùch roäng raõi taïi AÁn Ñoä. vöôn cao khoûi maët nöôùc vaø ñöùng thaät vöõng 2) After he had attained enlightenment, the chaõi. Ngaøi hieåu raèng cuõng gioáng nhö vaäy, con Buddha remained for seven weeks at the site ngöôøi thì coù ngöôøi toát, coù ngöôøi xaáu, moät soá of the Bodhi Tree and enjoyed great bliss. deã daøng chæ daïy vaø moät soá khaùc thì khoù khaên. During this period he realized that what he Do tính ña daïng naøy vaø vì loøng bi maãn lôùn had come to understand was a profound and lao cuûa Ngaøi daønh cho chuùng sanh, Ñöùc Phaät difficult truth, which other people relished thay ñoåi yù ñònh cuûa Ngaøi vaø quyeát ñònh daãn

worldly attachment, would find hard to grasp. daét chuùng sanh. He concluded that it would be pointless to try 4) The Buddha's first sermon was addressed to to teach others about his enlightenment, but the five ascetics who had been his the great god Brahma Sahampati intervened companions before the enlightenment. At the and implored the Buddha to share his deer park at Sarnath, near present day discoveries with humankind: Sau khi ñaït Varanasi, he explained to them the content of ñöôïc ñaïi giaùc, Ñöùc Phaät ñaõ löu laïi döôùi goác his enlightenment in the form of the Four caây Boà Ñeà theâm 49 ngaøy vôùi nieàm hyû laïc voâ Noble Truths. These ascetics were so struck bieân. Trong khoaûng thôøi gian naøy, Ngaøi nhaän by the depth of his insight and the novelty of thöùc raèng nhöõng gì Ngaøi ñaõ hieåu bieát laø moät his message that one of them instantly

became an arhat, a "worthy one" who attains vaãn tieáp tuïc chu du thuyeát giaûng vaø khaát nirvana through a Buddha's teaching. The thöïc. Ngaøi truyeàn daïy phaùp cuûa mình khoâng other four followed suit in the days to come. phaân bieät, Ngaøi noùi chuyeän vôùi haøng vua This momentous first sermon, which has chuùa cuõng nhö thöù daân ñeàu gioáng nhau, vaø become one of the better-known articulations chæ döøng chaân trong ba thaùng muøa möa. Ñöùc of the Buddha's teaching and of Buddhism in Phaät khoâng chæ ñònh ngöôøi keá vò. general, is called the "Setting in Motion of 6) When his disciples asked who would lead the Wheel of Dharma." It is still celebrated in them after his death, he retorted that they most Theravada countries in the festival must turn to themselves and be guided by the called "Asalha Puja," which takes place on Dharma as he had taught it to them. It would the full moon day of the month of July: Baøi be the duty of the Sangha to maintain the phaùp ñaàu tieân cuûa Ngaøi ñöôïc giaûng giaûi cho 5 Dharma when he was gone. At his death ñaïo só khoå haïnh, nhöõng ngöôøi moät thôøi ñaõ approached, the Buddha asked the assembled töøng laø ñoàng ñaïo cuûa Ngaøi tröôùc khi Ngaøi monks if they had any questions. The giaùc ngoä. ÔÛ vöôøn Loäc Uyeån, gaàn thaønh Ba gathering remained silent: Khi nhöõng vò ñeä töû La Naïi, Ngaøi giaûi thích cho hoï veà noäi dung söï cuûa Ngaøi hoûi Ngaøi ai seõ laø ngöôøi daãn daét giaùc ngoä cuûa mình ôû hình thöùc "Töù Dieäu Ñeá," giaùo hoäi sau khi Ngaøi nhaäp dieät, Ngaøi ñaùp 5 vò ñaïo só voâ cuøng kinh ngaïc bôûi tueä giaùc raèng hoï phaûi töï baûn thaân tieáp tuïc vaø tuaân saâu saéc cuûa Ngaøi vaø tính môùi laï cuûa böùc theo Phaùp maø Ngaøi ñaõ truyeàn daïy cho hoï. thoâng ñieäp ñeán noãi moät ngöôøi trong nhoùm Boån phaän cuûa Taêng ñoaøn laø duy trì giaùo phaùp cuûa hoï ñaõ chöùng ngay quaû vò A La Haùn, moät khi Ngaøi khoâng coøn ôû theá gian naøy nöõa. quaû vò cao quyù, ngöôøi ñaõ ñaït ñöôïc an laïc toái 7) The Buddha's last words to the monks were: thöôïng cuûa Nieát Baøn qua giaùo phaùp cuûa "All things composed are perishable. Now Ngaøi. Boán ngöôøi coøn laïi cuõng laàn löôït chöùng strive diligently." Then, lying on his right side Thaùnh vaøo nhöõng ngaøy sau ñoù. Baøi phaùp kyø between two "sal" trees, he began meditating vó ñaàu tieân cuûa Ngaøi, ñaõ trôû thaønh moät trong into the many stages of his complete and nhöõng lôøi giaùo huaán maïch laïc nhaát cuûa Ñöùc final extinction (parinirvana), after which he Phaät vaø cuûa Phaät giaùo noùi chung, vaø ñöôïc goïi

would never again be reborn. His body was laø “Chuyeån Phaùp Luaân.” Noù vaãn ñöôïc moïi cremated and, in accordance with his wish, ngöôøi toân kính ôû haàu heát caùc quoác gia theo the remains were divided among humans and Phaät giaùo nguyeân thuûy ôû trong leã hoäi ñöôïc gods. Stupas (dome-shaped funerary mounds) goïi laø “Asalha Puja,” dieãn ra vaøo ngaøy raèm were erected over the relics. Stupas can be thaùng 7. seen today at such sites as Sanchi and 5) For the next forty-five years, until his Amaravati in India, Anuradhapura in Sri ultimate extinction, the Buddha taught Lanka and Borobudur in Indonesia: Khi Ngaøi Dharma. The number of his followers saép nhaäp dieät, Ñöùc Phaät yeâu caàu chö Taêng increased steadily and the community of hoïp laïi neáu hoï coù vaán ñeà naøo caàn muoán hoûi. monks, the Sangha, began to form. The Taát caû moïi ngöôøi ñeàu im laëng. Nhöõng lôøi Buddha himself continued wandering and daïy cuoái cuøng cuûa Ñöùc Phaät ban boá cho chö begging for his food. He taught Taêng: “Taát caû vaïn vaät ñeàu ñi ñeán hoaïi dieät. indiscriminately, talking to kings and paupers Baây giôø caùc con haõy noã löïc tinh taán.” Sau ñoù alike, and ceased traveling only in the three Ngaøi naèm nghieâng veà phía beân phaûi giöõa hai months of the rainy season. The Buddha did caây Song Thoï, Ngaøi baét ñaàu nhaäp saâu vaøo not appoint a successor: Ñöùc Phaät ñaõ truyeàn caùc taàng thieàn roài cuoái cuøng nhaäp vaøo Nieát daïy giaùo phaùp cuûa Ngaøi trong 45 naêm lieàn Baøn, sau ñoù khoâng bao giôø coøn taùi sanh trôû sau ñoù, cho ñeán luùc Ngaøi nhaäp Nieát Baøn. Soá laïi nöõa. Nhuïc thaân cuûa Ngaøi ñöôïc hoûa taùng, tín ñoà cuûa Ngaøi ngaøy caøng taêng vaø coäng ñoàng theo öôùc nguyeän cuûa Ngaøi xaù lôïi ñöôïc chia Taêng baét ñaàu thaønh hình. Chính Ñöùc Phaät cho loaøi ngöôøi vaø chö Thieân. Ngöôøi ta döïng

caùc baûo thaùp thaúng ñöùng treân caùc xaù lôïi. Buddha’s temporal body: Voâ Thöôøng thaân— Ngaøy nay chuùng ta coù theå nhìn thaáy caùc baûo See Two forms of body (F). thaùp ôû caùc ñòa ñieåm thaùnh tích nhö ôû Sanchi Buddhas from ten directions from past, vaø Amaravati ôû AÁn Ñoä, Anuradhapura ôû Sri present and future: Nhaát Thieát Chö Phaät Möôøi Lanka vaø Borobudur ôû Nam Döông. Phöông Tam Theá—Taát caû caùc Ñöùc Phaät trong (II) Teaching of the Awakened One—Lôøi cuûa möôøi phöông ba ñôøi. Phaät laø lôøi cuûa moät baäc Tónh Thöùc: “Not to Buddhas of the ten directions in the three commit any sin, to do good, to purify one’s mind.” Buddha’s teaching is so easy to speak Generations: Möôøi Phöông Tam Theá Phaät. about, but very difficult to put into practice. Buddha thesaurus: Sutras of the Buddha’s The Buddha’s teaching is so easy that a child preaching—Phaät phaùp taïng—Phaät Taïng—The of three knows how to speak, but it is so sutras of the Buddha’s preaching—The teaching difficult that even an old man of eighty finds of Buddha—Taïng kinh ñieån cuûa Phaät. it difficult to practice: “Chôù laøm caùc ñieàu aùc, Buddhas of the three generations and ten neân laøm nhöõng vieäc laønh, giöõ taâm yù trong directions: Muôøi phöông tam theá chö Phaät— saïch.” Ñoù laø lôøi chö Phaät daïy. Lôøi Phaät daïy Buddhas of the past, present and future in the ten deã ñeán ñoä ñöùa treû leân ba cuõng noùi ñöôïc, directions. nhöng khoù ñeán ñoä cuï giaø 80 cuõng khoâng thöïc Buddha’s three laws: Tam phaùp dieäu (Giôùi, haønh noãi. Ñònh,

Hueä)—See Ten wonders. (III) A raft—Chieác Beø: In the Alagudduøpama Buddha's three modes of discourse: Tam Sutta, the Buddha compares the dharmas to a Phaät Ngöõ. raft which has to be left off after crossing the 1) Unqualified (out of the fullness of his nature): stream; they are not meant to be taken as Tuøy töï yù ngöõ. ultimate tenet—Trong Kinh Alagudduøpama, 2) Qualified to suit the intelligence of his Ñöùc Phaät so saùnh giaùo phaùp cuûa Ngaøi nhö laø hearers: Tuøy tha yù ngöõ. con thuyeàn ñöôïc ñeå laïi sau khi sang soâng; coù 3) A combination of both of the above two nghóa laø khoâng neân naém giöõ noù nhö nhöõng methods: Tuøy töï tha yù ngöõ. giaùo ñieàu tuyeät ñoái. Buddha-to-come: Phaät Di Laëc—See Maitreya Buddhas' teachings are all able to produce Buddha. spiritual faculties and powers: Ways of Buddhas of the three times: Tam theá Phaät (Ca awakening, meditations, liberations, Dieáp, Thích Ca, Di Laëc)—Buddhas of the past, concentrations and such phenomena—Lôøi thuyeát present and future (Kashyapa, Sakyamuni and naøo cuõng ñeàu coù theå giuùp phaùt khôûi nhöõng phaùp Maitreya). caên, löïc, giaùc, ñaïo, thieàn ñònh, giaûi thoaùt vaø tam Buddha-throne: Lotus-throne—Ñaøi sen (lieân muoäi—See Ten aspects of the turning of the great toøa)—The lotus throne on which are seated the wheel of teaching. statue of the Buddha—Toøa sen treân ñoù ñaët töôïng Buddha's teachings for conversion: Hoùa Phaät. giaùo—All the Buddha's teaching for conversion Buddha on the throne of space: Vieân Phaät— and general instruction—Taát caû giaùo phaùp vaø lôøi The Buddha on the throne of space, in the realm chæ daãn cuûa Ñöùc Theá Toân—See Dual division of of eternal rest and glory, where he is a Vairocana the Buddha's teaching (VII). mentioned in the Flower Adornment Sutra—Döùt Buddha' teachings during His period: Nhaát boû phaåm voâ minh maø thaønh thanh tònh phaùp thaân, Hoùa—The teaching and influence of a Buddha an truï coõi thöôøng tòch quang, laáy hö khoâng laøm during one Buddha-period—Söï giaùo hoùa vaø aûnh choã ngoài, töùc laø Ñöùc Tyø Loâ Giaù Na noùi ñeán trong höôûng cuûa moät vò Phaät trong thôøi taïi theá cuûa vò Kinh Hoa Nghieâm—See Four types of Buddha. Phaät naày. Buddha's touching on the head: Ñöùc Phaät xoa ñaàu—"Buddha's touching on the head" or

"Heads will be caressed by the hands of the Nhö Lai , chæ rieâng thuyeát phaùp cuûa phaùp Tathagatas" means that believers are praised and thaân Phaät (coøn goïi laø bí maät hieäu, maät ngoân, trusted by the Buddha. It implies their greatest maät ngöõ, chuù minh)—See Three mysteries. joy, a life full of religious exaltation—Ñöùc Phaät 2) The term is used for mantra and dharani, xoa ñaàu coù nghóa laø haøng tín giaû ñöôïc Ñöùc Nhö indicating magical formulae, spells, charms, Lai khen ngôïi vaø tín nhieäm. Ñaây laø moät nieàm vui esoteric words: True words—Words of lôùn lao, moät cuoäc soáng ñaïo ñaày phaán chaán. Truth—Words of Tathagata—Buddha Buddha's transformation of His disciples: mantra—Dharani—Sacred formulae— Phaät Giaùo Hoùa Ñeä Töû—It is difficult for ordinary Spells—Esoteric words—Chaân ngoân coøn ñeå people like us to understand the teaching with chæ Ñaø La Ni hay Toång Trì hay Maät Chuù. infinite compassion of Buddhas and Bodhisattvas. 3) Buddhas and Bodhisattvas have each an Sometimes, they uses their speech to preach the esoteric

sound represented by a Sanskrit dharma, but a lot of times they use their way of letter, the primary Vairocana letter, the alpha life such as retreating in peace, strictly following of all sounds being “a” which is also styled the precepts to show and inspire others to the True Word that saves the world: Chö Phaät cultivate the way—Ngöôøi phaøm maét thòt chuùng ta vaø chö Boà Taùt ñeàu coù maät aâm tieâu bieåu bôûi thöôøng khoâng theå hieåu ñöôïc loøng giaùo hoùa ñaïi bi Phaïn ngöõ, tieân khôûi vôùi aâm “a” hay “Chaân voâ löôïng cuûa chö Phaät vaø chö Boà Taùt. Coù khi caùc Ngoân Cöùu Theá Giaû” cuûa Ñöùc Ñaïi Nhaät Nhö Ngaøi duøng lôøi thuyeát giaùo ñeå hoùa ñoä, nhöng laém Lai. khi caùc Ngaøi duøng göông soáng haèng ngaøy nhö lui Buddha-truth mountain: Phaùp Sôn—The veà töï tònh hay nghieâm trì giôùi luaät ñeå khuyeán exalted dharma—Nuùi chaân lyù Phaät Phaùp. khích ngöôøi khaùc tu haønh. Buddha’s unbroken eternity or Buddhatrata (skt): Phaät Ñaø Ña La— Sambhogakaya: Baát ñoaïn thöôøng—See Three Buddhatrata, a monk from Kashmir or Kabul, was eternal qualities in a Buddha. a translator of many sastras, around 650 A.D.— Buddha’s understanding of release: Teân cuûa vò Tam Taïng Phaùp Sö Giaùc Cöùu, dòch Nirvana—Giaûi thoaùt tri kieán (tri kieán veà giaûi giaû cuûa nhieàu boä luaän vaøo khoaûng naêm 650 sau thoaùt cuûa Ñöùc Phaät), moät trong Nguõ Phaàn Phaùp Taây Lòch. Thaân—See Five attributes of the dharmakaya. Buddha treasure: Phaät Baûo—Baûo thöù nhaát Buddha’s universal grace and salvation: AÂn trong Tam Baûo—The first of the Triratna. ñöùc—Ñöùc phoå cöùu chuùng sanh—See Three Buddha-Trikaya: Tam Thaân Phaät—See Buddha’s virtues (II). Trikayas. Buddha-universal and impartial Buddha of the Tripitaka: Tam Taïng Phaät—perception: Bình ñaúng giaùc—The Buddha’s The Buddha of the Tripitaka who attained absolute intuition is above the laws of enlightenment on the base ground under the differentiation—Tröïc giaùc tuyeät ñoái cuûa Ñöùc Phaät bodhi-tree—Ngaøi ngoài döôùi goác caây Boà Ñeà cuûa vöôït leân treân nhöõng luaät dò bieät. xöù Ma Kieät Ñaø, duøng coû töôi laøm ñeäm, döùt boû Buddha’s universe, sphere, or whole, hoaëc kieán tö maø giaùc ngoä—See Four types of embracing mind: Caûnh dieäu—See Ten Buddha. wonders. Buddha-truth: Dharani or mantra (skt)— Buddhas’ utterances pervade all worlds: Ambrosial truth—True words—Words of Khi Ñöùc Phaät phaùt aâm, aâm thanh cuûa Ngaøi seõ Tathagata—Words of truth—Cam loä phaùp—Chaân vang voïng khaép cuøng taát caû theá giôùi möôøi Ngoân—Thöïc Ngöõ. phöông—See Ten aspects of the turning of the 1) Precept, true words, right discourse, words of great wheel of teaching. truth, or the words of Tathagata, Buddha- truth. One of the three mystic things of the Buddhavamsa (skt): See Khuddhaka-Nikaya. Tathagata: Ngöõ maät trong tam maät cuûa Ñöùc

Buddhavanagiri (skt): Phaät Ñaø Phaït Na Sôn— Buddhas’ view of the world: Buddhas view According to Eitel in the Dictionary of Chinese- the world as mind (all things being for or of English Buddhist Terms composed by Professor intelligent mind)—Giaùc taâm töùc Phaät (chö Phaät Soothill, this is a moutain near Rajagrha, famous quan saùt thaáy tam giôùi chæ laø taâm)—See Four for its rock caverns, in one of which Sakyamuni points of view of the world. lived for a time—Theo Eitel trong

Trung Anh Buddha-virtue: Phaät Ñöùc—Buddha's perfect Phaät Hoïc Töø Ñieån cuûa Giaùo Sö Soothill, ñaây laø life, perfect fruit, and perfect mercy in releasing ngoïn nuùi gaàn thaønh Vöông Xaù, noåi tieáng vôùi all beings from suffering—Phaät ñöùc vôùi toaøn nhöõng hang ñaù, maø Ñöùc Phaät ñaõ coù moät thôøi truù sanh, toaøn quaû, toaøn bi, cöùu khoå chuùng sanh. nguï taïi ñoù. Buddhavishayajnanadhatu (skt): The world Buddhavarman: Giaùc Khaûi sa moân. as the object of Buddha-knowledge—Phaät Trí Sôû Buddhavatamsaka-mahavaipulya-sutra: Nhaäp Caûnh Giôùi (theá giôùi laøm ñoái töôïng cuûa Phaät Ñaïi Phöông Ñaúng Phaät Hoa Nghieâm Kinh— trí)—See Ten Inexhaustible Vows. Avatamsaka sutra. There are three kinds of Buddha's visible world: Saéc Töôùng Ñoä—A translation: 60, 80 and 40 books—Teân khaùc cuûa Buddha's material world—Theá giôùi saéc töôùng cuûa Kinh Hoa Nghieâm. Coù ba loaïi: 60, 80 vaø 40 chö Phaät (coù theå thaáy ñöôïc). quyeån. Buddha's vision: Buddha-cakkhu (p)—Buddha Buddhavatamsaka-Sutra: A short form of eye—The penetrative of Buddha's wisdom—Phaät Avatamsaka-Sutra—Mahayana sutra that Tri Kieán—The Buddha's Eye, the penetrative constitutes the basis of the teachings of the power of Buddha's wisdom, the power of an Chinese Hua-Yen school, which emphasizes Awakened One who sees the heart of men, above all "mutually unobstructed realizes their mental state and decides to teach interpenetration." In addition it teaches that the them the Noble Path to Awakening, Nirvana. human mind is the universe itself and is identical According to the Majjhima Nikaya, volume 12, with the Buddha—Kinh Ñaïi thöøa cuûa moân phaùi this is one of the ten powers with which the Hoa Nghieâm, nhaán maïnh ñeán "söï thaâm nhaäp töï Buddha claims to be the leader of all assemblies, do laãn nhau" cuûa taát caû söï vaät. Moãi con ngöôøi laø roars the lion's roar and sets the Brahma Wheel moät vuõ truï vaø noù ñoàng nhaát vôùi Phaät. in motion—Phaät nhaõn hay Phaät tri kieán, Caùi thaáy Buddhaveda (skt): Phaät Vi Ñaø—Kinh Taïng bieát cuûa Phaät, khaû naêng thaáy thaáu suoát cuûa trí tueä Phaät Giaùo—The Tripitaka, the Veda of Phaät, hay trí löïc cuûa baäc Giaùc Ngoä nhìn thaáy taâm Buddhism. phaøm nhaân, hieåu roõ taâm tö chuùng sanh vaø quyeát Buddha Vehicle: The Buddha Conveyance— ñònh daïy chuùng sanh Thaùnh Ñaïo ñöa ñeán giaùc Buddhayana—Phaät Thöøa—Phaät Thaëng—Vieân ngoä hay Nieát Baøn. Theo kinh Trung Boä, quyeån Giaùo—Buddhism as the vehicle of salvation for 12, ñaây laø moät trong thaäp löïc Nhö Lai khieán Ñöùc all beings. The doctrine of the Hua-Yen school Phaät töï xöng Ngaøi laø vò ñöùng ñaàu moïi hoäi chuùng, that all may become Buddha, which is called roáng tieáng sö töû hoáng vaø chuyeån Phaïm Luaân "The One Vehicle," the followers of this school Vöông—See Five kinds of eyes or vision. calling it the "Complete or perfect Doctrine." This Buddha's voice: Phaät aâm. doctrine is also styled in The Lotus One Buddha- (I) According to The Flower Adornment Vehicle—Coå xe ñöa ngöôøi ñeán Phaät quaû. Coã xe Scripture, Chapter Manifestation of Buddha ñöa chuùng sanh ñeán quaû vò Phaät. Giaùo thuyeát (37), there are four kinds of Buddha's Nhaát Phaät Thöøa cuûa toâng Hoa Nghieâm cho raèng voice—Theo Kinh Hoa Nghieâm, Phaåm Nhö taát caû moïi chuùng sanh ñeàu coù theå thaønh Phaät. Lai Xuaát Hieän (37), coù boán thöù aâm cuûa Ñöùc Phaät töû trong toâng phaùi naày goïi

giaùo thuyeát naày laø Nhö Lai—See Four voices of Buddha. “Vieân Giaùo.” Giaùo thuyeát naày cuõng ñöôïc goïi laø (II) According to The Flower Ornament “Phaùp Hoa Nhaát Phaät Thöøa—See Five divisions Scripture, Chapter Manifestation of Buddha of Buddhism (I). (37), there are four characteristics of

Buddha’s voice—Theo Kinh Hoa Nghieâm, the pleasures in their own abodes, go to the Phaåm Nhö Lai Xuaát Hieän (37), aâm thanh cuûa king of gods, seek the truth and practice the Ñöùc Nhö Lai coù boán töôùng: way: Ví nhö chö Thieân coù phaùp coå lôùn teân laø 1) The first characteristic of Buddha-s voice: ‘giaùc ngoä.’ Luùc chö Thieân töû neáu ham vui Töôùng thöù nhaát cuûa aâm thanh Nhö Lai— phoùng daät, thôøi phaùp coå nôi hö khoâng phaùt ra Buddha’s voice does not come from the body tieáng baûo chö thieân ñoù raèng ‘Chö Thieân töû or from the mind, yet it can benefit infinite neân bieát taát caû duïc laïc thaûy ñeàu voâ thöôøng, sentient beings—AÂm thanh cuûa Ñöùc Nhö Lai, hö voïng, ñieân ñaûo, giaây laùt ñaõ bieán hoaïi, chæ chaúng töø thaân phaùt ra, chaúng töø taâm phaùt ra, keû cuoàng ngu môùi tham luyeán. Chö Thieân töû maø coù theå laøm lôïi ích cho voâ löôïng chuùng chôù phoùng daät, neáu phoùng daät veà sau seõ ñoïa sanh. aùc thuù aên naên ñaõ muoän.’ Chö Thieân töû nghe 2) The second characteristic of Buddha’s voice: aâm thanh naày loøng raát kinh haõi, lieàn boû Töôùng thöù hai cuûa aâm thanh Nhö Lai—Just nhöõng söï duïc laïc trong thieân cung, cuøng nhau as an echo arises due to mountains, valley, ñeán choã Thieân vöông caàu phaùp tu haønh. and sound, and has no form, cannot be sen, b) The sound of that drum has no master, no and though it has no discrimination can maker, no origin, no destruction, yet it can follow all words, so also is the voice of benefit infinite sentient beings. Know that the Buddha; it has no form, cannot be seen, has Buddha likewise utters the voice of infinite no direction or location yet it is not without sublime truths in order to awaken indulgent direction and location; it just emerges beings. These voices pervade the cosmos, according to the conditions of sentient awakening the beings therein: Tieáng cuûa beings’ inclinations and understandings. Its Thieân coå khoâng chuû, khoâng laøm, khoâng khôûi nature ultimately has no words, no khoâng dieät, maø coù theå lôïi ích voâ löôïng chuùng information, and cannot be explained—Ví sanh. Phaûi bieát Ñöùc Nhö Lai laïi cuõng nhö nhö tieáng vang do hang nuùi vaø aâm thanh maø vaäy, vì muoán giaùc ngoä chuùng sanh phoùng daät phaùt ra khoâng coù hình traïng, chaúng ngoù thaáy maø phaùt ra voâ löôïng dieäu phaùp aâm thanh. ñöôïc, cuõng khoâng phaân bieät maø coù theå theo Ñöùc Nhö Lai duøng nhöõng aâm thanh naày khaép doõi taát caû ngöõ ngoân. Cuõng nhö vaäy, aâm thanh trong phaùp giôùi ñeå khai ngoä chuùng sanh. cuûa Ñöùc Nhö Lai khoâng coù hình traïng, chaúng i) The voice of non-attachment: Tieáng voâ tröôùc. thaáy ñöôïc, chaúng phaûi coù phöông sôû, chaúng ii) The voice of nonindulgence: Tieáng chaúng phaûi khoâng phöông sôû, chæ tuøy nôi duyeân duïc phoùng daät. giaûi cuûa chuùng sanh maø phaùt ra. Taùnh aâm iii) The voice of impermanence: Tieáng voâ thanh naày roát raùo, khoâng noùi khoâng baøy, thöôøng. chaúng tuyeân thuyeát ñöôïc. iv) The voice of suffering: Tieáng khoå. 3) The third characteristic of Buddha’s voice— v) The voice of selflessness: Tieáng voâ ngaõ.

Töôùng thöù ba cuûa aâm thanh Nhö Lai: vi) The voice of impurity: Tieáng baát tònh. a) It is like the heavens' great drum of law, vii)The voice of annulment: Tieáng tòch dieät. called awakener: when the celestials act viii)The voice of Nirvana: Tieáng Nieát Baøn. without restraint, the drum produces a voice ix) The voice of measureless spontaneous in the sky saying, 'You should know that all knowledge: Tieáng voâ löôïng töï nhieân trí. pleasures are impermanent, unreal, illusory, x) The voice of incorruptible enlightening changing and disintegrating in a moment. practices: Tieáng Boà Taùt haïnh baát khaû hoaïi. They only fool the ignorant, causing xi) The voice of all-pervasive effortless attachment. Don't be indulgent, for the knowledge of Buddhas: Tieáng trí ñòa voâ- unrestrained fall into bad ways, and it is of no coâng-duïng cuûa Nhö Lai ñeán taát caû choã. use to regret afterward.' The indulgent c) Countless sentient beings, having heard these celestials, having heard this voice, are voices, all become joyful and diligently greatly distressed and frightened; they leave cultivate good ways, each seeking

emancipation by their respective vehicles of 1) The Buddha's voice is omnipresent, because emancipation; that is, some practice the it pervades all sounds: AÂm thanh cuûa Ñöùc vehicle of listeners, some practice the Nhö Lai ñeán khaép taát caû, vì noù khoûa laáp moïi vehicle of individual awakening, and some aâm thanh khaùc. practice the unsurpassed Great Vehicle of 2) The Buddha's voice pleases all according to enlightening beings. Yet the voice of Buddha their mentalities, because its explanation of does not remain in any place; it has no truth is clear and comprehensive: AÂm thanh speech: Voâ soá chuùng sanh ñöôïc nghe aâm cuûa Ñöùc Nhö Lai, tuøy taâm sôû thích cuûa thính thanh naày ñeàu raát hoan hyû sieâng tu phaùp giaû ñeàu laøm cho hoï hoan hyû, vì thuyeát phaùp laønh. Ñeàu ôû nôi töï thöøa maø caàu xuaát ly. minh lieãu. Nhöõng laø hoaëc tu Thanh Vaên thöøa, hoaëc tu 3) The Buddha's voice gladdens all according to Ñoäc Giaùc thöøa, hoaëc tu Boà taùt voâ thöôïng ñaïi their resolve, because their minds gain clarity thöøa. Nhöng aâm thanh cuûa Nhö Lai vaãn and coolness: AÂm thanh cuûa Ñöùc Nhö Lai, khoâng truï ôû phöông sôû, khoâng coù ngoân tuøy tín giaûi cuûa thính giaû ñeàu laøm cho hoï thuyeát. hoan hyû, vì taâm ñöôïc thanh löông. 4) The fourth characteristic of Buddha's voice: 4) The Buddha's voice teaches without error in Töôùng thöù tö cuûa aâm thanh Nhö Lai—It is timing, because all who need and are able to like the case of the celestial concubine of the hear it do: AÂm thanh cuûa Ñöùc Nhö Lai giaùo great lord god, name beautiful Mouth, whose hoùa chaúng loãi thôøi, vì ngöôøi ñaùng ñöôïc nghe voice corresponds to a hundred thousand thôøi ñeàu ñöôïc nghe. kinds of music, within each of which are also 5) The Buddha's voice has no birth or death, a hundred thousand different tones. Just as because it is like the echo of a call: AÂm thanh that of goddess Beautiful Mouth produces cuûa Ñöùc Nhö Lai khoâng sanh dieät, vì nhö countless sounds in one utterance, in the vang öùng tieáng. same way Buddha produces innumerable 6) The Buddha's voice has no owner, because it voices in one utterance, according to the is produced by cultivation of all appropriate differences in mentalities of sentient beings, practices: AÂm thanh cuûa Ñöùc Nhö Lai khoâng reaching them all and enabling them

to gain chuû, vì do tu taäp taát caû coâng haïnh phaùt khôûi. understanding—Ví nhö Töi Taïi Thieân Vöông 7) The Buddha's voice is extremely profound, coù Thieân theå nöõ teân laø Thieän Khaåu. Nôi because it cannot be measured: AÂm thanh mieäng Thieân nöõ naày phaùt ra moät aâm thanh cuûa Ñöùc Nhö Lai raát saâu, vì khoù löôøng ñöôïc. hay hoøa cuøng vôùi traêm ngaøn thöù nhaïc, trong 8) The Buddha's voice has no falsehood or moãi thöù nhaïc laïi coù traêm ngaøn aâm thanh sai deviousness, because it is born of the realm khaùc. Thieân nöõ Thieän Khaåu töø nôi mieäng of truth: AÂm thanh cuûa Ñöùc Nhö Lai khoâng taø phaùt ra moät aâm thanh maø thaønh voâ löôïng aâm vaïy, vì do phaùp giôùi phaùt sanh. thanh. Phaûi bieát Ñöùc Nhö Lai cuõng nhö theá, 9) The Buddha's voice has no end, because it töø trong moät aâm thanh phaùt ra voâ löôïng aâm permeates the cosmos: AÂm thanh cuûa Ñöùc thanh, tuøy theo taâm sôû thích sai khaùc cuûa Nhö Lai khoâng ñoaïn tuyeät, vì vaøo khaép phaùp chuùng sanh thaûy ñeàu ñeán khaép, ñeàu laøm cho giôùi. ñöôïc hieåu. 10) The Buddha's voice has no change, because (C) According to The Flower Adornement it reaches the ultimate: AÂm thanh cuûa Ñöùc Scripture, Chapter Manifestation of Buddha Nhö Lai khoâng bieán ñoåi, vì ñaõ ñeán nôi roát (37), show the ways for great enlightening raùo. beings to know the voice of the Buddha—Buddha's Vow: The vow of the Buddha to save Theo Kinh Hoa Nghieâm, Phaåm Nhö Lai Xuaát all beings—Nguyeän Phaät—Lôøi nguyeän cuûa Phaät Hieän, phaåm naày chæ caùch cho chö ñaïi Boà Taùt laø cöùu ñoä heát thaûy chuùng sanh. laøm theá naøo ñeå bieát aâm thanh cuûa Ñöùc Nhö Buddha of the vow: Nguyeän Phaät—A Buddha Lai: of the vow, who passes through the eight forms of

an incarnate Buddha, one of the ten bodies of a Tín Luaän, chaân thöùc laø taâm thöùc lìa boû voïng Thus-Come-One—Moät trong möôøi loaïi thaân Phaät, nieäm, laø tònh taâm hay thöùc thöù saùu (yù thöùc)— töùc laø hoùa thaân Phaät trong taùm töôùng thaønh ñaïo— See Eight consciousnesses (6). See Ten bodies of a Buddha, and Ten kinds of 4) Fathomless ocean of enlightenment: Giaùc Buddha. haûi. Buddha-Way (Truth) is supreme 5) The Buddha-wisdom which knows the karma (unsurpassed) , I vow to complete (realize) of all beings: Tri Nhöùt Thieát Chuùng Sanh Trí—Trí hueä Phaät bieát taát caû nghieäp cuûa it: Vow to become perfect in the supreme chuùng sanh. Buddha-law—Phaät ñaïo voâ thöôïng theä nguyeän 6) The Buddha-wisdom of knowing everything thaønh: Nguyeän chöùng thaønh Phaät ñaïo voâ or method of salvation: Tri Nhöùt Thieát Phaùp thöôïng—See Four universal vows of a Buddha or Trí—The perfect understanding of Bodhisattva. omniscience regarding the laws of universal Buddha's way of universal mercy: Buddha's salvation—Trí hueä Phaät hieåu bieát vaïn höõu vaø dharma or universal law—Phaät phaùp—See Seven phöông caùch cöùu ñoä. surpassing qualities of a Buddha. 7) The perfect understanding of omniscience Buddha at whose appearance all beings regarding all living beings: Tri Nhöùt Thieát rejoice: Sarvasattva-priya-darsana (skt)—Nhaát Theá Gian Trí—Toaøn trí. thieát chuùng sanh hoan hyû kieán Phaät—Vò Phaät maø 8) Buddha's prajna: Phaät hueä—See Seven khi thaáy maët Ngaøi chuùng sanh caûm thaáy hoan hyû. surpassing qualities of a Buddha. Buddha-wisdom: Anuttarasamyak-sambodhi 9) The

Bodhisattva real wisdom: Nhö lyù trí hay (skt)—Sarvajnana (skt)—All-knowing—Innocent Caên boản trí—Voâ phaân bieät trí—Chính theå mind in all, which is independant of birth and trí—Chaân trí—Thöïc trí nhö lyù chaân ñeá cuûa death—Omniscience—Original mind in all— chö Phaät vaø chö Boà Taùt—See Two kinds of Perfect knowledge—Real knowledge free from wisdom (A). illusion—Unadulterated mind in all—Chaân 10) Hueä Taâm Kyø Ñaëc—Trí hueä Phaät—See thöùc—Phaät hueä—Ñaïi trí tueä bình ñaúng cuûa Ñöùc Three incomparable kinds of rareness. Phaät (Nhaát Thieát Chuûng Trí). Buddha's wisdom mind: Nhaát Thieát Trí Taâm. 1) Wisdom gate: Trí Moân—The way of Buddha-wisdom of the phenomenal: Quyeàn enlightenment—Trí tueä Phaät daãn ñeán giaùc Trí—Buddha-wisdom of the phenomenal, in ngoä Boà Ñeà—See Two doors (D). contrast with knowledge of the fundamental or 2) The wisdom which is no longer associated absolute—Phaät trí hieän töôïng, ngöôïc vôùi Phaät trí with afflictions—Phaät Trí—Voâ laäu trí, caét ñöùt tuyeät ñoái hay thöïc trí (thoâng ñaït veà thöïc töôùng lieân heä vôùi phieàn naõo—See Two kinds of cuûa chö phaùp). wisdom. Buddha of wood: Moäc Phaät—An image of 3) Real knowledge free from illusion—Nhöùt wood—Töôïng Phaät baèng goã. thieát trí—Phaät hueä—Trí hueä Phaät—Chaân Buddha's words: Phaät Ngöõ—The words or Thöùc. sayings of Buddha. a) Buddha-wisdom, innocent mind in all which is independent of birth and death, one of the Buddha's works: Phaät söï—See Buddha's three states of minf or consciousness affairs. mentioned in the Lankavatara Sutra: Chaân Buddha-work of manifesting the sun of Thöùc hay trí hueä Phaät, taâm vöôït thoaùt khoûi knowledge: Hieän trí nhöït maø laøm Phaät söï—See luaân hoài sanh töû, laø moät trong ba thöùc ñöôïc Ten kinds of Buddha-work in all worlds in all noùi ñeán trong Kinh Laêng Giaø. times of the Buddhas (B) (2). b) According to the Awakening of Faith, the Buddha-work of right recollection: Duøng real knowledge is a knowledge which is free chaùnh nieäm maø laøm Phaät söï—See Ten kinds of from illusion, the sixth vijnana: Theo Khôûi

Buddha-work in all worlds in all times of the 1) Buddhism is a philosophy, a way of life or a Buddhas (B) (2). religion. The religion of the awakened one. Buddha-work of showing miracles: Hieän One of the three great world religions. If was thaàn thoâng maø laøm Phaät söï—See Ten kinds of founded by the historical Buddha Sakyamuni Buddha-work in all worlds in all times of the over 25 centuries ago. Sakyamuni expounded Buddhas (B) (2). the four Noble Truths as the core of his Buddha-work of spiritual powers: Duøng thaàn teaching, which he had recognized in the löïc maø laøm Phaät söï—See Ten kinds of Buddha- moment of his enlightenment. He had shown work in all worlds in all times of the Buddhas (B) people how to live wisely and happily and his (2). teachings soon spread from India throughout Asia, and beyond—Toân giaùo cuûa Ñaáng Giaùc Buddhayana: Buddha-vehicle—Phaät thöøa. Ngoä, moät trong ba toân giaùo lôùn treân theá giôùi Buddhayasas (skt): Giaùc Minh Sa moân—Phaät do Phaät Thích Ca saùng laäp caùch nay treân 25 Ñaø Da Xaù—Xích Tö Tyø Baø Sa—The red- theá kyû. Ñöùc Phaät ñeà xöôùng töù dieäu ñeá nhö moustached or bearded Vibhasa, of Kashmir or caên baûn hoïc thuyeát nhö chuùng ñaõ hieän ra khi Kabul, a

name for Buddhayasas, came to China Ngaøi ñaïi ngoä. Ngaøi ñaõ chæ cho moïi ngöôøi laøm around 403 or 407 A.D. to translate Sutras from caùch naøo ñeå soáng moät caùch khoân ngoan vaø Sanskrit to Chinese—Taêng só Phaät Ñaø Da Xaù, coøn haïnh phuùc vaø giaùo phaùp cuûa Ngaøi ñaõ lan roäng ñöôïc bieát nhö laø Vibhasa raâu ñoû, töø thaønh töø xöù AÁn Ñoä ra khaép caùc mieàn chaâu AÙ, vaø xa Kashmir ñaõ ñeán Trung Hoa vaøo nhöõng naêm töø hôn theá nöõa. 403 ñeán 407 ñeå dòch kinh töø Phaïn ra Hoa ngöõ. 2) The name Buddhism comes from the word Buddhi (skt): Trí—The Vehicle of "budhi" which means 'to wake up' and thus Enlightenment—The faculty of supreme Buddhism is the philosophy of awakening. understanding as distinct from the understanding Therefore, the real definition of Buddhism is itself—Intuition. **See Wisdom. Noble Truth. The Buddha did not teach from Buddhiboddhavya (skt): Giaùc—Bodhi (skt)— theories. He always taught from a practical Bodhi from bodha, "knowing, understanding," standpoint based on His understanding, His means enlightenment, illumination. enlightenment, and His realization of the Buddhiboddhavya also means knowing and Truth. This philosophy has its origins in the knowable—Tieáng Phaïn laø Boà Ñeà coù nghóa laø experience of the man named Siddhartha giaùc saùt hay giaùc ngoä. Giaùc coù nghóa laø söï bieát vaø Gotama, known as the Buddha, who was caùi coù theå bieát ñöôïc. himself awakened at the age of 36. Buddhism 1) To realize, to perceive, or to apprehend is now older than 2,500 years old and has illusions which are harmful to good deeds: more than 800 million followers world wide Giaùc saùt laø nhaän ra caùc chöôùng ngaïi phieàn (including Chinese followers in Mainland naõo gaây haïi cho thieän nghieäp. China). People in the West had heard of the 2) To enlighten or awaken in regard to the real Buddha and his teaching as early as the in contrast to the seeming, as to awake from thirteenth century when Marco Polo (1254- a deep sleep: Giaùc ngoä laø nhaän bieát caùc 1324), the Italian traveler who explored Asia, chöôùng ngaïi che laáp trí tueä hay caùc hoân aùm wrote accounts on Buddhism in his book, cuûa voâ minh nhö giaác nguû (nhö ñang nguû say "Travels of Marco Polo". From the chôït tænh). eighteenth century onwards, Buddhist text ** See Enlightenment. were brought to Europe and translated into Buddhism: Buddhagama (skt)—Buddha's English, French and German. Until a hundred teaching—Phaät Giaùo. years ago, Buddhism was mainly an Asian (I) An overview on Buddhism—Toång quan veà philosophy but increasingly it is gaining Phaät giaùo: adherents in Europe and America. At the beginning of the twentieth century, Alan

Bennett, an Englishman, went to Burma to ñaõ ñeán Mieán Ñieän xuaát gia laøm Taêng só döôùi become a Buddhist monk. He was renamed Phaùp danh laø Ananda Metteya. OÂng trôû veà Ananda Metteya. He returned to Britain in Anh vaøo naêm 1908. OÂng laø ngöôøi Anh ñaàu 1908. He was the first British person to tieân trôû thaønh Taêng só Phaät giaùo. OÂng daïy become a Buddhist monk. He taught Dharma Phaät phaùp taïi Anh. Töø luùc ñoù, Taêng Ni töø caùc in Britain. Since then, Buddhist monks and quoác gia nhö Tích Lan, Thaùi, Nhaät, Trung nuns from Sri Lanka, Thailand, Japan, China Hoa vaø caùc quoác gia theo Phaät giaùo khaùc taïi and other

Buddhist countries in Asia have AÙ chaâu ñaõ ñi ñeán phöông Taây, ñaëc bieät laø come to the West, particularly over the last trong khoaûng thôøi gian 70 naêm trôû laïi ñaây. seventy years. Many of these teachers have Nhieàu vò thaày vaãn giöõ truyeàn thoáng nguyeân kept to their original customs while others thuûy, nhieàu vò tuøy kheá cô kheá lyù tôùi moät möùc have adapted to some extent to meet the ñoä naøo ñoù nhaèm thoûa maõn ñöôïc nhu caàu Phaät demands of living in a western society. In phaùp trong xaõ hoäi phöông Taây. Trong nhöõng recent years, there has been a marked growth naêm gaàn ñaây, nhu caàu Phaät giaùo lôùn maïnh of interest in Buddhism in Europe. The ñaùng keå taïi AÂu chaâu. Hoäi vieân cuûa caùc hieäp membership of existing societies has hoäi Phaät giaùo taêng nhanh vaø nhieàu trung taâm increased and many new Buddhist centers môùi ñöôïc thaønh laäp. Hoäi vieân cuûa nhöõng have been established. Their members trung taâm naøy bao goàm phaàn lôùn laø nhöõng include large numbers of professionals and nhaø trí thöùc vaø nhöõng nhaø chuyeân moân. Ngaøy scholars. Today, Britain alone has over 140 nay chæ ôû Anh thoâi ñaõ coù treân 40 trung taâm Buddhist centers found in most major cities— Phaät giaùo taïi caùc thaønh phoá lôùn. Danh töø Phaät giaùo phaùt xuaát töø chöõ Phaïn 3) The word philosophy comes from two words “Budhi”, coù nghóa laø “giaùc ngoä”, “tænh thöùc”, ‘philo’ which means ‘love’ and ‘sophia’ vaø nhö vaäy Phaät giaùo laø toân giaùo cuûa giaùc which means ‘wisdom’. So philosophy is the ngoä vaø tænh thöùc. Chính vì theá maø ñònh nghóa love of wisdom or love and wisdom, both thaät söï cuûa Phaät giaùo laø “Dieäu Ñeá.” Ñöùc Phaät meanings describing Buddhism perfectly. khoâng daïy töø lyù thuyeát, maø Ngaøi luoân daïy töø Buddhism teaches that we should try to quan ñieåm thöïc tieãn qua söï hieåu bieát, giaùc develop our intellectual capacity to the ngoä vaø thöïc chöùng veà chaân lyù cuûa Ngaøi. Trieát fullest so that we can understand clearly. It lyù naøy xuaát phaùt töø kinh nghieäm cuûa moät also teaches us to develop loving kindness ngöôøi teân laø Só Ñaït Ña Coà Ñaøm, ñöôïc bieát and compassion so that we can become (be nhö laø Phaät, töï mình giaùc ngoä vaøo luùc 36 tuoåi. like) a true friend to all beings. So Buddhism Tính ñeán nay thì Phaät giaùo ñaõ toàn taïi treân is a philosophy but not just a philosophy. It is 2.500 naêm vaø coù treân 800 trieäu tín ñoà treân the supreme philosophy—Danh töø khaép theá giôùi (keå caû nhöõng tín ñoà beân Trung “philosophy”, nghóa laø trieát hoïc, coù hai phaàn: Hoa Luïc Ñòa). Ngöôøi Taây phöông cuõng ñaõ “philo” coù nghóa laø öa thích yeâu chuoäng, vaø nghe ñöôïc lôøi Phaät daïy töø theá kyû thöù 13 khi “sophia” coù nghóa laø trí tueä. Nhö vaäy, Marco Polo (1254-1324), moät nhaø du haønh philosophy laø söï yeâu chuoäng trí tueä, hoaëc tình ngöôøi YÙ, thaùm hieåm chaâu AÙ, ñaõ vieát caùc yeâu thöông vaø trí tueä. Caû hai yù nghóa naøy moâ truyeän veà Phaät giaùo trong quyeån “Cuoäc Du taû Phaät giaùo moät caùch hoaøn haûo. Phaät giaùo Haønh cuûa Marco Polo.” Töø theá kyû thöù 18 trôû daïy ta neân coá gaéng phaùt trieån troïn veïn khaû ñi, kinh ñieån Phaät giaùo ñaõ ñöôïc mang ñeán AÂu naêng trí thöùc ñeå coù theå thoâng suoát roõ raøng. chaâu vaø ñöôïc phieân dòch ra Anh, Phaùp vaø Phaät giaùo cuõng daïy chuùng ta phaùt trieån loøng Ñöùc ngöõ. Cho ñeán caùch nay 100 naêm thì Phaät töø bi ñeå coù theå trôû thaønh moät

ngöôøi baïn thaät giaùo chæ laø moät trieát lyù chaùnh yeáu cho ngöôøi söï cuûa taát caû moïi chuùng sanh. Nhö vaäy Phaät AÙ Ñoâng, nhöng roài daàn daàn coù theâm nhieàu giaùo laø moät trieát hoïc nhöng khoâng chæ ñôn ngöôøi AÂu Myõ löu taâm gaén boù ñeán. Vaøo ñaàu thuaàn laø moät trieát hoïc suoâng. Noù laø moät trieát theá kyû thöù 20, Alan Bennett, moät ngöôøi Anh, hoïc toái thöôïng.

4) In the year 563 B.C. a baby was born into a ñeå daïy ngöôøi nhöõng gì maø Ngaøi ñaõ chöùng royal family in northern India. He grew up in ngoä. Loøng töø bi vaø haïnh nhaãn nhuïc cuûa Ngaøi wealth and luxury but soon found that quaû thaät kyø dieäu vaø haøng vaïn ngöôøi ñaõ theo worldly comfort and security do not Ngaøi, trôû thaùnh tín ñoà Phaät giaùo. Ñeán naêm guarantee real happiness. He was deeply Ngaøi 80 tuoåi, duø xaùc thaân giaø yeáu beänh hoaïn, moved by the suffering he saw all around, so nhöng luùc naøo Ngaøi cuõng haïnh phuùc vaø an He resolved to find the key to human vui, cuoái cuøng Ngaøi nhaäp Nieát Baøn vaøo naêm happiness. When he was 29 he left his wife 80 tuoåi. and child and his Royal Palace and set off to 5) It couldn't have been an easy thing for the sit at the feet of the great religious teachers Buddha to leave his family. He must have of the day to learn from them. They taught worried and hesitated for a long time before him much but none really knew the cause of he finally left. There were two choices, human sufferings and afflictions and how it dedicating himself to his family or dedicating could be overcome. Eventually, after six himself to the whole world. In the end, his years study and meditation he had an great compassion made him give himself to experience in which all ignorance fell away the whole world. And the whole world still and he suddenly understood. From that day benefits from his sacrifice. This was perhaps onwards, he was called the Buddha, the the most significant sacrifice ever made—Lìa Awakened One. He lived for another 45 boû gia ñình khoâng phaûi laø chuyeän deã daøng years in which time he traveled all over cho Ñöùc Phaät. Sau moät thôøi gian daøi ñaén ño northern India teaching others what he had suy nghó Ngaøi ñaõ quyeát ñònh lìa boû gia ñình. discovered. His compassion and patience Coù hai söï löïa choïn, moät laø hieán thaân Ngaøi were legendary and he made hundreds of cho gia ñình, hai laø cho toaøn theå theá gian. Sau thousands of followers. In his eightieth year, cuøng, loøng töø bi voâ löôïng cuûa Ngaøi ñaõ khieán old and sick, but still happy and at peace, he Ngaøi töï coáng hieán ñôøi mình cho theá gian. Vaø finally passed away into nirvana—Vaøo naêm maõi cho ñeán nay caû theá giôùi vaãn coøn thoï 563 tröôùc Taây lòch, moät caäu beù ñöôïc sanh ra höôûng nhöõng lôïi ích töø söï hy sinh cuûa Ngaøi. trong moät hoaøng toäc taïi mieàn Baéc AÁn Ñoä. Ñaây coù leõ laø söï hy sinh coù nhieàu yù nghóa hôn Hoaøng töû naøy tröôûng thaønh trong giaøu sang bao giôø heát. xa xæ, nhöng sôùm nhaän ra tieän nghi vaät chaát 6) Even though the Buddha is dead but 2,500 vaø söï an toaøn treân theá gian khoâng ñem laïi years later his teachings still help and save a haïnh phuùc thaät söï. Ngaøi ñoäng loøng traéc aån lot of people, his example still inspires saâu xa tröôùc hoaøn caûnh khoå ñau quanh Ngaøi, people, his words still continue to change chính vì vaäy maø Ngaøi nhaát ñònh tìm cho ra lives. Only a Buddha could have such power chìa khoùa ñöa ñeán haïnh

phuùc cho nhaân loaïi. centuries after his death. The Buddha did not Vaøo naêm 29 tuoåi Ngaøi rôøi boû vôi ñeïp con claim that he was a god, the child of god or ngoan vaø cung vaøng ñieän ngoïc ñeå caát böôùc even the messenger from a god. He was leân ñöôøng hoïc ñaïo vôùi nhöõng baäc thaày noåi simply a man who perfected himself and tieáng ñöông thôøi. Nhöõng vò thaày naøy daïy taught that if we followed his example, we Ngaøi raát nhieàu nhöng khoâng vò naøo thaät söï could perfect ourselves also. He never asked hieåu bieát nguoàn coäi cuûa khoå ñau phieàn naõo his followers to worship him as a god. In fact, cuûa nhaân loaïi vaø laøm caùch naøo ñeå vöôït thoaùt He prohibited his followers to praise him as a khoûi nhöõng thöù ñoù. Cuoái cuøng sau saùu naêm tu god. He told his followers that he could not hoïc vaø haønh thieàn, Ngaøi lieãu ngoä vaø kinh qua give favors to those who worship him with kinh nghieäm taän dieät voâ minh vaø thaønh ñaït personal expectations or calamities to those giaùc ngoä. Töø ngaøy ñoù ngöôøi ta goïi Ngaøi laø who don't worship him. He asked his Phaät, baäc Chaùnh Ñaúng Chaùnh Giaùc. Trong 45 followers to respect him as students respect naêm sau ñoù Ngaøi chu du khaép mieàn Baéc AÁn their teacher. He also reminded his followers

to worship a statue of the Buddha to remind temples—Duø Ñöùc Phaät ñaõ nhaäp dieät, nhöng ourselves to try to develop peace and love treân 2.500 naêm sau nhöõng giaùo thuyeát cuûa within ourselves. The perfume of incense Ngaøi vaãn coøn teá ñoä raát nhieàu ngöôøi, göông reminds us of the pervading influence of haïnh cuûa Ngaøi vaãn coøn laø nguoàn gôïi caûm cho virtue, the lamp reminds us of the light of nhieàu ngöôøi, vaø nhöõng lôøi daïy doã cuûa Ngaøi knowledge and the followers which soon vaãn coøn tieáp tuïc bieán ñoåi nhieàu cuoäc soáng. fade and die, remind us of impermanence. Chæ coù Ñöùc Phaät môùi coù ñöôïc oai löïc huøng When we bow, we express our gratitude to maïnh toàn taïi sau nhieàu theá kyû nhö theá aáy. the Buddha for what his teachings have given Ñöùc Phaät khoâng bao giôø töï xöng raèng Ngaøi laø us. This is the core nature of Buddhist moät thaàn linh, laø con cuûa thaàn linh, hay laø söù worship. A lot of people have misunderstood giaû cuûa thaàn linh. Ngaøi chæ laø moät con ngöôøi the meaning of "worship" in Buddhism, even ñaõ töï caûi thieän ñeå trôû neân toaøn haûo, vaø Ngaøi sincere Buddhists. Buddhists do not believe daïy raèng neáu chuùng ta noi theo göông laønh that the Buddha is a god, so in no way they aáy chính ta cuõng coù theå trôû neân toaøn haûo nhö could possibly believe that a piece of wood Ngaøi. Ngaøi khoâng bao giôø baûo ñeä töû cuûa or metal is a god. In Buddhism, the statue of Ngaøi thôø phöôïng Ngaøi nhö moät thaàn linh. Kyø the Buddha is used to symbolize human thaät Ngaøi caám chæ ñeä töû Ngaøi laøm nhö vaäy. perfection. The statue of the Buddha also Ngaøi baûo ñeä töû laø Ngaøi khoâng ban phöôùc cho reminds us of the human dimension in nhöõng ai thôø phöôïng Ngaøi hay giaùng hoïa cho Buddhist teaching, the fact that Buddhism is ai khoâng thôø phöôïng Ngaøi. Ngaøi baûo Phaät töû man-centered, not god-centered, that we neân kính troïng Ngaøi nhö moät vò Thaày. Ngaøi must look within not without to find coøn nhaéc nhôû ñeä töû veà sau naøy khi thôø perfection and understanding. So in no way phöôïng leã baùi töôïng Phaät laø töï nhaéc nhôû one can say that Buddhists worship

god or chính mình phaûi coá gaéng tu taäp ñeå phaùt trieån idols. In fact, a long time ago, when primitive loøng yeâu thöông vaø söï an laïc vôùi chính mình. man found himself in a dangerous and hostile Höông cuûa nhang nhaéc nhôû chuùng ta vöôït situations, the fear of wild animals, of not thaéng nhöõng thoùi hö taät xaáu ñeå ñaït ñeán trí being able to find enough food, of diseases, hueä, ñeøn ñoát leân khi leã baùi nhaèm nhaéc nhôû and of natural calamities or phenomena such chuùng ta ñuoác tueä ñeå thaáy roõ raèng thaân naøy as storms, hurricanes, volcanoes, thunder, and roài seõ hoaïi dieät theo luaät voâ thöôøng. Khi lightning, etc. He found no security in his chuùng ta leã laïy Ñöùc Phaät laø chuùng ta leã laïy surroundings and he had no ability to explain nhöõng giaùo phaùp cao thöôïng maø Ngaøi ñaõ ban those phenomena, therefore, he created the boá cho chuùng ta. Ñoù laø coát tuûy cuûa söï thôø idea of gods in order to give him comfort in phöôïng leã baùi trong Phaät giaùo. Nhieàu ngöôøi good times, courage in times of danger and ñaõ laàm hieåu veà söï thôø phöôïng leã baùi trong consolation when things went wrong. They Phaät giaùo, ngay caû nhöõng Phaät töû thuaàn believed that god arranged everything. thaønh. Ngöôøi Phaät töû khoâng bao giôø tin raèng Generations after generations, man continues Ñöùc Phaät laø moät vò thaàn linh, thì khoâng coù to follow his ancestors in a so-called “faith in caùch chi maø hoï coù theå tin raèng khoái goã hay god” without any further thinkings. Some khoái kim loaïi kia laø thaàn linh. Trong Phaät says they in believe in god because god giaùo, töôïng Phaät ñöôïc duøng ñeå töôïng tröng responds to their prayers when they feel fear cho söï toaøn thieän toaøn myõ cuûa nhaân loaïi. or frustration. Some say they believe in god Töôïng Phaät cuõng nhaéc nhôû chuùng ta veà taàm because their parents and grandparents möùc cao caû cuûa con ngöôøi trong giaùo lyù nhaø believed in god. Some others say that they Phaät, raèng Phaät giaùo laáy con ngöôøi laøm noøng prefer to go to church than to temple because coát, chöù khoâng phaûi laø thaàn linh, raèng chuùng those who go to churches seem richer and ta phaûi töï phaûn quang töï kyû, phaûi quay caùi more honorable than those who go to nhìn vaøo beân trong ñeå tìm traïng thaùi toaøn haûo

trí tueä, chöù khoâng phaûi chaïy ñoâng chaïy taây meaningful and happy life. If you believe beân ngoaøi. Nhö vaäy, khoâng caùch chi maø that god make your life meaningful and ngöôøi ta coù theå noùi raèng Phaät töû thôø phöôïng happy, so be it. But remember, more than ngaãu töôïng cho ñöôïc. Kyø thaät, töø xa xöa laém, two-thirds of the world do not believe in god con ngöôøi nguyeân thuûy töï thaáy mình soáng and who can say that they don’t have a trong moät theá giôùi ñaày thuø nghòch vaø hieåm meaningful and happy life? And who dare to hoïa. Hoï lo sôï thuù döõ, lo sôï khoâng ñuû thöùc aên, say that those who believe in god, all have a lo sôï beänh hoaïn vaø nhöõng tai öông hay hieän meaningful and happy life? If you believe töôïng thieân nhieân nhö gioâng gioù, baõo toá, nuùi that god help you overcome disabilities and löûa, saám seùt, vaân vaân. Hoï khoâng caûm thaáy an difficulties, so be it. But Buddhists do not toaøn vôùi hoaøn caûnh xung quanh vaø hoï khoâng accept the theological concept of salvation. coù khaû naêng giaûi thích ñöôïc nhöõng hieän In the contrary, based on the Buddha’s own töôïng aáy, neân hoï taïo ra yù töôûng thaàn linh,

experience, he showed us that each human nhaèm giuùp hoï caûm thaáy thoaûi maùi tieän nghi being had the capacity to purify the body and hôn khi söï vieäc troâi chaûy thuaän lôïi, cuõng nhö the mind, develop infinitive love and coù ñuû can ñaûm vöôït qua nhöõng luùc laâm nguy, compassion and perfect understanding. He hoaëc an uûi khi laâm vaøo caûnh baát haïnh, laïi cho shifted the gods and heavens to the self-heart raèng thöôïng ñeá ñaõ saép ñaët an baøi nhö vaäy. and encouraged us to find solution to our Töø theá heä naøy qua theá heä khaùc, ngöôøi ta tieáp problems through self-understanding. Finally, tuïc nieàm tin nôi "thöôïng ñeá" töø cha anh mình such myths of god and creation concept has maø khoâng caàn phaûi ñaén ño suy nghó. Coù been superseded by scientific facts. Science ngöôøi cho raèng hoï tin nôi thöôïng ñeá vì thöôïng has explained the origin of the universe ñeá ñaùp öùng nhöõng thænh nguyeän cuûa hoï moãi completely without recourse to the god- khi hoï lo aâu sôï haõi. Coù ngöôøi cho raèng hoï tin idea—Ñöùc Phaät daïy chuùng ta neân coá gaéng nôi thöôïng ñeá vì cha meï oâng baø hoï tin nôi nhaän bieát chaân lyù, töø ñoù chuùng ta môùi coù khaû thöôïng ñeá. Laïi coù ngöôøi cho raèng hoï thích ñi naêng thoâng hieåu söï sôï haõi cuûa chuùng ta, tìm nhaø thôø hôn ñi chuøa vì nhöõng ngöôøi ñi nhaø caùch giaûm thieåu loøng ham muoán cuûa ta, tìm thôø coù veû sang troïng hôn nhöõng ngöôøi ñi caùch trieät tieâu loøng töï kyû cuûa chính mình, chuøa. cuõng nhö traàm tænh chaáp nhaän nhöõng gì maø 7) The Buddha taught us to try to recognize chuùng ta khoâng theå thay ñoåi ñöôïc. Ñöùc Phaät truth, so we can understand our fear, to thay theá noãi lo sôï khoâng phaûi baèng moät nieàm lessen our desires, to eliminate our tin muø quaùng vaø khoâng thuaän lyù nôi thaàn linh, selfishness, and to calmly and courageously maø baèng söï hieåu bieát thuaän lyù vaø hôïp vôùi accept things we cannot change. He replaced chaân lyù. Hôn nöõa, Phaät töû khoâng tin nôi thaàn fear, not with blindly and irrational belief but linh vì khoâng coù baèng chöùng cuï theå naøo laøm with rational understanding which neàn taûng cho söï tin töôûng nhö vaäy. Ai coù theå corresponds to the truth. Furthermore, traû lôøi nhöõng caâu hoûi veà thaàn linh? Thaàn linh Buddhists do not believe in god because laø ai? Thaàn linh laø ngöôøi nam hay ngöôøi nöõ there does not seem to be any concrete hay khoâng nam khoâng nöõ? Ai coù theå ñöa ra evidence to support this idea. Who can baèng chöùng roõ raøng cuï theå veà söï hieän höõu answer questions on god? Who is god? Is god cuûa thaàn linh? Ñeán nay chöa ai coù theå laøm masculine or feminine or neuter? Who can ñöôïc chuyeän naøy. Ngöôøi Phaät töû daønh söï provide ample evidence with real, concrete, phaùn ñoaùn veà moät thaàn linh ñeán khi naøo coù substantial or irrefutable facts to prove the ñöôïc baèng chöùng roõ raøng nhö vaäy. Beân caïnh existence of god? So far, no one can. ñoù, nieàm tin nôi thaàn linh khoâng caàn thieát cho Buddhists suspend judgment until such cuoäc soáng coù yù nghóa vaø haïnh phuùc. Neáu baïn evidence is forthcoming. Besides, such belief tin raèng thaàn linh laøm cho cuoäc soáng cuûa baïn in god is not necessary for a really coù yù nghóa vaø haïnh phuùc hôn thì baïn cöù vieäc

tin nhö vaäy. Nhöng nhôù raèng, hôn hai phaàn ba almighty god who creates all beings with all daân chuùng treân theá giôùi naøy khoâng tin nôi his loving kindness and

compassion, it is thaàn linh, vaø ai daùm noùi raèng hoï khoâng coù difficult to explain why so many people are cuoäc soáng coù yù nghóa vaø haïnh phuùc? Vaø ai born with the most dreadful deformities, or daùm caû quyeát raèng toaøn theå nhöõng ngöôøi tin why so many people are born in poverty and nôi thaàn linh ñeàu coù cuoäc soáng coù yù nghóa vaø hunger. It is nonsense and unjust for those haïnh phuùc heát ñaâu? Neáu baïn tin raèng thaàn who must fall into eternal hells because they linh giuùp ñôû baïn vöôït qua nhöõng khoù khaên vaø do not believe and submit themselves to such khuyeát taät thì baïn cöù tin nhö vaäy ñi. Nhöng a so-called almighty god. The second ngöôøi Phaät töû khoâng chaáp nhaän quan nieäm explanation is more reasonable, but it still cöùu ñoä thaàn thaùnh nhö vaäy. Ngöôïc laïi, caên cöù leaves several unanswered questions. Yes, vaøo kinh nghieäm cuûa Ñöùc Phaät, Ngaøi ñaõ chæ conception due to natural causes, but how can baøy cho chuùng ta laø moãi ngöôøi ñeàu coù khaû a phenomenon so amazingly complex as naêng töï thanh tònh thaân taâm, phaùt trieån loøng consciousness develop from the simple töø bi voâ haïn vaø söï hieåu bieát toaøn haûo. Ngaøi meeting of two cells, the egg and the sperm? chuyeån höôùng thaàn trôøi sang töï taâm vaø Buddhism agrees on natural causes; however, khuyeán khích chuùng ta töï tìm caùch giaûi quyeát it offers more satisfactory explanation of nhöõng vaán ñeà baèng söï hieåu bieát chaân chaùnh where man came from and where he is going cuûa chính mình. Roát roài, thaàn thoaïi veà thaàn after his death. When we die, the mind, with linh ñaõ bò khoa hoïc traán aùp. Khoa hoïc ñaõ all the tendencies, preferences, abilities and chöùng minh söï thaønh laäp cuûa vuõ truï hoaøn characteristics that have been developed and toaøn khoâng lieân heä gì ñeán yù nieäm thaàn linh. conditioned in this life, re-establishes itself in 8) Buddhism is a phiosophy that teaches people a fertilized egg. Thus the individual grows, is to live a happy life. It’s also a religion that reborn and develops a personality teaches people to end the cycle of birth and conditioned by the mental characteristics that death. The main teachings of the Buddha have been carried over by the new focus on the Four Noble Truths and the environment. The personality will change Eightfold Noble Path. They are called and be modified by conscious effort and “Noble” because they enoble one who conditioning factors like education, parential understand them and they are called “Truths” influence and society and once again at because they correspond with reality. death, re-establish itself in a new fertilized Buddhists neither believe in negative egg. This process of dying and being reborn thoughts nor do they believe in pessimistic will continue until the conditions that cause ideas. In the contrary, Buddhists believe in it, craving and ignorance, cease. When they facts, irrefutable facts, facts that all know, do, instead of being reborn, the mind attains a that all have aimed to experience and that all state called Nirvana and this is the ultimate are striving to reach. Those who believe in goal of Buddhism—Phaät giaùo laø moät trieát lyù god or gods usually claim that before an daïy cho con ngöôøi coù cuoäc soáng haïnh phuùc. individual is created, he does not exist, then Noù cuõng daïy cho ngöôøi ta caùch chaám döùt he comes into being through the will of a god. luaân hoài sanh töû. Giaùo lyù chính cuûa Ñöùc Phaät He lives his life and then according to what taäp

trung vaøo Boán Chaân Lyù Cao Thöôøng hay he believes during his life, he either goes to Töù Dieäu Ñeá vaø Baùt Thaùnh Ñaïo. Goïi laø “cao eternal heaven or eternal hell. Some believe thöôïng” vì noù phuø hôïp vôùi chaân lyù vaø noù laøm that they come into being at conception due cho ngöôøi hieåu bieát vaø tu taäp noù trôû thaønh cao to natural causes, live and then die or cease thöôïng. Ngöôøi Phaät töû khoâng tin nôi nhöõng to exist, that’s it! Buddhism does not accept ñieàu tieâu cöïc hay nhöõng ñieàu bi quan, huoáng either of these concepts. According to the laø tin nôi nhöõng thöù dò ñoan phuø phieám. first explanation, if there exists a so-called Ngöôïc laïi, ngöôøi Phaät töû tin nôi söï thaät, söï

thaät khoâng theå choái caõi ñöôïc, söï thaät maø ai nhöõng ñieàu kieän taïo nguyeân nhaân cho noù nhö cuõng bieát, söï thaät maø moïi ngöôøi höôùng tôùi ñeå aùi duïc vaø voâ minh chaám döùt. Chöøng aáy, thay kinh nghieäm vaø ñaït ñöôïc. Nhöõng ngöôøi tin vì moät chuùng sanh taùi sanh, thì taâm aáy vöôït töôûng nôi thaàn linh thì cho raèng tröôùc khi ñeán moät traïng thaùi goïi laø Nieát Baøn, ñoù laø ñöôïc laøm ngöôøi khoâng coù söï hieän höõu, roài muïc tieâu cuøng toät cuûa Phaät giaùo. ñöôïc taïo neân do yù cuûa thaàn linh. Ngöôøi aáy 9) Buddhism does not accept such practices as soáng cuoäc ñôøi cuûa mình, roài tuøy theo nhöõng fortune telling, wearing magic charms for gì hoï tin töôûng trong khi soáng maø ñöôïc leân protection, fixing lucky sites for building, nöôùc trôøi vónh cöûu hay xuoáng ñòa nguïc ñôøi prophessing and fixing lucky days, etc. All ñôøi. Laïi coù ngöôøi cho raèng moãi caù nhaân vaøo these practices are considered useless ñôøi luùc thoï thai do nhöõng nguyeân nhaân thieân superstitions in Buddhism. However, because nhieân, soáng ñôøi cuûa mình roài cheát, chaám döùt of greed, fear and ignorance, some Buddhists söï hieän höõu, theá thoâi. Phaät giaùo khoâng chaáp still try to stick to these superstituous nhaän caû hai quan nieäm treân. Theo giaûi thích practices. As soon as people understand the thöù nhaát, thì neáu coù moät vò thaàn linh toaøn Buddha’s teachings, they realize that a pure thieän toaøn myõ naøo ñoù, töø bi thöông xoùt heát heart can protect them much better than thaûy chuùng sanh moïi loaøi thì taïi sao laïi coù empty words of fortune telling, or wearing ngöôøi sanh ra vôùi hình töôùng xaáu xa khuûng nonsense charms, or ambiguous chanted khieáp, coù ngöôøi sanh ra trong ngheøo khoå cô words and they are no longer rely on such haøn. Thaät laø voâ lyù vaø baát coâng khi coù ngöôøi meaningless things. In the noble teachings of phaûi vaøo ñòa nguïc vónh cöûu chæ vì ngöôøi aáy the Buddha, it is honesty, kindness, khoâng tin töôûng vaø vaâng phuïc thaàn linh. Söï understanding, patience, generosity, giaûi thích thöù hai hôïp lyù hôn, nhöng vaãn coøn forgiveness, loyalty and other good qualities ñeå laïi nhieàu thaéc maéc chöa ñöôïc giaûi ñaùp. that truly protect us and give us true Thoï thai theo nhöõng nguyeân nhaân thieân nhieân happiness and prosperity—Ñaïo Phaät khoâng laø roõ raøng, nhöng laøm theá naøo moät hieän töôïng chaáp nhaän nhöõng vieäc boác soá boùi queû, ñeo voâ cuøng phöùc taïp nhö caùi taâm laïi ñöôïc phaùt buøa hoä maïng, xem ñòa lyù, coi ngaøy, vaân vaân. trieån, môû mang, chæ giaûn dò töø hai teá baøo nhoû Taát caû nhöõng vieäc naøy ñeàu laø nhöõng meâ tín laø tröùng vaø tinh truøng? Phaät giaùo ñoàng yù vôùi voâ ích trong ñaïo Phaät. Tuy

nhieân, vì tham söï giaûi thích veà nhöõng nguyeân nhaân töï nhieân; lam, sôï haõi vaø meâ muoäi maø moät soá Phaät töû tuy nhieân, Phaät giaùo ñöa ra söï giaûi thích thoûa vaãn coøn baùm víu vaøo nhöõng vieäc meâ muoäi dò ñaùng hôn veà vaán ñeà con ngöôøi töø ñaâu ñeán vaø ñoan naøy. Chöøng naøo maø ngöôøi ta thaáu hieåu sau khi cheát thì con ngöôøi ñi veà ñaâu. Khi nhöõng lôøi daïy cuûa Ñöùc Phaät, chöøng ñoù ngöôøi cheát, taâm chuùng ta vôùi khuynh höôùng, sôû ta seõ nhaän thöùc raèng moät caùi taâm thanh tònh thích, khaû naêng vaø taâm taùnh ñaõ ñöôïc taïo coù theå baûo veä mình vöõng chaéc hôn nhöõng lôøi duyeân vaø khai trieån trong ñôøi soáng, töï caáu boùi toaùn troáng roãng, nhöõng mieáng buøa voâ hôïp trong buoàng tröùng saün saøng thoï thai. Nhö nghóa hay nhöõng lôøi taùn tuïng muø môø, chöøng theá aáy, moät caù nhaân sanh ra, tröôûng thaønh vaø ñoù ngöôøi ta seõ khoâng coøn leä thuoäc vaøo nhöõng phaùt trieån nhaân caùch töø nhöõng yeáu toá tinh thöù voâ nghóa aáy nöõa. Trong giaùo huaán cao thaàn ñöôïc mang theo töø nhöõng kieáp quaù khöù thöôïng cuûa Ñöùc Phaät, loøng chaân thaät, töø maãn, vaø moâi tröôøng vaät chaát hieän taïi. Nhaân caùch hieåu bieát, nhaãn nhuïc, quaûng ñaïi bao dung, vaø aáy seõ bieán ñoåi vaø thay ñoåi do nhöõng coá gaéng nhöõng ñöùc tính cao ñeïp khaùc thaät söï baûo veä tinh thaàn vaø nhöõng yeáu toá taïo duyeân nhö neàn vaø mang laïi cho chuùng ta haïnh phuùc vaø thònh giaùo duïc vaø aûnh höôûng cuûa cha meï cuõng nhö vöôïng thaät söï. xaõ hoäi beân ngoaøi, luùc laâm chung, taùi sanh, töï 10) A religion, especially an advanced religion caáu hôïp trôû laïi trong buoàng tröùng saün saøng like Buddhism, includes philosophy, morality, thoï thai. Tieán trình cheát vaø taùi sanh trôû laïi and ethics. Indeed, Buddhism can be said to naøy seõ tieáp tuïc dieãn tieán ñeán chöøng naøo consist almost entirely of the teaching of

philosophy and morality. However, when we immediate disciples set, that glorious feat of make a profound study of the teaching, we a man, who stood before men as a man and find there is something beyond this that declared a path of deliverance: Coù ngöôøi cho touches our hearts directly. It is like a light raèng ñaây chæ laø ñôøi soáng cuûa Ñöùc Phaät, taám that envelops us warmly and shines brightly, göông cuûa Ñöùc Phaät vaø nhöõng ñeä töû gaàn guõi illuminating our way. It is something that nhaát cuûa Ngaøi ñaët ra, ñoù laø kyø coâng quang enlivens us and allows us to develop fully vinh cuûa moät ngöôøi, moät ngöôøi ñöùng tröôùc according to our true potential. In other coâng chuùng tuyeân boá con ñöôøng giaûi thoaùt. words, Buddhism is the teaching within the 2) To others, Buddhism would mean the minds of all living beings. We can call all the massive doctrine as recorded in the Buddhist truth, the Buddha’s teaching or it can be Tripitaka (literature), and it is described a called no teaching at all because it’s the very lofty, abstruse, complex and learned truth, it goes beyond human words. However, philosophy of life: Vôùi soá ngöôøi khaùc, Phaät sincere Buddhists should always remember giaùo coù nghóa laø hoïc thuyeát quaàn chuùng nhö that the mind, the Buddha, and living beings ñaõ ghi trong vaên hoïc Phaät giaùo goàm Tam are one and undifferentiated. Thus, no matter Taïng kinh ñieån. Vaø trong ñoù mieâu taû moät what religion you belong to, as long as you trieát lyù cao quyù, saâu saéc, phöùc taïp vaø uyeân are a living being, Buddhism counts you as baùc veà cuoäc ñôøi.

part of it for all living beings have the 3) Buddhism—Buddha teaching—Buddhism is a Buddha-nature—Moät toân giaùo, nhaát laø toân philosophy, a way of life or a religion. The giaùo tieán boä nhö Phaät giaùo, bao goàm taát caû teaching of Buddha. This is not important. trieát hoïc, luaân lyù vaø ñaïo ñöùc hoïc. Thaät vaäy, Buddhism is what the Buddha taught. His chuùng ta coù theå noùi haàu nhö toaøn boä Phaät teaching was based on human inner wisdom. giaùo goàm giaùo lyù trieát hoïc vaø ñaïo ñöùc. Tuy Buddhism always values reason. Blindly nhieân, khi ta nghieân cöùu saâu vaøo giaùo lyù, believing in everything is contrary to chuùng ta nhaän thaáy coù caùi gì vöôït ra ngoaøi Buddha's teaching. The Buddha taught: "Do ñieàu naøy, noù xuùc chaïm tröïc tieáp vaøo loøng ta. not believe blindly in my teachings. Always Gioáng nhö aùnh saùng bao truøm chuùng ta moät test them like using fire to test gold to caùch aám aùp vaø röïc chieáu raïng rôõ, soi saùng determine whether it is authentic or con ñöôøng cuûa chuùng ta. Noù laø caùi gì khieán counterfeit." Buddhism is not a religion chuùng ta phaùt trieån ñaày ñuû theo ñuùng khaû versed in worshipping and imploring favors naêng cuûa chuùng ta. Noùi toùm laïi, Phaät giaùo laø from deities. It is different from other moät toân giaùo taâm linh cho taát caû chuùng sanh. religions and doctrines in that it respects Chuùng ta coù theå goïi taát caû nhöõng gì thuoäc veà personal opinions, beliefs, and intellectual chaân lyù laø giaùo lyù nhaø Phaät, hay coù theå goïi development. Buddhism does not prevent its khoâng laø giaùo lyù gì caû, vì chuùng laø chaân lyù, disciples from learning other religious chuùng vöôït ra ngoaøi taát caû ngoân ngöõ vaên töï teachings. The Buddha said that if there were cuûa loaøi ngöôøi. Tuy nhieân, Phaät töû thuaän reasonable and rational teachings in other thaønh neân luoân nhôù raèng, taâm, Phaät, vaø chuùng religions, His followers were free to reapect sanh khoâng sai khaùc. Vì vaäy, khoâng caàn bieát such things. From that basic principle, the baïn thuoäc toân giaùo naøo, mieãn baïn laø moät sinh Buddha declared that there was nothing vaät, thì Phaät giaùo coi baïn nhö laø moät phaàn hidden in the sleeve of His saffron robe when cuûa noù, vì vôùi Phaät giaùo moïi chuùng sanh ñeàu referring to His teachings. He also added that coù Phaät tính nhö nhau. His doctrine was consistent with how people (II) The meanings of Buddhism—YÙ nghóa cuûa understood the Truth. It did not depend on the Ñaïo Phaät: favors bestowed by any deity or any other 1) To someone it can be only life of the spiritual power. The Buddha emphasized the Buddha; the example that the Buddha and his concept of free inquiry when He asked His

disciples to judge even the Tathagata in order 4) According to Most Venerable Piyadassi in to have an utter trustfulness in Him. He asked "The Buddha's Ancient Path," some prefer to them to study, understand, and believe latter call the teaching of the Buddha a religion, on. Whoever has not yet understood or still others call it a philosophy, still others think of has doubt but blindly believes has thus it as both religion and philosophy. It may, defamed the Buddha. Doubt is not a sin however, be more correct to call it a "Way of because Buddhism has no creed to be Life". But that does not mean that Buddhism believed. Doubt will automatically dissipate is nothing more than an ethical code. Far when people fully understand or perceive the from it, it

is a way of moral, spiritual and Truth: Ñaïo Phaät, moät trieát lyù, moät phöông intellectual training leading to a complete caùch soáng hay laø moät toân giaùo. Ñeàu naày freedom of mind. The Buddha himself called khoâng quan troïng. Phaät giaùo laø giaùo phaùp cuûa his teaching “Dhamma-Vinaya”, the Doctrine Ñöùc Phaät thuyeát giaûng, moät neàn giaùo lyù hoaøn and the Discipline. But Buddhism, in the toaøn xaây döïng treân trí tueä cuûa con ngöôøi. Ñaïo strictest sense of the word, can not be called Phaät raát toân troïng lyù trí. Nhaém maét tin suoâng a religion, for if by religion is meant “action laø traùi vôùi giaùo lyù nhaø Phaät. Chính Ñöùc Phaät of conduct indicating belief in, reverence for, ñaõ daïy: “Khoâng neân tin moät caùch muø quaùng and desire to please, a divine ruling power; nhöõng lôøi ta daïy, maø tröôùc tieân haõy thöû noù the exercise or practice of rites or nhö ñem löûa thöû vaøng ñeå bieát vaøng thaät vaøng observances implying this...; recognition on giaû.” Ñaïo Phaät khoâng phaûi laø moät toân giaùo the part of man of some higher unseen power chuyeân thôø cuùng hay caàu xin caùc vò thaàn linh. as having control of his destiny, and as being Ñaïo Phaät khoâng caám Phaät töû tìm hieåu giaùo lyù entitled to obedience, reverence, and cuûa nhöõng toân giaùo khaùc. Ñöùc Phaät daïy neáu worship.” Buddhism certainly is not such a coù nhöõng ñieàu phaûi vaø hôïp lyù thì Phaät töû coù religion. In Buddhist thought, there is no quyeàn töï do thuï nhaän cho duø ñieàu aáy laø giaùo awareness or conviction of the existence of a lyù cuûa moät toân giaùo khaùc. Ñaïo Phaät khaùc vôùi Creator of any form who rewards and caùc toân giaùo vaø caùc chuû nghóa khaùc ôû choã toân punishes the good and ill deeds of the troïng quyeàn nhaän xeùt cuûa caù nhaân, töï do tö creatures of his creation. A Buddhist takes töôûng vaø phaùt trieån lyù trí. Chính vì vaäy maø refuge in the Buddha, but not in the hope that Ñöùc Phaät daïy raèng giaùo lyù cuûa Ngaøi khoâng he will be saved by the Master. There is no coù gì daáu dieám trong tay aùo caû. Ngaøi coøn noùi such guarantee, the Buddha is only a teacher theâm raèng giaùo lyù tuøy thuoäc vaøo söï thaáu hieåu who points out the way and guides the chaân lyù cuûa con ngöôøi, chöù khoâng phaûi tuøy followers to their individual deliverance— thuoäc vaøo aân hueä cuûa moät vò thaàn linh hay Theo Hoøa Thöôïng Piyadassi trong quyeån baát cöù quyeàn naêng naøo khaùc. Ñöùc Phaät coøn “Con Ñöôøng Coå Xöa,” moät soá ngöôøi thích goïi nhaán maïnh veà söï töï do doø xeùt khi Ngaøi baûo nhöõng lôøi daïy cuûa Ñöùc Phaät laø moät toân giaùo, caùc ñeä töû raèng neáu caàn phaûi xeùt ñoaùn ngay soá khaùc goïi laø moät trieát lyù, cuõng coù ngöôøi caû Ñöùc Nhö Lai nöõa, ñeå coù theå hoaøn toaøn tin nghó nhöõng lôøi daïy cuûa Ñöùc Phaät vöøa mang chaéc giaù trò cuûa vò Thaày maø mình ñang theo. tính chaát toân giaùo, vöøa mang tính trieát lyù. Tuy Phaät day raèng chuùng ta phaûi hoïc, hieåu, haønh nhieân, chính xaùc hôn coù theå goïi ñoù laø moät roài môùi tin. Ngaøi nhaéc nhôû raèng neáu chöa “loái soáng.” Nhöng goïi nhö vaäy khoâng coù hieåu hoaëc coøn hoaøi nghi maø meâ muoäi tin theo nghóa raèng ñaïo Phaät khoâng coù gì khaùc ngoaøi laø phæ baùng Phaät. Hoaøi nghi khoâng phaûi laø luaân lyù. Traùi laïi, ñaïo Phaät laø moät ñöôøng loái tu moät caùi toäi, vì Phaät giaùo khoâng coù nhöõng tín taäp vôùi ñaày ñuû ba phöông dieän: Giôùi, Ñònh, ñieàu buoäc phaûi tin theo. Hoaøi nghi töï nhieân

vaø Hueä (giôùi haïnh, tinh thaàn vaø tri thöùc) maát khi con ngöôøi hieåu roõ, thaáy roõ söï thaät, nhaèm daãn ñeán taâm giaûi thoaùt vieân maõn. thaáy roû chaân lyù. Chính Ñöùc Phaät ñaõ goïi nhöõng lôøi daïy cuûa Ngaøi laø Phaùp vaø Luaät. Theá nhöng ñaïo Phaät,

trong yù nghóa nghieâm tuùc nhaát cuûa töø ngöõ, own experience. Man is the master of his khoâng theå ñöôïc goïi laø moät toân giaùo, vì neáu destiny, since he can make his life better or toân giaùo haøm yù “haønh ñoäng hay tö caùch ñaïo worse. If he tries his best to cultivate, he can ñöùc bieåu thò loøng tin nôi söï toân kính ñoái vôùi become a Buddha”: Vôùi Ñöùc Phaät, con ngöôøi öôùc muoán laøm vöøa loøng moät ñaáng quyeàn laø toái thöôïng, neân Ngaøi ñaõ daïy: “Haõy laø ngoïn naêng thieâng lieâng naøo ñoù; laø vieäc thöïc haønh ñuoác vaø laø nôi nöông töïa cuûa chính baïn, chôù hay theå hieän nhöõng leã nghi, söï vaâng giöõ ñöøng tìm nôi nöông töïa vaøo baát cöù nôi naøo nhöõng ñieàu raên, vaân vaân, laø söï nhìn nhaän cuûa khaùc.” Ñoù laø lôøi noùi chaân thaät cuûa Ñöùc Phaät. con ngöôøi veà moät ñaáng quyeàn naêng voâ hình Ngaøi ñaõ töøng noùi: “Taát caû nhöõng gì thöïc hieän vaø cao caû naøo ñoù nhö coù quyeàn kieåm soaùt ñöôïc ñeàu hoaøn toaøn do noã löïc vaø trí tueä ruùt ra vaän maïng cuûa hoï vaø xöùng ñaùng ñöôïc toân töø kinh nghieäm baûn thaân cuûa con ngöôøi. Con suøng, kính troïng vaø toân thôø.” Thì Phaät giaùo ngöôøi laøm chuû vaän meänh cuûa mình. Con chaéc chaén khoâng phaûi laø thöù toân giaùo nhö ngöôøi coù theå laøm cho cuoäc ñôøi mình toát hôn vaäy. Trong tö töôûng Phaät giaùo, Phaät giaùo hoaëc xaáu hôn. Con ngöôøi neáu taän söùc tu taäp khoâng chaáp nhaän hay tin töôûng coù söï hieän ñeàu coù theå thaønh Phaät.” höõu cuûa moät ñaáng saùng taïo, duø baèng baát cöù (III) The origination of Buddhism—Nguoàn goác hình thöùc naøo, naém quyeàn thöôûng phaït nhöõng phaùt sinh Phaät giaùo: Some twenty-five vieäc laøm thieän aùc cuûa caùc chuùng sanh do vò centuries ago a great man took up the life of aáy taïo ra. Ngöôøi Phaät töû nöông töïa nôi Ñöùc a wandering ascetic in what is today Northern Phaät, nhöng khoâng hy voïng raèng hoï seõ ñöôïc India. This in itself was not a unique event: Ngaøi cöùu ñoä. Hoaøn toaøn khoâng coù söï baûo many others also sought spiritual liberation ñaûm nhö vaäy. Ñöùc Phaät chæ laø ngöôøi Thaày walking in the deep forests and high khai thò con ñöôøng vaø höôùng daãn nhöõng mountains. However, this man’s quest ngöôøi ñi theo mình ñi ñeán söï giaûi thoaùt cuûa resulted in answer that have been handed rieâng hoï. down to successive generations and, in the 5) Though we call the teaching of the Buddha process, have been elaborated, interpreted “Buddhism”, thus including it among the and reinterpreted to form one of the greatest “isms” and “ologies”, it does not really living religious traditions. In fact, Buddhism matter what we label it. Call it religion, is much more than a religion: its cultural and philosophy, Buddhism, or by any other name philosophical impact has for centuries you like. These labels are of little reverberated throughout South and Southeast significance to one who goes in search of Asia and, more recently, in the West. The truth and deliverance—Duø raèng chuùng ta goïi tradition has become so vast and diverse that nhöõng lôøi daïy cuûa Ñöùc Phaät laø Phaät Giaùo, a superficial glance seems to reveal more nhö vaäy chuùng ta ñaõ bao

goàm nhöõng lôøi daïy disparity than continuity. Nevertheless, aáy vaøo trong soá caùc “chuû thuyeát” vaø “hoïc behind the many incongruities there is a thuyeát”, thöïc ra chuùng ta coù gaùn cho noù laø gì recognizable common thread. All forms of cuõng khoâng thaønh vaán ñeà. Goïi ñoù laø toân giaùo, Buddhism share the same roots and all are laø trieát lyù, laø Phaät Giaùo, hay baèng baát cöù teân motivated by the quest to attain a long-lasting goïi naøo khaùc maø chuùng ta thích. Nhöõng nhaõn state of contentment through mental, spiritual hieäu naày khoâng quan troïng laém ñoái vôùi moät and moral development. All relate in some ngöôøi ñi tìm chaân lyù giaûi thoaùt. way to the enlightenment experience of one 6) To the Buddha, man is a supreme being, thus, man, who is known as the “Buddha.” he taught: “Be your own torch and your own Buddhism began in India in the 5th century refuge. Do not seek refuge in any other B.C. and all its variants can be traced to these person.” This was the Buddha’s truthful word. origins. According to ancient Indian history, He also said: “All realizations come from the precise historical beginning of the effort and intelligence that derive from one’s tradition is somewhat obscure, for at that time

there were so many small kingdoms all over to enlightenment and the cessation of India. However, there is no question that suffering. Being linked to neither a specific around the 5th century B.C., an exceptionally place nor a single society, Buddhism has charismatic teacher, probably a member of generally managed to incorporate the local the Sakya clan in Kapilavastu, in present day customs and beliefs that it has encountered in Nepal, began to preach a new approach to its expansion, especially that are traditionally the age-old problem of salvation. It has been associated with the social life. This has suggested that his teaching was a reaction to opened up Buddhism to a host of influence the dominant “Brahmanical” culture of his and has resulted in a greatly varied tradition, time, which centered on the Vedas and on the which nevertheless manages to preserve the sacrificial practices that were carried out by core of its teaching—Khoaûng 25 theá kyû veà the priestly class. However, Buddhism tröôùc, moät con ngöôøi vó ñaïi ñaõ töø boû cuoäc exerted an enormous influence on the soáng trong cung vaøng ñieän ngoïc ñeå laøm moät intellectual, religious and cultural life of du Taêng khaát só khoå haïnh ôû vuøng maø ngaøy India for more than sixteen centuries. It nay laø mieàn Baéc AÁn Ñoä. Ñieàu naøy töï noù played a formative part in defining Hindu khoâng laáy gì laøm ñoäc ñaùo: nhieàu ngöôøi khaùc culture and, during its first centuries, was so cuõng ñi tìm giaûi thoaùt taâm linh trong röøng saâu enmeshed in Indian society (together with nuùi thaúm. Tuy nhieân, trong quaù trình söï tìm other spiritual teachings of the subcontinent) kieám cuûa ngöôøi ñaøn oâng naøy ñaõ ñem laïi that it is misleading to think of it as a self- nhöõng caâu traû lôøi ñöôïc truyeàn laïi heát töø theá conscious reformist movement. Buddhism heä naøy sang theá heä khaùc vaø ñöôïc giaûi thích tæ became established as a monastic religion, mó, laøm saùng toû, vaø ñöôïc giaûi thích trôû laïi ñeå enjoying spells of royal patronage, but thaønh hình moät trong nhöõng truyeàn thoáng tín around the 8th century it came under pressure ngöôõng ñöông thôøi tuyeät vôøi nhaát. Trong thöïc from a resurgent Hinduism. Its decline was teá, Phaät giaùo coøn vöôït xa

hôn moät toân giaùo precipitated by Muslim invasions from the bình thöôøng: taùc ñoäng toân giaùo vaø neàn vaên North, which began in the 7th century and hoùa cuûa noù qua haøng theá kyû ñaõ vang doäi gradually intensify during the following eight khaép vuøng Nam vaø Ñoâng Nam Chaâu AÙ vaø centuries. With the ruthless sacking of the gaàn ñaây laø ôû Taây phöông, truyeàn thoáng naøy great Buddhist universities at the end of the trôû neân thaät roäng lôùn vaø bieán ñoåi ñeán noãi 12th century, Buddhism all but disappeared khieán cho nhöõng ngöôøi coù caùi nhìn thoaùng from India. The teachings of Buddhism have qua hôøi hôït döôøng nhö cho noù coù veû rôøi raïc never been exclusive to one class or limited hôn laø lieân tuïc. Tuy vaäy, phía sau nhieàu söï to one geographical area. The Buddha and thieáu hôïp lyù laø moät doøng lieân keát quen thuoäc his monks spent the dry months wandering in maø ngöôøi ta coù theå nhaän ra. Taát caû nhöõng what is today northern India and, long before hình thöùc cuûa Phaät giaùo ñeàu coù chung nhöõng Buddhism's disappearance from India, their coäi reã vaø taát caû ñeàu ñöôïc thuùc ñaåy bôûi söï tìm beliefs were carried by monks and travelers kieám ñeå ñaït ñöôïc moät traïng thaùi maõn nguyeän all over Asia, to Sri Lanka, Burma, beàn vöõng laâu daøi nhôø söï phaùt trieån taâm linh Cambodia, Laos, China, Japan, Korea, vaø ñaïo ñöùc. Taát caû ñeàu lieân quan ñeán moät Thailand, Tibet and Vietnam, to name but con ñöôøng naøo ñoù ñi ñeán söï chöùng nghieäm few of the places where the tradition has giaùc ngoä cuûa moät con ngöôøi, con ngöôøi aáy taken root. Buddhism is particularly ñöôïc goïi laø Phaät. Ñaïo Phaät xuaát hieän ôû AÁn amenable to expansion because of the Ñoä vaøo theá kyû thöù 5 tröôùc Taây lòch vaø taát caû universality of the Buddha's teaching. His nhöõng hình thöùc bieán ñoåi cuûa noù coù theå laàn ra Dharma (Truth) is designed to appeal to töø coäi nguoàn naøy. Theo lòch söû thôøi coå ñaïi every individual, regardless of rank or class, cuûa AÁn Ñoä, söï khôûi ñaàu mang tính lòch söû inviting him or her to follow the path leading chính xaùc cuûa truyeàn thoáng coù moät chuùt gì

khoâng roõ raøng laém, vì vaøo thôøi ñoù khaép xöù Phaät. Chaân lyù cuûa Ngaøi ñöôïc daønh cho moïi AÁn Ñoä coù quaù nhieàu vöông quoác nhoû. Tuy ngöôøi, baát keå ñòa vò xaõ hoäi hoaëc taàng lôùp thu nhieân, khoâng coøn nghi vaán gì veà chuyeän vaøo huùt hoï ñi theo con ñöôøng daãn ñeán giaùc ngoä khoaûng theá kyû thöù 5 tröôùc Taây lòch, coù moät vò vaø söï dieät khoå. Khoâng coù moái lieân keát moät thaày vôùi khaû naêng ñaëc bieät ñeå thu huùt moân nôi ñaëc bieät cuõng khoâng thuoäc moät taàng lôùp ñeä, coù theå laø thaønh vieân cuûa doøng toäc Thích thöôïng löu ñoäc quyeàn, ñaïo Phaät thöôøng Ca trong thaønh Ca Tyø La Veä, ngaøy nay thuoäc xuyeân tìm caùch keát hôïp chaët cheõ vôùi phong vöông quoác Neùpal, baét ñaàu thuyeát giaûng moät tuïc ñòa phöông vaø nhöõng ñöùc tin ñoù ñöôïc keát phöông caùch giaûi quyeát môùi veà vaán ñeà cöùu hôïp vôùi ñôøi soáng xaõ hoäi. Chính ñieàu naøy ñaõ ñoä ñaõ coù töø laâu tröôùc ñoù. Ngöôøi ta cho raèng laøm cho Phaät giaùo raát aûnh höôûng vaø trôû thaønh giaùo lyù cuûa Ngaøi laø phaûn öùng ñoái vôùi neàn vaên moät truyeàn thoáng voâ cuøng ña daïng, tuy theá hoùa thoáng trò Baø La Moân vaøo thôøi ñaïi cuûa noù vaãn tìm caùch giöõ gìn coát loõi giaùo phaùp cuûa Ngaøi, ñöôïc taäp trung vaøo heä thoáng giaùo lyù Veä mình. Ñaø vaø

nhöõng tuïc leä teá thaàn ñöôïc giai caáp (IV) Basic belief in Buddhism—Nieàm tin caên baûn giaùo só Baø La Moân tieán haønh. Tuy vaäy, Phaät trong Ñaïo Phaät: giaùo cuõng taùc ñoäng ñeán ñôøi soáng tín ngöôõng 1) A basic belief in Buddhism is that the world vaø tri thöùc cuûa AÁn Ñoä hôn 16 theá kyû. Noù coù is filled with sufferings and afflictions that moät vai troø cô baûn trong vieäc xaùc ñònh roõ neàn are caused by the desires, angers and vaên hoùa AÁn Giaùo, vaø moät trong nhöõng theá kyû ignorance, pride, doubt, and wrong views. If ñaàu cuûa noù noù thaät söï laøm cho ngöôøi ta boái the above mentioned troubles could be roái trong xaõ hoäi AÁn Ñoä (cuøng vôùi nhöõng giaùo removed, then the sufferings and afflictions lyù taâm linh khaùc trong tieåu luïc ñòa AÁn Ñoä) would naturally end. However, removing the chính ñieàu naøy daãn ñeán söï suy nghó leäch laïc above mentioned troubles does not mean that cuûa ngöôøi ta veà noù nhö laø moät phong traøo caûi we chase after worldly pleasures, nor does it caùch veà yù thöùc baûn thaân. Phaät giaùo trôû thaønh means pessimism. According to the Buddha, moät toân giaùo coù cô sôû tu vieän, höôûng ñöôïc söï most of daily life's troubles are caused by baûo trôï cuûa hoaøng gia, nhöng vaøo khoaûng theá attachment. We get angry, we worry, we kyû thöù 8 noù gaùnh chòu söùc eùp cuûa AÁn Ñoä giaùo become greedy and complain bitterly. All ñang phuïc höng. Söï suy taøn cuûa noù xuoáng these causes of unhappiness, tension, nhanh do bôûi söï xaâm laêng cuûa Hoài giaùo töø stubbornness and sadness are due to phöông Baéc vaøo theá kyû thöù 7 vaø söùc eùp naøy attachment. Thus if we want to end tieáp tuïc gia taêng trong suoát 8 theá kyû sau ñoù. sufferings and afflictions, we must end Vôùi söï cöôùp phaù taøn nhaãn nhöõng tröôøng ñaïi attachment, no exception. However, to end hoïc lôùn cuûa Phaät giaùo vaøo cuoái theá kyû thöù 12, attachment is not easy for in order to end töø ñoù Phaät giaùo hoaøn toaøn bieán maát ôû AÁn Ñoä. attachment we must conquest ourselves. Thus Giaùo lyù cuûa Ñöùc Phaät chöa bao giôø daønh the Buddha taught in the Dharmapada Sutra: rieâng cho moät giai caáp hay moät khu vöïc ñòa "The greates of conquests is not the lyù naøo. Ñöùc Phaät vaø nhöõng moân ñeä cuûa Ngaøi subjugation of others but of the self. Even ñi khaép vuøng Baéc AÁn trong suoát muøa khoâ, raát though a man conquers thousands of men in laâu tröôùc khi ñaïo Phaät bieán maát ôû AÁn Ñoä, caùc battle, he who conquers himself is the nhaø sö Phaät giaùo vaø khaùch löõ haønh ñaõ mang greatest of conquerors." In fact, the ultimate Phaät giaùo ñi ñeán khaép caùc mieàn AÙ Chaâu, töø goal of a Buddhist is to look inward to find Sri Lanka, Mieán Ñieän, Cao Mieân, Laøo, Trung his own Buddha and not outward. Thus, the quoác, Nhaät Baûn, Trieàu Tieân, Thaùi Lan vaø goal of a Buddhist is the development of self- Vieät Nam, nhöng moät soá ít cuûa caùc nôi coù dependency, the ability to set oneself free of truyeàn thoáng naøy baùm reã vöõng chaéc. Phaät sufferings and afflictions. Buddhism is giaùo ñaëc bieät deã ñaùp öùng ñeå môû roäng do bôûi strongly against a blind belief on other forces tính caùch phoå bieán cuûa giaùo phaùp cuûa Ñöùc of salvation with no basic factors. The

Buddha always reminded his disciples: "You cöù thöù gì maø moät baäc tu haønh hay moät vò should reject blind belief. Do not judge by thaày ñaõ noùi nhö vaäy maø

khoâng coù kieåm hearsay, not on mere assertion, not on chöùng. authority of so-called sacred scriptures. Do 2) With Buddhism, to believe religion without not hurrily judge according to appearances, understanding it thoroughly, it's a blind faith, not believe anything because an ascetic or a or it's not different from superstition. Even teacher has said it."—Nieàm tin caên baûn trong though understanding but understanding Phaät giaùo laø theá giôùi vôùi ñaày daãy nhöõng khoå without finding to see if it's right or wrong, in ñau phieàn naõo gaây ra bôûi tham, saân, si, maïn, accordance or not in accordance with truth, nghi, taø kieán. Neáu chuùng ta coù theå buoâng boû with reality, it's also a form of superstition or nhöõng thöù vöøa keå treân thì khoå ñau phieàn naõo wrong belief. Believe that when you sow a seõ töï nhieân chaám döùt. Tuy nhieân, buoâng boû seed of hot-pepper, you will have a hot- nhöõng thöù vöøa keå treân khoâng coù nghóa laø pepper tree and eventually you will reap hot- chaïy theo duïc laïc traàn theá, cuõng khoâng coù pepper fruit. However, even though you have nghóa laø bi quan yeám theá. Theo Ñöùc Phaät, already sown the seed of hot-pepper, but you nguyeân nhaân cuûa taát caû nhöõng khoù khaên realize that you don't like to eat fruit that is trong cuoäc soáng haèng ngaøy laø luyeán aùi. hot, you stop fertilizing and watering the hot- Chuùng ta noùng giaän, lo laéng, tham duïc, oaùn pepper tree, the tree will wither and die, and traùch, ñaéng cay, vaân vaân, ñeàu do luyeán aùi maø will not produce any fruit. Similarly, if you ra. Taát caû nhöõng nguyeân nhaân cuûa baát haïnh, know an action is bad and unwholesome, you tinh thaàn caêng thaúng, coá chaáp vaø phieàn naõo refuse to act, of course you will not receive ñeàu do luyeán aùi maø ra. Nhö vaäy neáu chuùng ta any bad or unwholesome consequence. The muoán chaám döùt khoå ñau phieàn naõo, theo Phaät Buddha refuses to believe that whatever giaùo, phaûi chaám döùt luyeán aùi, khoâng coù ngoaïi happens to a person, either good or bad, is leä. Tuy nhieân, döùt boû luyeán aùi khoâng phaûi laø due to chance, fate or fortune. Everything chuyeän deã vì muoán chaám döùt luyeán aùi, chuùng that happens has a specific cause or causes ta phaûi töï chieán thaéng chính mình. Chính vì and there must be some tight relationships theá maø Ñöùc Phaät daïy trong Kinh Phaùp Cuù: between the cause and the effect. Those who "Chieán thaéng vó ñaïi nhaát cuûa con ngöôøi want to believe in Buddhism should not rush khoâng phaûi laø chinh phuïc ñöôïc ngöôøi khaùc to become a Buddhist with the wrong maø laø töï chieán thaéng laáy mình. Duø coù chinh understanding or blind belief in Buddhism. phuïc haøng muoân ngöôøi ôû chieán tröôøng nhöng You should take your time to do more chinh phuïc chính mình môùi laø chieán thaéng researches, to ask questions, and to consider cao quí nhaát." Thaät vaäy, muïc tieâu toái thöôïng carefully before making your final decision. cuûa ngöôøi Phaät töû laø höôùng veà beân trong ñeå Religions that worship god have always tìm laïi oâng Phaät nôi chính mình chöù khoâng considered reason and wisdom as the enemy phaûi höôùng ngoaïi caàu hình. Vì vaäy muïc ñích of faith and dogma for them there exist only tu taäp cuûa ngöôøi Phaät töû laø phaûi phaùt trieån söï "believe" or "not believe" and nothing else. töï tin vaøo khaû naêng cuûa chính mình, khaû naêng In fact, if we accept that there exists a so- töï mình coù theå ñaït ñöôïc trí tueä giaûi

thoaùt khoûi called almighty god, we cannot accept any of moïi heä luïy cuûa khoå ñau phieàn naõo. Ñaïo Phaät the findings of modern science; neither cöïc löïc choáng laïi moät nieàm tin muø quaùng vaøo Darwin's science of biological evolution nor söï cöùu ñoä cuûa tha löïc, khoâng coù caên cöù. Ñöùc the theories of the nature and evolution of the Phaät thöôøng nhaéc nhôû töù chuùng: "Caùc ngöôi universe coming from modern physics. They phaûi töø boû nieàm tin muø quaùng. Ñöøng xeùt believe that a so-called creator god invented ñoaùn theo tin ñoàn, theo truyeàn thoáng, theo humankind and the universe all at once and nhöõng lôøi ñoan chaéc voâ caên cöù, theo Thaùnh that these three realms of god, man and thö, theo beà ngoaøi, hoaëc ñöøng voäi tin vaøo baát universe, all are separate. However, modern

science agrees with what the Buddha taught in the light of one's own true benefits. If almost twenty-six centuries ago, and proves considered wrong, they should not be that the universe as one infinite process of rejected but left for further considerations." change. Furthermore, the belief of salvation Therefore, we see clearly that Buddhism is by god caused a serious danger to the whole based on personal experience, rationalism, world, especially from the first century to the practice, morality, and insight. There is no end of the nineteenth century, for those who need to propitiate gods or masters. There is believe in the salvation of god believe that no blind adherence to a faith, rigid dogmas, they must impose salvation on others. For this rituals, holy scriptures, or myths. The Buddha reason, Catholic countries sent their troops always confirmed his disciples that a and priests all over the world to save others salvation can only be gained by man and by by force. And as a result, millions of people man only during his life without the least got killed or slaughtered and subjugated in help from a so-called god or gods: Vôùi Phaät the name of god. Buddhism is in contrast with giaùo, tin töôûng toân giaùo maø khoâng hieåu bieát other religions that believe in god. Buddhism töôøng taän veà toân giaùo ñoù töùc laø muø quaùng, teaches that one must develop wisdom. khoâng khaùc gì meâ tín dò ñoan. Daàu coù hieåu However, wisdom in Buddhism is not simply bieát maø khoâng chòu nhaän ra chaân nguïy hay believing in what we are told or taught. True hieåu bieát sai, khoâng hôïp vôùi leõ töï nhieân, ñoù wisdom is to directly see and understand for cuõng laø meâ tín hay tín ngöôõng khoâng chaân ourselves. With this wisdom, people will chaùnh. Tin raèng neáu baïn gieo hoät ôùt thì baïn have an open mind that listens to others' seõ coù caây ôùt vaø cuoái cuøng laø baïn seõ coù nhöõng points of view rather than being closed- traùi ôùt. Tuy nhieân, neáu baïn sôùm nhaän chaân ra minded; people will also carefully examine raèng ôùt cay, laø loaïi traùi maø baïn khoâng muoán, fatcs that contradicts their belief rather than duø ñaõ lôõ gieo, baïn coù theå khoâng boùn phaân blindly believing. Sincere Buddhists never töôùi nöôùc, leõ ñöông nhieân caây ôùt seõ eøo oït, seõ believe in the law of eternity. The Buddha khoâng sanh traùi. Töông töï nhö vaäy, neáu bieát accepts the law of impermanence or change haønh ñoäng nhö vaäy laø aùc, laø baát thieän, baïn and denies the existence of eternal khoâng haønh ñoäng thì dó nhieân laø baïn khoâng substances. Matter and spirit are false phaûi gaùnh laáy haäu quaû xaáu aùc. Ñöùc Phaät abstractions that, in

reality, are only changing hoaøn toaøn phuû nhaän vieäc tin töôûng raèng baát factors or dharmas which are connected and cöù ñieàu gì xaûy ra cho moät ngöôøi, hoaëc toát which arise in functional dependence on each hoaëc xaáu, laø do cô hoäi, soá meänh hay vaän may other. Thus, Buddhist faith means that the ruûi. Moïi vieäc xaûy ra ñeàu coù nguyeân nhaân cuûa devotee accepts the Buddha as a Teacher and noù vaø coù moái lieân heä chaët cheõ naøo ñoù giöõa a Guide, His doctrine as way of life, and the nhaân vaø quaû. Ngöôøi muoán tin Phaät cuõng ñöøng Sangha community as the examplars of this voäi vaøng ñeán vôùi Phaät giaùo baèng söï hieåu laàm way of life. According to Buddhist point of hay söï muø quaùng. Baïn neân töø töø tìm toøi, hoïc view in faith, everyone is completely free to hoûi tröôùc khi quyeát ñònh sau cuøng. Nhöõng toân make his own choice in faith, no one has the giaùo thôø thaàn linh thì luoân xem lyù trí vaø trí right to interfere with other people's choice. tueä nhö laø keû thuø cuûa nieàm tin vaø loøng trung Let's take a close look in the Buddha's thaønh vôùi giaùo ñieàu vì vôùi hoï chæ coù tin hay teaching in the Kalama Sutra: "Nothing khoâng tin maø thoâi, chöù khoâng coù ñieàu gì khaùc should be accepted merely on the ground of nöõa ñeå lyù luaän. Kyø thaät, neáu chuùng ta chaáp tradition or the authority of the teacher, or nhaän coù caùi goïi laø thaàn linh voâ song thì chuùng because it is the view of a large number of ta khoâng theå chaáp nhaän baát cöù söï khaùm phaù people, distinguished or otherwise. cô baûn naøo cuûa khoa hoïc hieän ñaïi, cuõng Everything should be weighed, examined and khoâng theå chaáp nhaän thuyeát tieán hoùa cuûa judged according to whether it is true or false Darwin hay söï tieán hoùa cuûa vuõ truï do khoa

hoïc hieän ñaïi mang ñeán. Vì theo nhöõng ngöôøi neân chaáp nhaän ñieàu gì chæ vì lyù do truyeàn tin töôûng thaàn linh thì caùi goïi laø thaàn linh voâ thoáng, quyeàn theá cuûa vò thaày, hay vì noù laø song hay thöôïng ñeá ñaõ saùng taïo ra loaøi ngöôøi quan ñieåm cuûa nhieàu ngöôøi, hay cuûa moät vaø vuõ truï cuøng moät luùc vaø caû ba thöù, thaàn nhoùm ñaëc bieät, hay ngöôïc laïi. Moïi thöù ñeàu linh, con ngöôøi vaø vuõ truï ñeàu rieâng reõ nhau. phaûi ñöôïc caân nhaéc, quan saùt vaø phaùn xeùt Tuy nhieân, khoa hoïc hieän ñaïi ñoàng yù vôùi xem ñuùng hay sai döôùi aùnh saùng nhaän thöùc nhöõng gì maø Ñöùc Phaät ñaõ daïy hôn hai möôi veà lôïi ích cuûa chính mình. Neáu laø sai khoâng saùu theá kyù veà tröôùc, vaø khoa hoïc ñaõ chöùng neân baùc boû ngay maø neân ñeå laïi xeùt theâm nöõa. minh ñöôïc vuõ truï nhö laø moät tieán trình thay Nhö vaäy chuùng ta thaáy roõ raøng Phaät giaùo ñaët ñoåi voâ taän. Hôn nöõa, söï tin töôûng vaøo thaàn caên baûn ôû kinh nghieäm caù nhaân, hôïp lyù, thöïc linh cöùu roãi ñaõ gaây neân moät moái nguy hieåm haønh ñaïo ñöùc noäi taâm. Khoâng caàn phaûi vaâng ñaùng sôï cho nhaân loaïi, ñaëc bieät töø theá kyû thöù phuïc thaàn thaùnh, cuõng khoâng caàn phaûi laáy nhaát ñeán maõi cuoái theá kyû thöù möôøi chín, vì loøng moät vò thaày naøo. Vôùi ngöôøi Phaät töû, nhöõng ngöôøi tin töôûng söï cöùu roãi ñöôïc thaàn khoâng coù chuyeän gaén boù vôùi moät nieàm tin muø linh hay thöôïng ñeá ban cho hoï roài thì hoï laïi quaùng hay vôùi caùc tín ñieàu cöùng nhaéc, nhöõng baét ñaàu nghó raèng hoï cuõng phaûi aùp ñaët söï cöùu nghi leã, nhöõng Thaùnh thö hay huyeàn thoaïi. roãi cho ngöôøi khaùc. Chính vì lyù do

ñoù maø caùc Ñöùc Phaät thöôøng khaúng ñònh vôùi töù chuùng xöù theo Cô Ñoác giaùo ñaõ gôûi binh lính vaø coá raèng cöùu roãi coù ñaït ñöôïc bôûi con ngöôøi vaø chæ ñaïo cuûa hoï ñi khaép theá giôùi ñeå cöùu roãi nhöõng do con ngöôøi maø khoâng caàn baát cöù moät trôï daân toäc khaùc baèng vuõ löïc. Vaø keát quaû laø löïc nhoû naøo cuûa caùi goïi laø thöôïng ñeá hay ngöôøi ta ñaõ nhaân danh "Chuùa Trôøi" ñeå taøn saùt thaàn linh. vaø chinh phuïc haøng trieäu trieäu ngöôøi. Phaät 3) Buddhism considers human's liberation the giaùo thì ngöôïc laïi vôùi caùc toân giaùo tin töôûng priority. Once the Buddha was asked by a thaàn linh. Phaät giaùo daïy raèng con ngöôøi phaûi monk named Malunkyaputta, whether the phaùt trieån trí tueä. Tuy nhieân, trí tueä trong world was eternal or not eternal, whether the Phaät giaùo khoâng phaûi laø loaïi trí tueä ñöôïc baûo world was finite or infinite, whether the soul hay ñöôïc daïy. Chaân trí tueä hay trí tueä thöïc söï was one thing and the body another, whether laø nhìn thaáy tröïc tieáp vaø töï mình hieåu. Vôùi a Buddha existed after death or did not exist loaïi trí tueä naøy, con ngöôøi coù taâm löôïng côûi after death, and so on, and so on. The Buddha môû hôn, con ngöôøi chòu laéng nghe quan ñieåm flatly refused to discuss such metaphysics, töông phaûn cuûa ngöôøi khaùc hôn laø tin töôûng and instead gave him a parable. "It is as if a moät caùch muø quaùng. Phaät töû thuaàn thaønh man had been wounded by an arrow thickly khoâng bao giôø tin vaøo luaät tröôøng cöûu. Ñöùc smeared with poison, and yet he were to say, Phaät coâng nhaän luaät voâ thöôøng vaø hoaøn toaøn 'I will not have this arrow pulled out until I phuû nhaän söï hieän höõu tröôøng cöûu cuûa söï vaät. know by what man I was wounded,' or 'I will Vaät chaát vaø tinh thaàn ñeàu laø nhöõng yù nieäm not have this arrow pulled out until I know of tröøu töôïng khoâng thaät, thaät söï chæ laø nhöõng what the arrow with which I was wounded yeáu toá luoân thay ñoåi hay chö phaùp, lieân heä was made.'" As a practical man he should of laãn nhau, sanh khôûi tuøy thuoäc laãn nhau. Nhö course get himself treated by the physician at vaäy nieàm tin trong Phaät giaùo coù nghóa laø tin once, without demanding these unnecessary töôûng vaøo Ñöùc Phaät nhö moät vò Ñaïo sö, tin details which would not help him in the least. giaùo phaùp cuûa Ngaøi nhö ngoïn ñuoác soi ñöôøng This was the attitude of the Buddha toward vaø tin Taêng chuùng laø nhöõng göông haïnh veà the metaphysical speculation which do not in loái soáng theo Phaät giaùo. Theo quan ñieåm any way help improve ourselves in our Phaät giaùo veà nieàm tin, moïi ngöôøi coù toaøn cultivation. The Buddha would say, "Do not quyeàn löïa choïn cho mình moät nieàm tin, go by reasoning, nor by argument." Besides, khoâng ai coù quyeàn can döï vaøo nieàm tin cuûa Buddhism does not accept such practices as ai. Ñöùc Phaät daïy trong Kinh Kalama: "Khoâng fortune telling, wearing magic charms for

protection, fixing lucky sites for building, character of absolute reality. That is to say prophessing and fixing lucky days, etc. All there will be no destruction of what is formed these practices are considered useless is impossible. Whatever is subject to superstitions in Buddhism. However, because origination is subject to destruction. Change of greed, fear and ignorance, some Buddhists is the very constituent of reality. In daily life, still try to stick to these superstitious things move and change between

extremes practices. As soon as people understand the and contrasts, i.e., rise and fall, success and Buddha's teachings, they realize that a pure failure, gain and loss, honor and contempt, heart can protect them much better than praise and blame, and so on. No one can be empty words of fortune telling, or wearing sure that a "rise" does not follow with a nonsense charms, or ambiguous chanted "fall", a success does not follow with a words and they are no longer rely on such failure, a gain with a loss, an honor with a meaningless things. In Buddhism, liberation contempt, and a praise with a blame. To is a motto which heightens (elevates) the thoroughly understand this rule of change or unfettered spirit beyond the irrational wall of impermanence, Buddhists are no longer conventional restriction in which the faith of dominated by happiness, sorrow, delight, each individual must be chosen by that despair, disappointment, satisfaction, self- individual and by no one else. However, the confidence and fear: Ñaïo Phaät laáy vieäc giaûi Buddha always emphasized "Try to thoaùt cuûa con ngöôøi laø quan troïng. Coù moät understand thoroughly before believing, even laàn moät vò Tyø Kheo teân Malunkyaputta hoûi with my teachings, for acting freely and Ñöùc Phaät, raèng vuõ truï naøy tröôøng toàn hay without knowing the real meaning of khoâng tröôøng toàn, theá giôùi höõu bieân hay voâ whatever you act sometimes you bieân, linh hoàn vaø theå xaùc laø moät hay laø hai, unintentionally destroy valuable traditions of moät vò Phaät tröôøng toàn sau khi nhaäp dieät hay yourselves. This is the same as a diamond khoâng, vaân vaân vaø vaân vaân. Ñöùc Phaät cöông being thrown into the dirt." The Buddha quyeát töø choái khoâng baøn luaän nhöõng vaán ñeà continued to advise: "When you do anything tröøu töôïng nhö vaäy vaø thay vaøo ñoù Ngaøi noùi you should think of its consequence." cho vò Tyø Kheo aáy moät thí duï. "Neáu moät Nowadays, more than 2,500 years after the ngöôøi bò truùng teân taåm thuoác ñoäc, maø ngöôøi Buddha's time, all scientists believe that aáy vaãn laûm nhaûm 'Toâi nhöùt ñònh khoâng chòu every event that takes place in the world is nhoå muõi teân ra cho tôùi chöøng naøo toâi bieát ai subject to the law of cause and effect. In baén toâi,' hoaëc giaû 'Toâi nhöùt ñònh khoâng nhoå other words, cause is the activity and effect is muõi teân ra cho tôùi chöøng naøo toâi bieát muõi teân the result of the activity. The Buddha baén toâi bò thöông laøm baèng chaát gì.'" Nhö described the world as an unending flux of moät ngöôøi thöïc tieãn dó nhieân ngöôøi aáy seõ ñeå becoming. All is changeable, continuous cho y só trò thöông töùc thôøi, chöù khoâng ñoøi transformation, ceaseless mutation, and a bieát nhöõng chi tieát khoâng caàn thieát khoâng moving stream. Everything exists from giuùp ích gì caû. Ñaây laø thaùi ñoä cuûa Ñöùc Phaät moment to moment. Everything is recurring ñoái vôùi nhöõng suy nghó tröøu töôïng khoâng thöïc rotation of coming into being and then teá vaø khoâng giuùp ích gì cho cuoäc tu haønh cuûa passing out of existence. Everything is chuùng ta. Ñöùc Phaät seõ noùi, "Ñöøng lyù luaän hay moving from formation to destruction, from bieän luaän." Ngoaøi ra, ñaïo Phaät khoâng chaáp birth to death. The matter of material forms nhaän nhöõng vieäc boác soá boùi queû, ñeo buøa hoä are also a continuous movement or change maïng, xem ñòa lyù, coi ngaøy, vaân vaân. Taát caû towards decay. This teaching of the nhöõng vieäc naøy ñeàu laø

nhöõng meâ tín voâ ích impermanent nature of everything is one of trong ñaïo Phaät. Tuy nhieân, vì tham lam, sôï the most important points of view of haõi vaø meâ muoäi maø moät soá Phaät töû vaãn coøn Buddhism. Nothing on earth partakes of the baùm víu vaøo nhöõng vieäc meâ muoäi dò ñoan

naøy. Chöøng naøo maø ngöôøi ta thaáu hieåu nhöõng chính noù laø thaønh phaàn cuûa moïi thöïc theå. lôøi daïy cuûa Ñöùc Phaät, chöøng ñoù ngöôøi ta seõ Trong ñôøi soáng haøng ngaøy, söï vieäc tieán trieån nhaän thöùc raèng moät caùi taâm thanh tònh coù theå vaø thay ñoåi giöõa nhöõng cöïc ñoan vaø töông baûo veä mình vöõng chaéc hôn nhöõng lôøi boùi phaûn, tyû nhö thaêng traàm, thaønh baïi, ñöôïc toaùn troáng roãng, nhöõng mieáng buøa voâ nghóa thua, vinh nhuïc, khen cheâ, vaân vaân vaø vaân hay nhöõng lôøi taùn tuïng muø môø, chöøng ñoù vaân. Khoâng ai trong chuùng ta coù theå ñoan ngöôøi ta seõ khoâng coøn leä thuoäc vaøo nhöõng chaéc raèng thaêng khoâng theo sau bôûi traàm, thöù voâ nghóa aáy nöõa. Trong ñaïo Phaät, giaûi thaønh khoâng theo sau bôûi baïi, ñöôïc theo sau thoaùt laø phöông chaâm ñeå ñeà cao tinh thaàn töï bôûi thua, vinh theo sau bôûi nhuïc, vaø khen taïi ngoaøi taát caû caùc voøng kieàm toûa, boù buoäc theo sau bôûi cheâ. Hieåu ñöôïc luaät voâ thöôøng hay aùp böùc moät caùch voâ lyù, trong ñoù nieàm tin naøy, ngöôøi Phaät töû seõ khoâng coøn bò khoáng cuûa moãi caù nhaân cuõng phaûi töï mình löïa choïn, cheá bôûi nhöõng vui, buoàn, thích, chaùn, hy chöù khoâng phaûi ai khaùc. Tuy nhieân, Ñöùc Phaät voïng, thaát voïng, töï tin hay sôï haõi nöõa. thöôøng nhaán maïnh: “Phaûi coá gaéng tìm hieåu (V) Cores of Buddhism—Coát Loõi cuûa Ñaïo Phaät: caën keõ tröôùc khi tin, ngay caû nhöõng lôøi ta noùi, It’s trully wrong to believe that Buddhism a vì haønh ñoäng maø khoâng hieåu roõ baûn chaát thaät religion of pessimism. This is not true even cuûa nhöõng vieäc mình laøm ñoâi khi voâ tình phaù with a slight understanding of basic vôõ nhöõng truyeàn thoáng cao ñeïp cuûa chính Buddhism. When the Buddha said that human mình, gioáng nhö mình ñem neùm vieân kim life was full of sufferings and afflictions, he cöông vaøo buøn nhô khoâng khaùc.” Ñöùc Phaät did not mean that life was pessimistic. In this laïi khuyeân tieáp: “Phaøm laøm vieäc gì cuõng phaûi manner, the Buddha admitted the presence of nghó tôùi haäu quaû cuûa noù.” Ngaøy nay, sau hôn sufferings and afflictions in human life, and 2.500 sau thôøi Ñöùc Phaät, taát caû khoa hoïc gia by a method of analysis he pointed out to his ñeàu tin raèng moïi caûnh töôïng xaûy ra treân theá disciples that attachment to things without a gian naøy ñeàu chòu söï chi phoái cuûa luaät nhaân correct view as to their nature is the cause of quaû. Noùi caùch khaùc, nhaân töùc laø taùc duïng cuûa sufferings and afflictions. Impermanence and haønh ñoäng vaø hieäu quaû töùc laø keát quaû cuûa change are inherent in the nature of all haønh ñoäng. Ñöùc Phaät mieâu taû theá giôùi nhö things. This is their true nature and this is the moät doøng baát taän cuûa söï taùi sanh. Moïi thöù correct view. He concluded: “As long as we ñeàu thay ñoåi, chuyeån hoùa lieân tuïc, ñoät bieán are at variance with this truth, we are bound khoâng ngöøng vaø nhö moät doøng suoái tuoân to run into conflicts. We cannot alter or chaûy. Moïi thöù luùc coù luùc khoâng. Moïi thöù tuaàn control the nature of things. The result is hoaøn hieän höõu roài laïi bieán maát khoûi

cuoäc ‘hope deferred made the heart sick’. The soáng. Moïi thöù ñeàu chuyeån ñoäng töø luùc sanh only solution lies in correcting our point of ñeán luùc dieät. Söï soáng laø moät söï chuyeån ñoäng view.” In fact, the thirst for things begets lieân tuïc cuûa söï thay ñoåi tieán ñeán caùi cheát. sorrow. When we like someone or something, Vaät chaát laïi cuõng nhö vaäy, cuõng laø moät we wish that they belonged to us and were chuyeån ñoäng khoâng ngöøng cuûa söï thay ñoåi ñeå with us forever. We never think about their ñi ñeán hoaïi dieät. Moät caùi baøn töø luùc môùi tinh true nature, in other words, or we refuse to nguyeân cho ñeán luùc muït röûa, chæ laø vaán ñeà think about their true nature. We expect them thôøi gian, khoâng coù ngoaïi leä. Giaùo lyù veà tính to survive forever, but time devours chaát voâ thöôøng cuûa moïi vaïn höõu laø moät troïng everything. Eventually we must yield to old ñieåm quan yeáu cuûa ñaïo Phaät. Khoâng coù thöù age and freshness of the morning dew gì treân theá giôùi naøy coù theå ñöôïc coi laø tuyeät disappears before the rising sun. In the ñoái. Nghóa laø khoâng theå coù caùi gì sanh maø Nirvana Sutra, when Ananda and other khoâng coù dieät. Baát cöù thöù gì cuõng ñeàu phaûi leä disciples were so sad and cried when the thuoäc vaøo söï duyeân hôïp thì cuõng phaûi leä Buddha lay on his death-bed, the Buddha thuoäc vaøo söï tan raõ do heát duyeân. Thay ñoåi taught: “Ananda! Lament not. Have I not

already told you that from all good things we should always remember the Buddha’s love and cherish we would be separated, teaching regarding to all component things: sooner or later... that they would change their “Things that come into being, undergo nature and perish. How then can Tathagata change and are eventually destroyed.” survive? This is not possible!” This is the Therefore, Buddhists admire beauty but have philosophy which underlies the doctrine of no greed for acquisition and possession: Thaät the “Three Marks” (impermanence, suffering laø sai laàm khi cho raèng ñaïo Phaät bi quan yeám and no-self) of existence of the Buddhist theá. Ñieàu naøy khoâng ñuùng ngay vôùi söï hieåu view of life and the world. All Buddhist bieát sô löôïc veà caên baûn Phaät giaùo. Khi Ñöùc values are based on this. The Buddha Phaät cho raèng cuoäc ñôøi ñaày khoå ñau phieàn expected of his disciples, both laity and naõo, Ngaøi khoâng nguï yù ñôøi ñaùng bi quan. clergy, good conduct and good behavior and Theo caùch naøy, Ñöùc Phaät nhìn nhaän söï hieän decent standard of living in every way. With dieän cuûa khoå ñau phieàn naõo trong cuoäc soáng him, a simple living did not amount to nhaân loaïi, vaø caùch phaân tích Ngaøi ñaõ neâu roõ degenerate human existence or to suffer cho chuùng ñeä töû cuûa Ngaøi thaáy ñöôïc luyeán aùi oneself. The Buddha advised his disciples to moïi vaät maø khoâng coù chaùnh kieán veà thöïc follow the “Middle Path”. It is to say not to chaát cuûa chuùng laø nguyeân nhaân cuûa khoå ñau attach to things nor to abandon them. The phieàn naõo. Tính voâ thöôøng vaø bieán ñoåi voán Buddha does not deny the “beauty”, coù saün trong baûn chaát cuûa vaïn höõu. Ñaây laø however, if one does not understand the true baûn chaát thaät cuûa chuùng vaø ñaây laø chaùnh nature of the objects of beauty, one may end kieán. Ngaøi keát luaän: “Chöøng naøo chuùng ta up with sufferings and afflictions or grief and vaãn chöa chaáp nhaän söï thaät naøy, chöøng

ñoù disappoinment. In the “Theragatha”, the chuùng ta vaãn coøn gaëp phaûi nhöõng xung ñoät. Buddha brought up the story of the Chuùng ta khoâng theå thay ñoåi hay chi phoái baûn Venerable Pakka. One day, going to the chaát thaät cuûa moïi vaät vaø keát quaû laø ‘nieàm hy village for alms, Venerable Pakka sat down voïng xa daàn laøm cho con tim ñau ñôùn’. Vaäy beneath a tree. Then a hawk, seizing some giaûi phaùp duy nhaát laø ôû choã ñieàu chænh quan flesh flew up into the sky. Other hawks saw ñieåm cuûa chính mình.” Thaät vaäy, loøng khaùt aùi that attacked it, making it drop the piece of moïi vaät gaây neân khoå ñau phieàn naõo. Kyø thaät, meat. Another hawk grabbed the fallen flesh, chính loøng khaùt aùi ñaõ gaây neân thöông ñau saàu and was flundered by other hawks. And muoän. Khi ta yeâu thích ngöôøi naøo hay vaät Pakka thought: “Just like that meat are naøo thì ta muoán hoï thuoäc veà ta vaø ôû beân ta worldly desires, common to all, full of pain maõi maõi. Chuùng ta khoâng bao giôø chòu suy and woe.” And reflecting hereon, and how nghó veà baûn chaát thaät cuûa chuùng, hay chuùng they were impermanent and so on, he ta töø choái nghó suy veà baûn chaát thaät naøy. continued to contemplate and eventually won Chuùng ta ao öôùc nhöõng thöù naøy seõ toàn taïi maõi Arahanship. The Buddha advised his maõi, nhöng thôøi gian laïi huûy hoaïi moïi vaät. disciples not to avoid or deny or attach to Tuoåi xuaân phaûi nhöôøng choã cho tuoåi giaø, vaø objects of beauty. Try not to make objects of veû töôi maùt cuûa söông mai phaûi bieán maát khi beauty our objects of like or dislike. vaàng hoàng loù daïng. Trong Kinh Nieát Baøn, khi Whatever there is in the world, pleasant or Ñaïi Ñöùc A Nan vaø nhöõng ñeä töû khaùc than unpleasant, we all have a tendency to attach khoùc buoàn thaûm khi Ñöùc Phaät ñang naèm treân to them, and we develop a like or dislike to giöôøng beänh chôø cheát, Ñöùc Phaät daïy: “Naøy them. Thus we continue to experience Ananda! Ñöøng buoàn khoå, ñöøng than khoùc, sufferings and afflictions. Buddhists Nhö Lai chaúng töøng baûo oâng raèng sôùm muoän recognize beauty where the sense can gì thì chuùng ta cuõng phaûi xa lìa taát caû nhöõng perceive it, but in beauty we should also see thöù toát ñeïp maø ta yeâu thöông quí baùu ñoù sao? its own change and destruction. And Buddhist Chuùng seõ bieán ñoåi vaø hoaïi dieät. Vaäy laøm sao

Nhö Lai coù theå soáng maõi ñöôïc? Söï aáy khoâng bieán hoaïi trong caùi ñeïp aáy. Vaø ngöôøi Phaät töû theå naøo xaûy ra ñöôïc!” Ñaây laø neàn taûng cho neân luoân nhôù lôøi Phaät daïy veà moïi phaùp höõu lôøi daïy veà “Ba Daáu AÁn” (voâ thöôøng, khoå vaø hình nhö sau: “Chuùng coù sinh khôûi, thì chuùng voâ ngaõ) trong ñaïo Phaät veà ñôøi soáng hay nhaân phaûi chòu hoaïi dieät.” Nhö vaäy, ngöôøi Phaät töû sinh quan vaø vuõ truï quan Phaät Giaùo. Moïi giaù nhìn vaø chieâm ngöôõng veû ñeïp maø khoâng pha trò cuûa ñaïo Phaät ñeàu döïa treân giaùo lyù naøy. laãn loøng tham muoán chieám höõu. Ñöùc Phaät mong muoán caùc ñeä töû cuûa Ngaøi, taïi (VI) Truths in Buddhism—Nhöõng Chaân Lyù trong gia cuõng nhö xuaát gia, thaûy ñeàu soáng theo ñaïo Phaät: chaùnh haïnh vaø caùc tieâu chuaån cao thöôïng 1) The Truth of the Eightfold Noble Path in trong cuoäc soáng veà moïi maët. Ñoái vôùi Ngaøi, Buddhism—Chaân lyù veà Baùt Thaùnh Ñaïo trong cuoäc soáng bình dò khoâng coù

nghóa laø cuoäc ñôøi ñaïo Phaät: The noble Eightfold Path or the con ngöôøi phaûi chòu suy taøn khoå aûi. Ñöùc Phaät eight right (correct) ways. The path leading to khuyeân ñeä töû cuûa Ngaøi ñi theo con ñöôøng release from suffering, the goal of the third in “Trung Ñaïo” nghóa laø khoâng luyeán aùi cuõng the four noble truths. These are eight in the khoâng choái boû vaïn höõu. Ñöùc Phaät khoâng chuû 37 bodhi ways to enlightenment. Practicing tröông choái boû “veû ñeïp” cuûa vaïn höõu, tuy the Noble Eight-fold Path can bring about nhieân, neáu con ngöôøi khoâng thaáu trieät ñöôïc real advantages such as improvement of thöïc chaát cuûa nhöõng vaät mang veû ñeïp ñoù, thì personal conditions. It is due to the chính caùi veû ñeïp kia coù theå ñöa ñeán khoå ñau elimination of all evil thoughts, words, and phieàn naõo hay ñau buoàn vaø thaát voïng cho actions that we may commit in our daily life, chính mình. Trong “Thi Keä Tröôûng Laõo”, and to the continuing practice of charitable Ñöùc Phaät coù neâu ra moät caâu chuyeän veà toân work; improvement of living conditions. If giaû Pakka. Moät hoâm toân giaû vaøo laøng khaát everyone practiced this noble path, the world thöïc, toân giaû ngoài döôùi goác caây. Roài moät con we are living now would be devoid of all dieàu haâu gaàn ñoù chuïp ñöôïc moät mieáng thòt, miseries and sufferings caused by hatred, voäi vuït bay leân khoâng. Nhöõng con khaùc thaáy struggle, and war between men and men, vaäy lieàn taán coâng con dieàu naøy, laøm cho noù countries and countries, or peoples and nhaû mieáng thòt xuoáng. Moät con dieàu haâu khaùc peoples. Peace would reign forever on earth; bay tôùi ñôùp mieáng thòt, nhöng cuõng bò nhöõng attainment of enlightenment or Bodhi con khaùc taán coâng cöôùp maát ñi mieáng thòt. Awareness. The Noble Eight-fold Path is the Toân giaû suy nghó: “Duïc laïc chaúng khaùc chi first basic condition for attaining Bodhi mieáng thòt kia, thaät thoâng thöôøng giöõa theá Consciousness that is untarnished while gian ñaày khoå ñau vaø thuø nghòch naøy.” Khi Alaya Consciousness is still defiled—Baùt quan saùt caûnh treân, toân giaû thaáy roõ vaïn höõu Thaùnh Ñaïo hay taùm con ñöôøng ñuùng, taùm voâ thöôøng cuõng nhö caùc söï vieäc xaûy ra kia, con ñöôøng daãn tôùi söï chaám döùt ñau khoå, muïc neân toân giaû tieáp tuïc quaùn töôûng cho ñeán khi ñích cuûa dieäu ñeá thöù ba trong töù dieäu ñeá ñaït ñöôïc quaû vò A La Haùn. Ñöùc Phaät khuyeân (Ñaïo ñeá). Baùt Chaùnh Ñaïo laø taùm neûo trong ñeä töû khoâng laõng traùnh caùi ñeïp, khoâng töø boû 37 neûo boà ñeà. Tu taäp Baùt Chaùnh Ñaïo seõ ñöa caùi ñeïp maø cuõng khoâng luyeán aùi caùi ñeïp. Chæ ñeán nhöõng lôïi ích thöïc söï nhö töï caûi taïo töï coá laøm sao cho caùi ñeïp khoâng trôû thaønh ñoái thaân, vì tu baùt chaùnh ñaïo laø söûa ñoåi moïi baát töôïng yeâu gheùt cuûa rieâng mình, vì baát cöù vaät chính, söûa ñoåi moïi toäi loãi trong ñôøi soáng hieän gì khaû laïc khaû oá trong theá gian naøy thöôøng taïi, ñoàng thôøi coøn taïo cho thaân mình coù moät laøm cho chuùng ta luyeán chaáp, roài sinh loøng ñôøi soáng chaân chaùnh, lôïi ích vaø thieän myõ; caûi luyeán aùi hay gheùt boû, chính vì theá maø chuùng taïo hoaøn caûnh vì neáu ai cuõng tu baùt chaùnh ta phaûi tieáp tuïc kinh qua nhöõng khoå ñau ñaïo thì caûnh theá gian seõ an laønh tònh laïc, phieán naõo. ngöôøi Phaät töû nhìn nhaän caùi ñeïp ôû khoâng coøn caûnh khoå ñau baát haïnh gaây neân nôi naøo giaùc quan nhaän thöùc ñöôïc, nhöng bôûi haän thuø, tranh chaáp

hay chieán tranh giöõa cuõng phaûi thaáy luoân caû tính voâ thöôøng vaø ngöôøi vôùi ngöôøi, giöõa nöôùc naày vôùi nöôùc kia,

hay chuûng toäc naày vôùi chuûng toäc khaùc, ngöôïc obstruction. They are also called laïi luùc ñoù thanh bình seõ vónh vieãn ngöï trò treân brahmaviharas or divine abodes, or sublime quaû ñaát naày; tu baùt chaùnh ñaïo coøn laø caên baûn states, because they are the mental dwellings ñaàu tieân cho söï giaùc ngoä, laø neàn taûng chaùnh of the brahma divinities in the Brahma- giaùc, laø caên baûn giaûi thoaùt, ngaøy nay tu baùt world—Taâm voâ löôïng laø taâm roäng lôùn khoâng chaùnh ñaïo laø gieo troàng cho mình nhöõng haït theå tính löôøng ñöôïc. Taâm voâ löôïng khoâng gioáng Boà Ñeà ñeå ngaøy sau gaët haùi quaû Nieát nhöõng laøm lôïi ích cho voâ löôïng chuùng sanh, Baøn Voâ Thöôïng—See Eight Noble Paths. daãn sinh voâ löôïng phuùc ñöùc vaø taïo thaønh voâ 2) The Truth of the Four Noble Truths in löôïng quaû vò toát ñeïp trong theá giôùi ñôøi soáng Buddhism—Chaân lyù veà Töù Dieäu Ñeá trong trong moät ñôøi, maø coøn lan roäng ñeán voâ löôïng ñaïo Phaät: The Four Noble Truths, A theá giôùi trong voâ löôïng kieáp sau naày, vaø taïo fundamental doctrine of Buddhism which thaønh voâ löôïng chö Phaät. Boán taâm voâ löôïng, clarifies the cause of suffering and the way to coøn goïi laø Töù Ñaúng hay Töù Phaïm Haïnh, hay emancipation. Sakyamuni Buddha is said to boán traïng thaùi taâm cao thöôïng. Ñöôïc goïi laø have expounded the Four Noble Truths in the voâ löôïng vì chuùng chieáu khaép phaùp giôùi Deer Park in Sarnath during his first sermon chuùng sanh khoâng giôùi haïn khoâng ngaên ngaïi. after attaining Buddhahood. The Buddha Cuõng coøn ñöôïc goïi laø “Phaïm Truù” vì ñaây laø organized these ideas into the Fourfold Truth nôi truù nguï cuûa Phaïm Chuùng Thieân treân coõi as follows: “Life consists entirely of Trôøi Phaïm Thieân—See Four immeasureable suffering; suffering has causes; the causes of minds. suffering can be extinguished; and there (VII)Concept so a divine or supreme being in exists a way to extinguish the cause.”—Boán Buddhism—Khaùi nieäm veà thaàn linh trong ñaïo chaân lyù nhieäm maàu trong giaùo lyù nhaø Phaät, Phaät: In Buddhism, there is no distinction noùi roõ vì ñaâu coù khoå vaø con ñöôøng giaûi thoaùt. between a divine or supreme being and Ngöôøi ta noùi Ñöùc Phaät Thích Ca Maâu Ni ñaõ common mortals. The highest form of being giaûng baøi phaùp ñaàu tieân veà “Töù Dieäu Ñeá” is the Buddha. All people have the inherent trong vöôøn Loäc Uyeån, sau khi Ngaøi giaùc ngoä ability and potential to become Buddhas if thaønh Phaät. Trong ñoù Ñöùc Phaät ñaõ trình baøy: they follow and cultivate the teachings set “Cuoäc soáng chöùa ñaày ñau khoå, nhöõng khoå forth by Shakyamuni Buddha. By following ñau ñoù ñeàu coù nguyeân nhaân, nguyeân nhaân the Buddha’s teachings and Buddhist cuûa nhöõng khoå ñau naày coù theå bò huûy dieät practices, anyone can eventually become baèng con ñöôøng dieät khoå.”—See Four Noble Buddhas. A Buddha is also a human being, Truths. but one who comes to a realization and 3) The Truth of Four Boundless Minds in thoroughly understands the workings and Buddhism—Chaân lyù veà Töù Voâ Löôïng Taâm meaning of life and the universe. When one trong ñaïo Phaät: The mind is immeasurable. It comes to that realization and truly knows and not only benefit

immeasurable living beings, understands oneself and everything, he is bringing immeasurable blessings to them, and called “Buddha” or he is said to have attained producing immeasurable highly spiritual enlightenment. He is also called “the attainments in a world, in one life, but also Enlightened One.”—Trong Phaät giaùo, khoâng spreads all over immeasurable worlds, in coù söï phaân bieät giöõa thaàn linh hay chuùng immeasurable future lives, shaping up sanh sieâu vieät vaø ngöôøi bình thöôøng. Hình immeasurable Buddha. The four thöùc cao nhöùt cuûa moät chuùng sanh laø Phaät. immeasurables or infinite Buddha-states of Taát caû moïi ngöôøi ñeàu coù khaû naêng thaønh mind. The four kinds of boundless mind, or Phaät neáu hoï chòu theo tu taäp theo nhöõng lôøi four divine abodes. These states are called chæ daïy cuûa Ñöùc Phaät Thích Ca Maâu Ni. illimitables because they are to be radiated Baèng caùch tuaân theo nhöõng giaùo thuyeát cuûa towards all living beings without limit or Ñöùc Phaät vaø nhöõng phaùp thöïc haønh veà Phaät

giaùo, ai cuõng coù theå trôû thaønh moät vò Phaät. loaøi khaùc. Vaø Ñöùc Phaät daïy trong kinh Öu Baø Moät vò Phaät cuõng laø moät chuùng sanh con Taéc: “Trong moïi loaøi, con ngöôøi coù nhöõng ngöôøi, nhöng chuùng sanh aáy ñaõ chöùng ngoä vaø caên vaø trí tueä caàn thieát. Ngoaøi ra, ñieàu kieän thoâng hieåu taát caû nhöõng taùc duïng vaø yù nghóa hoaøn caûnh cuûa con ngöôøi khoâng quaù khoå sôû cuûa ñôøi soáng vaø vuõ truï. Khi moät con ngöôøi nhö nhöõng chuùng sanh trong ñòa nguïc, khoâng chöùng ngoä vaø thaät söï thoâng hieåu veà mình vaø quaù vui söôùng nhö nhöõng chuùng sanh trong vaïn höõu, ngöôøi ta goïi ngöôøi ñoù laø Phaät, hay coõi trôøi. Vaø treân heát, con ngöôøi khoâng ngu si laø baäc giaùc ngoä. nhö loaøi suùc sanh.” Nhö vaäy con ngöôøi ñöôïc (VIII)Position of Human Beings in Buddhism—Vò xeáp vaøo loaïi chuùng sanh coù nhieàu öu ñieåm. trí cuûa Con Ngöôøi trong ñaïo Phaät: Most of us Con ngöôøi coù khaû naêng xaây döïng vaø caûi tieán are agreed to the fact that among all living cho mình moät cuoäc soáng toaøn thieän toaøn myõ. beings, human beings are unique beings who (IX)Buddhism, a religion of Truth—Ñaïo Phaät, toân can understand what we are and what we giaùo cuûa Chaân Lyù: Even though the Buddha should be. Compared to other beings, man is is dead but 2,500 years later his teachings most complete and superior not only in the still help and save a lot of people, his mentality and thinking, but also in the ability example still inspires people, his words still of organization of social life. Human beings’ continue to change lives. Only a Buddha life cannot be substituted nor repeated nor could have such power centuries after his determined by someone else. Once we are death. The Buddha did not claim that he was born in this world, we have to live our own a god, the child of god or even the messenger life, a meaningful and worth living life. Thus from a god. He was simply a man who the ancient said: “Man is the most sacred and perfected himself and taught that if we superior animal.” And the Buddha taught in followed his example, we could perfect the Upasaka Sutra: “In all beings, man is ourselves also. He never asked his followers endowed with all necessary faculties, to worship him as a god. In fact, He intelligence. Besides man’s conditions are prohibited his followers to praise him as a not too miserable as those beings in hell, not god. He told his followers

that he could not too much pleasure as those beings in heaven. give favours or blessings to those who And above all, man’s mind is not so ignorant worship him with personal expectations or or as that of the animals.” So man has the ability calamities to those who don’t worship him. to build and improve his own life to the He asked his followers to respect him as degree of perfection—Haàu heát ai trong students respect their teacher. He also chuùng ta ñeàu cuõng phaûi ñoàng yù raèng trong taát reminded his followers to worship a statue of caû caùc loaøi sinh vaät, con ngöôøi laø nhöõng sinh the Buddha means to remind ourselves to try vaät ñoäc nhaát trong hoaøn vuõ coù theå hieåu ñöôïc to develop peace and love within ourselves. chuùng ta ñang laøm caùi gì vaø seõ laøm caùi gì. So The perfume of incense reminds us of the saùnh vôùi caùc loaøi khaùc thì con ngöôøi coù phaàn pervading influence of virtue, the lamp thuø thaéng vaø hoaøn haûo hôn chaúng nhöõng veà reminds us of the light of knowledge and the maët tinh thaàn, tö töôûng, maø coøn veà phöông followers which soon fade and die, remind us dieän khaû naêng toå chöùc xaõ hoäi vaø ñôøi soáng of impermanence. When we bow, we express nöõa. Ñôøi soáng cuûa con ngöôøi khoâng theå naøo our gratitude to the Buddha for what his bò thay theá, laäp laïi hay quyeát ñònh bôûi baát cöù teachings have given us. This is the core moät ai. Moät khi chuùng ta ñöôïc sanh ra trong nature of Buddhist worship. A lot of people theá giôùi naøy, chuùng ta phaûi soáng moät cuoäc have misunderstood the meaning of soáng cuûa chính mình sao cho thaät coù yù nghóa “worship” in Buddhism, even devout vaø ñaùng soáng. Chính vì theá maø coå ñöùc coù Buddhists. Buddhists do not believe that the daïy: “Con ngöôøi laø moät sinh vaät toái linh” hay Buddha is a god, so in no way they could con ngöôøi ñöôïc xeáp vaøo haøng öu tuù hôn caùc possibly believe that a piece of wood or

metal (statue) is a god. In Buddhism, the cuõng coù theå trôû neân toaøn haûo nhö Ngaøi. Ngaøi statue of the Buddha is used to symbolize khoâng bao giôø baûo ñeä töû cuûa Ngaøi thôø human perfection. The statue of the Buddha phöôïng Ngaøi nhö moät thaàn linh. Kyø thaät also reminds us of the human dimension in Ngaøi caám chæ ñeä töû Ngaøi laøm nhö vaäy. Ngaøi Buddhist teaching, the fact that Buddhism is baûo ñeä töû laø Ngaøi khoâng ban phöôùc cho man-centered, not god-centered, that we nhöõng ai thôø phöôïng Ngaøi hay giaùng hoïa cho must look inward (within) not outward ai khoâng thôø phöôïng Ngaøi. Ngaøi baûo Phaät töû (without) to find perfection and neân kính troïng Ngaøi nhö moät vò Thaày. Ngaøi understanding. So in no way one can say that coøn nhaéc nhôû ñeä töû veà sau naøy khi thôø Buddhists worship god or idols. In fact, a long phöôïng leã baùi töôïng Phaät laø töï nhaéc nhôû long time ago, when primitive man found chính mình phaûi coá gaéng tu taäp ñeå phaùt trieån himself in a dangerous and hostile situations, loøng yeâu thöông vaø söï an laïc vôùi chính mình. the fear of wild animals, of not being able to Höông cuûa nhang nhaéc nhôû chuùng ta vöôït to find enough food, of diseases, and of thaéng nhöõng thoùi hö taät xaáu ñeå ñaït ñeán trí natural calamities or phenomena such as hueä, ñeøn ñoát leân khi leã baùi nhaèm nhaéc nhôû storms, hurricanes, volcanoes, thunder, and chuùng ta ñuoác tueä ñeå thaáy roõ raèng thaân naøy lightning, etc. He found no

security in his roài seõ hoaïi dieät theo luaät voâ thöôøng. Khi surroundings and he had no ability to explain chuùng ta leã laïy Ñöùc Phaät laø chuùng ta leã laïy those phenomena, therefore, he created the nhöõng giaùo phaùp cao thöôïng maø Ngaøi ñaõ ban idea of gods in order to give him comfort in boá cho chuùng ta. Ñoù laø coát tuûy cuûa söï thôø good times, and courage him in times of phöôïng leã baùi trong Phaät giaùo. Nhieàu ngöôøi danger and consolation when things went ñaõ laàm hieåu veà söï thôø phöôïng leã baùi trong wrong. They believed that god arranged Phaät giaùo, ngay caû nhöõng Phaät töû thuaàn everything. Generations after generations, thaønh. Ngöôøi Phaät töû khoâng bao giôø tin raèng man continues to follow his ancestors in a so- Ñöùc Phaät laø moät vò thaàn linh, thì khoâng coù called “faith in god” without any further caùch chi maø hoï coù theå tin raèng khoái goã hay thinkings. Some says they believe in god khoái kim loaïi kia laø thaàn linh. Trong Phaät because god responds to their prayers when giaùo, töôïng Phaät ñöôïc duøng ñeå töôïng tröng they feel fear or frustration. Some say they cho söï toaøn thieän toaøn myõ cuûa nhaân loaïi. believe in god because their parents and Töôïng Phaät cuõng nhaéc nhôû chuùng ta veà taàm grandparents believed in god. Some others möùc cao caû cuûa con ngöôøi trong giaùo lyù nhaø say that they prefer to go to church than to Phaät, raèng Phaät giaùo laáy con ngöôøi laøm noøng temple because those who go to churches coát, chöù khoâng phaûi laø thaàn linh, raèng chuùng seem richer and more honorable than those ta phaûi töï phaûn quang töï kyû, phaûi quay caùi who go to temples, and so on, and so on—Duø nhìn vaøo beân trong ñeå tìm traïng thaùi toaøn haûo Ñöùc Phaät ñaõ nhaäp dieät, nhöng treân 2.500 naêm trí tueä, chöù khoâng phaûi chaïy ñoâng chaïy taây sau nhöõng giaùo thuyeát cuûa Ngaøi vaãn coøn teá beân ngoaøi. Nhö vaäy, khoâng caùch chi maø ñoä raát nhieàu ngöôøi, göông haïnh cuûa Ngaøi ngöôøi ta coù theå noùi raèng Phaät töû thôø phöôïng vaãn coøn laø nguoàn gôïi caûm cho nhieàu ngöôøi, ngaãu töôïng cho ñöôïc. Kyø thaät, töø xa xöa laém, vaø nhöõng lôøi daïy doã cuûa Ngaøi vaãn coøn tieáp con ngöôøi nguyeân thuûy töï thaáy mình soáng tuïc bieán ñoåi nhieàu cuoäc soáng. Chæ coù Ñöùc trong moät theá giôùi ñaày thuø nghòch vaø hieåm Phaät môùi coù ñöôïc oai löïc huøng maïnh toàn taïi hoïa. Hoï lo sôï thuù döõ, lo sôï khoâng ñuû thöùc aên, sau nhieàu theá kyû nhö theá aáy. Ñöùc Phaät khoâng lo sôï beänh hoaïn vaø nhöõng tai öông hay hieän bao giôø töï xöng raèng Ngaøi laø moät thaàn linh, töôïng thieân nhieân nhö gioâng gioù, baõo toá, nuùi laø con cuûa thaàn linh, hay laø söù giaû cuûa thaàn löûa, saám seùt, vaân vaân. Hoï khoâng caûm thaáy an linh. Ngaøi chæ laø moät con ngöôøi ñaõ töï caûi toaøn vôùi hoaøn caûnh xung quanh vaø hoï khoâng thieän ñeå trôû neân toaøn haûo, vaø Ngaøi daïy raèng coù khaû naêng giaûi thích ñöôïc nhöõng hieän neáu chuùng ta noi theo göông laønh aáy chính ta töôïng aáy, neân hoï taïo ra yù töôûng thaàn linh,

nhaèm giuùp hoï caûm thaáy thoaûi maùi tieän nghi being had the capacity to purify the body and hôn khi söï vieäc troâi chaûy thuaän lôïi, cuõng nhö the mind, develop infinitive love and coù ñuû can ñaûm vöôït qua nhöõng luùc laâm nguy, compassion and perfect understanding. He hoaëc an uûi khi laâm vaøo caûnh baát haïnh, raèng shifted the gods and heavens to the self-heart thì laø thöôïng ñeá ñaõ saép ñaët an baøi

nhö vaäy. and encouraged us to find solution to our Töø theá heä naøy qua theá heä khaùc, ngöôøi ta tieáp problems through self-understanding. Finally, tuïc nieàm tin nôi “thöôïng ñeá” töø cha anh mình such myths of god and creation concept has maø khoâng caàn phaûi ñaén ño suy nghó. Coù been superseded by scientific facts. Science ngöôøi cho raèng hoï tin nôi thöôïng ñeá vì thöôïng has explained the origin of the universe ñeá ñaùp öùng nhöõng thænh nguyeän cuûa hoï moãi completely without recourse to the god-idea. khi hoï lo aâu sôï haõi. Coù ngöôøi cho raèng hoï tin In Buddhism, faith in supernatural power is nôi thöôïng ñeá vì cha meï oâng baø hoï tin nôi only a need to sooth the people in distressed thöôïng ñeá. Laïi coù ngöôøi cho raèng hoï thích ñi situations. In extremely distressed situations, nhaø thôø hôn ñi chuøa vì nhöõng ngöôøi ñi nhaø people have a tendency to turn to faith, or thôø coù veû sang troïng hôn nhöõng ngöôøi ñi exterior power for support, consolation and chuøa, vaân vaân vaø vaân vaân. blessing. Buddhism, on the contrary, is (X) Buddhism, a living philisophy—Ñaïo Phaät, indifferent metaphysical and supernatural moät trieát lyù soáng ñoäng: The Buddha taught us questions for Buddhism maintains and to try to understand our fear, to lessen our upholds the ability and intellectual capacity desires and to calmly and courageously of man. In Buddhism, man must not be accept things we cannot change. He replaced passive and dependent on others. In fear, not with blindly and irrational belief but Buddhism, man has his own responsibility to with rational understanding which free himself. Thus the Buddha taught in the corresponds to the truth. Furthermore, Nirvana Sutra: “You must light the torch for Buddhists do not believe in god because yourselves. The Buddha is one who leads the there does not seem to be any concrete way. The goal of liberation can be reached evidence to support this idea. Who can only by you yourselves and nobody else.” answer questions on god? Who is god? Is god Buddhists never believe in the belief which is masculine or feminine or neuter? Who can not based on reason or fact but on association provide ample evidence with real, concrete, of imaginations or magics. If you can show us substantial or irrefutable facts to prove the (Buddhists) a careful study of the existence existence of god? So far, no one can. of a god written by a scientist, we will Buddhists suspend judgment until such concede that belief in god is not fabulous. But evidence is forthcoming. Besides, such belief we (Buddhists) have never heard of any in god is not necessary for a really research on god, and scientists simply meaningful and happy life. If you believe wouldn’t bother to study such impossible that god make your life meaningful and things, so I say there is no evidence for the happy, so be it. But remember, more than existence of god. A long long time ago, when two-thirds of the world do not believe in god people had no knowledge of science, people and who can say that they don’t have a were unable to explain the origin of the meaningful and happy life? And who dare to universe, so they turned to god as a creator of say that those who believe in god, all have a the universe, but in the twenty first century, meaningful and happy life? If you believe scientists have explained very clearly on the that god help you overcome disabilities and origin of the universe without recourse to the difficulties, so be it. But Buddhists do not god-idea. Thus we must see that our

inability accept the theological concept of salvation. to explain the origin of the universe does not In the contrary, based on the Buddha's own prove the existence of god or gods. Thus the experience, he showed us that each human Buddha always reminded his disciples: "Do

not rush to believe in anything without right from wrong, good from bad, as well as examining carefully, even my teachings." other harmful anger and hatred in our daily Besides, the Buddha advised his disciples not life. Of course, each one of us wishes to be to exercise psychic power in order to convert free from sufferings and afflictions, for these people with blind faith. He was referring to are the first factors for a happy life. the miraculous power to walk on water, to However, as long as we still rely on someone exercise spirits, raise the dead and perform else to save us by eliminating the problems the so-called supernatural practices. He was for us, we still fear , avoid and try not to also referring to the miracles of prophesy engage to confront our own problems, and such as thought-reading, sooth-saying, therefore, problems never voluntarily leave fortune-telling, and so on. When people with us. According to Buddhist points of view, blind faith see the performance of such sufferings and afflictions may be arisen as a powers, their faith deepens; however, this result of our past karma. Understand this belief is not true belief because it does not concept, we will never try to blame our come from their own realization of the truth, problems on others. There is no reason for us but due to the blind faith.With the Buddha, to be too strick on ourselves, as human the miracle of realization is a real miracle. beings, we are all imperfect. Every one of us When a person knows that he is greedy, has at least once done some thing wrong. The angry, ignorant, pride of his own self, and full important thing is whether or not we of wrong views, etc, and he is willing to end recognize and admit our wrong-doings that these wrong and unwholesome actions, he we have done in the past. If we admit that really realizes a miracle for his own life. we're mistaken, there will be room for When a murderer, a thief, a terrorist, a correction—Ñöùc Phaät daïy chuùng ta neân coá drunkard or an adulterer is made to realize gaéng tìm hieåu söï sôï haõi cuûa chuùng ta, tìm that what he had been doing is wrong and caùch giaûm thieåu loøng ham muoán cuûa ta, cuõng gives up his bad, immoral and harmful way of nhö traàm tænh chaáp nhaän nhöõng gì maø chuùng life, this change can be regarded as a real ta khoâng theå thay ñoåi ñöôïc. Ñöùc Phaät thay miracle. According to Buddhism, there exists theá noãi lo sôï khoâng phaûi baèng moät nieàm tin a real miracle when we clearly see life is no muø quaùng vaø khoâng thuaän lyù nôi thaàn linh, more than a process from coming into being, maø baèng söï hieåu bieát thuaän lyù vaø hôïp vôùi to formation, changing and destruction with chaân lyù. Hôn nöõa, Phaät töû khoâng tin nôi thaàn full of sufferings and afflictions. Therefore, in linh vì khoâng coù baèng chöùng cuï theå naøo laøm no way we can avoid both the process neàn taûng cho söï tin töôûng nhö vaäy. Ai coù theå formation and destruction and sufferings and traû lôøi nhöõng caâu hoûi veà thaàn linh? Thaàn linh afflictions. The more we try to avoid our laø ai? Thaàn linh laø ngöôøi nam hay ngöôøi nöõ problems or the more we try not to think hay khoâng nam khoâng nöõ? Ai coù theå

ñöa ra about our problems, the more we accumulate baèng chöùng roõ raøng cuï theå veà söï hieän höõu problems inside ourselves. When we clearly cuûa thaàn linh? Ñeán nay chöa ai coù theå laøm understand the true nature of sufferings and ñöôïc chuyeän naøy. Ngöôøi Phaät töû daønh söï afflictions, we'll be able to deal with them phaùn ñoaùn veà moät thaàn linh ñeán khi naøo coù more effectively. Also according to Buddhist ñöôïc baèng chöùng roõ raøng nhö vaäy. Beân caïnh points of view, all the causes of sufferings ñoù, nieàm tin nôi thaàn linh khoâng caàn thieát cho and afflictions are ignorance, craving and cuoäc soáng coù yù nghóa vaø haïnh phuùc. Neáu baïn hatred. These are the "three poisons of the tin raèng thaàn linh laøm cho cuoäc soáng cuûa baïn mind". Only by generating insight into the coù yù nghóa vaø haïnh phuùc hôn thì baïn cöù vieäc true nature of reality, we may be able to tin nhö vaäy. Nhöng nhôù raèng, hôn hai phaàn ba eliminate ignorance, able to achieve a daân chuùng treân theá giôùi naøy khoâng tin nôi completely purified state of mind, able to see thaàn linh, vaø ai daùm noùi raèng hoï khoâng coù

cuoäc soáng coù yù nghóa vaø haïnh phuùc? Vaø ai ñôn giaûn laø caùc nhaø khoa hoïc khoâng baän taâm daùm caû quyeát raèng toaøn theå nhöõng ngöôøi tin nghieân cöùu nhöõng vieäc khoâng theå coù nhö vaäy, nôi thaàn linh ñeàu coù cuoäc soáng coù yù nghóa vaø neân chuùng toâi noùi khoâng coù baèng chöùng naøo haïnh phuùc heát ñaâu? Neáu baïn tin raèng thaàn chöùng toû coù söï hieän höõu cuûa thaàn linh. Vaøo linh giuùp ñôû baïn vöôït qua nhöõng khoù khaên vaø thuôû xa xöa khi con ngöôøi chöa coù ñöôïc kieán khuyeát taät thì baïn cöù tin nhö vaäy ñi. Nhöng thöùc veà khoa hoïc, con ngöôøi khoâng theå naøo ngöôøi Phaät töû khoâng chaáp nhaän quan nieäm giaûi thích ñöôïc veà nguoàn goác cuûa vuõ truï, neân cöùu ñoä thaàn thaùnh nhö vaäy. Ngöôïc laïi, caên cöù hoï ñaõ quay vaøo thaàn linh nhö laø moät ñaáng vaøo kinh nghieäm cuûa Ñöùc Phaät, Ngaøi ñaõ chæ saùng theá, nhöng ôû vaøo theá kyû 21 naøy thì caùc baøy cho chuùng ta laø moãi ngöôøi ñeàu coù khaû khoa hoïc gia ñaõ giaûi thích quaù roõ raøng veà naêng töï thanh tònh thaân taâm, phaùt trieån loøng nguoàn goác cuûa vuõ truï maø khoâng phaûi nhôø ñeán töø bi voâ haïn vaø söï hieåu bieát toaøn haûo. Ngaøi yù nieäm thöôïng ñeá. Nhö vaäy chuùng ta phaûi chuyeån höôùng thaàn trôøi sang töï taâm vaø thaáy raèng söï thieáu khaû naêng giaûi thích veà khuyeán khích chuùng ta töï tìm caùch giaûi quyeát nguoàn goác vuõ truï khoâng chöùng minh ñöôïc veà nhöõng vaán ñeà baèng söï hieåu bieát chaân chaùnh söï hieän höõu cuûa thaàn linh. Tröôùc khi y hoïc cuûa chính mình. Roát roài, thaàn thoaïi veà thaàn tieán boä, ngöôøi ta tin raèng thaàn linh taïo ra linh ñaõ bò khoa hoïc traán aùp. Khoa hoïc ñaõ beänh taät ñeå tröøng phaït con ngöôøi. Ngaøy nay chöùng minh söï thaønh laäp cuûa vuõ truï hoaøn ai trong chuùng ta cuõng ñeàu bieát nguyeân do toaøn khoâng lieân heä gì ñeán yù nieäm thaàn linh. gaây ra beänh. Chính vì vaäy maø Ñöùc Phaät ñaõ Trong ñaïo Phaät, tin töôûng vaøo sieâu nhieân chæ aân caàn daën doø chuùng ñeä töû laø "khoan haún voäi laø moät nhu caàu ñeå an uûi con ngöôøi khi hoï tin baát cöù ñieàu gì neáu chöa suy xeùt kyõ caøng, ñang tuyeät voïng khoå ñau. Trong nhöõng hoaøn ngay caû nhöõng lôøi Phaät noùi." Ngoaøi ra, Ñöùc caûnh cöïc kyø tuyeät voïng, ngöôøi ta thöôøng quay Phaät coøn khuyeân caùc ñeä töû cuûa

Ngaøi khoâng sang nieàm tin hay ñeán vôùi ngoaïi löïc mong neân duøng thaàn thoâng pheùp laï ñeå quy naïp nhôø söï hoå trôï, an uûi hay ban aân. Phaät giaùo, nhöõng ngöôøi coù nieàm tin muø quaùng. Ngaøi ngöôïc laïi, höõng hôø vôùi vaán ñeà tröøu töôïng vaø nhaéc ñeán nhöõng pheùp thaàn thoâng nhö ñi treân sieâu nhieân vì Phaät giaùo ñeà cao khaû naêng vaø maët nöôùc, phuø pheùp laøm ngöôøi cheát ñöùng daäy lyù trí cuûa con ngöôøi. Vôùi Phaät giaùo, con ngöôøi vaø thi trieån nhöõng thöù goïi laø phi thöôøng. Ngaøi khoâng voâ naêng thuï ñoäng chæ nhôø vaû vaøo caùc cuõng nhaéc ñeán nhöõng caùch tieân ñoaùn nhö tha theá löïc beân ngoaøi. Vôùi Phaät giaùo, traùch taâm thoâng, tieân tri, boùi toaùn, vaân vaân. Khi nhieäm cuûa moãi con ngöôøi laø phaûi töï giaûi nhöõng ngöôøi coù nieàm tin muø quaùng thaáy phoùng laáy mình. Chính vì theá maø Ñöùc Phaät nhöõng pheùp laï aáy, thì hoï cho raèng thaät neân daïy trong kinh Nieát Baøn: “Caùc ngöôi neân töï nieàm tin cuûa hoï caøng saâu ñaäm hôn; tuy nhieân, thaép ñuoác leân maø ñi. Ta chæ coù traùch nhieäm ñaây khoâng phaûi laø nieàm tin chaân thaät vì noù chæ daãn ñöôøng ñi nöôùc böôùc ñöa ñeán söï giaûi khoâng ñeán töø söï chöùng ngoä chaân lyù cuûa hoï thoaùt. Cöùu caùnh giaûi thoaùt phaûi do caùc ngöôi maø laø do söï tin töôûng muø quaùng. Vôùi Ñöùc phaûi töï ñònh ñoaït, chöù khoâng phaûi ai khaùc.” Phaät, pheùp laï cuûa söï chöùng nghieäm môùi ñuùng Ngöôøi Phaät töû khoâng tin vaøo moät nieàm tin laø pheùp laï. Khi moät ngöôøi bieát mình tham, khoâng ñöôïc ñaët treân söï kieän hay treân lyù trí saân, si, maïn, nghi vaø daãy ñaày taø kieán, neân maø chæ laø söï keát hôïp cuûa caùc yù töôûng töôïng saün saøng chaám döùt nhöõng haønh ñoäng taø vaïy hay pheùp laï. Neáu baïn coù theå chæ roõ cho moät vaø baát thieän aáy, ñoù môùi chính laø pheùp laï ngöôøi Phaät töû thaáy töø nhöõng cuoäc nghieân cöùu trong cuoäc ñôøi cuûa ngöôøi aáy. Khi moät keû gieát nghieâm chænh vaø thaän troïng veà söï hieän höõu ngöôøi, moät teân troäm caép, khuûng boá, say röôïu cuûa thaàn linh, ñöôïc caùc nhaø khoa hoïc ghi hay gian daâm, nhaän thöùc ñöôïc vieäc laøm cuûa cheùp thì ngöôøi Phaät töû aáy seõ thöøa nhaän raèng mình laø sai quaáy, keû ñoù thay ñoåi, töø boû loái tin vaøo thaàn linh khoâng phaûi laø hoang ñöôøng. soáng xaáu xa, voâ luaân vaø gaây tai haïi cho ngöôøi Nhöng chuùng ta chöa bao giôø nghe thaáy baát khaùc, söï thay ñoåi naøy môùi thaät laø pheùp laï. cöù moät cuoäc nghieân cöùu naøo veà thaàn linh, Theo Phaät giaùo, pheùp laï thaät söï laø chuùng ta

thaáy roõ coõi ñôøi naøy chæ laø moät tieán trình töø They are called “Noble” because they enoble sanh, truï, dò, dieät vôùi daãy ñaày khoå ñau phieàn one who understand them and they are called naõo. Vì vaäy khoâng caùch chi chuùng ta coù theå “Truths” because they correspond with troán chaïy tieán trình aáy ñöôïc. Caøng coá gaéng reality. Buddhists neither believe in negative troán chaïy nhöõng khoù khaên, chuùng ta caøng thoughts nor do they believe in pessimistic chaát chöùa khoå ñaâu phieàn naõo nhieàu hôn ôû ideas. In the contrary, Buddhists believe in beân trong chuùng ta. Chöøng naøo chuùng ta hieåu facts, irrefutable facts, facts that all know, roõ baûn chaát thaät cuûa khoå ñau phieàn naõo, that all have aimed to experience and that all chöøng ñoù chuùng ta môùi coù cô may giaûi quyeát are striving to reach. Those who believe in ñöôïc chuùng. Theo Phaät giaùo, taát caû nguyeân god or gods usually claim

that before an nhaân cuûa khoå ñau phieàn naõo ñeàu phaùt sanh individual is created, he does not exist, then bôûi voâ minh, saân haän vaø tham lam. Ñaây laø he comes into being through the will of a god. “tam ñoäc cuûa taâm”, vaø chæ coù phaùt trieån trí He lives his life and then according to what hueä chuùng ta môùi coù khaû naêng loaïi tröø ñöôïc he believes during his life, he either goes to si meâ, vaø khi taâm ñaït ñöôïc traïng thaùi thanh eternal heaven or eternal hell. Some believe tònh, noù môùi giuùp chuùng ta thaáy roõ ñöôïc ñaâu that they come into being at conception due laø chaân nguïy, chaùnh taø, toát xaáu... cuõng nhö to natural causes, live and then die or cease nhöõng saân haän coù haïi cho cuoäc soáng haèng to exist, that’s it! Buddhism does not accept ngaøy cuûa chuùng ta. Leõ dó nhieân, ai trong either of these concepts. According to the chuùng ta cuõng ñeàu mong muoán thoaùt khoûi first explanation, if there exists a so-called khoå ñau phieàn naõo, vì ñoù laø nhöõng nhaân toá almighty god who creates all beings with all ñaàu tieân cuûa cuoäc soáng haïnh phuùc. Tuy his loving kindness and compassion, it is nhieân, chöøng naøo chuùng ta vaãn coøn tin raèng ai difficult to explain why so many people are ñoù coù theå cöùu ñoä chuùng ta baèng caùch loaïi tröø born with the most dreadful deformities, or khoå ñau phieàn naõo trong cuoäc soáng haèng why so many people are born in poverty and ngaøy cuûa chính mình, chöøng ñoù chuùng ta vaãn hunger. It is nonsense and unjust for those coøn luoân caûm thaáy sôï haõi, laån traùnh vaø khoâng who must fall into eternal hells because they chòu ñoái maët vôùi chuùng vaø vì theá khoå ñau do not believe and submit themselves to such phieàn naõo khoâng bao giôø chòu rôøi boû chuùng ta a so-called almighty god. The second moät caùch töï nhieân. Theo Phaät giaùo, khoå ñau explanation is more reasonable, but it still phieàn naõo khoâng töï nhieân maø coù, raát coù theå leaves several unanswered questions. Yes, chuùng laø saûn phaåm cuûa tieàn nghieäp cuûa conception due to natural causes, but how can chuùng ta. Hieåu roõ khaùi nieäm naøy chuùng ta seõ a phenomenon so amazingly complex as khoâng ñoå loãi cho ngöôøi khaùc. Khoâng coù gì consciousness develop from the simple phaûi quaù khoù chòu vôùi chính mình, ñaõ laø con meeting of two cells, the egg and the sperm? ngöôøi, chuùng ta ai cuõng baát toaøn. Moãi ngöôøi Buddhism agrees on natural causes; however, chuùng ta ñeàu ñaõ coù ít nhaát moät laàn laøm ñieàu it offers more satisfactory explanation of gì ñoù sai traùi. Ñieàu quan troïng laø chuùng ta coù where man came from and where he is going nhaän bieát nhöõng sai traùi ñoù hay khoâng maø after his death. When we die, the mind, with thoâi. Neáu chuùng ta chaáp nhaän nhöõng vieäc laøm all the tendencies, preferences, abilities and sai traùi thì chuùng ta seõ coù choã cho chính mình characteristics that have been developed and söûa sai. conditioned in this life, re-establishes itself in (XI) The Truth in Buddhist Teachings is always in a fertilized egg. Thus the individual grows, is accord with Life and Science at all times— reborn and develops a personality Chaân lyù giaùo thuyeát cuûa ñaïo Phaät luoân ñoàng conditioned by the mental characteristics that ñieäu vôùi Ñôøi soáng vaø Khoa hoïc: The main have been carried over by the new teachings of the Buddha focus on the Four environment. The personality will change Noble Truths and the Eightfold Noble Path. and be modified by

conscious effort and

conditioning factors like education, parential ñaùng hôn veà vaán ñeà con ngöôøi töø ñaâu ñeán vaø influence and society and once again at sau khi cheát thì con ngöôøi ñi veà ñaâu. Khi death, re-establish itself in a new fertilized cheát, taâm chuùng ta vôùi khuynh höôùng, sôû egg. This process of dying and being reborn thích, khaû naêng vaø taâm taùnh ñaõ ñöôïc taïo will continue until the conditions that cause duyeân vaø khai trieån trong ñôøi soáng, töï caáu it, craving and ignorance, cease. When they hôïp trong buoàng tröùng saün saøng thoï thai. Nhö do, instead of being reborn, the mind attains a theá aáy, moät caù nhaân sanh ra, tröôûng thaønh vaø state called Nirvana and this is the ultimate phaùt trieån nhaân caùch töø nhöõng yeáu toá tinh goal of Buddhism—Giaùo lyù chính cuûa Ñöùc thaàn ñöôïc mang theo töø nhöõng kieáp quaù khöù Phaät taäp trung vaøo Boán Chaân Lyù Cao Thöôïng vaø moâi tröôøng vaät chaát hieän taïi. Nhaân caùch hay Töù Dieäu Ñeá vaø Baùt Thaùnh Ñaïo. Goïi laø aáy seõ bieán ñoåi vaø thay ñoåi do nhöõng coá gaéng “cao thöôïng” vì noù phuø hôïp vôùi chaân lyù vaø noù tinh thaàn vaø nhöõng yeáu toá taïo duyeân nhö neàn laøm cho ngöôøi hieåu bieát vaø tu taäp noù trôû giaùo duïc vaø aûnh höôûng cuûa cha meï cuõng nhö thaønh cao thöôïng. Ngöôøi Phaät töû khoâng tin xaõ hoäi beân ngoaøi, luùc laâm chung, taùi sanh, töï nôi nhöõng ñieàu tieâu cöïc hay nhöõng ñieàu bi caáu hôïp trôû laïi trong buoàng tröùng saün saøng quan, huoáng laø tin nôi nhöõng thöù dò ñoan phuø thoï thai. Tieán trình cheát vaø taùi sanh trôû laïi phieám. Ngöôïc laïi, ngöôøi Phaät töû tin nôi söï naøy seõ tieáp tuïc dieãn tieán ñeán chöøng naøo thaät, söï thaät khoâng theå choái caõi ñöôïc, söï thaät nhöõng ñieàu kieän taïo nguyeân nhaân cho noù nhö maø ai cuõng bieát, söï thaät maø moïi ngöôøi höôùng aùi duïc vaø voâ minh chaám döùt. Chöøng aáy, thay tôùi ñeå kinh nghieäm vaø ñaït ñöôïc. Nhöõng ngöôøi vì moät chuùng sanh taùi sanh, thì taâm aáy vöôït tin töôûng nôi thaàn linh thì cho raèng tröôùc khi ñeán moät traïng thaùi goïi laø Nieát Baøn, ñoù laø ñöôïc laøm ngöôøi khoâng coù söï hieän höõu, roài muïc tieâu cuøng toät cuûa Phaät giaùo. ñöôïc taïo neân do yù cuûa thaàn linh. Ngöôøi aáy (XII)Buddhism, the truth of “Cause and Effect”— soáng cuoäc ñôøi cuûa mình, roài tuøy theo nhöõng Ñaïo Phaät, Chaân Lyù Nhaân Quaû: gì hoï tin töôûng trong khi soáng maø ñöôïc leân 1) Cause is a primary force that produces an nöôùc trôøi vónh cöûu hay xuoáng ñòa nguïc ñôøi effect; effect is a result of that primary force. ñôøi. Laïi coù ngöôøi cho raèng moãi caù nhaân vaøo The law of causation governs everything in ñôøi luùc thoï thai do nhöõng nguyeân nhaân thieân the universe without exception: Nhaân laø nhieân, soáng ñôøi cuûa mình roài cheát, chaám döùt nguyeân nhaân, laø naêng löïc phaùt ñoäng; quaû laø söï hieän höõu, theá thoâi. Phaät giaùo khoâng chaáp keát quaû, laø söï hình thaønh cuûa naêng löïc phaùt nhaän caû hai quan nieäm treân. Theo giaûi thích ñoäng. Ñònh luaät nhaân quaû chi phoái vaïn söï vaïn thöù nhaát, thì neáu coù moät vò thaàn linh toaøn vaät trong vuõ truï khoâng coù ngoaïi leä. thieän toaøn myõ naøo ñoù, töø bi thöông xoùt heát 2) Law of cause and effect or the relation thaûy chuùng sanh moïi loaøi thì taïi sao laïi coù between cause and effect in the sense of the ngöôøi sanh ra vôùi hình töôùng xaáu xa khuûng Buddhist law of “Karma”. The law of khieáp, coù ngöôøi sanh

ra trong ngheøo khoå cô causation (reality itself as cause and effect in haøn. Thaät laø voâ lyù vaø baát coâng khi coù ngöôøi momentary operation). Every action which is phaûi vaøo ñòa nguïc vónh cöûu chæ vì ngöôøi aáy a cause will have a result or an effect. khoâng tin töôûng vaø vaâng phuïc thaàn linh. Söï Likewise every resultant action or effect has giaûi thích thöù hai hôïp lyù hôn, nhöng vaãn coøn its cause. The law of cause and effect is a ñeå laïi nhieàu thaéc maéc chöa ñöôïc giaûi ñaùp. fundamental concept within Buddhism Thoï thai theo nhöõng nguyeân nhaân thieân nhieân governing all situations. The Moral Causation laø roõ raøng, nhöng laøm theá naøo moät hieän töôïng in Buddhism means that a deed, good or bad, voâ cuøng phöùc taïp nhö caùi taâm laïi ñöôïc phaùt or indifferent, brings its own result on the trieån, môû mang, chæ giaûn dò töø hai teá baøo nhoû doer. Good people are happy and bad ones laø tröùng vaø tinh truøng? Phaät giaùo ñoàng yù vôùi unhappy. But in most cases “happiness” is söï giaûi thích veà nhöõng nguyeân nhaân töï nhieân; understood not in its moral or spiritual sense tuy nhieân, Phaät giaùo ñöa ra söï giaûi thích thoûa but in the sense of material prosperity, social

position, or political influence. For instance, maø mong gaët ñöôïc luùa baép laø chuyeän khoâng kingship is considered the reward of one’s töôûng. having faithfully practiced the ten deeds of 4) One cause cannot have any effect. To goodness. If one meets a tragic death, he is produce an effect, it is necessary to have thought to have committed something bad in some specific conditions. For instance, a his past lives even when he might have spent grain of rice cannot produce a rice plant a blameless life in the present one: Luaät without the presence of sunlight, soil, water, nhaân quaû hay söï töông quan giöõa nguyeân and care. In the cause there is the effect; in nhaân vaø keát quaû trong luaät veà “Nghieäp” cuûa the effect there is the cause. From the current Phaät giaùo. Moïi haønh ñoäng laø nhaân seõ coù keát cause, we can see the future effect and from quaû hay haäu quaû cuûa noù. Gioáng nhö vaäy, moïi the present effect we discerned the past haäu quaû ñeàu coù nhaân cuûa noù. Luaät nhaân quaû cause. The development process from cause laø luaät caên baûn trong Phaät giaùo chi phoái moïi to effect is sometimes quick, sometimes slow. hoaøn caûnh. Luaät aáy daïy raèng ngöôøi laøm vieäc Sometimes cause and effect are simultaneous laønh, döõ hoaëc voâ kyù seõ nhaän laáy haäu quaû like that of beating a drum and hearing its töông ñöông. Ngöôøi laønh ñöôïc phöôùc, ngöôøi sound. Sometimes cause and effect are three döõ bò khoå. Nhöng thöôøng thöôøng ngöôøi ta or four months away like that of the grain of khoâng hieåu chöõ phöôùc theo nghóa taâm linh, rice. It takes about three to four, or five to six maø hieåu theo nghóa giaøu coù, ñòa vò xaõ hoäi, months from a rice seed to a young rice plant, hoaëc uy quyeàn chaùnh trò. Chaúng haïn nhö then to a rice plant that can produce rice. ngöôøi ta baûo raèng ñöôïc laøm vua laø do quaû Sometimes it takes about ten years for a cuûa möôøi nhaân thieän ñaõ gieo tröôùc, coøn ngöôøi cause to turn into an effect. For instance, cheát baát ñaéc kyø töû laø do traû quaû xaáu ôû kieáp from the time the schoolboy enters the naøo, daàu kieáp naày ngöôøi aáy khoâng laøm gì elementary school to the time he graduates a ñaùng traùch. four-year college, it takes him at least 14 3) Causality is a

natural law, mentioning the years. Other causes may involve more time relationship between cause and effect. All to produce effects, may be the whole life or things come into being not without cause, two lives: Moät nhaân khoâng theå sinh ñöôïc quaû, since if there is no cause, there is no effect maø phaûi ñöôïc söï trôï giuùp cuûa nhieàu duyeân and vice-versa. As so sow, so shall you reap. khaùc, thí duï, haït luùa khoâng theå naåy maàm luùa Cause and effect never conflict with each neáu khoâng coù nhöõng trôï duyeân nhö aùnh saùng, other. In other words, cause and effect are ñaát, nöôùc, vaø nhaân coâng trôï giuùp. Trong nhaân always consistent with each other. If we want coù quaû, trong quaû coù nhaân. Chính trong nhaân to have beans, we must sow bean seeds. If hieän taïi chuùng ta thaáy quaû vò lai, vaø chính we want to have oranges, we must sow trong quaû hieän taïi chuùng ta tìm ñöôïc nhaân orange seeds. If wild weeds are planted, then quaù khöù. Söï chuyeån töø nhaân ñeán quaû coù khi it's unreasonable for one to hope to harvest nhanh coù khi chaäm. Coù khi nhaân quaû xaõy ra edible fruits: Nhaân quaû laø moät ñònh luaät taát lieàn nhau nhö khi ta vöøa ñaùnh tieáng troáng thì nhieân neâu roõ söï töông quan, töông duyeân tieáng troáng phaùt hieän lieàn. Coù khi nhaân ñaõ giöõa nhaân vaø quaû, khoâng phaûi coù ai sinh, gaây roài nhöng phaûi ñôïi thôøi gian sau quaû môùi cuõng khoâng phaûi töï nhieân sinh. Neáu khoâng coù hình thaønh nhö töø luùc gieo haït luùa gioáng, naåy nhaân thì khoâng theå coù quaû; neáu khoâng coù quaû maàm thaønh maï, nhoå maï, caáy luùa, maï lôùn thì cuõng khoâng coù nhaân. Nhaân naøo quaû naáy, thaønh caây luùa, troå boâng, roài caét luùa, vaân vaân, khoâng bao giôø nhaân quaû töông phaûn hay maâu phaûi qua thôøi gian ba boán thaùng, hoaëc naêm thuaãn nhau. Noùi caùch khaùc, nhaân quaû bao giôø saùu thaùng. Coù khi töø nhaân ñeán quaû caùch nhau cuõng ñoàng moät loaïi. Neáu muoán ñöôïc ñaäu thì haèng chuïc naêm nhö moät ñöùa beù caép saùch ñeán phaûi gieo gioáng ñaäu. Neáu muoán ñöôïc cam thì tröôøng hoïc tieåu hoïc, ñeán ngaøy thaønh taøi 4 phaûi gieo gioáng cam. Moät khi ñaõ gieo coû daïi naêm ñaïi hoïc phaûi traûi qua thôøi gian ít nhaát laø

14 naêm. Coù nhöõng tröôøng hôïp khaùc töø nhaân karma produces happiness; bad karma ñeán quaû coù theå daøi hôn, töø ñôøi tröôùc ñeán ñôøi produces pain and suffering. So, what is sau môùi phaùt hieän. karma? Karma is a Sanskrit word, literally 5) By understanding and believing in the law of means a deed or an action and a reaction, the causality, Buddhists will not become continuing process of cause and effect. Moral superstitious, or alarmed, and rely passively or any good or bad action (however, the word on heaven authority. He knows that his life 'karma' is usually used in the sense of evil depends on his karmas. If he truly believes in bent or mind resulting from past wrongful such a causal mecahnism, he strives to actions) taken while living which causes accomplish good deeds, which can reduce corresponding future retribution, either good and alleviate the effect of his bad karmas. If or evil transmigration (action and reaction, he continues to live a good life, devoting his the continuing process of cause and effect). time and effort to practicing Buddhist Our present life is formed and created teachings, he can eliminate all of his bad through our actions and thoughts in our karmas. He knows that he is the only driving previous

lives. Our present life and force of his success or failure, so he will be circumstances are the product of our past discouraged, put the blame on others, or rely thoughts and actions, and in the same way on them. He will put more effort into our deeds in this life will fashion our future performing his duties satisfactorily. Ralizing mode of existence. A karma can by created the value of the law of causality, he always by body, speech, or mind. There are good cares for what he thinks, tells or does in order karma, evil karma, and indifferent karma. All to avoid bad karma: Hieåu vaø tin vaøo luaät kinds of karma are accumulated by the nhaân quaû, Phaät töû seõ khoâng meâ tín dò ñoan, Alayavijnana and Manas. Karma can be khoâng yû laïi thaàn quyeàn, khoâng lo sôï hoang cultivated through religious practice (good), mang. Bieát cuoäc ñôøi mình laø do nghieäp nhaân and uncultivated. For Sentient being has cuûa chính mình taïo ra, ngöôøi Phaät töû vôùi loøng lived through inumerable reincarnations, töï tin, coù theâm söùc maïnh to lôùn seõ laøm nhöõng each has boundless karma. Whatever kind of haønh ñoäng toát ñeïp thì chaéc chaén nghieäp quaû karma is, a result would be followed seõ chuyeån nheï hôn, chöù khoâng phaûi traû ñuùng accordingly, sooner or later. No one can quaû nhö luùc taïo nhaân. Neáu laøm toát nöõa, bieát escape the result of his own karma: Nghieäp tu thaân, giöõ giôùi, tu taâm, nghieäp coù theå laø moät trong caùc giaùo lyù caên baûn cuûa Phaät chuyeån hoaøn toaøn. Khi bieát mình laø ñoäng löïc giaùo. Moïi vieäc khoå vui, ngoït buøi trong hieän chính cuûa moïi thaát baïi hay thaønh coâng, ngöôøi taïi cuûa chuùng ta ñeàu do nghieäp cuûa quaù khöù Phaät töû seõ khoâng chaùn naûn, khoâng traùch moùc, vaø hieän taïi chi phoái. Heã nghieäp laønh thì ñöôïc khoâng yû laïi, coù theâm nhieàu coá gaéng, coù theâm vui, nghieäp aùc thì chòu khoå. Vaäy nghieäp laø gì? töï tin ñeå hoaøn thaønh toát moïi coâng vieäc. Bieát Nghieäp theo chöõ Phaïn laø ‘karma’ coù nghóa laø giaù trò cuûa luaät nhaân quaû, ngöôøi Phaät töû khi haønh ñoäng vaø phaûn öùng, quaù trình lieân tuïc laøm moät vieäc gì, khi noùi moät lôøi gì, neân suy cuûa nhaân vaø quaû. Luaân lyù hay haønh ñoäng toát nghó tröôùc ñeán keát quaû toát hay xaáu cuûa noù, xaáu (tuy nhieân, töø ‘nghieäp’ luoân ñöôïc hieåu chöù khoâng laøm lieàu, ñeå roài phaûi chòu haäu quaû theo nghóa taät xaáu cuûa taâm hay laø keát quaû khoå ñau trong töông lai. cuûa haønh ñoäng sai laàm trong quaù khöù) xaûy ra (XIII)Buddhism, the Truth of Karma or Actions— trong luùc soáng, gaây neân nhöõng quaû baùo töông Ñaïo Phaät, Chaân Lyù veà Nghieäp: öùng trong töông lai. Cuoäc soáng hieän taïi cuûa 1) Karma is one of the fundamental doctrines of chuùng ta laø keát quaû taïo neân bôûi haønh ñoäng vaø Buddhism. Everything that we encounter in tö töôûng cuûa chuùng ta trong tieàn kieáp. Ñôøi this life, good or bad, sweet or bitter, is a soáng vaø hoaøn caûnh hieän taïi cuûa chuùng ta laø result of what we did in the past or from what saûn phaåm cuûa yù nghó vaø haønh ñoäng cuûa we have done recently in this life. Good chuùng ta trong quaù khöù, vaø cuõng theá caùc haønh

vi cuûa chuùng ta ñôøi nay, seõ hình thaønh caùch nghieäp laø haït gioáng aùc. Chính vì vaäy maø Ñöùc hieän höõu cuûa chuùng ta trong töông lai. Phaät daïy: “Muoán soáng moät ñôøi cao ñeïp, caùc Nghieäp coù theå ñöôïc gaây taïo bôûi thaân, khaåu, con phaûi töøng ngaøy töøng giôø coá gaéng kieåm hay yù; nghieäp coù theå thieän,

baát thieän, hay soaùt nhöõng hoaït ñoäng nôi thaân khaåu yù chôù trung tính (khoâng thieän khoâng aùc). Taát caû moïi ñöøng ñeå cho nhöõng hoaït ñoäng naày laøm haïi caû loaïi nghieäp ñeàu ñöôïc chaát chöùa bôûi A Laïi Da ta laãn ngöôøi." Nghieäp vaø quaû baùo töông öùng vaø Maït Na thöùc. Chuùng sanh ñaõ leân xuoáng töû khoâng sai chaïy. Gioáng laønh sanh caây toát quaû sanh trong voâ löôïng kieáp neân nghieäp cuõng voâ ngon, trong khi gioáng xaáu thì caây xaáu quaû teä bieân voâ löôïng. Duø laø loaïi nghieäp gì, khoâng laø chuyeän taát nhieân. Nhö vaäy, tröø khi naøo sôùm thì muoän, ñeàu seõ coù quaû baùo ñi theo. chuùng ta hieåu roõ raøng vaø haønh trì tinh chuyeân Khoâng moät ai treân ñôøi naày coù theå troán chaïy theo luaät nhaân quaû hay nghieäp baùo, chuùng ta ñöôïc quaû baùo. khoâng theå naøo kieåm soaùt hay kinh qua moät 2) As mentioned above, karma is a product of cuoäc soáng nhö chuùng ta ao öôùc ñaâu. Theo body, speech and mind; while recompense is Phaät Phaùp thì khoâng coù thieân thaàn quyû vaät a product or result of karma. Karma is like a naøo coù theå aùp ñaët söùc maïnh leân chuùng ta, maø seed sown, and recompense is like a tree chuùng ta coù hoaøn toaøn töï do xaây döïng cuoäc grown with fruits. When the body does good soáng theo caùch mình muoán. Neáu chuùng ta things, the mouth speaks good words, the tích tuï thieän nghieäp, thì quaû baùo phaûi laø haïnh mind thinks of good ideas, then the karma is phuùc söôùng vui, chöù khoâng coù ma quyû naøo coù a good seed. In the contrary, the karma is an theå laøm haïi ñöôïc chuùng ta. Ngöôïc laïi, neáu evil seed. Thus the Buddha taught: "To lead chuùng ta gaây taïo aùc nghieäp, duø coù laïy luïc van a good life, you Buddhists should make every xin thì haäu quaû vaãn phaûi laø ñaéng cay ñau khoå, effort to control the activities of your body, khoâng coù trôøi naøo coù theå cöùu laáy chuùng ta. speech, and mind. Do not let these activities 3) When we act, either good or bad, we see our hurt you and others." Recompense own actions, like an outsider who witnesses. corresponds Karma without any exception. The pictures of these actions will Naturally, good seed will produce a healthy automatically imprint in our Alaya-vijnana tree and delicious fruits, while bad seed gives (subconscious mind); the seed of these worse tree and fruits. Therefore, unless we actions are sown there, and await for enough clearly understand and diligently cultivate conditions to spring up its tree and fruits. the laws of cause and effect, or karma and Similarly, the effect in the alaya-vijnana result, we cannot control our lives and (subconscious mind) of the one who has experience a life the way we wish to. received our actions. The seed of either love According to the Buddha-Dharma, no gods, or hate has been sown there, waiting for nor heavenly deities, nor demons can assert enough conditions to spring up its tree and their powers on us, we are totally free to fruits: Khi chuùng ta haønh ñoäng, duø thieän hay build our lives the way we wish. If we aùc, thì chính chuùng ta chöùng kieán roõ raøng accumulate good karma, the result will surely nhöõng haønh ñoäng aáy. Hình aûnh cuûa nhöõng be happy and joyous. No demons can harm haønh ñoäng naày seõ töï ñoäng in vaøo tieàm thöùc us. In the contrary, if we create evil karma, cuûa chuùng ta. Haït gioáng cuûa haønh ñoäng hay no matter how much and earnestly we pray nghieäp ñaõ ñöôïc gieo troàng ôû ñaáy. Nhöõng haït for help, the result will

surely be bitter and gioáng naày ñôïi ñeán khi coù ñuû duyeân hay ñieàu painful, no gods can save us: Nhö treân ñaõ noùi, kieän laø naåy maàm sanh caây troå quaû. Cuõng nhö nghieäp laø saûn phaåm cuûa thaân, khaåu, yù, nhö vaäy, khi ngöôøi nhaän laõnh laáy haønh ñoäng cuûa haït gioáng ñöôïc gieo troàng, coøn quaû baùo laø keát ta laøm, thì haït gioáng cuûa yeâu thöông hay thuø quaû cuûa nghieäp, nhö caây traùi. Khi thaân laøm haän cuõng seõ ñöôïc gieo troàng trong tieàm thöùc vieäc toát, khaåu noùi lôøi hay, yù nghó chuyeän ñeïp, cuûa hoï, khi coù ñuû duyeân hay ñieàu kieän laø haït thì nghieäp laø haït gioáng thieän. Ngöôïc laïi thì

gioáng aáy naåy maàm sanh caây vaø troå quaû töông khoâng uyeån chuyeån, Ñaïi Thöøa töï thích öùng öùng. vôùi caùc nhu caàu cuûa caùc daân toäc coù neàn taûng 4) The Buddha taught: “If someone give us chuûng toäc vaø vaên hoùa khaùc nhau, vaø coù möùc something, but we refuse to accept. ñoä hieåu bieát khaùc nhau—See Mahayana. Naturally, that person will have to keep what 2) Theravada Buddhism: Theravada (skt)—Phaät they plan to give. This means our pocket is giaùo Nguyeân Thuûy—The Southern or still empty.” Similarly, if we clearly Theravada (Teachings of the Elders), also understand that karmas or our own actions known as the Hinayana, which arose in will be stored in the alaya-vijnana southern India, whence it spread to Ceylon, (subconscious mind) for us to carry over to Burma, Thailand, Laos and CambodiaNam the next lives, we will surely refuse to store Toâng—Tieåu Thöøa hay giaùo phaùp cuûa haøng any more karma in the ‘subconscious mind’ Tröôûng Laõo, xuaát phaùt töø Nam AÁn Ñoä, lan pocket. When the ‘subconscious mind’ pocket roäng ñeán Tích lan, Mieán Ñieän, Thaùi Lan, Laøo is empty, there is nothing for us to carry over. vaø Cam Boát—See Hinayana. That means we don’t have any result of 3) Vajrayana Buddhism: Phaät giaùo Maät either happiness or suffering. As a result, the Toâng (Kim Cang Thöøa)—See Mantrayana. cycle of birth and eath comes to an end, the Buddhism and Beauty: Caùi ñeïp trong ñaïo goal of liberation is reached: Ñöùc Phaät daïy Phaät—Many people, especially people from the neáu ai ñoù ñem cho ta vaät gì maø ta khoâng laáy western world, have a misconception of thì dó nhieân ngöôøi ñoù phaûi mang veà, coù nghóa Buddhism. They suggest that Buddhism is a laø tuùi chuùng ta khoâng chöùa ñöïng vaät gì heát. religion of pessimism. They suggest that Töông töï nhö vaäy, neáu chuùng ta hieåu raèng Buddhism stresses on impermanence, suffering nghieäp laø nhöõng gì chuùng ta laøm, phaûi caát and egolessness so there is no so-called “Beauty” chöùa trong tieàm thöùc cho chuùng ta mang qua in Buddhism. In fact, the Buddha never criticized kieáp khaùc, thì chuùng ta töø choái khoâng caát “Beauty” in any of his lectures. A Buddhist never chöùa nghieäp nöõa. Khi tuùi tieàm thöùc troáng avoids objects of beauty, nor does he run away roãng khoâng coù gì, thì khoâng coù gì cho chuùng from these things. He only refrains from making ta mang vaùc. Nhö vaäy laøm gì coù quaû baùo, laøm them the basis for strong and individual likes and gì coù khoå ñau phieàn naõo. Nhö vaäy thì cuoäc dislikes. He always keeps in mind the Buddha’s soáng cuoäc tu cuûa chuùng ta laø gì neáu khoâng laø Teaching: “Whatever there is in the world, ñoaïn taän luaân hoài sanh töû vaø muïc tieâu giaûi pleasant and lovable, we have a tendency to thoaùt roát

raùo ñöôïc thaønh töïu. attach to them, and we develop a dislike towards (XIV)Hieän nay ñaïo Phaät coù ba tröôøng phaùi their opposites." Keep this in mind, the Buddhist chính—There are three main schools at this recognizes beauty where the senses can perceive time: it. But in beauty he also sees its own change and 1) Mahayana Buddhism: Mahayana (skt)—Phaät destruction. He always remember what the giaùo Ñaïi Thöøa—The Mahayana moved from Buddha said with regard to all component things, northern India to Tibet, Mongolia, China, that they come into being, undergo change and Vietnam, Korea, and Japan. Unlike Southern aredestroyed. Therefore the wise man acquires a Buddhism, which tended to remain great depth of vision. His admiration for the conservative and doctrinaire, the Mahayana beauty is not coloured by a greed for acquisition adapted itself to the needs of peoples of and possession. To Buddhists, the shape or color diverse racial and cultural backgrounds and of the face doesn't matter because it's only varying levels of understanding—Baéc temporary with time. A young, beautiful face of Toâng—Ñaïi Thöøa, khôûi ñoäng töø Baéc AÁn Ñoä today may someday become an old ugly face with ñeán Taây Taïng, Moâng Coå, Trung Quoác, Vieät wrinkles and dots all over. To Buddhists, no Nam, Trieàu Tieân vaø Nhaät Baûn. Khoâng gioáng matter how beautiful or ugly their face may be, nhö Tieåu Thöøa coù khuynh höôùng baûo thuû vaø they focus on cultivating love, that love will give

them an inward eternal charm, a real beauty to all of this sect, who referred to themselve as Ari, Buddhists—Nhieàu ngöôøi, ñaëc bieät laø nhöõng ngöôøi rejected the world of the Buddha. So, we can say töø theá giôùi Taây phöông, coù moät quan nieäm sai laàm that Buddhism flourished in Burma from a very veà Phaät giaùo. Hoï cho raèng Phaät giaùo bi quan yeám early period. According to Prof. P.V. Bapat in The theá. Hoï cho raèng vôùi ñaïo Phaät moïi thöù ñeàu laø voâ Twenty-Five Hundred Years of Buddhism, based thöôøng, khoå vaø voâ ngaõ, neân khoâng coù caùi goïi laø on the tradition preserved in the Ceylonese "Ñeïp" trong ñaïo Phaät. Kyø thaät, Ñöùc Phaät chöa Chronicles, two Buddhist monks, named Sona and bao giôø ñaû kích veà "Veû Ñeïp" trong caùc baøi thuyeát Uttara, were sent by Emperor Ashoka to preach giaûng cuûa ngaøi. Vaø ngöôøi Phaät töû cuõng khoâng Buddhism in Suvarnabhumi which is generally laõng traùnh caùi ñeïp, cuõng khoâng töø boû noù. Ngöôøi identified with Burma. There is, however, no aáy chæ coá laøm sao cho noù khoâng trôû thaønh ñoái reliable evidence to show that Sona and Uttara töôïng cuûa yeâu vaø gheùt cuûa rieâng mình, vì Ñöùc were actually sent as missionaries by Ashoka, and Phaät ñaõ daïy: "Baát cöù thöù gì khaû laïc, khaû aùi treân the location of Suvarnabhumi is also not beyond ñôøi naøy ñeàu laøm cho chuùng sanh tham luyeán, roài dispute. For, while some identify it with Burma, sinh loøng yeâu thích hay gheùt boû." Nhôù nhö vaäy others place it in Siam or take it to denote broadly ngöôøi Phaät töû nhìn nhaän caùi ñeïp qua giaùc quan the whole of Indo-China. Beside the story of Sona nhaän thöùc, nhöng trong caùi ñeïp, ngöôì Phaät töû and Uttara there is no other evidence that luoân thaáy tính bieán hoaïi cuûa noù maø khoâng sanh Buddhism flourished in Burma before the fifth luyeán chaáp. Ngöôøi aáy luoân nhôù lôøi daïy cuûa Ñöùc century A.D. Considering the close proximity of Phaät veà moïi phaùp höõu hình: "Chuùng coù sinh khôûi,

Burma to India, and the existence of not too thì chuùng phaûi chòu hoaïi dieät.” Nhö vaäy ngöôøi difficult land routes between the two even before Phaät töû chaân thuaàn chieâm ngöôõng caùi ñeïp maø the Christian era, the possibility is not altogether khoâng pha laãn loøng tham muoán chieám höõu. Vôùi excluded that Buddhism found it way to Burma ngöôøi Phaät töû, daùng daáp hay nhan saéc beân ngoaøi even before, perhaps long before, the fifth khoâng heà gì vì noù chæ taïm bôï vôùi thôøi gian. Moät century A.D. But from this period onwards there göông maët treû ñeïp hoâm nay, coù theå moät ngaøy naøo are definite records to prove not only the ñoù noù trôû neân giaø nua xaáu xí vôùi nhöõng veát nhaên existence but also the flourishing state of vaø nhöõng ñoám ñoài moài ñaày maët. Vôùi ngöôøi Phaät Theravada Buddhism in the old kingdom of the töû, baát luaän göông maët hoï ñeïp xaáu theá naøo, hoï Pyus known as Sriksetra with its capital near luoân tröôûng döôõng loøng yeâu thöông, vì chính loøng Prome, the ruins of which lie in modern Hmawza. yeâu thöông aáy seõ mang ñeán cho hoï moät neùt ñeïp The archaeological remains at Hmawza, about vónh haèng, ñoù môùi chính laø caùi ñeïp chaân thaät cuûa five miles from modern Prome, and the Chinese ngöôøi con Phaät. accounts leave no doubt that Theravada form of Buddhism in Burma: Phaät Giaùo Mieán Ñieän— Buddhism with Pali canonical texts was Because of its position along important land and introduced in the region round Prome earlier than sea trade routes, Burma has for centuries been the fifth century A.D. by Indian missionaries who influenced by neighboring countries, particularly came from the eastern coast of the Deccan and India. The earliest recorded introduction of south India. But side by side we also find traces Buddhism to Burma was initiated by Asoka (272- of Mula-sarvastivada and Mahayanism which 236 B.C.), who sent the monk Sona and Uttara as probably came from eastern India. There are missionaries. They established a Buddhist center good grounds for supporting that the Theravada in Thaton. Further Theravada missions came to form of Buddhism also flourished among the Burma in the first century, and subsequently Hinduized Mons or Talaings settled in Pegu Sarvastivada and Mahayana lineages arrived. (Hamsavati), Thaton (Sudhammavati) and other During the tenth and eleventh centuries, an neighboring regions collectively known as electic form of tantric Buddhism became Ramannadesa. Some time before the the eleventh established among living in the Pagan-Irawaddy century A.D., Thaton became a very important River Basin. Early chronicles report that the monk centre of this religion. Earlier still, the Mrammas,

a Tibeto-Dravdian tribe, had established a founded by Capata who received his ordination in powerful kingdom with its capital at Pagan and Ceylon. The Ceylonese monks did not consider given their name to the whole country. The those of Burma as validly ordained and this Mrammas were a rude, unlettered people and a feeling was shared by Capata and his followers. debased form of Tantric Buddhism flourished The rivalry between the Simhala Sangha and the among them. According to the Burmese chronicle Mramma Sangha continued for three centuries Humannan nha Yazawintawkyi (Glass Palace and ended in the final triumph of the former. In Chronicle, begun in 1829), in 1044 A.D., a new 1287 Pagan was conquered by the

Mongols and king, Anawratha (Aniruddha), ascended the deserted. The Theradava tradition survived, but throne of Pagan and was converted to the pure Burma was not united until 1752. This Theravada form by a Talaing monk of Thaton independence was short-live, as the British named Arhan, also known as Dharma-darsi. He deposed the king in 1886 and annexed to their new king, with the help of Arhan and a few other empire. Burma gain independence in 1948, monks from Thaton, led a crusade against the following which U-Nu became prime minister. debased religion and established Theravada on a Buddhist group such as the Young Men's firm footing. There was, however, great need of Buddhist Association." (YMBA), played a canonical texts. Aniruddha sent messengers to significant role in the independence movement, Manuha, the king of Thaton, asking for complete and U-Nu continued to trend of mingling copies of the tripitaka. Manuha having refused, Buddhism and politics with what he termed a which resulted in the subjugation of the Mons of policy of "Buddhist Socialism." In this system, the lower Burma and the eventual ascendancy of state would provide for the peoples' material Theravada under Kyanzittha. Aniruddha marched needs, and the Sangha would minister to their with his army and captured Thaton. He returned spiritual needs. In 1950 he formed the Buddhist in triump and brought back with him not only king Sasana Council to supervise the monks and Manuha captive, but all the monks, and the appointed a minister of religious affairs. In 1960 Buddhist scriptures and relics which were carried he initiated a move to make Buddhism the state by thirty-two elephants. Never was a victor more religion, but this prompted General Ne Win to completely captivated by the culture of the stage a coup in 1962, which began a period of vanquished. The Burmese of Pagan adopted the military dictatorship. The Sangha remains a major religion, language, literature and script of the force in Burma today, and it is often at odds with Monks. Aniruddha and his successors became the the generals of ruling junta (SLORC). The great champions of the Theravada form of generals have worked to undermine the Buddhism, and along with their political authority popularity of Buddhism, but its broad support it extended over the whole of Burma. The among the people has prevented them from Brahmanical religion that had prevailed there having great success in this endeavor—Vì vò trí gradually yielded to Buddhism, which even now quan troïng cuûa ñaát nöôùc naøy veà con ñöôøng thöông flourishes over the whole country without any maïi baèng caû ñöôøng boä vaø ñöôøng bieån, neân Mieán rival. With the zeal of a new convert, Aniruddha Ñieän ñaõ chòu aûnh höôûng cuûa caùc xöù laùng gieàng built numerous pagodas or temples and trong nhieàu theá kyû, ñaëc bieät laø AÁn Ñoä. Söï giôùi monasteries, and his example was followed by his thieäu Phaät giaùo sôùm suûa nhaát vaøo Mieán Ñieän coøn successors. He also brought complete copies of ñöôïc ghi laïi trong lòch söû khôûi xöôùng töø thôøi vua the Tripitaka from Ceylon and Arhan collated A Duïc, ngöôøi ñaõ phaùi caùc vò sö Sona vaø Uttara these with the texts from Thaton. Aniruddha's nhö nhöõng nhaø truyeàn giaùo. Hoï ñaõ thieát laäp moät son, Kyanzittha, followed in the footsteps of his trung taâm Phaät giaùo ôû Thaton. Nhieàu phaùi ñoaøn father and built the famous Ananda temple at truyeàn

giaùo hôn ñöôïc ñöa ñeán Mieán Ñieän vaøo theá Pagan. An important episode in the history of kyû thöï nhaát, vaø sau ñoù thì Thuyeát Nhaát Thieát Höõu Buddhism in Burma was the establishment in Boä vaø caùc doøng truyeàn thöøa Phaät giaùo Ñaïi Thöøa 1181-1182 A.D. of a Simhalese order of monks khaùc ñeán nôi. Trong khoaûng thôøi gian theá kyû 10

vaø 11, hình thöùc maät chuù Phaät giaùo tuyeån löïa thieát caùc vuøng laân caän khaùc ñöôïc goïi chung laø laäp neàn moáng trong soá nhöõng ngöôøi soáng taïi vuøng Ramannadesa. Tröôùc theá kyû thöù 5 ít laâu, Thaton Pagan-Irawaddy River Basin. Bieân Nieân Söû thôøi ñaõ trôû thaønh moät trung taâm raát lôùn cuûa toân giaùo sô khai cuûa Phaät giaùo töôøng thuaät raèng chö Taêng naày. Tröôùc ñoù, nhöõng ngöôøi Mramma, moät boä toäc trong toâng phaùi naày töï xem mình nhö "Thaùnh," Taây Taïng, Dravdian, ñaõ laäp neân moät vöông quoác neân choái boû caûnh giôùi cuûa Ñöùc Phaät. Vì vaäy huøng maïnh, kinh ñoâ ñaët taïi Pagan vaø hoï ñaõ laáy chuùng ta coù theå noùi raèng Phaät giaùo phaùt trieån taïi teân cuûa mình maø ñaët cho toaøn boä xöù naày. Ngöôøi Mieán Ñieän raát sôùm. Theo Giaùo sö P.V. Bapat Mramma laø moät daân toäc coå sô , khoâng coù chöõ vieát trong Hai Ngaøn Naêm Traêm Naêm Phaät Giaùo, theo vaø ñaõ coù moät daïng Phaät giaùo Maät Toâng leäch laïc, bieân nieân söû Tích Lan thì coù hai tu só Phaät giaùo thònh haønh. Theo Bieân Nieân söû Mieán Ñieän, naêm teân laø Sona vaø Uttara ñaõ ñöôïc vua A Duïc cöû ñi 1044, vua Anawratha (Aniruddha) môùi leân ngoâi thuyeát giaûng ñaïo Phaät taïi Suvarnabhumi laø nôi taïi Paga, ñöôïc hoùa ñoä theo Phaät giaùo Nguyeân maø nhieàu ngöôøi cho laø Mieán Ñieän ngaøy nay. Tuy Thuûy bôûi moät tu só Talaing ôû Thaton, coù teân laø nhieân, chöa coù baèng chöùng naøo cho thaáy vua A Arhan vaø cuõng ñöôïc goïi laø Dharma-darsi. Ñöùc Duïc ñaõ cöû hai ngöôøi naày ñeán ñaây vôùi nhieäm vuï vua naøy, vôùi söï giuùp söùc cuûa Arhan vaø moät soá tu truyeàn giaùo, vaø vò trí cuûa Suvarnabhumi vaãn coøn só khaùc töø Thaton tôùi, ñaõ taûo thanh caùc heä phaùi ñang ñöôïc tranh caõi. Vì trong khi moät soá ngöôøi leäch laïc ñeå thieát laäp Phaät giaùo Nguyeân Thuûy treân cho noù laø Mieán Ñieän thì moät soá ngöôøi khaùc laïi moät neàn taûng vöõng chaéc. Tuy nhieân, hoï raát thieáu cho raèng ñoù laø Thaùi Lan hay Ñoâng Döông. Ngoaøi kinh saùch giaùo ñieån. Aniruddha cöû caùc söù giaû ñeán caâu chuyeän Sona vaø Uttara ra thì khoâng coøn coù gaëp Manuha, vua cuûa nöôùc Thaton, ñeå xin caùc baèng chöùng naøo khaùc veà söï phaùt trieån cuûa Phaät phoù baûn ñaày ñuû cuûa boä Tam Taïng. Manuha töø giaùo taïi Mieán Ñieän tröôùc theá kyû thöù naêm. Xeùt veà choái, söï töø choái cuûa vua Manuha laø lyù do cho söï tieáp giaùp giöõa Mieán Ñieän vôùi AÁn Ñoä vaø söï coù cuoäc xaâm laêng, maø keát quaû laø söï khuaát phuïc cuûa saún nhöõng con ñöôøng boä khoâng khoù ñi laém giöõa daân Moân thuoäc mieàn döôùi cuûa Mieán Ñieän vaø uy hai nöôùc naày, ngay caû tröôùc Taây Lòch, khoâng theå theá cuoái cuøng cuûa truyeàn thoáng Nguyeân Thuûy loaïi tröø khaû naêng laø Phaät giaùo ñaõ phaùt trieån taïi döôùi thôøi Kyanzittha. Aniruddha beøn caát quaân Mieán Ñieän töø tröôùc theá kyû thöù 5, cuõng coù theå chieám laáy Thaton. Aniruddha chieán thaéng trôû veà, tröôùc ñoù raát laâu. Nhöng töø theá kyû thöù 5 trôû veà sau, mang theo khoâng chæ

vua Manuha bò baét maø coøn coù nhöõng taøi lieäu chaéc chaén cho thaáy khoâng chæ söï taát caû caùc tu só vaø kinh saùch, di vaät cuûa Phaät giaùo, hieän höõu maø caû söï thònh haønh cuûa Phaät giaùo chôû ñaày treân ba möôi hai thôùt voi. Chöa bao giôø Nguyeân Thuûy taïi vöông quoác Pyus xöa kia, coù teân moät keû chieán thaéng laïi bò chinh phuïc hoaøn toaøn laø Sriksetra vôùi kinh ñoâ gaàn Prome maø nhöõng taøn bôûi neàn vaên minh cuûa keû baïi traän ñeán theá. Nhöõng tích vaãn coøn taïi Hmawza ngaøy nay. Caùc di tích ngöôøi daân Mieán Ñieän ôû Pagan ñaõ raäp theo toân khaûo coå hoïc taïi Hmawza, caùch Prome khoaûng giaùo, ngoân ngöõ, vaên hoïc vaø kinh saùch cuûa caùc tu naêm daëm vaø caùc taøi lieäu moâ taû cuûa ngöôøi Trung só. Vua Aniruddha vaø nhöõng ngöôøi keá vò ñaõ trôû Hoa, cho thaáy chaéc chaén raèng hình thöùc Phaät giaùo thaønh nhöõng ngöôøi nhieät tình uûng hoä Phaät Giaùo Nguyeân Thuûy vôùi kinh ñieån baèng tieáng Ba Li ñaõ Nguyeân Thuûy, vaø ñöôïc söï baûo trôï cuûa hoï, ñaïo ñöôïc ñöa ñeán khu vöïc quanh Prome vaøo tröôùc theá naày ñaõ phaùt trieån khaép nöôùc Mieán Ñieän. Ñaïo Baø kyû thöù 5 bôûi caùc nhaø truyeàn giaùo töø AÁn Ñoä ñeán La Moân tröôùc ñaõ thònh haønh taïi ñaây phaûi nhöôøng ñaây töø maïn phía Ñoâng cao nguyeân Ñeà Caêng vaø choã daàn daàn cho ñaïo Phaät. Vôùi söï nhieät tình cuûa mieàn Nam AÁn Ñoä. Nhöng ñoàng thôøi, ngöôøi ta moät tín ñoà môùi, vua Aniruddha ñaõ cho xaây nhieàu cuõng tìm thaáy nhöõng daáu veát cuûa heä phaùi Mula- chuøa vaø tu vieän. Nhöõng ngöôøi keá vò cuõng noi sarvastivada vaø phaùi Ñaïi Thöøa (Mahayanism) coù theo göông cuûa oâng. Nhaø vua coøn cho mang leõ ñaõ töø phía Ñoâng AÁn Ñoä ñeán ñaây. Coù cô sôû nhöõng baûn sao ñaày ñuû cuûa boä Tam Taïng laáy töø chaén chaén ñeå giaû thieát raèng Phaät giaùo Nguyeân Tích Lan veà cho Arhan ñoái chieáu vôùi baûn laáy töø Thuûy cuõng ñaõ thònh haønh trong soá nhöõng ngöôøi Thaton. Kyanzittha, con trai cuûa vua Aniruddha, Mons hay Talaings theo AÁn Ñoä giaùo ñònh cö taïi theo göông cha mình ñaõ xaây döïng ngoâi ñeàn Pegu (Hamsavati), Thaton (Sudhammavati) vaø Ananda noåi tieáng ôû Pagan. Moät söï kieän quan

troïng trong lòch söû Phaät giaùo Mieán Ñieän laø söï the southern part of the territory lying on the thaønh laäp moät Taêng Ñoaøn Simhala (Tích Lan) vaøo eastern coast of the Indo-Chinese Peninsula, now naêm 1181-1182 bôûi Capata, ngöôøi ñaõ ñöôïc thoï Vietnam, was formerly known as Champa. That giôùi taïi Tích Lan. Caùc tu só Tích Lan khoâng xem Buddhism had obtained a footing in the country söï thoï giôùi cuûa caùc tu só Mieán Ñieän laø coù giaù trò, before the third century A.D. may be inferred vaø ñaây cuõng laø yù nghó cuûa Capata cuøng caùc moân from the discovery of a fine bronze Buddha ñeä cuûa oâng. Söï ñoái ñòch giöõa Taêng ñoaøn Simhala image of the Amaravati school which may be vaø Taêng ñoaøn Mramma cöù tieáp dieãn suoát ba theá dated about that period. We learn from a Chinese kyû vaø ñaõ keát thuùc baèng chieán thaéng cuoái cuøng cuûa chronicle that when the Chinese captures the phe Simhala. Vaøo naêm 1287 xöù Pagan bò ngöôøi capital city of Champa in 605 A.D., they carried Moâng Coå chinh phuïc vaø ñaõ ruùt boû ñi. Truyeàn away 1,350 Buddhist works. From this important thoáng Theravada sinh toàn, nhöng xöù Mieán Ñieän statement, it can be inferred that Buddhism must chöa ñöôïc thoáng nhaát cho maõi

ñeán naêm 1752. Söï have flourished in the country for a considerable ñoäc laäp ngaén nguûi, khi ngöôøi Anh truaát pheá nhaø period before the seventh century A.D. I-Tsing vua vaøo naêm 1886 vaø saùp nhaäp vaøo ñeá quoác cuûa remarks that in Champa the Buddhists generally hoï. Ñeán naêm 1948, moät laàn nöõa Mieán Ñieän ñöôïc belong to the Aryasammitiya school and that ñoäc laäp, sau ñoù töôùng U-Nu trôû thaønh Thuû Töôùng. there are a few followers of the Sarvastivada Nhoùm Phaät töû nhö Hieäp Hoäi Thanh Nieân Phaät Töû, school also. This would mean the prevalence of ñoùng moät vai troø quan troïng cho phong traøo ñoøi the Sravakayana sect, but it appears from ñoäc laäp, vaø töôùng U-Nu tieáp tuïc khuynh höôùng inscriptions of the eighth century A.D. or pha troän Phaät giaùo vaø chính trò vôùi caùi maø oâng goïi thereabouts, that the Mahayana sect of Buddhism laø “Xaõ Hoäi Chuû nghóa Phaät Giaùo.” Trong heä was powerful in Champa. Occasionally, thoáng naøy, nhaø nöôùc seõ cung caáp cho daân chuùng Buddhism there enjoyed the patronage of kings taát caû nhöõng nhu caàu vaät chaát, vaø Taêng Giaø seõ lo and high officials, and we have the ruins of great nhu caàu taâm linh cho hoï. Vaøo naêm 1950 oâng Buddhist establishment and a monastery built by thaønh laäp Hoäi Ñoàng Phaät Giaùo Sasana nhaèm giaùm King Jaya Indravarman in 875 A.D. Buddhism of saùt chö Taêng vaø boå nhieäm vò Boä Tröôûng Toân the Mahayana form continued as a living force in Giaùo Vuï. Naêm 1960 oâng khôûi xöôùng phong traøo Champa right up to the fifteenth century A.D., bieán Phaät giaùo thaønh quoác giaùo, nhöng töôùng Ne- when the country was overrun by the Vietnamese Win ñaõ nhanh choùng laøm cuoäc ñaûo chaùnh vaøo people from the North. The Vietnamese people naêm 1962, baét ñaàu moät giai ñoaïn quaân phieät ñoäc formerly lived in Tonkin and derived their culture taøi. Ngaøy nay Taêng Giaø tieáp tuïc laø moät löïc löôïng from China. So the Chinese form of Buddhism, chaùnh ôû Mieán Ñieän, vaø thöôøng xaûy ra nhöõng baát along with Islam, replaced the old religion in hoøa vôi caùc töôùng laõnh cuûa ñaûng Quaâân Phieät Champa—Theo Giaùo Sö P.V. Bapat trong Hai Junta. Nhoùm caùc töôùng laõnh phaûi ngaàm phaù taùnh Ngaøn Naêm Traêm Naêm Phaät Giaùo, mieàn Trung vaø ñaïi chuùng cuûa Phaät giaùo, nhöng söï hoã trôï cuûa Nam Vieät Nam ngaøy nay xöa kia laø ñaát nöôùc quaûng ñaïi quaàn chuùng ñaõ ngaên ngöøa nhoùm quaân Chaêm (Chieâm Thaønh). Vieäc cho raèng Phaät Giaùo phieät thu löôïm ñöôïc söï thaønh coâng lôùn trong noã ñaõ ñaët ñöôïc neàn taûng treân vuøng naày tröôùc theá kyû löïc naøy. thöù ba ñöôïc suy ra töø vieäc tìm thaáy moät böùc töôïng Buddhism in Cambodia: See Cambodian Phaät baèng ñoàng tinh xaûo thuoäc tröôøng phaùi Buddhism. Amaravati voán ñaõ coù töø thôøi aáy. Ñoïc Bieân Nieân Buddhism in Central Asia: Phaät Giaùo Trung Söû Trung Hoa, chuùng ta ñöôïc bieát raèng ngöôøi AÙ—See Central Asian Buddhism. Trung Hoa chieám thuû ñoâ cuûa ngöôøi Chaêm vaøo naêm 605, hoï ñaõ mang ñi 1.350 taùc phaåm Phaät Buddhism in Ceylon: Phaät Giaùo Tích Lan— giaùo. Töø lôøi xaùc nhaän quan troïng naày, coù theå suy See Sri Lankan Buddhism. ra raèng Phaät giaùo ñaõ phaùt trieån treân vuøng ñaát naày Buddhism in Champa: Phaät Giaùo Chaêm trong moät thôøi gian daøi cho ñeán theá kyû thöù baûy. (Chieâm Thaønh)—According to Prof. P.V. Bapat in Nghóa Tònh ñaõ

xaùc nhaän raèng ôû Chieâm Thaønh, The Twenty-Five Hundred Years of Buddhism,

caùc tín ñoà thöôøng thuoäc tröôøng phaùi Höõu Löôïng traveled widely in India, attracting followers Boä (Aryasamitiya) vaø moät ít thuoäc phaùi Höõu Boä wherever he went, and by the end of his forty- (Sarvastivada). Ñieàu naày cho thaáy söï laán aùt cuûa year ministry the tradition was well established. tröôøng phaùi Thanh Vaên Thöøa (Sravakayana), Shortly after his death, traditional histories report nhöng qua caùc taøi lieäu ghi khaéc ôû theá kyû thöù 8 thì that a council (samgiti or samghayana) was haàu nhö Phaät giaùo Ñaïi Thöøa ñang thònh haønh ôû convened in Rajagrha, during which a canon was Chieâm Thaønh vaøo khoaûng ñoù. Ñoâi khi Phaät giaùo compiled. This included the Buddha's sermons laïi coù ñöôïc söï baûo trôï cuûa caùc vua chuùa hay quan (collected in the sutras or Sutra-Pitaka) and rules chöùc cao caáp vaø chuùng ta coøn tìm thaáy caùc taøn for monastic discipline (compiled in the Vinaya- tích cuûa moät coâng trình xaây caát vó ñaïi cuûa Phaät Pitaka). The accounts all agree that at this time giaùo taïi Ñoàng Döông, goàm moät ngoâi ñeàn vaø moät the Buddhist community was unified, but the tu vieän do vua Jaya Indravarman cho xaây naêm beginnings of sectarianism began to manifest 875. Phaät giaùo Ñaïi Thöøa tieáp tuïc thònh haønh ôû soon afterward, and within a century early Chieâm Thaønh cho ñeán theá kyû thöù 15, khi ngöôøi histories report that a second council was Vieät töø phía Baéc traøn vaøo. Do ñoù tröôøng phaùi Phaät convened at Vaisali to adjudicate a dispute giaùo Trung Hoa vaø cuøng ñi theo ñoù laø ñaïo Hoài, ñaõ between monks of that area and another monk thay theá cho toân giaùo tröôùc ñaây ôû Chieâm Thaønh. named Yasas, who believed that some of their Buddhism in China: Phaät Giaùo Trung Hoa— practices contravened the Vinaya. Whether or not See Chinese Buddhism. this was a historical event, it point out the fact Buddhism of the Greater Vehicle: See that fissures were beginning to form within the Mahayana. previously unified community, and probably at least by the time of Asoka(272-236 B.C.) Buddhism in India: Phaät giaùo AÁn Ñoä—Indian divergent philosophical and disciplinary traditions Buddhism, which began in Magadha (now Bihar), had developed. Under the Mauryan dynasty (322- under Sakyamuni, the date of whose nirvana was 185 B.C.), Buddhism enjoyed a period of around 486 B.C. Although Buddhism originated in significant growth due to royal patronage, and India, today the tradition mainly flourishes in during the reign of Asoka (the third Mauryan other countries. There are, of course, long- monarch) it began to spread beyond the established Buddhist cultures at the northern subcontinent, initially due to missions sponsored fringes of the subcontinent, such as in Ladakh, by him. The first persecution of Buddhism was Sikkim, and Bhutan, and since 1959 several initiated by Pusyamitra Sunga (187-151 B.C.), but hundred thousand Tibetan refugees have rapidly the Sunga dynasty (185-73 B.C.) was also swelled the numbers of Buddhists in India. The generally a time of prosperity for Indian largest group of Buddhists in India, however, Buddhism, during which some of its greatest consists of former Untouchables who, prompted monuments were constructed (including Sanci, by the example of Dr. B.R. Ambedkar, converted Bharhut, and Amaravati). The Sunga dynasty to Buddhism in order to escape the Hindu caste came

to an end as a result of foreign invasions system. Indian Buddhism begins with the life of from Central Asia, and this marked the beginning Sakyamuni Buddha, who according to tradition of a long period of foreign military incursions into was born into a royal family in what is now India. The invaders included Greeks, Parthians, southern Nepal. After leaving his father's Kushans, and Scythians (Saka). Some of the kingdom in order to find liberation from cyclic foreign rulers supported Buddhism; for example, existence (samsara), he is said to have attained the Kushan king Kaniska I (around the first or "awakening" (Bodhi), after which he began to second century A.D.) is reported to have been a teach others the path he had discovered. Early on patron of Buddhism and is also said to have in his teaching career, he instituted a monastic convened the fourth Buddhist council in order (Samgha), which in later centuries spread Gandhara. Despite continuing political all over the subcontinent, and also to other uncertainty, Buddhism continued to flourish for countries in Asia. The Buddha is said to have

several centuries, which saw significant doctrinal in the dissemination of Buddhism into Tibet. development, most notably the rise of the Although Buddhism had apparently been in Mahayana (Great Vehicle), which appears to decline for centuries, its final death knell in India have begun a reaction against an overemphasis was sounded by the invasions of the Turkic on scholasticism and monasticism. The new general Mahmud Shabuddin Ghori, who sacked movement developed a greater role for the laity Nalanda in 1179 and Vikramasila in 1203. and significantly altered the paradigm of the Despite these attacks, Buddhism continued for Buddha. No longer was he viewed as a merely some time in isolated pockets, and when the human teacher, but was invested with miraculous Tibetan pilgrim Dharmasvamin (1197-1264) powers, as well as such exalted qualities as visited Nalanda in 1235 he encountered a few omniscience (sarvajnata). The movement monks with a small group of students. During his produced new texts, which, like the discourses of visit, however, another raiding-party arrived and the early canons, were called sutras, but which they had to flee. Because its strength was were significantly different in form and content concentrated in the large northern monasteries in from the earleir discourses. Some time around the areas that bore the brunt of the Muslim attacks, seventh century, another new movement arose in once these were destroyed the tradition was India, which like the Mahayana before it unable to survive. Thus, after brutal attacks from produced new scriptures that it claimed had been the Muslim during the eleventh to thirteenth spoken by the Buddha, although he had been centuries, Buddhism completelely vanished from dead for over a thousand (a millenium) years ago. the subcontinent and was only revived in the These texts were called Tantras, and they nineteenth and twentieth centuries, as Buddhists contained new paradigms and practices, from other countries came to India either as particularly meditations involving rituals and pilgrims or as refugees and began to re-establish visualizations. This style of Buddhism is the tradition in the land of its origin—Phaät Giaùo commonly referred to as Vajrayana (Vajra AÁn Ñoä, baét ñaàu taïi Ma Kieät Ñaø (baây giôø laø Vehicle). Despite the growth and development of Bihar), döôùi thôøi Phaät Thích Ca,

Ngaøi nhaäp Nieát Buddhist thought and literature, records of the Baøn khoaûng naêm 486 tröôùc Taây Lòch. Maëc duø first millenium indicate that it was probably never Phaät giaùo baét nguoàn töø AÁn Ñoä, ngaøy nay truyeàn a very widespread movement, and by the seventh thoáng phaät giaùo chuû yeáu phaùt trieån maïnh meõ taïi century its most vital centers were mainly large caùc xöù khaùc. Dó nhieân, vaên hoùa phaät giaùo ñaõ coù monastic universities (most notably Nalanda, cô sôû töø laâu ñôøi taïi nhöõng vuøng bieân ñòa phía Baéc founded by Kumara Gupa I 414-455). It later cuûa luïc ñòa, nhö taïi nhöõng vuøng Ladakh, Sikkim, grew to be the major center of learning in the vaø Bhutan, vaø töø naêm 1959 vaøi traêm ngaøn ngöôøi Buddhist world. During the seventh century tî naïn töø Taây Taïng ñaõ laøm taêng leân moät caùch Buddhism enjoyed the patronage of King Harsa, nhanh choùng soá Phaät töû taïi AÁn Ñoä. Tuy nhieân, and during the Pala dynasty (650-950) several of nhoùm ngöôøi ñoâng nhaát taïi AÁn Ñoä, goàm nhöõng its rulers patronized major Buddhist centers of ngöôøi tröôùc ñaây thuoäc giai caáp “Cuøng Khoå” ñaõ learning, such as Vikramasila (founded in 800) nhanh choùng theo göông cuûa Tieán Só B.R. and Odantapuri (founded in 760). Vikramasila Ambedkar, caûi sang ñaïo Phaät ñeå thoaùt khoûi heä later eclipsed Nalanda as it became the Buddhist thoáng giai caáp AÁn giaùo. Phaät giaùo taïi AÁn Ñoä baét greatest center of learning, but both were ñaàu vôùi cuoäc ñôøi cuûa Ñöùc Phaät Thích Ca Maâu Ni, eventually destroyed as a result of the Muslim ngöôøi maø theo truyeàn thoáng ñaõ sanh ra trong moät invasions that entered India in waves during the gia ñình hoaøng toäc maø baây giôø laø mieàn Nam eleventh-thirteenth centuries. Before this time, Neùpal. Sau khi rôøi boû vöông quoác cuûa vua cha ñeå Buddhist philosophy enjoyed a last notable ra ñi tìm giaûi thoaùt khoûi voøng luaân hoài sanh töû, flowering due to the Madhyamaka philosophers ngöôøi ta noùi Ngaøi ñaõ giaùc ngoä Boà Ñeà, sau ñoù Santaraksita (680-740) and Kamalasila (700-750), Ngaøi baét ñaàu hoaèng hoùa (daïy cho ngöôøi khaùc) con both of whom reportedly played significant roles ñöôøng giaûi thoaùt maø Ngaøi ñaõ khaùm phaù ra. Ngay

töø luùc baét ñaàu thuyeát giaûng, Ngaøi ñaõ thaønh laäp Ca ñeä nhaát (vaøo khoaûng nhöõng theá kyû thöù 1 hay Taêng Giaø, vaøi theá kyû sau thì giaùo ñoaøn naøy ñaõ lan thöù 2 sau Taây lòch) ñöôïc keå laø moät nhaø baûo trôï roäng khaép luïc ñòa AÁn Ñoä cuõng nhö caùc quoác gia Phaät giaùo vaø ngöôøi ta noùi chính nhaø vua naøy ñaõ AÙ Chaâu khaùc. Ngöôøi ta noùi ñöùc Phaät ñaõ du haønh cho trieäu taäp Ñaïi Hoäi keát taäp kinh ñieån laàn thöù tö khaép xöù AÁn Ñoä, thu huùt ñeä töû baát cöù nôi naøo maø taïi Kieän Ñaø La. Duø nöôùc AÁn Ñoä tieáp tuïc coù Ngaøi ñeán, vaø vaøo luùc cuoái cuûa 49 naêm hoaèng hoùa, nhöõng baát oån chính trò trong giai ñoaïn naøy, Phaät truyeàn thoáng Phaät giaùo ñaõ thieát laäp vöõng chaéc. giaùo vaãn tieáp tuïc höng thònh ñeán vaøi theá kyû, trong Chaúng bao laâu sau khi Ngaøi nhaäp Nieát Baøn, lòch ñoù ngöôøi ta thaáy coù söï phaùt trieån ñaùng keå veà hoïc söû truyeàn thoáng töôøng thuaät Ñaïi Hoäi keát taäp kinh thuyeát, noåi tieáng nhaát laø söï khôûi xöôùng Ñaïi Thöøa, ñieån ñaõ ñöôïc trieäu taäp taïi thaønh Vöông Xaù, trong döôøng nhö baét ñaàu coù phaûn öùng choáng laïi vieäc thôøi gian ñoù giaùo ñieån

cuûa Ngaøi ñaõ ñöôïc söu taäp. ñaët naëng quaù veà trieát hoïc kinh ñieån vaø chuû nghóa Giaùo ñieån cuûa Ngaøi bao goàm nhöõng baøi thuyeát töï vieän. Phong traøo môùi phaùt trieån moät vai troø lôùn giaûng cuûa Ngaøi ñöôïc söu taäp thaønh Kinh taïng vaø hôn cho ngöôøi Phaät töû taïi gia vaø ñaëc bieät laø thay nhöõng luaät leä töï vieän ñöôïc söu taäp thaønh Luaät ñoåi daïng thöùc cuûa Ñöùc Phaät. Ngöôøi ta khoâng coøn taïng. Vaøo thôøi ñoù taát caû moïi ngöôøi trong coäng xem Ngaøi chæ nhö laø moät ñaïo sö cuûa loaøi ngöôøi, ñoàng Phaät giaùo ñeàu ñoàng yù vôùi nhöõng söu taäp, maø Ngaøi coøn ñöôïc ngöôøi ta bao boïc vôùi nhöõng nhöng chaúng bao laâu sau ñoù heä thoáng heä phaùi baét quyeàn naêng kyø dieäu, cuõng nhö nhöõng phaåm chaát ñaàu xuaát hieän, vaø chæ trong voøng moät theá kyû sau sieâu phaøm nhö baäc toaøn naêng (thöôïng ñeá). Phong ñoù thì Ñaïi Hoäi keát taäp kinh ñieån laàn thöù 2 ñöôïc traøo saûn sanh ra nhöõng kinh ñieån môùi, cuõng gioáng trieäu taäp taïi thaønh Tyø Xaù Ly ñeå xeùt xöû nhöõng nhö caùc giaùo ñieån nguyeân thuûy, goïi laø kinh, tranh luaän giöõa caùc Taêng só trong vuøng vaø moät nhöng coù söï khaùc bieät ñaùng keå veà noäi dung ñoái Taêng só khaùc teân Da Xaù, ngöôøi tin raèng vaøi pheùp vôùi nhöõng baøi thuyeát giaûng buoåi ban ñaàu. Moät tu taäp cuûa hoï ñaõ maâu thuaãn vôùi Luaät Taïng. Duø thôøi naøo ñoù vaøo theá kyû thöù 7, moät phong traøo môùi bieán coá naøy coù phaûi laø moät söï kieän lòch söû hay khôûi leân ôû AÁn Ñoä, cuõng gioáng nhö Ñaïi Thöøa tröôùc khoâng, noù chæ ra söï kieän laø söï raïn nöùt ñaõ baét ñaàu ñoù, phong traùo aáy cuõng saûn sanh ra nhöõng kinh töø trong coäng ñoàng hôïp nhaát töø tröôùc, vaø coù leõ ít ñieån môùi vaø tuyeân boá raèng nhöõng kinh ñieån aáy nhaát laø ñaõ coù töø thôøi vua A Duïc, nhöõng truyeàn ñöôïc noùi bôûi Ñöùc Phaät, duø raèng Ngaøi ñaõ nhaäp dieät thoáng khaùc bieät veà trieát lyù vaø giôùi luaät ñaõ phaùt caû ngaøn naêm tröôùc ñoù. Nhöõng giaùo ñieån naøy ñöôïc trieån. Döôùi trieàu ñaïi Mauryan (322-185 B.C.), goïi laø Maät chuù, vaø chuùng chöùa ñöïng caû giaùo Phaät giaùo höôûng ñöôïc söï phaùt trieån ñaùng keå nhôø thuyeát laãn thöïc haønh, ñaëc bieät thieàn taäp quan heä söï baûo trôï cuûa hoaøng gia, vaø döôùi trieàu vua A vôùi nhöõng nghi thöùc vaø quaùn töôûng. Kieåu Phaät Duïc (vò vua thöù 3 cuûa trieàu ñaïi Mauryan) Phaät giaùo naøy thöôøng ñöôïc goïi laø Kim Cang Thöøa. Duø giaùo baét ñaàu lan roäng ra khoûi luïc ñòa AÁn Ñoä, tieân coù söï lôùn maïnh vaø phaùt trieån veà vaên chöông vaø tö khôûi nhôø giaùo ñoaøn ñöôïc vua A Duïc baûo trôï. Söï töôûng Phaät giaùo, taøi lieäu cho thaáy trong ngaøn naêm ngöôïc ñaõi ñaàu tieân ñoái vôùi Phaät giaùo baét ñaàu töø ñaàu tieân coù leõ chöa bao giôø Phaät giaùo ñöôïc lan trieàu ñaïi Pusyamitra Sunga (187-151 B.C.), nhöng roäng, vaø vaøo theá kyû thöù 7 coù nhöõng trung taâm trieàu ñaïi Sunga cuõng laø thôøi kyø höng thònh cuûa thieát yeáu, chuû yeáu laø nhöõng tröôøng ñaïi hoïc töï Phaät giaùo AÁn Ñoä, vì döôùi trieàu ñaïi naøy nhöõng vieän roäng lôùn, noåi tieáng nhaát laø tu vieän Na Lan ñaø töôïng ñaøi khoảng loà ñaõ ñöôïc xaây döïng (bao goàm ñöôïc vua Kumara Gupta ñeä nhaát saùng laäp. Veà sau nhöõng töôïng ñaøi ôû Sanci, Bharhut vaø Amaravati). naøy tu vieän Na Lan Ñaø trôû thaønh trung taâm hoïc Trieàu ñaïi Sunga chaám döùt vì heä quaû cuûa cuoäc Phaät chính cuûa Phaät giaùo theá giôùi thôøi ñoù. Trong xaâm laêng töø Trung AÙ, vaø vieäc naøy ñaùnh daáu söï

suoát theá kyû thöù 7, Phaät giaùo höôûng söï baûo trôï cuûa baét ñaàu cuûa moät thôøi gian daøi söï taán coâng baèng vua Harsa, vaø döôùi trieàu ñaïi Pala coù vaøi vò vua quaân söï cuûa ngoaïi bang vaøo AÁn Ñoä. Nhöõng keû baûo trôï nhöõng trung taâm tu hoïc Phaät giaùo chính xaâm laêng bao goàm ngöôøi Hy Laïp, ngöôøi yeáu, nhö trung taâm Vikramasila (ñöôïc saùng laäp Parthians, ngöôøi Kushans, vaø ngöôøi Scythians vaøo naêm 800), vaø trung taâm Odantapuri (ñöôïc (Saka). Moät vaøi nhaø cai trò ngoaïi quoác ñaõ hoã trôï thieát laäp vaøo naêm 760). Trung taâm Vikramasila Phaät giaùo, nhö vua cuûa xöù Kushan laø Ca Nò Saéc che laáp caû trung taâm Na Lan Ñaø khi noù trôû

thaønh trung taâm Phaät Hoïc lôùn nhaát, nhöng caû hai Buddhist creed and thus prove the spread of trung taâm naøy ñeàu bò taøn phaù vì haäu quaû cuûa cuoäc Buddhism in that region. But the most important xaâm laêng cuûa Hoài giaùo vaøo AÁn Ñoä trong khoaûng of all the remains are found at Nakhon Sri thôøi gian töø theá kyû thöù 11 ñeán theá kyû thöù 13. Tammarat (Ligor). It was an essential Buddhist Tröôùc thôøi gian naøy, trieát hoïc Phaät giaùo höôûng colony that constructed the great stupa, which is moät cuoäc troå hoa ñaùng keå cuoái cuøng do caùc trieát still to be found there. Part of the fifty temples gia tröôøng phaùi Trung Quaùn laø Santaraksita (680- which surround the stupa also probably belong to 740) vaø Kamalasila (700-750), caû hai ñeàu giöõ moät a very early period. Mahayana Buddhism vai troø troïng yeáu trong vieäc truyeàn baù Phaät giaùo flourished in this region in the sixth century A.D., sang Taây Taïng. Duø Phaät giaùo ñaõ bò suy yeáu moät if not earlier. This is proved by an inscribed clay caùch roõ reät trong nhieàu theá kyû, nhöng cuoäc xaâm tablet found near Keddah which may be assigned laêng cuûa vieân töôùng ngöôøi Turk teân Mahmud to the sixth century A.D. on palaeographical Shabuddin Ghori laø tieáng chuoâng baùo töû cuoái grounds. It contains the Sanskrit verses cuøng cuûa noù treân xöù AÁn Ñoä, vò töôùng naøy ñaõ cöôùp embodying some philosophical doctrines of the phaù Na Lan Ñaø vaøo naêm 1179 vaø Vikramasila Mahayana school. Two of these three verses have vaøo naêm 1203. Maëc daàu bò taán coâng nhö vaäy, been traced in the Chinese translations a number Phaät giaùo vaãn tieáp tuïc co cuïm trong nhöõng vuøng of texts of Madhyamika school, and all the three coâ laäp moät thôøi gian nöõa, vaø khi Dharmasvamin, are found together in a Chinese translation of the moät vò Taêng haønh höông töø Taây Taïng thaêm vieáng Sagaramati-pariprccha. Mahayana Buddhism Na Lan Ñaø vaøo naêm 1235 thì oâng chæ coøn gaëp moät continued to flourish in this region till the eighth vaøi taêng só vaø moät nhoùm nhoû hoïc sinh maø thoâi. century A.D. and possibly much later. An Tuy nhieân, trong cuoäc vieáng thaêm cuûa oâng, thì laïi inscription found at Ligor refers to the coù moät nhoùm caøn queùt khaùc traøn ñeán neân taát caû construction of three brick temples for Buddhist ñeàu phaûi boû troán. Vì söùc maïnh Phaät giaùo ñöôïc taäp gods and of five stupas by the king and priests. trung vaøo nhöõng tu vieän lôùn taïi caùc vuøng mieàn The stupas were built in the Saka year 697 which Baéc neân phaûi chòu söï chaïm traùn vôùi nhöõng cuoäc is equivalent to 775 A.D.—Theo Giaùo sö P.V. taán coâng cuûa Hoài giaùo, moät khi nhöõng trung taâm Bapat trong

Hai Ngaøn Naêm Traêm Naêm Phaät aáy bò huûy dieät thì truyeàn thoáng Phaät giaùo taïi ñaây Giaùo, moät soá lôùn caùc taøi lieäu ghi khaéc ñöôïc tìm khoâng theå naøo toàn taïi ñöôïc. Chính vì theá maø sau thaáy taïi nhieàu nôi khaùc nhau treân baùn ñaûo Maõ Lai nhöõng cuoäc taán coâng daõ man cuûa Hoài giaùo töø theá ñöôïc vieát baèng tieáng Phaïn vaø maãu töï AÁn Ñoä cuûa kyû thöù 11 ñeán theá kyû thöù 13, Phaät giaùo hoaøn theá kyû thöù 4 hoaëc thöù 5. Coù ít nhaát laø ba taøi lieäu toaøn bieán maát treân luïc ñòa AÁn Ñoä vaø chæ ñöôïc noùi ñeán Phaät giaùo moät caùch roõ raøng, qua ñoù chöùng phuïc höng trong caùc theá kyû 19 vaø 20 maø thoâi, khi toû coù söï truyeàn baù ñaïo Phaät ñeán vuøng naày. Nhöng maø caùc Phaät töû töø caùc quoác gia khaùc ñeán AÁn Ñoä di tích quan troïng nhaát ñöôïc tìm thaáy ôû Nakhon hoaëc vôùi tö caùch ñi haønh höông, hoaëc laø nhöõng Sri Tammarat. Chính moät nhoùm di daân Phaät giaùo ngöôøi tî naïn vaø baét ñaàu taùi thieát laïi truyeàn thoáng ñaõ xaây neân ngoïn thaùp cao nhaát, hieän vaãn coøn toàn treân maûnh ñaát nôi maø noù ñaõ xuaát phaùt. taïi nôi ñaây. Moät phaàn trong soá 50 ngoâi ñeàn xung Buddhism in Indonesia: Phaät giaùo Nam quanh ngoïn thaùp coù leõ cuõng thuoäc veà moät thôøi kyø Döông—See Indonesian Buddhism. raát xöa. Phaät giaùo Ñaïi Thöøa ñaõ thònh haønh trong Buddhism in Korea: Phaät Giaùo Ñaïi Haøn—See vuøng naày vaøo khoaûng theá kyû thöù 6, neáu khoâng noùi Korean Buddhism. laø sôùm hôn. Ñieàu naày ñöôïc chöùng minh qua moät phieán ñaát seùt coù khaéc chöõ ñöôïc tìm thaáy gaàn Buddhism in Malaysia: Phaät Giaùo Maõ Lai— Keddah maø ngöôøi ta cho laø coù theå thuoäc theá kyû According to Prof. P.V. Bapat in The Twenty- thöù 6, qua vieäc nghieân cöùu coå töï. Phieán ñaát seùt Five Hundred Years of Buddhism, a large number naày chöùa ñöïng nhöõng caâu keä tieáng Phaïn theå hieän of inscriptions discovered in different parts of the moät soá chuû thuyeát trieát hoïc heä phaùi Ñaïi Thöøa. Malay Peninsula are written in Sanskrit and in the Hai trong ba baøi keä naày ñaõ ñöôïc tìm thaáy laïi Indian alphabets of the fourth or fifth century trong baûn dòch chöõ Haùn cuûa caùc ñoaïn thuoäc Trung A.D. At least three of these definitely refer to the

Luaän Toâng (Madhyamika), vaø caû ba baøi ñeàu cuõng name of a Nepalese pandita, Silamanju, is ñöôïc tìm thaáy trong baûn dòch chöõ Haùn cuûa boä mentioned. In the age of Santaraksita (8th or 9th Sagaramati-pariprccha. Phaät giaùo Ñaïi Thöøa tieáp century A.D.) strong ties of religious and cultural tuïc thònh haønh ôû vuøng naày cho ñeán theá kyû thöù 8 friendship appear to have developed between vaø coù theå coøn laâu hôn. Moät baûn chöõ khaéc tìm thaáy these two countries. In the succeeding countries, ôû Ligor coù noùi ñeán vieäc xaây döïng ba ngoâi ñeàn when the Muslims invaded Bihar and Bengal, baèng gaïch ñeå thôø caùc vò thaàn Phaät giaùo vaø naêm Buddhist monks took refuge in Neùpal. They took ngoïn baûo thaùp do nhaø vua cuøng caùc tu só thöïc with them a large number of valuable manuscripts hieän . Caùc baûo thaùp ñöôïc xaây vaøo naêm 697 theo some of which also found their ways to the lòch Saka (775 sau Taây Lòch). monasteries in Tibet, where they are carefully Buddhism is neither optimistic nor preserved to this day. In the intervening centuries, pessimistic: Ñaïo Phaät khoâng laïc quan, cuõng Neùpal probably developed still closer

cultural and khoâng bi quan. even political ties with the western parts of Tibet, but this period of history has not yet been Buddhism in Nepal: Phaät Giaùo Nepal—Neùpal sufficiently explored. For centuries Neùpal has occupied a unique position among the Buddhist served as a cultural link between the regions countries of the world. Gautama, a Sakyan prince, lying on both sides of the mid-Himalayan range, was born in 554 B.C. at Lumbini, in present day and until recently the normal road of Neùpal, about 15 miles from his father's capital, communication between India and Tibet led Kapilavastu. According to the Indian Chronicles, through Neùpal, via Kyirong. After Buddhism had in the third century B.C., Ashoka, while yet a dwindled in India, the popular form of Nepalese prince, is reported to have successfully quelled a Buddhism gradually shed some of its original rebellion among one of the races of Neùpal and characteristics, such as monastic life, opposition restored peace and order. His later visit to to caste distinctions, and discouragement of all Lumbini and the erction of an inscribed pillar to religious mysteries, thus becoming affect as a commemorate the sacred birth-place of the distinct force. Until recently, four main sects of Buddha is an important landmark in the history of Buddhist philosophy, each with several sub-sects, Buddhism. Thereafter, his daughter, Carumati, is having been prominent, namely: (1) Svabhavika, said to have married a Nepalese nobleman, and which emphasizes that all things in the world built several stupas and monasteries in Neùpal, of have their own ultimate characteristics which is which there are still remnants. In the early expressed in two ways, evolution (pravrtti) and centuries of the Christian era, the disciplinary involution (nirvrtti); (2) Aisvarika, which put its rules applicable to the monks in the Mula- faith in a self-existent God, who is perfect and sarvastivada school of Buddhism in Neùpal reveal infinite; (3) Karmika, which believes in a certain special concessions in view of the rigid conscious moral effort through the world- climatic conditions of that region, which is phenomenon is developed on the fundamental indicative of the wide prevalence of Buddhist basis of Avidya; (4) Yatrika, which believes in monastic life in this country. The great Buddhist the existence of conscious intellectual agency and philosopher of the fourth century A.D., Acarya free will. This represents an almost complete Vasubandhu, is also said to have visited in order fusion of various philosophical trends which to propagate his own doctrine. Neùpal seems to originated in India and Tibet under the influence have attained real prominence as a strong of both Hinduism and Buddhism—Neùpal chieám supporter and propagator of the Buddhist faith moät vò trí ñaëc bieät trong soá caùc quoác gia Phaät from the days of king Amsuvarman in the seventh giaùo. Thaùi Töû Coà Ñaøm, moät vò thaùi töû cuûa doøng century A.D. He gave his daughter in marriage to hoï Thích Ca, ñöôïc sanh ra naêm 554 tröôùc Taây the first powerful king of Tibet, Sron-btsam-sgam- Lòch taïi vöôøn Laâm Tì Ni, nay thuoäc xöù Neùpal, po, and among the batch of pioneers who caùch kinh thaønh cuûa xöù Ca Tyø La Veä chöøng undertook to translate Sanskrit Buddhist works khoaûng 15 daëm. Theo Bieân nieân söû AÁn Ñoä, vaøo into Tibetan under the latter's patronage, the

theá kyû thöù 3 tröôùc Taây Lòch, vua A Duïc khi coøn laø vieän, söï choáng phaân bieät giai caáp, söï baøi baùc moïi Hoaøng töû ñaõ deïp yeân cuoäc noåi loaïn cuûa moät trong ñieàu huyeàn bí veà toân giaùo, do ñoù khoâng coøn laø caùc chuûng toäc ôû Neùpal. Cuoäc vieáng thaêm Laâm Tì moät söùc maïnh tinh thaàn ñaùng keå nöõa. Cho ñeán Ni cuûa vua A Duïc sau ñoù vaø vieäc döïng moät coät ñaù gaàn ñaây coù boán heä phaùi trieát hoïc Phaät giaùo chính khaéc chöõ taïi ñaây ñeå kyû nieäm thaùnh tích ñaûn sanh ñaõ ñöôïc thaáy roõ: (1) Svabhavika, nhaán maïnh raèng cuûa Ñöùc Phaät laø moät daáu moác quan troïng trong moïi thöù treân theá gian ñeàu coù ñaëc tính cô baûn cuûa lòch söû AÁn Ñoä. Sau ñoù con vua A Duïc laø coâng chuùng ñöôïc boäc loä theo hai caùch, coù chuyeån bieán chuùa Carumati ñaõ keát hoân vôùi moät nhaø quyù toäc (Pravrtti) vaø khoâng chuyeån bieán (nirrtti); (2) Neùpal vaø xaây nhieàu baûo thaùp, tu vieän taïi Neùpal, Aisvarika, ñaët nieàm tin vaøo linh hoàn töï höõu, voán moät soá ñeán nay vaãn coøn di tích. Trong caùc theá kyû hoaøn haûo vaø voâ bieân; (3) Karmika, tin töôûng vaøo ñaàu Taây Lòch, caùc giôùi luaät aùp duïng cho caùc tu só söï noã löïc ñaïo ñöùc coù yù thöùc, vì cho raèng caùc hieän thuoäc tröôøng phaùi Mula-sarvastivada cuûa Phaät töôïng theá gian maø coù laø do ôû voâ minh; (4) giaùo taïi Neùpal ñaõ coù moät vaøi nhaân nhöôïng ñaëc Yatrika, tin vaøo söï hieän höõu cuûa yeáu toá nhaän thöùc bieät do caùc ñieàu kieän khí haäu khaéc nghieät cuûa töï nguyeän. Ñieàu naày cho thaáy moät söï hoøa nhaäp vuøng naày, ñieàu naày cho thaáy söï thònh haønh cuûa hoaøn toaøn cuûa caùc khuynh höôùng trieát hoïc khaùc ñôøi soáng tu haønh theo Phaät giaùo ôû nöôùc naày. Trieát nhau phaùt sinh taïi AÁn Ñoä vaø Taây Taïng döôùi aûnh gia noåi tieáng Phaät giaùo vaøo theá kyû thöù 4 laø ngaøi höôûng cuûa AÁn Ñoä giaùo vaø Phaät giaùo. Theá Thaân, cuõng ñaõ ñeán vieáng Neùpal vaø truyeàn baù Buddhism vs Philosophy: As to whether chuû thuyeát cuûa oâng. Neùpal döôøng nhö ñaõ thöïc söï Buddhism is a philosophy, that depends upon the trôû thaønh moät nöôùc hoã trôï vaø tuyeân truyeàn maïnh definition of the word; and whether it is possible meõ cho ñaïo Phaät keå töø thôøi vua Amsuvarman vaøo to give the definition that will cover all existing theá kyû thöù 7. Nhaø vua ñaõ gaõ con gaùi mình cho oâng systems of philosophical thought is doubtful. vua quyeàn uy ñaàu tieân cuûa Taây Taïng laø Etymologically philosophy means to love (Gr. Sronbtsam-sgam-po, vaø laø trong soá caùc nhaø tieân Philein) wisdom (sophia). Philosophy has been phong ñaûm traùch vieäc dòch thuaät caùc cuoán saùch both the seeking of wisdom and the wisdom Phaät giaùo baèng tieáng Phaïn ra tieáng Taây Taïng sought. In Indian thought, philosophy should be to döôùi thôøi vua Sron-btsam-sgam-po, ngöôøi ta ñaõ find out the ultimate truth. Buddhism also nhaéc ñeán hoïc giaû Silamanju. Trong thôøi ñaïi advocates the search for truth. But it is no mere Santaraksita, khoaûng theá kyû thöù 8 vaø 9 sau Taây speculative reasoning, a theoretical structure, a Lòch, döôøng nhö ñaõ coù söï gaén boù chaët cheõ veà maët mere acquiring and storing of knowledge. The toân giaùo vaø vaên hoùa giöõa hai nöôùc. Trong caùc theá Buddha emphasizes the practical aspect of his kyû tieáp theo, khi ngöôøi Hoài giaùo xaâm chieám Bihar teaching, the application of knowledge to life, vaø Bengal thì caùc tu só Phaät giaùo ñaõ ñeán laùnh naïn looking

into life and not merely at it. For the taïi Neùpal. Hoï mang theo moät soá lôùn caùc baûn thaûo Buddha, the entire teaching is just the coù giaù trò, moät trong soá caùc baûn thaûo naày cuõng ñaõ understanding of the unsatisfactory nature of all ñöôïc ñöa qua caùc tu vieän ôû Taây Taïng, giöõ gìn caån phenomenal existence and the cultivation of the thaän cho ñeán ngaøy nay. Trong caùc theá kyû tröôùc path leading away from this unsatisfactoriness— ñoù, coù leõ Neùpal ñaõ taïo ñöôïc moái quan heä vaên hoùa Ñaïo Phaät coù phaûi laø moät trieát lyù hay khoâng, tuøy vaø chính trò chaët cheõ hôn vôùi caùc phaàn phía Taây thuoäc vaøo söï ñònh nghóa cuûa töø ngöõ; vaø cho duø cuûa Taây Taïng, nhöng giai ñoaïn lòch söû naày chöa ngöôøi ta coù theå ñöa ra moät söï ñònh nghóa maø ñònh ñöôïc nghieân cöùu kyõ. Trong nhieàu theá kyû, Neùpal nghóa naày seõ bao truøm taát caû moïi heä thoáng tö ñaõ töøng laø chieác caàu noái vaên hoùa cho caùc vuøng töôûng coù tính trieát lyù hieän coù, thì ñieàu naày cuõng ñaát naèm beân phaàn giöõa Hy Maõ Laïp Sôn. Cho ñeán thaät ñaùng ngôø. Trieát lyù, theo ñònh nghóa coù nghóa gaàn ñaây, con ñöôøng lieân laïc thoâng thöông giöõa laø yeâu meán trí tueä. Trieát lyù vöøa laø ñi tìm trí tueä, AÁn Ñoä vaø Taây Taïng vaãn ñi ngang qua Neùpal. Sau vöøa laø trí tueä ñi tìm. Trong tö töôûng AÁn Ñoä, trieát khi Phaät giaùo bò thu heïp ôû AÁn Ñoä thì daïng Phaät lyù ñöôïc ñònh danh laø “Darsana,” minh thò chaân lyù. giaùo thoâng thöôøng ôû Neùpal ñaõ daàn daàn maát ñi moät Toùm laïi, muïc ñích cuûa trieát lyù phaûi laø khaùm phaù soá ñaëc ñieåm cô baûn cuûa noù nhö söï soáng trong tu ra söï thöïc toái haäu hay chaân lyù. Ñaïo Phaät cuõng chuû

tröông ñi tìm chaân lyù, nhöng söï ñi tìm naày khoâng giaùo. Chaúng haïn, xuyeân qua thieàn ñònh, nhöõng ñôn thuaàn laø suy lyù, hay moät caáu truùc coù tính caùch caáu truùc nguyeân töû coù theå tìm thaáy vaø ñöôïc caûm lyù thuyeát suoâng, hay moät söï thu thaäp vaø toàn tröõ tri nhaän.” kieán ñôn thuaàn. Ñöùc Phaät nhaán maïnh ñeán phöông Buddhism of the Smaller Vehicle: Tieåu dieän thöïc haønh nhöõng lôøi daïy cuûa Ngaøi, ñeán vieäc Thöøa—See Mahayana. aùp duïng tri kieán vaøo cuoäc soáng, nhìn vaøo baûn chaát Buddhism in Tibet: Phaät Giaùo Taây Taïng—See cuûa cuoäc soáng chöù khoâng chæ nhìn vaøo noù treân beà Tibetan Buddhism. maët. Ñoái vôùi Ñöùc Phaät, toaøn boä nhöõng lôøi daïy cuûa Buddhism in Vietnam: Phaät Giaùo Vieät Nam— Ngaøi chæ nhaèm ñeå hieåu veà baûn chaát baát toaïi See Vietnamese Buddhism. nguyeän cuûa moïi hieän höõu duyeân sinh vaø ñeå tu taäp Buddhism and Zen: Phaät giaùo vaø Thieàn. con ñöôøng ñi ra khoûi söï khoå ñau naày. Buddhist: Buddhist followers—Buddhist Buddhism and science: Phaät giaùo vaø khoa believers—A believer in Buddhism—Phaät Töû. hoïc—Even though Science is not one of the main (I) An overview of Buddhist—Toång quan veà Phaät teachings in Buddhism, Buddhist theories are töû: Buddhist is the one who believes in the always in accord with science at all times. Albert Buddha, the Dharma, and the Sangha. One Einstein confirmed: “If there is any religion that who accepts Buddhism as his religion. One would cope with modern scientific needs, it would who studies, disseminates and endeavors to be Buddhism. Buddhism requires no revision to live the fundamental principles of the keep it up to date with recent scientific findings. Buddha-dharma.

There are no special rites to Buddhism does not need to surrender its views to observe to become a Buddhist. However, a science, because it embraces science as well as Buddhist, especially laymen and lay women goes beyond science." Also according to Egerton should follow the five precepts (not to kill, C. Baptist: "Science can give no assurance. But not to steal, not to commit adultery, not to lie, Buddhism can meet teh Atomic challenge, and not to drink liquor)—Phaät töû laø ngöôøi tin because the supermundane knowledge of vaøo Phaät, Phaùp, Taêng. Ngöôøi chaáp nhaän ñaïo Buddhism begins where science leave off. And Phaät laø toân giaùo cho mình, soáng theo nghi this is clear enough to anyone who has made a thöùc Phaät giaùo. Tuy nhieân, Phaät töû, nhaát laø study of Buddhism. For, through Buddhist nam nöõ Phaät töû taïi gia neân giöõ nguõ giôùi meditation, the atomic constitudes making up (khoâng saùt sanh, troäm caép, taø daâm, voïng ngöõ, matter have been seen and felt." —Maëc duø khoa vaø uoáng röôïu). hoïc khoâng phaûi laø moät trong nhöõng lôøi giaûng (II) One who accepts Buddhism as his religion: chính trong Phaät giaùo, nhöõng giaùo thuyeát nhaø Tín ñoà Phaät giaùo—One who studies, Phaät luoân ñoàng ñieäu vôùi khoa hoïc trong moïi thôøi disseminates and endeavors to live the kyø. Albert Einstein ñaõ töøng khaúng ñònh: "Neáu coù fundamental principles of the Buddha- moät toân giaùo naøo ñöôïc vôùi nhu caàu dharma. To become a Buddhist, one should cuûa khoa hoïc hieän ñaïi, thì ñoù seõ laø Phaät giaùo. do the following—Ngöôøi tin nôi Phaät giaùo, tu Phaät giaùo khoâng caàn xeùt laïi quan ñieåm cuûa mình hoïc vaø thoï trì nhöõng giôùi luaät Phaät phaùp caên ñeå caäp nhaät hoùa vôùi nhöõng khaùm phaù môùi cuûa baûn. Muoán trôû thaønh moät Phaät töû phaûi laøm khoa hoïc. Phaät giaùo khoâng caàn phaûi töø boû quan nhöõng ñieàu sau ñaây: ñieåm cuûa mình ñeå xu höôùng theo khoa hoïc, vì 1) To take refuge in the Three Gems: Quy-Y Phaät giaùo bao truøm caû khoa hoïc cuõng nhö vöôït Tam Baûo. qua khoa hoïc." Cuõng theo Egerton C. Baptist: 2) To know the main purpose of Buddhism— "Khoa hoïc khoâng theå ñöa ra moät söï quyeát ñoaùn Bieát cöùu caùnh chính cuûa Ñaïo Phaät. naøo. Nhöng Phaät giaùo coù theå ñöông ñaàu vôùi a) Not committing any evils: Chö aùc maïc taùc. nhöõng thaùch thöùc cuûa nguyeân töû löïc, vì kieán thöùc b) Doing all good: Chuùng thieän phuïng haønh. sieâu vieät cuûa Phaät giaùo baét ñaàu nôi, maø ôû ñoù, c) Purifying the mind: Töï tònh kyø yù. khoa hoïc keát thuùc. Vaø ñaây laø moät chöùng minh roõ raøng cho nhöõng ai ñaõ töøng nghieân cöùu veà Phaät

d) Those are Buddhas' teachings: Laø lôøi chö Buddhist analysis: Caùch phaân tích cuûa Phaät Phaät daïy. giaùo—The more the modern scientists understand 3) To understand the path to that goal: Thaät hieåu about Buddhist analysis of various factors of con ñöôøng ñöa ñeán cöùu caùnh naày. form, feeling, perception, volition and 4) To practice the Buddha's teachings correctly: consciousness, the more they can see the Thöïc haønh ñuùng ñaén nhöõng lôøi daïy cuûa Ñöùc similarities of Buddhist analysis with that of Phaät: Thöïc haønh ñuùng ñaén nhöõng lôøi daïy cuûa modern science. From more than 25 centuries Ñöùc Phaät. ago, not only the Buddha anticipated the primary 5) A Buddhist—Ngöôøi Phaät töû: methods of science such as

observation, a) Must be willing to change and repent when experimentation, and analysis, but he also had mistakes are made: Coù loãi phaûi bieát saùm hoái, some conclusions about the nature of man and the coù toäi phaûi bieát döùt töø. universe. Buddhism and science are really very b) Must be willing to abandon the tendencies to close in many areas—Caøng hieåu roõ veà caùch phaân chase constantly after worldly matters: Phaûi tích cuûa Phaät giaùo veà caùc yeáu toá khaùc nhau nhö boû söï dong ruoåi nôi tình traàn. saéc, thoï, töôûng, haønh vaø thöùc, caùc nhaø khoa hoïc c) Must be willing to return to follow the Way caøng thaáy roõ caùch phaân tích naøy raát gaàn guûi vôùi of enlightenment: Phaûi quay taâm veà höôùng caùch phaân tích theo khoa hoïc hieän ñaïi. Töø hôn 25 giaùc. theá kyû veà tröôùc maø Ñöùc Phaät ñaõ tieân lieäu ñöôïc d) Must practice just as the Buddha taught: Phaûi chaúng nhöõng phöông phaùp caên baûn cuûa khoa hoïc y theo lôøi Phaät daïy maø tu haønh. nhö quan saùt, thöû nghieäm vaø phaân tích, maø coøn ôû (III) Categories of “Buddhists”—Phaân loaïi Phaät moät soá keát luaän ñaëc tröng veà baûn chaát con ngöôøi töû: vaø vuõ truï. Treân nhieàu laõnh vöïc, Phaät giaùo vaø khoa 1) Two kinds of Buddhists—Nhò chuûng Phaät töû: hoïc thaät söï raát gaàn guûi vôùi nhau. a) Upasaka (skt): Öu Baø Taéc—Caän söï nam— Buddhist abbot: Sö truï trì. See Upasaka. Buddhist anthem: Phaät Giaùo Ca. b) Upasika (skt): Öu Baø Di—Caän söï nöõ—See Buddhist architecture: Kieán truùc Phaät giaùo. Upasika and Upasaka. 2) Four types of people who can be seen as foes Buddhist ascetic: Brahmacarin (skt)—Phaïm in disguise—Theo Kinh Thi Ca La Vieät, coù Chí. boán haïng ngöôøi maø Phaät töû khoâng neân xem 1) Studying sacred learning; practising laø baïn—According to the Sigalaka Sutra, continence or chasity: Ngöôøi xuaát gia hoïc there are four types of people who can be Thaùnh ñieån vaø tu haønh phaïm haïnh. seen as foes in disguise—See Four types of 2) Young Brahman in his first sarama or period people who can be seen as foes in disguise. of life; ther are four such periods: Ngöôøi treû 3) Four types of people who can be seen to be Baø La Moân tu taäp giai ñoaïn ñaàu trong boán loyal friends—Theo Kinh Thi Ca La Vieät, coù giai ñoaïn ñi vaøo Phaïm Thieân. boán haïng ngöôøi maø Phaät töû neân xem laø baïn 3) A Buddhist ascetic with his will set on purity: trung kieân—According to the Sigalaka Sutra, Ngöôøi Phaät töû xuaát gia tu ñôøi thanh tònh. there are four types of people who can be Buddhist association: Phaät hoäi. seen to be loyal friends—See Four types of Buddhist attitude: Thaùi ñoä cuûa Phaät giaùo— people who can be seen to be loyal friends. Looking at the general agreement between the 4) Four kinds of bliss for lay-people—See Four Buddhist approach and that of modern science we kinds of bliss of lay Buddhistsc. will see that the Buddhist attitude is like that of 5) There are five practical suggestions given by science, is analytical, and is always clear and the Buddha will be beneficial to all—See practical—Nhìn vaøo söï hoøa hôïp toång quaùt giöõa Five practical suggestions given by the caùch giaûi quyeát cuûa Phaät giaùo vaø caùch giaûi quyeát Buddha. cuûa khoa hoïc hieän ñaïi, chuùng ta thaáy thaùi ñoä cuûa

Phaät giaùo gioáng nhö khoa hoïc duøng pheùp phaân institution, maintains the Dharma in the absence tích, cuõng nhö luoân luoân roõ raøng vaø thöïc tieãn. of the

Buddha for the welfare of all. From its Buddhist Brotherhood: Sangha (skt & p)— earliest days the Sangha has lacked a supreme Giaùo Hoäi Taêng Giaø Phaät Giaùo—The Order of authority, because the Buddha refused to Buddhist monks—The community of Buddhist established a functional hierachy or name of monks. successor. Influence is collective and precedence Buddhist burial: An taùng theo nghi thöùc Phaät is allowed only by seniority. According to the giaùo. Buddha, adherence to the Dharma should be based on personal reasoning and experience, not Buddhist canon of the Ming dynasty: Minh purely on instruction. The Sangha plays an Taïng (boä Haùn Taïng ñöôïc bieân soaïn vaø hieäu ñính extremely important role in Buddhism as the döôùi thôøi nhaø Minh). protector and maintainer of the Dharma. As early Buddhist canonical languages: Ngoân ngöõ as the first century B.C., the Theravadin Sangha chuaån (kinh ñieån) Phaät giaùo. distinguished between monks who assumed the Buddhist canonical literature: Including duty of meditating and those who were committed Buddha's images and Buddhist sutras—Phaät Kinh to preserving the scriptures. The core of bao goàm hình töôïng vaø kinh ñieån Phaät. "institutional" Buddhism, at least in the Buddhist center: Trung taâm Phaät giaùo. Theravadin tradition, has almost always been Buddhist Churches of America: One of the preoccupied with preserving the Dharma through largest Buddhist organizations in North America. the lineage of a committed community rather than It began as the Buddhist Mission of North through political power structures. This is one of America, founded in 1899. It is now the the essential features that distinguishes Buddhism representative of the "True Pure Land" (Jodo from religions that actively participate in, and Shinshu) tradition in the Western hemisphere and indeed, govern, the passage of life through rites claims over 100,000 members—Ñaây laø moät trong and rituals. It is not the norm for Buddhism to be nhöõng toå chöùc Phaät Giaùo lôùn nhaát vuøng Baéc Myõ. linked to a specific place or society, which is why Toå chöùc naày baét ñaàu nhö moät ñoaøn truyeàn giaùo it has generally been able to coexist cuûa Baéc Myõ, ñöôïc thaønh laäp vaøo naêm 1899. Hieän harmoniously with the indigenous beliefs and taïi toå chöùc naày laø ñaïi dieän chính thöùc cho tröôøng practices it has encountered in its expansion, phaùi Tònh Ñoä Chaân Toâng taïi vuøng Taây Baùn Caàu especially those that are traditionally associated naày vaø hoï noùi raèng hoï coù treân 100.000 hoäi vieân. with social customs. The relationship between the Buddhist community: Coäng Ñoàng Taêng Giaø— Sangha and the laity varies greatly among the The Sangha means the noble community (ariya- different traditions. In general, monks do not sangha) of Buddhist saints who have realized the handle money or make a living from any teachings. Sangha also designates the community profession, but rather rely completely on the laity of monks and nuns who live according to the for worldly needs. In such places as China, Japan, monastic code (vinaya); and in its broadest sense Korea, Tibet and Vietnam, where Mahayana it includes the lay people who sustain the monks Buddhism is dominant, some monasteries have and nuns through charity and receive their been known to accumulate great wealth and teaching. The creation of the Sangha is without political power—Taêng Giaø coù nghóa

laø coäng ñoàng question one of the Buddha's most remarkable cuûa caùc vò Thaùnh Phaät giaùo, nhöõng ngöôøi ñaõ nhaän achievements. It has survived through thöùc ñöôïc giaùo phaùp. Taêng Giaø cuõng nhaèm chæ diversification and expansion up to the present coäng ñoàng chö Taêng Ni soáng theo giôùi luaät töï day, offering an individual the chance to pursue vieän; vaø theo nghóa roäng hôn, Taêng Giaø keå luoân the course of training leading to enlightenment, caû nhöõng vò taïi gia hoã trôï cho chö Taêng Ni qua by dedicating him or herself to the holy life. Such loøng töø thieän vaø nhaän ñöôïc giaùo phaùp cuûa hoï a pursuit would not be deemed a selfish act in truyeàn daïy. Söï saùng taïo cuûa Taêng Giaø laø moät vaán Buddhist eyes, because the Sangha, as an ñeà roõ raøng, moät trong nhöõng thaønh quaû lôùn lao

nhaát cuûa Ñöùc Phaät. Noù ñaõ toàn taïi qua söï bieán ñoåi öu theá, moät soá töï vieän tích luõy taøi saûn vaø trôû neân vaø môû roäng cho ñeán ngaøy nay, ñem laïi cho, taïo coù theá löïc veà chính trò. cho moãi ngöôøi moät cô hoäi ñeå theo ñuoåi khoùa tu Buddhist conference: Hoäi nghò Phaät giaùo. taäp ñeå daãn ñeán söï giaùc ngoä, baèng caùch daâng hieán Buddhist confession of offences: ñôøi mình cho cuoäc soáng phaïm haïnh thieâng lieâng. Pratidesanìya (skt)—Ba la ñeà xaù ni. Moät söï kieän theo ñuoåi nhö theá theo quan ñieåm Buddhist congregation: Giaùo hoäi. Phaät giaùo khoâng phaûi laø haønh ñoäng vò kyû, bôûi vì Buddhist cosmology: Vuõ Truï Luaän Phaät Taêng Giaø laø moät cô caáu giöõ gìn giaùo phaùp khi Giaùo—Buddhist cosmology not only takes into khoâng coù maët cuûa Ñöùc Phaät vì lôïi ích cho taát caû account the existence of innumerable systems of chuùng sanh. Töø nhöõng ngaøy xa xöa nhaát, Taêng worlds grouped into what we should call galaxies, Giaø ñaõ khoâng coù moät ngöôøi coù thaåm quyeàn toái but has equally vast conceptions of cosmic time. cao, bôûi vì Ñöùc Phaät töø choái thaønh laäp moät heä The Buddha proclaimed that on the highest level thoáng thöù baäc hoaëc chæ ñònh moät ngöôøi keá vò. AÛnh of understanding the entire cosmos is the original höôûng laø chung cuûa taäp theå vaø ñòa vò cao hôn chæ pure mind. However, on the ordinary level of ñöôïc baäc tröôûng laõo cho pheùp. Theo Ñöùc Phaät, söï understanding he painted a picture of a cosmos trung thaønh trieät ñeå vôùi giaùo phaùp caàn phaûi döïa filled with countless worls systems where vaøo lyù trí caù nhaân vaø söï caûm nhaän, chöù khoâng countless of living beings of every short reside. thuaàn tuùy döïa vaøo söï truyeàn daïy. Taêng Giaø ñoùng Thus, our world system is not the only unique or moät vai troø cöïc kyø quan troïng trong ñaïo Phaät nhö the only one world system in the universe. Other laø ngöôøi baûo veä vaø giöõ gìn giaùo phaùp. Vaøo theá kyû world systems also have their Buddhas who also thöù 1 tröôùc Taây lòch, giaùo hoäi Taêng Giaø nguyeân teach the path of enlightenment. The most ancient thuûy ñaõ coù söï phaân bieät giöõa caùc nhaø sö, moät soá Buddhist texts speak of the various phases in the vò cho raèng phaûi coù soá phaän tu taäp thieàn vaø nhöõng evolution and devolution over enormous time- vò khaùc cam keát giöõ gìn kinh ñieån. Neàn taûng cuûa periods of these galaxies, how they gradually Phaät giaùo, ít nhaát laø trong truyeàn thoáng nguyeân formed and how after a period or relative stability thuûy, haàu nhö luoân quan taâm ñeán vieäc baûo toàn during which life may be found on their worlds, giaùo phaùp do

bôûi coäi nguoàn cuûa coäng ñoàng Taêng how, inevitably having come into existence, they Giaø coù söï uûy thaùc hôn laø nhôø nhöõng cô caáu chaùnh must in due course decline and go to destruction. trò maïnh meû. Thaät vaäy, ñaây laø moät trong nhöõng All this is the working of processes, one vent neùt ñaëc tröng caên baûn laøm cho Phaät giaùo trôû neân leading quite naturally to another. As you know khaùc bieät trong khi caùc toân giaùo khaùc tham gia that although the Buddha discovered the presence tích cöïc vaø chi phoái cuoäc soáng haèng ngaøy baèng of numerous Gods throughout the universe, he nhöõng nghi thöùc vaø leã nghi. Ñoù khoâng phaûi laø tieâu never tried to diminish the importance of the God chuaån daønh cho Phaät giaùo ñöôïc lieân keát vôùi moät worshipped by the people of his time. He simply nôi hoaëc moät xaõ hoäi ñaëc bieät, chính vì vaäy Phaät preached the truth and that truth does not affect giaùo coù theå soáng hoøa hôïp vôùi nhöõng ñöùc tin baûn the importance of any Gods. Similarly, the fact xöù vaø caùc taäp quaùn maø noù ñaõ töøng ñoái maët khi môû that there are numerous suns in the universe does roäng öu theá, ñaëc bieät nhöõng ñöùc tin vaø taäp quaùn not diminish the importance of the sun of our ñoù thöôøng ñöôïc keát hôïp phong tuïc xaõ hoäi. Moái solar system, for our sun continues to provide us quan heä giöõa Taêng Giaø vaø giôùi taïi gia hoaøn toaøn with light every day. To some other religions, khaùc bieät trong caùc truyeàn thoáng. caùc nhaø sö Gods can be very powerful compared to human Theravada khoâng naém giöõ tieàn baïc hoaëc kieám beings, but to Buddhism, they are still not free soáng baèng baát cöù ngheà nghieäp naøo, maø hoaøn toaøn from sufferings and afflictions, and can be very nhôø vaøo nhöõng nhu caàu theá tuïc cuûa nhöõng ngöôøi angry. The life of Gods may be very long, but not taïi gia. Trong khi ñoù taïi nhieàu nôi nhö ôû Trung eternal as many other religions believe—Vuõ Truï Hoa, Nhaät Baûn, Ñaïi Haøn, Taây Taïng vaø Vieät Nam, Luaän cuûa Phaät Giaùo khoâng phaûi chæ baøn ñeán söï nôi maø truyeàn thoáng Phaät giaùo Ñaïi Thöøa chieám hieän höõu cuûa voâ soá heä thoáng theá giôùi taäp hôïp thaønh nhöõng nhoùm maø ta vaãn goïi laø caùc thieân haø,

maø noù coøn ñeà caäp ñeán nhöõng khaùi nieäm roäng raõi literary formulation of the teaching was neglected veà thôøi gian cuûa vuõ truï. Ñöùc Phaät tuyeân boá raèng for so long. Many people were not literate, so treân möùc ñoä hieåu bieát cao nhaát thì toaøn theå vuõ truï word of mouth was the universal medium for laø baûn taâm thanh tònh. Tuy nhieân, treân möùc ñoä preservation and dissemination of the Dharma. hieåu bieát thoâng thöôøng thì Ngaøi veõ neân moät thöù Three months after the Buddha's Parinirvana, vuõ truï vôùi voâ soá nhöõng heä thoáng theá giôùi vôùi voâ there were some tendencies to misinterpret or soá nhöõng haønh tinh nôi maø moïi chuûng loaïi chuùng attempts were being made to pollute His Pure sanh ñang sanh soáng. Vì vaäy, heä thoáng theá giôùi Teaching; therefore, his disciples convened cuûa chuùng ta khoâng phaûi laø moät heä thoáng theá giôùi Councils for gathering Buddha's sutras, or the duy nhaát trong vuõ truï. Nhöõng theá giôùi khaùc cuõng collection and fixing of the Buddhist canon. In the coù chö Phaät giaûng daïy veà giaùc ngoä ñaïo. Nhöõng development of Buddhism, several councils are baûn kinh Phaät coå xöa nhaát noùi ñeán caùc thaønh kieáp known, the history of which remains

partially vaø hoaïi kieáp vôùi nhöõng khoaûng thôøi gian lôùn lao obscure. These Councils were originally probably cuûa nhöõng thieân haø aáy, chuùng daàn daàn hình thaønh local assemblies of individual monastic nhö theá naøo vaø sau moät thôøi kyø töông ñoái oån ñònh communities that were later reported by tradition vaø coù ñôøi soáng trong caùc theá giôùi cuûa chính chuùng as general councils. In the development of ñaõ toàn taïi roài taát nhieân phaûi suy taøn vaø huûy dieät Buddhism, four councils are known—Ñöùc Phaät ñaõ nhö theá naøo. Taát caû ñeàu laø söï vaän haønh cuûa nhaäp dieät, nhöng giaùo lyù cuûa Ngaøi vaãn coøn löu nhöõng quaù trình, bieán coá naày daãn ñeán bieán coá truyeàn ñeán ngaøy nay moät caùch troïn veïn. Maëc duø khaùc moät caùch hoaøn toaøn töï nhieân. Nhö baïn ñaõ giaùo huaán cuûa Ñöùc Theá Toân khoâng ñöôïc ghi cheùp bieát maëc duø Ñöùc Phaät ñaõ khaùm phaù ra söï hieän ngay thôøi Ngaøi coøn taïi theá, caùc ñeä töû cuûa Ngaøi höõu cuûa nhieàu Thöôïng ñeá trong vuõ truï, Ngaøi luoân luoân nhuaàn nhaõ naèm loøng vaø truyeàn khaåu töø khoâng bao giôø coá yù ñaùnh giaù thaáp quyeàn uy cuûa theá heä naày sang theá heä khaùc. Vaøo thôøi Ñöùc Phaät ñaáng Thöôïng ñeá ñöôïc daân chuùng AÁn Ñoä thôø coøn taïi theá, bieát chöõ laø ñaëc quyeàn cuûa giôùi thöôïng phöôïng thôøi baáy giôø. Ngaøi chæ thuyeát giaûng chaân löu ôû AÁn Ñoä, vì theá truyeàn khaåu giaùo lyù laø moät lyù. Vaø chaân lyù ñoù khoâng gaây aûnh höôûng gì ñeán daáu hieäu cho thaáy daân chuû ñöôïc coi troïng trong quyeàn löïc cuûa ñaáng Thöôïng ñeá. Töông töï, söï kieän truyeàn thoáng Phaät giaùo ñeán möùc caùch trình baøy vuõ truï coù nhieàu maët trôøi khoâng laøm giaûm thieåu söï giaùo phaùp baèng vaên chöông ñaõ bò boû queân. Nhieàu quan troïng cuûa maët trôøi trong thaùi döông heä cuûa ngöôøi khoâng bieát chöõ, cho neân truyeàn khaåu laø chuùng ta, vì maët trôøi cuûa chuùng ta vaãn tieáp tuïc phöông tieän phoå thoâng vaø höõu hieäu nhöùt ñeå gìn cho chuùng ta aùnh saùng moãi ngaøy. Ñoái vôùi moät soá giöõ vaø phoå bieán giaùo phaùp. Vì coù nhieàu khuynh toân giaùo khaùc, Thöôïng ñeá raát coù quyeàn naêng so höôùng sai laïc veà giaùo phaùp neân ba thaùng sau ngaøy vôùi loaøi ngöôøi, nhöng theo Phaät giaùo, caùc ngaøi Ñöùc Theá Toân nhaäp dieät, caùc ñeä töû cuûa Ngaøi ñaõ chöa giaûi thoaùt ñöôïc söï khoå ñau phieàn naõo, vaø coù trieäu taäp Ñaïi Hoäi Keát Taäp Kinh Ñieån Phaät Giaùo theå caùc ngaøi vaãn coøn saân haän. Thoï maïng cuûa caùc ñeå ñoïc laïi di ngoân cuûa Phaät. Lòch söû phaùt trieån ngaøi raát daøi, nhöng khoâng tröôøng cöûu nhö moät soá Phaät giaùo coù nhieàu Hoäi Nghò keát taäp kinh ñieån vôùi toân giaùc vaãn tin töôûng. nhöõng hoaøn caûnh vaãn coù phaàn chöa roõ. Luùc ñaàu Buddhist Councils: Keát Taäp Kinh Ñieån—Caùc caùc hoäi nghò naày coù theå laø nhöõng hoäi nghò ñòa hoäi nghò Phaät giaùo—The Buddha has passed phöông chæ taäp hôïp vaøi coäng ñoàng tu só. Sau ñoù away, but His sublime teaching still exists in its môùi coù nhöõng nghò hoäi chung. Coù boán hoäi nghò complete form. Although the Buddha's Teachings trong lòch söû Phaät giaùo: were not recorded during His time, his disciples (I) The First Council—Hoäi nghò keát taäp kinh preserved them, by committing to memory and ñieån laàn thöù nhaát: transmitted them orally from generation to (A) An overview of The First Council—Toång generation. At the time of the Buddha, literacy quan veà Hoäi

nghò keát taäp kinh ñieån laàn thöù was a privilege of the elite in India, and this nhaát: First council convoked by another indication of the premium placed on Mahakashyapa in the vicinity of Rajagriha democracy within the Buddhist tradition that right after Buddha's Parinirvana.

Mahakashyapa questioned Upali concerning after the passing of the Buddha (in about 543 the rules of discipline and Ananda concerning B.C.), detecting tendencies within the Sangha the doctrine. On the basis of Upali's toward loss of discipline, as well as responses the Vinaya-Pitaka was set down, misinterpreting His Pure Teaching, the First and on the basis of Ananda's the Sutra- Council was organized by King Ajatasatru, Pitaka. The text, upon which all had agreed, and held at the Pippala cave, some said near was then recited. In the Records of Fa-Hsien, the Saptaparni cave, at Rajagriha in he also reported the two Buddhist Councils Magadha. Even though the site and name of and his narrative although brief, but may be the cave have not yet been definitely more accurate than that of Hsuan-Tsang. He identified. Nonetheless, there is no dispute recorded: "Five to six li (Chinese mile) about the fact that it is at Rajagrha that the further west, in the cave of Saptaparna. Right First Council met. It is accepted by critical after the Buddha's Parinirvana, 500 Arhats scholars that the First Council settled the made a compilation of Sacred Scriptures. Dharma and the Vinaya, and there is no During the time of recital three high seats ground for the view that Abhidharma formed were set up, nicely arranged and adorned. part of the canon adopted at the First Council. Mahakasyapa in the middle, Sariputra on the In this Council, there were 500 Bhiksus, left and Maudgalyayana on the right. Of the among them Maha-Kasyapa was the most five hundred Arhats, one was missing. respected and elderly monk, and two very Mahakasyapa presided the Council while important persons who specialized in the two Ananda stood outside the gate because he different areas which are sutras and vinaya was not able to gain permission—Hoäi nghò were present. One was Ananda and the other ñaàu tieân do Ma Ha Ca Dieáp trieäu taäp, dieãn ra was Upali. Only these two sections, the taïi thaønh Vöông xaù ngay sau khi Phaät nhaäp Dharma and the Vinaya, were recited at the dieät. Ngaøi Ca Dieáp hoûi Upali veà giôùi luaät vaø First Council. Though there were no hoûi A Nan veà kinh taïng. Nhöõng caâu traû trôøi differences of opinion on the Dharma, there cuûa Upali ñöôïc duøng laøm cô sôû ñeå bieân soaïn was some discussion about the Vinaya rules. Luaät Taïng, coøn nhöõng caâu traû lôøi cuûa A Nan Before the Buddha's Parinirvana, he had told thì duøng ñeå soaïn Kinh Taïng. Vaên baûn maø Ananda that if the Sangha wished to amend moïi ngöôøi ñoàng yù ñöôïc moïi ngöôøi cuøng nhau or modify some minor rules, they could do so. truøng tuïng. Trong Taäp Kyù Söï cuûa Ngaøi Phaùp However, on that occasion Ananda was so Hieån, Ngaøi ñaõ ghi laïi hai kyø keát taäp kinh overpowered with grief because the Buddha ñieån. Maëc duø vaén taét nhöng nhöõng töôøng was about to pass away, he forgot to ask the thuaät cuûa Ngaøi coù veû chính xaùc hôn cuûa Ngaøi Master what the minor rules were. As the Huyeàn Trang. Ngaøi taû laïi laø veà höôùng Taây members of the Council were unable to cuûa tònh xaù Truùc Laâm, caùch naêm saùu daëm coù agree as to what constituted the minor rules, hang Thaát

Dieäp. Sau khi Ñöùc Phaät nhaäp dieät, Maha-Kasyapa finally ruled that no coù 500 vò A La Haùn ñaõ laøm moät cuoäc keát taäp disciplinary rule laid down by the Buddha kinh ñieån. Vaøo thôøi tuïng ñoïc, coù ba phaùp toøa should be changed, and no new ones should ñöôïc döïng leân, trang hoaøng ñeïp ñeõ. Xaù Lôïi be introduced. Maha-Kasyapa said: “If we Phaát ngoài treân toøa beân traùi, coøn Muïc Kieàn changed the rules, people will say that the Lieân ngoài treân toøa beân phaûi. Trong 500 vò A Buddha’s disciples changed the rules even La Haùn, thieáu maát moät vò. Toân giaû Ñaïi Ca before his funeral fire has ceased burning.” Dieáp chuû toïa nghò hoäi trong khi toân giaû A At the Council, the Dharma was divided into Nan ñöùng ngoaøi hang vì khoâng ñöôïc thaâu various parts and each part was assigned to nhaän. an Elder and his pupils to commit to memory. (B) Details of The First Council: Chi tieát cuûa Hoäi The Dharma was then passed on from Nghò Keát Taäp Laàn Thöù Nhaát—Three months teacher to pupil orally. The Dharma was

recited daily by groups of people who often nhöõng luaät thöù yeáu laø nhöõng luaät naøo. Vì caùc cross check with each other to ensure that no thaønh vieân trong Hoäi Nghò khoâng ñi ñeán thoûa omissions or additions were made. Historians thuaän veà nhöõng luaät naøo thuoäc veà thöù yeáu agree that the oral tradition is more reliable neân ngaøi Ma Ha Ca Dieáp quyeát ñònh khoâng that a report written by one person from his coù luaät leä naøo ñaõ ñöôïc ñaët ra bôûi Ñöùc Phaät coù memory several years after the event. The theå ñöôïc thay ñoåi, vaø cuõng khoâng coù luaät leä historicity of this Council is doubted by many. môùi naøo ñöôïc ñöa ra. Ngaøi Ñaïi Ca Dieáp noùi: Nevertheless, it is likely that the first “Neáu ta thay ñoåi luaät, ngöôøi ta seõ noùi ñeä töû collection of writings took place relatively cuûa Ñöùc Coà Ñaøm thay ñoåi luaät leä tröôùc khi early. At the end of the First Council, a monk ngoïn löûa thieâu Ngaøi chöa taét.” Trong Hoäi named Purana was invited by the organizers Nghò naày, Phaùp ñöôïc chia laøm hai phaàn vaø to participate in the closing phases of the moãi phaàn ñöôïc trao cho moät vò tröôûng laõo council, but he declined, saying that he would cuøng vôùi ñeä töû cuûa vò aáy ghi nhôù. Phaùp ñöôïc prefer to remember the teachings of the truyeàn khaåu töø thaày ñeán troø. Phaùp ñöôïc tuïng Buddha as he had heard it from the Buddha nieäm haèng ngaøy bôûi moät nhoùm Tyø Kheo vaø himself. This fact indicates the freedom of thöôøng ñöôïc phoái kieåm laãn nhau ñeå baûo ñaûm thought existed at the time of the beginning khoâng coù söï thieáu soùt cuõng nhö khoâng coù gì of Buddhist community—Ba thaùng sau ngaøy theâm vaøo. Caùc söû gia ñeàu ñoàng yù truyeàn Ñöùc Phaät nhaäp dieät (vaøo khoaûng naêm 543 thoáng truyeàn khaåu ñaùng tin caäy hôn vaên baûn tröôùc Taây Lòch), do nhaän thaáy coù khuynh cuûa moät ngöôøi vieát laïi theo trí nhôù cuûa mình höôùng dieãn dòch sai laïc vaø xu höôùng suy yeáu vaøi naêm sau hoäi nghò. Nhieàu ngöôøi nghi ngôø veà giôùi luaät trong noäi boä Taêng Giaø sau khi hieän thöïc lòch söû cuûa Hoäi Nghò Keát Taäp Kinh Phaät nhaäp dieät, neân Ñaïi Hoäi keát taäp kinh Ñieån laàn ñaàu naày, nhöng coù theå laø vieäc bieân ñieån laàn thöù nhaát ñöôïc vua A Xaø Theá toå chöùc soaïn nhöõng vaên baûn Kinh Luaät thieâng lieâng taïi hang Pippala, coù saùch laïi ghi laø hang ñaàu tieân dieãn ra töông ñoái sôùm. Vaøo luùc Ñaïi

Saptaparni, trong thaønh Vöông Xaù thuoäc xöù Hoäi saép keát thuùc, coù vò Taêng teân laø Purana Ma Kieät Ñaø. Duø vò trí vaø teân cuûa hang vaãn ñöôïc nhöõng ngöôøi toå chöùc môøi tham gia vaøo chöa ñöôïc xaùc ñònh roõ raøng, nhöng khoâng coù giai ñoaïn beá maïc cuûa Ñaïi Hoäi, Purana ñaõ gì nghi ngôø laø Hoäi Nghò thöù nhaát ñaõ dieãn ra khöôùc töø vaø noùi raèng oâng chæ thích nhôù laïi taïi thaønh Vöông Xaù. Caùc hoïc giaû ñeàu thöøa nhöõng lôøi daïy cuûa Ñöùc Phaät nhö oâng ñaõ töøng nhaän raèng Hoäi Nghò Keát Taäp laàn thöù nhaát nghe töø chính kim khaåu cuûa Ñöùc Phaät. Söï naày chæ baøn veà Kinh Taïng (Dharma) vaø Luaät kieän naày cho thaáy töï do tö töôûng ñaõ hieän höõu Taïng (Vinaya), phaàn Luaän Taïng khoâng ñöôïc töø thôøi khai môû cuûa coäng ñoàng Phaät giaùo. noùi ñeán ôû ñaây. Trong hoäi Nghò naày coù 500 vò 1) Maha Kasyapa, the most respected and Tyø Kheo tham döï, trong ñoù coù ngaøi Ñaïi Ca elderly monk, presided at the First Council: Dieáp, ngöôøi ñöôïc troïng voïng nhaát vaø laø baäc Ngaøi Ñaïi Ca Dieáp, ngöôøi ñöôïc moïi ngöôøi tröôûng laõo, vaø hai nhaân vaät quan troïng troïng voïng nhaát maø cuõng laø baäc tröôûng laõo, chuyeân veà hai laõnh vöïc khaùc nhau laø Phaùp vaø laø chuû tòch Hoäi Nghò. Luaät laø ngaøi A Nan vaø Öu Ba Li ñeàu coù maët. 2) Then, Venerable Upali remembered and Chæ hai phaàn Phaùp vaø Luaät laø ñöôïc truøng tuïng recited all the rules set forth by the Buddha laïi taïi Ñaïi Hoäi laàn thöù nhaát. Tuy khoâng coù (rules of the Order), including all rules for nhieàu yù kieán dò bieät veà Phaùp, coù moät soá thaûo monks and nuns. Venerable Upali recited luaän veà Luaät. Tröôùc khi Ñöùc Phaät nhaäp dieät, eighty times all these rules in 90 days. These Ngaøi coù noùi vôùi ngaøi A Nan raèng neáu Taêng rules include—Keá ñoù, ngaøi Ñaïi Ñöùc Öu Ba Ñoaøn muoán tu chính hay thay ñoåi moät soá luaät Li/Upali truøng tuïng laïi nhöõng giôùi luaät cuûa thöù yeáu cho hôïp thôøi, hoï coù theå laøm ñöôïc. Phaät bao goàm luaät cho caû Tyø Kheo vaø Tyø Tuy nhieân, vaøo luùc ñoù ngaøi A Nan vì quaù lo Kheo Ni. Ngaøi Öu Ba Li ñaõ tuïng ñoïc 80 laàn laéng cho Ñöùc Phaät neân queân khoâng hoûi caùc vaên luaät trong 90 ngaøy môùi hoaøn taát neân

coøn goïi laø “80 tuïng luaät.” Ñaây cuõng laø giôùi iv) Collection of Kindred Sayings: luaät caên baûn cho Phaät giaùo veà sau naày bao Samyuktagama Sutra (skt)—Taïp A Haøm— goàm nhöõng vaên baûn sau ñaây: Ghi laïi nhöõng caâu kinh töông töï nhau. a) Sarvastivada-Vinaya: Luaät Thaäp Tuïng. v) Smaller Collection: Khuddaka-agama (skt)— b) Samghika-Vinaya: Luaät Taêng Kyø. Tieåu A Haøm—Ghi laïi nhöõng caâu keä ngaén. c) Dharmagupta-Vinaya: Luaät Töù Phaàn. (II) The Second Council—Ñaïi Hoäi keát taäp kinh d) Mahissasaka-Vinaya: Luaät Nguõ Phaàn. ñieån laàn thöù hai: 3) Then, Venerable Ananda, the closest disciple (A) An overbiew of The Second Council—Toång and the attendant of the Buddha for 25 years. quan veà Ñaò Hoäi keát taäp kinh ñieån laàn thöù He was endowed with a remarkable memory. hai—The second council was held in First Ananda was not admitted to the First Vaishali, in 386 BC, about a century after the Council. According to the Cullavagga, later first one. It is considerably better other Bhikhus objected the decision. They documented in the texts than the first and is strongly interceded for Ananda, though he generally recognized as a historical event. had not attained Arhathood, because of the The reason for the

convocation of this council high moral standard he had reached and also was disunity concerning matter of discipline because he had learnt the Dharma and vinaya between monks in Vaishali and disciples of from the Buddha himself. Ananda was Ananda's. Monks in Vaishali had accepted eventually accepted by Mahakasyapa into gold and silver from lay adherents in the Council, and was able to recite what was violation of the Vinaya rules. Monks in spoken by the Buddha (sutras and doctrines), Vaishali were also accused by Yasha, a including the following sutras: Keá ñoù nöõa laø student of Ananda's, of nine other violations, ngaøi A Nan, ngöôøi ñeä töû thaân caän nhaát cuûa including taking food at the wrong time, Phaät trong suoát 25 naêm, thieân phuù vôùi moät trí drinking alcohol, etc. On the other side, nhôù xuaát saéc. Luùc ñaàu ñaõ khoâng ñöôïc xeáp monks from Vaishali expelled Yasha from vaøo thaønh vieân Hoäi Nghò. Theo Kinh Tieåu the community because of his accusations. Phaåm, sau ñoù vì coù söï phaûn ñoái cuûa caùc Tyø Yasha then sought support from other Kheo quyeát lieät beânh vöïc cho A Nan, maëc duø influential monks and that was why the oâng naày chöa ñaéc quaû A La Haùn, bôûi vì oâng council was convoked. The council composed coù phaåm chaát ñaïo ñöùc cao vaø cuõng vì oâng ñaõ of 700 monks, all arhat, took place in ñöôïc hoïc kinh taïng vaø luaät taïng töø chính Ñöùc Vaishali. The monks of Vaishali were found Boån Sö. Sau cuøng A Nan ñaõ ñöôïc Ñaïi Ca guilty by a committee of four senior monks. Dieáp chaáp nhaän vaøo Hoäi Nghò. A Nan ñaõ Monks from Vaishali accepted the judgment truøng tuïng laïi taát caû nhöõng gì maø Ñöùc Phaät of the Council. In the Records of Fa-Hsien, noùi, goàm nhöõng boä kinh sau ñaây (Five he recorded: "Three or four li further east of Agamas—Naêm boä kinh A Haøm, coøn goïi laø A Vaisali stands a Stupa. Hundred years after Kieät Ma): the Buddha's Parinirvana, some monks in i) Collection of Long Discourses: Dirghagama Vaisali practiced ten rules against the Sutra (skt)—Tröôøng A Haøm—Ghi laïi nhöõng monastic disciplines, contending that the baøi phaùp daøi. Buddha had decreed these practices. At that ii) Collection of Middle-Length Discourses: time, the Arhats and monks who obsereved Madhyamaga Sutra (skt)—Trung A Haøm— the rules, 700 in all, checked and collated the Ghi laïi nhöõng baøi phaùp daøi baäc trung. Vinaya Pitaka. People of later generations iii) Collection of Gradual Sayings: Anguttara- erected a Stupa over this place, which still agama Sutra (skt)—Taêng Nhaát A Haøm—Ghi exists."—Hoäi nghò thöù hai: Hoäi nghò thöù hai laïi nhöõng baøi phaùp saép xeáp theo soá. ñöôïc dieãn ra taïi thaønh Vaishali, vaøo naêm 386 BC, töùc laø khoaûng moät theá kyû sau hoäi nghò thöù nhöùt. Hoäi nghò naày ñöôïc moâ taû cuï theå hôn

trong caùc vaên baûn vaø ñöôïc xem nhö moät bieán need to change certain minor rules. The coá lòch söû cuûa Phaät giaùo. Lyù do trieäu taäp hoäi Second Council is considerably better nghò laø vì nhöõng baát ñoàng veà kyû luaät cuûa caùc documented in the texts that the first and is sö taïi Vaishali vaø caùc ñeä töû cuûa Ngaøi A Nan. generally recognized as a historical event. Caùc sö taïi Vaishali chaáp nhaän cuùng döôøng The Vaisali monks had accepted gold and baèng tieàn vaø vaøng baïc, duø vieäc naày phaïm silver from lay adherents in violation of the luaät. Caùc sö

naày coøn bò caùo buoäc bôûi phaùi Vinaya rules. Moreover, they were accused Yasha (moät ñeä töû cuûa A Nan) chín söï vi by Yasha, a student of Ananda's, of nine phaïm khaùc, trong ñoù coù thoï thöïc baát thôøi, further violations, including taking food at the uoáng röôïu, v.v. Ngöôïc laïi caùc sö Vaishali wrong time, separate observance of the khai tröø Yasha vì nhöõng lôøi caùo buoäc cuûa Uposatha by monks of a community, and oâng. Do ñoù hoäi nghò thöù hai ñöôïc trieäu taäp drinking alcoholic beverages—Ñaïi hoäi keát vôùi söï hieän dieän cuûa 700 nhaø sö, vaø hoäi ñoàng taäp kinh ñieån laàn thöù hai ñöôïc toå chöùc taïi goàm boán sö tröôûng laõo ñaõ phaùn quyeát raèng thaønh Xaù Veä (Tyø Xaù Ly), 100 naêm sau ngaøy caùc sö Vaishali coù toäi. Caùc sö Vaishali ñaõ Phaät nhaäp dieät. Ñaïi Hoäi naày ñöôïc toå chöùc ñeå chaáp nhaän söï phaùn quyeát maø khoâng moät lôøi baøn luaän veà moät soá giôùi luaät (coù söï khoâng phaûn khaùng. Trong Taäp Kyù Söï cuûa Ngaøi thoáng nhöùt veà giôùi luaät). Khoâng caàn thieát Phaùp Hieån, Ngaøi ñaõ ghi laïi: "Caùch 3 hay 4 phaûi thay ñoåi nhöõng giôùi luaät ba thaùng sau daëm xa hôn veà phía Ñoâng thaønh Tyø Xaù Ly, ngaøy Ñöùc Phaät nhaäp dieät vì leõ khoâng coù gì coù moät ngoâi thaùp. Sau khi Ñöùc Phaät nhaäp dieät thay ñoåi nhieàu veà chính trò, kinh teá vaø xaõ hoäi 100 naêm, moät soá Tyø kheo trong thaønh Tyø Xaù trong khoaûng thôøi gian ngaén nguûi naày. Nhöng Ly laøm 10 ñieàu phi phaùp ngöôïc laïi vôùi giôùi 100 naêm sau, moät soá chö Taêng (theo giaùo lyù luaät Taêng Giaø, laïi cho raèng Ñöùc Phaät ñaõ cho nguyeân thuûy) nhaän thaáy caàn phaûi coù söï thay pheùp nhöõng haønh vi aáy. Baáy giôø nhöõng vò A ñoåi moät soá giôùi luaät thöù yeáu. Caùc nhaø sö La Haùn vaø nhöõng vò Tyø kheo trì luaät goàm caû thuoäc phaùi Vaisali ñaõ chaáp nhaän vaøng vaø baïc thaûy 700 vò, khôûi söï keát taäp Luaät Taïng. cuûa thí chuû cuùng döôøng. Yasha, moät moân ñoà Ngöôøi ñôøi sau döïng moät caùi thaùp taïi choã naøy cuûa A Nan, coøn ñöa ra chín ñieàu traùch cöù ñoái maø ñeán nay vaãn coøn." vôùi caùc thaønh vieân cuûa coäng ñoàng Vaisali, (B) Details of The Second Council—Chi tieát veà nhöùt laø vieäc aên uoáng vaøo nhöõng thôøi ñieåm bò Ñaïi Hoäi keát taäp kinh ñieån laàn thöù hai: caám, veà vieäc duøng röôïu, veà vieäc caùc nhaø sö 1) The Second Council was held at Vaisali 100 cuøng moät coäng ñoàng laïi laøm leã Boá Taùt moät years after the passing of the Buddha. This caùch phaân taùn, vaân vaân. Hoäi Nghò laàn thöù hai Council was held to discuss some Vinaya ñöôïc moâ taû cuï theå hôn nhieàu trong caùc vaên rules (there was some disunity concerning baûn, noùi chung ñöôïc thöøa nhaän vöõng chaéc veà matter of discipline). There was no need to maët lòch söû. change the rules three months after the (C) The orthodox monks said that nothing should Buddha's Parinirvana because little or no be changed, while the monks of the Vajji political, economic or social changes took from Vaisali expelled Yasha from the place during that short interval. But 100 years community because of his accusations. They later, some monks saw the need to change insisted on modifying some rules as certain minor rules One hundred years after follows—Nhöõng nhaø sö chính thoáng cho raèng the First Council, the Second Council was khoâng coù gì neân thay ñoåi, trong khi nhöõng vò held to discuss some Vinaya rules. There was khaùc thuoäc phaùi Baït Kyø ôû Tyø Xaù Ly (Vaisali) no need to change the rules three

months ñaõ khai töø tröôûng laõo Da Xaù (Yasha) ra khoûi after the Parinirvana of the Buddha bcause coäng ñoàng vôùi nhieàu lôøi buoäc toäi ngaøi. Hoï ñaõ little or no political, economic or social ñeà nghò möôøi ñieåm thay ñoåi nhö sau: changes took place during that short interval. 1) Allowing monks and nuns to store salt in But 100 years later, some monks saw the buffalo's horns, while the orthodox monks

considered carrying salt in a hollowed horn. nhö tam sö thaát chöùng, hoäi nghò vaãn coù hieäu This practice is contrary to Pacittiya 38, löïc nhö thöôøng. which prohibits (forbids) the storage of food b) Obtaining sanction for a deed after it is done. and killing: Cho pheùp ñöïng muoái trong söøng This also amounts to a breach of monastic traâu hay caùc ñoà chöùa baèng söøng: discipline: Ñöôïc pheùp yeâu caàu chaáp nhaän Singilonakappa (p)—Giaùn tieáp cho pheùp saùt moät haønh ñoäng sau khi ñaõ laøm. Ñaây laø vi sanh ñeå laáy söøng, trong khi phaùi chính thoáng phaïm kyõ luaät. cho raèng vieäc mang muoái ñöïng trong caùi söøng 6) Allowing monks and nuns to follow their roãng bò coi nhö phaïm giôùi caám Ba Daät Ñeà customs and habits (customary practices and thöù 38, veà vieäc caám toàn tröõ thöïc phaåm vaø precedents). This is also opposed to the rules: giôùi saùt sanh. Acinakappa (p)—Cho laøm theo caùc taäp quaùn 2) Allowing monks and nuns to eat in the tröôùc—Ñaây cuõng laø vi phaïm kyõ luaät. afternoon: The practice of taking meals when 7) Allowing monks and nuns to drink unrefined the shadow is two fingers broad. This practice milk after the meal. This practice is in against Pacittiya 37 which forbids the taking contravention of Pacittiya 35 which prohibits of food after midday (Dvangulakappa (p)): over-eating: Amathitakappa (p)—Cho uoáng Buoåi tröa khi maët trôøi ñaõ qua boùng hai loùng caùc loaïi söõa sau böõa aên—Cho pheùp uoáng caùc tay vaãn aên ñöôïc, nghóa laø vaãn ñöôïc pheùp aên loaïi söõa duø chöa ñöôïc loïc. Ñieàu naày traùi vôùi sau giôø ngoï. Vieäc naày coi nhö bò caám trong Ba Daät Ñeà thöù 35 veà luaät aên uoáng quaù ñoä. Ba Daät Ñeà thöù 37 veà giôùi khoâng ñöôïc aên sau 8) Allow monks and nuns to drink the drinking giôø ngoï. of toddy. This practice is opposed to Pacittiya 3) Allowing monks and nuns to eat the second 51 which forbids the drinking of intoxicants: time in a day: The practice of going to Jalogim-patum (p)—Ñöôïc uoáng röôïu maïnh another village and taking the second meal hoøa vôùi ñöôøng vaø nöôùc noùng—Vieäc laøm naày there on the same day. This practice forbids traùi vôùi Ba Daät Ñeà thöù 51, caám uoáng caùc chaát in Pacittiya 35 which forbids over-eating ñoäc haïi. (Gamantarakappa (p))—Ñöôïc ñi qua moät 9) Adasakam-nisidanam (p): Ñöôïc ngoài töï do laøng khaùc aên laàn thöù hai—Sau khi aên roài, ñi khaép nôi. ñeán nôi khaùc vaãn aên laïi ñöôïc trong cuøng moät a) Allowing monks and nuns to sit down ngaøy. Vieäc laøm naày coi nhö bò caám trong Ba wherever they like to, not to follow rules set Daät Ñeà thöù 35 veà giôùi caám aên quaù nhieàu. forth by the Buddha before: Ñöôïc pheùp ngoài 4) Allow retreats for spiritual refreshment in a caùc choã roäng lôùn, khoâng caàn phaûi theo quy private place: The observance of the ñònh ngaøy tröôùc cuûa Ñöùc Phaät. Uposatha ceremonies in various places in the b) Allow using a rug which has no fringe. This is same parish. This practice contravenes the contrary to Pacittiya 89 which prohibits the

Mahavagga rules of residence in a parish use of borderless sheets: Ñöôïc duøng toïa cuï (sima) (Avasakappa (p & skt)): Cho Boá taùt ôû khoâng coù vieàn tua. Vieäc naày traùi vôùi Ba Daät rieâng trong moät khu. Thöïc hieän nghi thöùc Boá Ñeà thöù 89, caám duøng toïa cuï khoâng coù vieàn. Taùt (Uposatha) taïi nhieàu nôi trong cuøng moät 10) Allowing monks and nuns to store gold and giaùo khu. Ñieàu naày traùi vôùi caùc giôùi luaät silver, and they are allowed to accept gold Mahavagga veà söï cö truù trong moät giaùo khu. and silver. This practice is forbidden by rule 5) Anumatikappa (p): Ñöôïc pheùp hoäi nghò vôùi 18 of the Nissaggiya-pacittiya: thieåu soá. Jataruparajatam (p)—Ñöôïc giöõ vaøng baïc. Tyø a) Allowing ordination to proceed even though Kheo vaø Tyø Kheo Ni ñöôïc pheùp caát giöõ vaøng there are not enough three superior monks baïc, cuõng nhö ñöôïc nhaän vaøng baïc töø ñaøn na and seven witnesses (see Three monks and tín thí. Ñieàu naày traùi vôùi giôùi luaät thöù 18 seven witnesses): Duø khoâng ñuû soá quy ñònh trong Nissaggiya-pacittiya.

(D) The Venerable Yasha openly declared these ñeán vaø hoïp laïi taïi nuùi A Phuø, cuõng nhö taùm practice to be unlawful. After the sentence of möôi taùm vò khaùc töø Avanti vaø mieàn Nam excommunication had been passed on him, cuõng gia nhaäp vôùi hoï. Caùc vò naày tuyeân boá he then went to Kausambi to seek support ñaây laø vaán ñeà khoù khaên vaø teá nhò. Hoï cuõng from influential monks in all areas to which nghó ñeán tröôûng laõo Ly Baø Ña ôû Soreyya, Buddhism had spread (the western country of voán laø ngöôøi noåi tieáng uyeân baùc vaø töø taâm. Avanti and of the southern country). He Neân hoï quyeát ñònh cuøng nhau ñeán gaëp tröôûng invited them to assemble and decide the laõo ñeå xin söï hoã trôï cuûa ngaøi. question in order to stop the growth of (E) Meanwhile, the Vajjian monks were not idle. irreligion and ensure the preservation of the They also went to Sahajati in order to enlist Vinaya. Next, he proceeded to Mount the support of the Venerable Revata. They Ahoganga where Sambhuta Sanavasi dwelt offered him a lot of presents, but he refused to show him the ten thesis advocated by the with thanks. They also induced his disciple, Vajjian monks. He asked the venerable to Uttara, to take up their cause, but he failed. examine the question in earnest. About the At the suggestion of Revata, the monks same time, some sixty Arhats from the proceeded to Vaisali in order to settle the Western Country and eighty-eight from dispute at the place of its origin: Trong khi Avanti and the Southern Country came to ñoù, caùc tu só Baït Kyø cuõng chaúng ngoài yeân. Hoï assemble on Mount Ahoganga. These monks cuõng ñeán Caâu Xaù Di ñeå xin ñöôïc tröôûng laõo declared the question to be hard and subtle. Ly Baø Ña uûng hoä. Hoï daâng cho oâng nhieàu leã They thought of the Venerable Revata who vaät haäu hyû nhöng ñeàu bò oâng töø choái. Hoï laïi was at Soreyya and was celebrated for his duï doã ñöôïc ñeä töû cuûa oâng laø Ñaït Ma thænh learning and piety. So they proposed to met caàu duøm hoï, nhöng tröôûng laõo vaãn moät möïc him and enlist his support. After a good deal choái töø. Tröôûng laõo Ly Baø Ña khuyeân hoï neân of travelling they met the Venerable Revata trôû veà Tyø Xaù Ly laø nôi xuaát phaùt vaán ñeà ñeå at Sahajati. On the advice of Venerable môû ra cuoäc tranh luaän. Sambuta Sanavasi, Yasha approached the (F) Finally a council composed of 700 monks, all

Venerable Revata and explained the issue to arhats, also called the Council of the Theras. him. One by one, Bhikshu Yasha brought up Bhikshu Ajita was appointed the the ten points and asked for his opinion. Each seatregulator. The Venerable Sabbakami was one of them was declared to be invalid by the elected president. The ten points were Venerable Revata: Ñaïi Ñöùc Da Xaù coâng khai examined carefully one by one. After seeing tuyeân boá nhöõng vieäc laøm naày laø phi phaùp. these above ten changes were so Sau khi nghe phaùi Baït Kyø phaùn xöû khai tröø unreasonable. The unanimous verdict of the mình ra khoûi Taêng Ñoaøn, Da Xaù (Yasha) lieàn assembly declared the conduct of the Vajjian ñi ñeán Kausambi ñeå tìm kieám söï baûo hoä cuûa monks to be unlawful. As a result, they caùc nhaø sö coù theá löïc trong caùc vuøng maø Phaät (Vajjian monks of Vaisali) were found guilty giaùo baét ñaàu phaùt trieån (Avanti ôû phía taây vaø by a committee composed of four monks ôû mieàn nam). Da Xaù môøi hoï hoïp laïi vaø quyeát from eastern and four from western regions, ñònh ñeå ngaên chaän söï baønh tröôùng cuûa vieäc respectively. The Vaisali monks accepted chaø ñaïp ñaïo giaùo vaø baûo ñaûm vieäc duy trì this judgment without any opposition. The luaät taïng. Sau ñoù Da Xaù ñi ñeán nuùi A Phuø, erring monks were declared in violation of nôi tröôûng laõo Tam Phuø Ñaø ñang soáng ñeå the orthodox code of discipline and censured trình leân tröôûng laõo möôøi ñieàu ñeà xöôùng cuûa accordingly. Thus, in this council, rules of caùc tu só Baït Kyø. Da Xaù yeâu caàu tröôûng laõo monastic discipline have remained virtually Tam Phuø Ñaø xem xeùt taùnh caùch nghieâm unchanged. Records of this council are found troïng cuûa vaán ñeà. Trong khoaûng thôøi gian in both the Pali and Sanskrit versions of the naày coù saùu möôi vò A La Haùn töø phöông Taây Vinaya-Pitaka: Cuoái cuøng, nghò hoäi Vaisali

taäp hôïp 700 nhaø sö, taát caû ñeàu laø A La Haùn, put forward that an arhat is still subject to coøn goïi laø hoäi nghò caùc tröôûng laõo. Tyø Kheo temptation and he is not yet free from A Daät Ña ñöôïc chæ ñònh laøm ngöôøi toå chöùc. ignorance; he is still subject to doubts Tröôûng laõo Sabbakhami ñöôïc baàu laøm chuû concerning teaching. Also according to tòch uûy ban. Töøng ñieåm moät cuûa möôøi ñieàu Mahadeva, an arhat can make progress on cho pheùp cuûa phaùi Baït Kyø ñöôïc xem xeùt kyõ the path to enlightenment through the help of caøng. Vì thaáy 10 ñieàu thay ñoåi treân hoaøn toaøn others. These differing views led to the voâ lyù neân moät phaùn quyeát cuûa hoäi nghò ñoàng division of the monks and the third council thanh tuyeân boá vieäc laøm cuûa caùc nhaø sö Baït was convoked. However, the council only Kyø laø phi phaùp. Keát quaû laø caùc nhaø sö Baït kyø confirmed the differences instead of ôû Tyø Xaù Ly (Vaisali) ñaõ bò moät uûy ban goàm reconciling these differences. The Pali school boán nhaø sö thuoäc coäng ñoàng phöông taây vaø in Ceylon did not accept this council. They boán vò thuoäc coäng ñoàng phöông ñoâng coi laø accepted the council convoked by King coù toäi. Hoï ñeàu chaáp nhaän söï phaùn quyeát maø Asoka in 244 BC. The reason for the khoâng phaûn khaùng. Nhöõng thaày tu vi phaïm convocation of the council in 244 BC was a giôùi luaät coi nhö ñaõ khoâng toân troïng luaät conflict between monks regarding the chính thoáng vaø ñaõ bò

khieån traùch tuøy theo loãi entering the order of two kinds of monks: 1) laàm. Do ñoù giôùi luaät trong laàn keát taäp naày who entered to practice Buddhism—2) others haàu nhö khoâng thay ñoåi. Trong vaên baûn tieáng who entered to enjoy certain privileges. Pali vaø Sanskrit cuûa Luaät Taïng ñeàu coù keå laïi Abhidharma of Theravada refuted the hoäi nghò naày. heretical views and the entire canon was read (G) The Second Council marked a division out—Hoäi nghò thöù ba ñöôïc dieãn ra taïi thaønh between the conservative and the liberal. It is Vaishali, vaøo naêm 386 BC, töùc laø khoaûng moät said that Vajjian monks of Vaisali held theá kyû sau hoäi nghò thöù nhöùt. Hoäi nghò naày another Council which was attended by ten ñöôïc moâ taû cuï theå hôn trong caùc vaên baûn vaø thousand monks. It was called The Great ñöôïc xem nhö moät bieán coá lòch söû cuûa Phaät Council (Mahasangiti). Even though it was giaùo. Lyù do trieäu taäp hoäi nghò laø vì nhöõng baát called Mahasanghika, it was not yet known ñoàng veà kyû luaät cuûa caùc sö taïi Vaishali vaø as Mahayana at that time): Nghò Hoäi laàn thöù caùc ñeä töû cuûa Ngaøi A Nan. Caùc sö taïi hai ñaùnh daáu söï phaân phaùi giöõa phe baûo thuû Vaishali chaáp nhaän cuùng döôøng baèng tieàn vaø vaø phe töï do. Ngöôøi ta keå laïi, nhoùm sö Baït vaøng baïc, duø vieäc naày phaïm luaät. Caùc sö naày Kyø ñaõ trieäu taäp moät Hoäi Nghò khaùc coù möôøi coøn bò caùo buoäc bôûi phaùi Yasha (moät ñeä töû ngaøn tu só tham döï vôùi teân laø Ñaïi Chuùng Boä. cuûa A Nan) chín söï vi phaïm khaùc, trong ñoù Vaøo thôøi ñoù, duø ñöôïc goïi laø Ñaïi Chuùng Boä, coù thoï thöïc baát thôøi, uoáng röôïu, v.v. Ngöôïc nhöng chöa ñöôïc bieát laø Ñaïi Thöøa. laïi caùc sö Vaishali khai tröø Yasha vì nhöõng (III) The Third Council—Hoäi nghò keát taäp kinh lôøi caùo buoäc cuûa oâng. Do ñoù hoäi nghò thöù hai ñieån laàn thöù ba—The Third Council was held ñöôïc trieäu taäp vôùi söï hieän dieän cuûa 700 nhaø at Pataliputra, sponsored by King Asoka, a sö, vaø hoäi ñoàng goàm boán sö tröôûng laõo ñaõ celebrated Buddhist layman—Hoäi nghò thöù phaùn quyeát raèng caùc sö Vaishali coù toäi. Caùc ba ñöôïc toå chöùc taïi thaønh Hoa Thò döôùi söï sö Vaishali ñaõ chaáp nhaän söï phaùn quyeát maø baûo trôï cuûa vua A Duïc, moät Phaät töû taïi gia khoâng moät lôøi phaûn khaùng. Vaãn theo noåi tieáng. Mahadeva thì A la haùn coù theå ñaït ñöôïc söï (A) An overview of The Third Council: Toång giaùc ngoä qua söï giuùp ñôû cuûa tha nhaân. Nhöõng quan veà Hoäi nghò thöù ba—There are no yù kieán naày daãn tôùi söï phaân lieät, do ñoù hoäi records of this council in the Vinaya-Pitaka. nghò ñöôïc trieäu taäp. Tuy nhieân, hoäi nghò chæ The reason for the convocation of this council xaùc nhaän nhöõng phaân lieät chöù khoâng ñaït ñöôïc was a disagreement over the nature of an moät thoûa hieäp naøo. Phaùi Phaät giaùo Tích Lan arhat. A monk from Pataliputra, Mahadeva, phaûn ñoái hoäi nghò naày. Hoï xem hoäi nghò ñöôïc

Vua A Duïc trieäu taäp laø hoäi nghò chính thöùc veà ñaïi trí vaø ñaïi ñöùc, thì töï goïi mình laø vaø lyù do trieäu taäp hoäi nghò A Duïc vaøo naêm “Sthavira”. 244 tröôùc Taây Lòch laø vì coù söï lôïi duïng cuûa 3) With the conversion of King Asoka, the moät soá nhaø sö muoán gia nhaäp Taêng ñoaøn ñeå material prosperity of the monasteries grew höôûng lôïi. Toaøn boä ñieån leã ñöôïc trình baøy ôû by leaps and bounds and the monks lived in hoäi nghò naày daãn ñeán vieäc saùng laäp tröôøng ease and

comfort. The heretics who had lost phaùi Theravada taïi Tích Lan. their income were attracted by these (B) Reasons for the Third Concil—Nguyeân nhaân prospects to enter the Buddhist Order. They ñöa ñeán Hoäi Nghò: continued, however, to adhere to their old 1) A monk from Pataliputra, Mahadeva, put faiths and practices and preached their forward the following position: An arhat is doctrines instead of the doctrines of the still subject to temptation, that is, he can have Buddha. This caused extreme distress to nocturnal emissions. He is not yet free from Thera Moggaliputta-Tissa who retired to a ignorance. In addition, he is still subject to secluded retreat on Mount Ahoganga and doubts concerning the teaching. Moreover, stayed there for seven years. The number of according to according to Mahadeva's view, heretics and false monks became far larger an arhat can make progress on the path to than that of the true believers. The result was enlightenment through the helpof others and, that for seven years no Uposatha or retreat through the utterance of certain sounds, he (Pavarana) ceremony was held in any of the can further his concentration and thus monasteries. The community of the faithful advance on the path. Differing views on monks refused to observed these festivals these points led to division of the monks into with the heretics. King Asoka was filled with two camps: Moät nhaø sö thuoäc thaønh Hoa Thò distress at this failure of the Sangha and sent teân laø Ñaïi Thieân ñöa ra luaän ñieåm cho raèng commands for the observance of the moät vò A La Haùn coù theå ñeå cho mình bò caùm Uposatha. However, a grievous blunder was doã, nghóa laø coù nhöõng söï xuaát tinh ban ñeâm committed by the Minister who was entrusted vaø khoâng tröø boû ñöõic söï ngu si cuõng nhö with this task. His misunderstood the nhöõng nghi ngôø veà giaùo thuyeát. Cuoái cuøng A command and beheaded several monks for La Haùn coù theå tieán böôùc theo con ñöôøng giaûi their refusal to carry out the King's order. thoaùt, theo Ñaïi Thieân, nhôø ôû moät söï giuùp ñôû When this sad news reported to Asoka, he beân ngoaøi vaø nhôø gia taêng khaû naêng taäp was seized with grief and apologized for this trung, do ñoù nhöõng cô may cöùu roãi cuûa ngöôøi misdeed. He then invited Maggaliputta Tissa ñoù laø nhôø ôû vieäc laëp ñi laëp lai moät soá aâm to hold the Third Council: Vôùi vieäc vua A thanh. Nhöõng yù kieán khaùc nhau veà nhöõng Duïc ñi theo ñaïo Phaät, nhieàu tu vieän nhanh luaän ñieåm aáy daãn tôùi söï phaân chia caùc sö choùng phaùt trieån veà maët vaät chaát vaø caùc tu só thaønh hai phe. coù moät ñôøi soáng ñaày ñuû deã chòu hôn. Nhieàu 2) Those who affirmed these points of nhoùm dò giaùo ñaõ bò maát nguoàn thu nhaäp neân Mahadeva's, and who believed themselves to ngaõ theo Phaät giaùo. Tuy nhieân, duø theo ñaïo be in the majority, called themselves Phaät, nhöng hoï vaãn giöõ tín ngöôõng, caùch haønh Mahasanghika or Great Community. Their trì, cuõng nhö thuyeát giaûng giaùo lyù cuûa hoï thay opponents, represented by the "elders," who vì giaùo lyù ñaïo Phaät. Ñieàu naày khieán cho were distinguished by outstanding wisdom tröôûng laõo Muïc Kieàn Lieân Tö Ñeá Tu ñau and virtue, called themselves Sthavira: Töï buoàn voâ cuøng, neân oâng lui veà ôû aån moät nôi cho mình ñoâng hôn, nhöõng ngöôøi baûo veä heûo laùnh trong nuùi A Phuø suoát baûy naêm. Soá nhöõng luaän ñieåm cuûa Ñaïi Thieân töï goïi mình ngöôøi dò giaùo vaø tu só giaû hieäu ngaøy moät ñoâng

baèng caùi teân Mahasanghika hay coäng ñoàng hôn nhöõng tín ñoà chaân chaùnh. Keát quaû laø lôùn, coøn nhöõng ñoái thuû cuûa hoï, do nhöõng trong suoát baûy naêm chaúng coù moät töï vieän naøo ngöôøi “Cuõ” ñaïi dieän, ñoù laø nhöõng vò noåi baäc toå chöùc leã Boá Taùt hay töï töù. Coäng ñoàng tu só

suøng ñaïo töø choái khoâng chòu laøm leã naày vôùi reõ Taêng ñoaøn neân vua A Duïc cho toå chöùc Ñaïi nhöõng ngöôøi dò giaùo. Vua A Duïc raát lo laéng Hoäi keát taäp kinh ñieån laàn thöù ba taïi thaønh Ba veà söï xao laõng naày cuûa Taêng chuùng neân phaûi Tra Lôïi Phaát (Hoa Thò Thaønh, thuû ñoâ coå cuûa ra leänh thöïc hieän leã Boá Taùt. Tuy nhieân, vò ñaïi Tích Lan), khoaûng vaøo theá kyû thöù ba tröôùc thaàn ñöôïc nhaø vua giao phoù nhieäm vuï naày ñaõ Taây Lòch. Vua A Duïc ñaõ ñích thaân choïn gaây ra moät vuï thaûm saùt ñau loøng. OÂng ta hieåu 60.000 vò Tyø Kheo tham döï Hoäi Nghò. Trong sai meänh leänh nhaø vua neân ñaõ chaët ñaàu khi ñoù tröôûng laõo Muïc Kieàn Lieân Tö Ñeá Tu nhöõng tu só khoâng chòu thöïc hieän leänh vua. ñaõ phuïng meänh vua A Duïc choïn ra moät ngaøn Hay tin naày, vua raát ñau loøng. Ngaøi ñaõ cho vò Taêng tinh thoâng tam taïng kinh ñieån keát taäp thænh tröôûng laõo Muïc Kieàn Lieân Tö Ñeá Tu veà chaùnh phaùp. Hoäi nghò ñaõ baøn thaûo trong chín ñeå toå chöùc hoäi nghò. thaùng veà nhöõng yù kieán dò bieät giöõa nhöõng Tyø 4) Thus the Third Council was held by the need Kheo cuûa nhieàu phaùi khaùc nhau. Taïi Ñaïi Hoäi to establish the purity of the Canon which had naày, söï khaùc bieät khoâng chæ haïn heïp trong been imperilled by the rise of different sects Giôùi Luaät, maø cuõng lieân quan ñeán Giaùo Phaùp and their rival claims, teachings and nöõa. Ñaây khoâng phaûi laø moät hoäi nghò toaøn theå practices: Do ñoù maø Hoäi Nghò thöù ba ñöôïc maø chæ laø moät cuoäc nhoùm hoïp nhoû thoâi. Luùc tieán haønh vôùi nhu caàu thanh khieát hoùa Phaät keát thuùc Hoäi Nghò, ngaøi Muïc Kieàn Lieân Tö phaùp ñang laâm nguy do söï xuaát hieän cuûa Ñeá Tu (see Muïc Kieàn Lieân Tö Ñeá Tu), ñaõ nhieàu heä phaùi khaùc nhau vôùi nhöõng luaän toång hôïp vaøo moät cuoán saùch goïi laø Thuyeát Söï ñieäu, giaùo lyù vaø caùch haønh trì ñoái nghòch Luaän (Kathavatthupakarana), baùc boû nhöõng nhau. quan ñieåm vaø lyù thuyeát dò giaùo cuõng nhö (C) King Asoka sponsored for The Third Council: nhöõng sai laàm cuûa moät soá giaùo phaùi. Giaùo lyù Vua A Duïc baûo trôï cho Ñaïi Hoäi keát taäp kinh ñöôïc pheâ chuaån vaø chaáp thuaän bôûi Ñaïi Hoäi ñieån laàn thöù ba—Because of the above ñöôïc bieát laø Theravada hay Nguyeân Thuûy. Vi mentioned reasons that caused this division, Dieäu Phaùp ñöôïc bao goàm trong Ñaïi Hoäi naày. King Asoka organized the Third Council (in 1) Upavasatha-Sila: Boá Taùt Thuyeát Giôùi. the Third Century B.C.) at Pataliputra, the old 2) Tripitaka, Sutra, Vinaya, and Abhidharma: capital of Ceylon. King Asoka himself Keát Taäp Tam Taïng Kinh, Luaät, Luaän. assigned 60,000 monks to participate in this (D) Important outcomes of The Third Council: Council. To obey the order of king Asoka, Thaønh quaû quan troïng cuûa Hoäi Nghò laàn thöù Thera Tissa thereafter elected a thousand ba—One of the important results of thei monks who were well versed in the three Council was the dispatch of missionaries to Pitakas to make a compilation of the true different countries of the world for the doctrine. The Council lasted for nine months

propagation of Buddhism. After the Third to discuss the different opinion among the Council, Asoka's son, Venerable Mahinda, Bhiksus of different sects. At this Council the and the king's daughter, Sanghamitta, differences were not confined to the Vinaya brought the Tripitaka to Sri-Lanka, along but also connected with the Dharma. This with the commentaries that were recited at was not a general Council, but rather a party the Third Council. They were extraordinarily meeting. At the end of this Council, the successful in this island. The texts brought to President of the Council, Moggaliputtra- Sri-Lanka were preserved until today without Tissa, compiled a book called the losing a page. The text were written in Pali Kathavatthu refuting the heretical, false which was based on the Magadhi language views and theories held by some sects. The spoken by the Buddha. There was nothing teaching approved and accepted by this known as Mahayana at that time. Besides, Council was known as Theravada. The from the edicts of king Asoka, we know of Abhidharma Pitaka was included at this various Buddhist missions he sent to far-off Council—Vì nhöõng lyù do neâu treân laøm chia countries in Asia, Afirca, and Europe. It is to

a large extent due to these missionary an existent independent from the form of activities that Buddhism became one of the Buddhism existing in Sri-Lanka—Giöõa theá most important religions of mankind—Moät kyû thöù nhaát tröôùc Taây Lòch vaø theá kyû thöù hai trong nhöõng thaønh quaû quan troïng cuûa Hoäi sau Taây Lòch, hai töø Ñaïi Thöøa vaø Tieåu Thöøa Nghò laàn thöù ba laø nhieàu phaùi ñoaøn truyeàn xuaát hieän trong Kinh Dieäu Phaùp Lieân Hoa. giaùo ñaõ ñöôïc gôûi ñi khaép caùc xöù ñeå hoaèng Vaøo theá kyû thöù hai sau Taây Lòch, Ñaïi Thöøa döông Phaät phaùp. Sau Ñaïi Hoäi keát taäp laàn thöù ñöôïc ñònh nghóa roõ raøng. Ngaøi Long Thoï trieån ba, ngöôøi con cuûa Vua A Duïc, ngaøi Hoøa khai trieát hoïc "Taùnh Khoâng" cuûa Ñaïi Thöøa Thöôïng Mahinda,vaø ngöôøi con gaùi teân Taêng vaø chöùng minh taát caû moïi thöù ñeàu laø Giaø Maät Ña, ñaõ mang Tam Taïng Kinh Ñieån "Khoâng" trong moät boä luaän ngaén goïi laø ñeán Sri-Lanka, cuøng vôùi nhöõng lôøi bình luaän Trung Quaùn Luaän. Vaøo khoaûng theá kyû thöù tö cuûa Hoäi Nghò naày. Hoï ñaõ ñaït ñöôïc thaønh sau Taây Lòch, hai ngaøi Voâ Tröôùc vaø Theá coâng röïc rôõ taïi ñaûo quoác naày. Nhöõng kinh Thaân vieát nhieàu taùc phaåm veà Ñaïi Thöøa. Sau ñieån ñöôïc mang veà Sri-Lanka vaãn ñöôïc giöõ theá kyû thöù nhaát sau Taây Lòch, nhöõng nhaø Phaät gìn cho ñeán ngaøy nay khoâng maát moät trang giaùo Ñaïi Thöøa giöõ vöõng laäp tröôøng roõ raøng naøo. Nhöõng kinh ñieån naày ñöôïc vieát baèng naày, töø ñoù hai töø Ñaïi Thöøa vaø Tieåu Thöøa chöõ Pali, caên cöù vaøo ngoân ngöõ cuûa xöù Ma ñöôïc noùi ñeán. Chuùng ta khoâng neân laãn loän Kieät Ñaø laø ngoân ngöõ cuûa Ñöùc Phaät. Chöa coù Tieåu Thöøa vôùi Nguyeân Thuûy, vì hai töø naày gì goïi laø Ñaïi Thöøa vaøo thôøi baáy giôø. Ngoaøi hoaøn toaøn khaùc nhau. Nguyeân Thuûy Phaät ra, qua nhöõng chæ duï cuûa vua A Duïc, chuùng ta Giaùo nhaäp vaøo Sri-Lanka vaøo theá kyû thöù ba ñöôïc bieát theâm veà nhöõng phaùi ñoaøn truyeàn tröôùc Taây Lòch, luùc chöa coù Ñaïi Thöøa xuaát giaùo Phaät giaùo ñöôïc nhaø vua cöû ñi ñeán caùc hieän. Phaùi Tieåu Thöøa xuaát hieän taïi AÁn Ñoä, coù nöôùc xa xoâi ôû AÙ Chaâu, Phi Chaâu vaø AÂu moät boä phaän ñoäc laäp vôùi daïng thöùc

Phaät Giaùo Chaâu. Phaät giaùo ñaõ trôû thaønh moät toân giaùo taïi Sri-Lanka. quan troïng cuûa nhaân loaïi phaàn lôùn laø nhôø ôû (IV) The Fourth Council—Ñaïi Hoäi keát taäp kinh caùc hoaït ñoäng cuûa phaùi ñoaøn naày. ñieån laàn thöù tö: (E) Coming of Mahayana: Söï xuaát hieän cuûa Ñaïi (A) An overview of The Fourth Council: Toång Thöøa—Between the First Century B.C. to the quan veà Ñaïi Hoäi keát taäp kinh ñieån laàn thöù tö: First Century A.D., the two terms Mahayna This council had been convoked by the and Hinayana appeared in the Saddharma school of Sarvastivadin, under the reign of Pundarika Sutra or the Sutra of the Lotus of King Kanishka with the purpose to prevent Good Law. About the Second Century A.D. the reformatory tendencies in the community. Mahayana became clearly defined. Nagajuna There were 500 arhats and 600 bodhisattvas developed the Mahayana philosophy of attended this council. Later because of the Sunyata and proved that everything is void in great importance attained by the a small text called Madhyamika-karika. Sarvastivadin, this council was recognized as About the Fourth Century, there were Asanga a Buddhist council—Ñuùng hôn ñaây chæ laø hoäi and Vasubandhu who wrote enormous nghò cuûa tröôøng phaùi Sarvastivadin, ñöôïc amount of works on Mahayana. After the dieãn ra döôùi trieàu vua Kanishka, nhaèm ngaên First Century A.D., the Mahayanists took a ngöøa moät soá caûi caùch beân trong Taêng ñoaøn. definite stand and only then the terms of Coù 500 vò A la haùn vaø 600 vò Boà Taùt tham döï Mahayana and Hinayana were introduced. hoäi nghò naày. Veà sau naày, vì nhaän thaáy taàm We must not confuse Hinayana with quan troïng cuûa hoäi nghò Sarvastivadin neân Theravada because the terms are not ngöôøi ta thöøa nhaän noù nhö moät hoäi nghò cuûa synonymous. Theravada Buddhism went to Phaät giaùo. Sri-Lanka during the Third Century B.C. (B) Details on The Fourth Buddhist Council—Chi when there was no Mahayana at all. tieát veà Ñaïi Hoäi keát taäp kinh ñieån laàn thöù tö: Hinayana sects developed in India and had

1) The fourth council seems also to have been Luaän Thö (commentaries) ñoàng thôøi laø Phoù the synod of a particular school, the chuû toïa, ñòa ñieåm laø tònh xaù Kyø Hoaøn ôû Ca Sarvastivadins, more than a general council: Thaáp Di La (Kashmir). Muïc ñích kyø keát taäp Hoäi nghò naày döôøng nhö chæ laø hoäi nghò cuûa naày laø giaûi thích roõ raøng ba taïng kinh ñieån, moät phaùi, phaùi Sarvastivadin, hôn laø moät hoäi goàm 300.000 baøi tuïng. Sau ñoù cheá ra baûn nghò chung thaät söï. ñoàng, ñuùc chöõ in laïi taát caû, cho xaây böûu thaùp 2) The fourth Great Council was held around 70 ñeå taøng tröû kinh ñieån. Khoâng phaûi nhö ba laàn B.C. in Kashmir under the patronage of King keát taäp tröôùc, laàn naày nghóa lyù kinh ñieån ñöôïc Kanishka, but as the doctrine promulgated giaûi thích roõ raøng. Tuy nhieân, ngaøi Hieáp Toân were exclusively Sarvastivada school. It is Giaû Parsvika) laø moät vò ñaïi hoïc giaû veà Höõu not recognized by the Theravada. The Boä, vua Ca Nò Saéc Ca (Kanishka) cuõng tin Council was held to discuss new theo Höõu Boä, neân söï giaûi thích trong laàn keát interpretation of part of the Abhidharma that taäp naày ñeàu y cöù vaøo “Nhaát Theá Höõu Boä was intended to forestall reformatory (Sarvastivadah).” Chuû ñích cuûa Hoäi Nghò laø tendencies. According to various sources, this phaân tích laïi

moät phaàn Vi Dieäu Phaùp nhaèm Council was attended by 500 arhats as well ngaên ngöøa moät soá khuynh höôùng caûi caùch as 600 Bodhisattvas. King Kanishka beân trong coäng ñoàng. Nhieàu nguoàn tin cho summoned this Council at the instigation of bieát coù söï tham döï cuûa 500 vò A La Haùn vaø an old and learned monk named Parsva. The 600 vò Boà Taùt taïi hoäi nghò naày. Nghò Hoäi principal role is ascribed to Vasumitra, while ñöôïc trieäu taäp theo söï ñeà xuaát cuûa moät cao Asvaghosa, who was invited from Saketa to taêng uyeân thaâm Phaät phaùp laø Hieáp Toân Giaû. help supervised the writing of the Ngaøi Theá Höõu (Vasumitra) laøm chuû tòch Hoäi Mahavibhasa, a commentary on the Nghò, trong khi ngaøi Maõ Minh ñöôïc môøi ñeán Abhidharma. There is no evidence that töø Saketa, laøm Phoù chuû toïa, vaø cuõng laø ngöôøi Mahayana Buddhism was represented in this lo bieân soaïn quyeån Mahavibhasa, moät quyeån Council. However, because of the great bình giaûi veà Vi Dieäu Phaùp. Hoäi Nghò naày chæ importance later attained by the giôùi haïn trong vieäc keát taäp nhöõng lôøi bình. Coù Sarvastivadins, this synod came to be veû nhö laø chuû thuyeát naøo tranh thuû ñöôïc söï evaluated as a Council having general ñoàng yù roäng raõi nhaát thì ñöôïc chuù yù nhaát. Maø authority—Ñaïi hoäi keát taäp kinh ñieån laàn thöù döôøng nhö caùc tu só cuûa tröôøng phaùi Nhaát tö ñöôïc toå chöùc taïi thaønh Ca Thaáp Di La Thieát Höõu Boä chieám ña soá. Vaø raát coù theå laø (Kashmir) khoaûng naêm 70 tröôùc Taây Lòch, caùc chi nhaùnh quan troïng cuûa tröôøng phaùi döôùi söï toå chöùc cuûa Vua Ca Nò Saéc Ca Sarvastivada goàm nhöõng heä phaùi khoâng chính (Kanishka), nhöng laàn naày chæ coù söï tham döï thoáng cuõng ñaõ tham döï vôùi soá löôïng khaù bôûi phaùi Nhaát Thieát Höõu Boä, chöù khoâng ñöôïc ñoâng. Khoâng coù chöùng côù laø Phaät giaùo Ñaïi phaùi Nguyeân Thuûy thöøa nhaän (Sau thôøi vua A Thöøa vaø Nguyeân Thuûy ñaõ tham döï. Tuy Duïc khoaûng 300 naêm töùc laø vaøo khoaûng naêm nhieân, do söï baønh tröôùng quan troïng sau ñoù 70 tröôùc Taây Lòch, mieàn taây baéc AÁn Ñoä coù cuûa phong traøo Sarvastivadin, ngöôøi ta thöøa vua Ca Nò Saéc Ca (Kanishka), raát kính tin nhaän hoäi nghò naày coù taàm quan troïng chung Phaät phaùp, thöôøng thænh chö Taêng vaøo trieàu nhö moät Ñaïi Hoäi Keát Taäp Kinh Ñieån Phaät thuyeát phaùp. Vì thaáy phaùp khoâng ñoàng vaø Giaùo: luaät leä cuûa nhoùm naày khaùc vôùi nhoùm kia, neân a) Sutra Pitaka: Möôøi muoân (100.000) baøi tuïng vua beøn choïn 500 Taêng só kieán thöùc uyeân ñeå giaûi thích Kinh Taïng—See Sutras. baùc, vaø trieäu thænh ngaøi Hieáp Toân Giaû b) Vinaya Pitaka: Möôøi muoân baøi tuïng ñeå giaûi (Parsvika) toå chöùc hoäi nghò keát taäp kinh ñieån thích Luaät Taïng—See Vinaya. laàn thöù tö. Hoäi nghò ñeà cöû Thöôïng Toïa Theá c) Abhidharma Pitaka: Möôøi muoân baøi tuïng ñeå Höõu (Vasumitra) laøm chuû toïa, coøn ngaøi Maõ giaûi thích Luaän Taïng: Hieän nay vaãn coøn 200 Minh ñöôïc môøi töø Saketa ñeán ñeå soaïn thaûo

quyeån A Tyø Ñaït Ma Ñaïi Tyø Baø Sa Luaän do khoaûng 2500 Tyø Kheo uyeân baùc treân khaép Ngaøi Huyeàn Trang dòch—See Abhidharma. theá giôùi (töø AÁn Ñoä, Mieán Ñieän, Tích Lan, d) See Kanishka. Neùpal, Cam Boát, Thaùi Lan, Laøo, vaø Pakistan) (V) The Fifth Buddhist Council: Ñaïi Hoäi keát taäp tham döï, trong ñoù coù khoaûng naêm traêm Tyø kinh ñieån laàn thöù naêm—The fifth council was Kheo

Mieán Ñieän, uyeân thaâm trong vieäc held in 1871 at the instance of King Mindon nghieân cöùu vaø haønh trì giaùo lyù cuûa Ñöùc Phaät, of Burma. It is said that about 2,400 learned ñöôïc môøi ñaûm nhaän vieäc kieåm laïi vaên baûn monks and teachers participated in the tam taïng kinh ñieån Pali. Hoäi nghò khai maïc Council. The elders Jagarabhivamsa, naêm 1954, vaø hoaït ñoäng lieân tuïc ñeán ngaøy Narindabhidhaja and Sumangala Sami traêng troøn Vaisakha naêm 1956, nghóa laø trong presided in turn. The recitation and recording dòp kyû nieäm 2.500 naêm ngaøy Ñöùc Phaät nhaäp of the Tripitaka on marble continued for Nieát Baøn. about five months in the royal palce and the (VII)Other Buddhist Councils: Nhöõng Ñaïi Hoäi keát Tipitika was carved on 729 marble slabs and taäp kinh ñieån khaùc—Many people believed preserved at Mandalay. It should be noted that the fifth and the sixth councils were not that various available editions of the necessary because after the Fourth Council, Tripitaka were used for comparison and all Tripitaka scriptures were collected references in this Council: Ñaïi hoäi keát taäp satisfactorily. Besides, there were many kinh ñieån laàn thöù naêm ñöôïc vua Mindon cuûa other Councils in Thailand and Ceylon, but Mieán Ñieän toå chöùc naêm 1871 (Buddhist year they were not considered Councils in the true 2414). Ngöôøi ta noùi coù khoaûng 2.400 tu só coù sense of the term—Nhieàu ngöôøi cho raèng Ñaïi hoïc vaán cuøng caùc giaùo sö tham döï. Caùc Hoäi Keát Taäp laàn thöù naêm vaø saùu laø khoâng tröôûng laõo Jagarabhivamsa, Nirindabhidhaja caàn thieát vì Kinh Ñieån ñaõ hoaøn chænh myõ vaø Sumangala Sami luaân phieân chuû trì hoäi maõn sau laàn keát taäp thöù tö. Ngoaøi ra, coøn coù nghò. Coâng vieäc keát taäp vaø ghi laïi Tam Taïng nhieàu Hoäi Nghò khaùc ôû Thaùi Lan vaø Tích keùp daøi treân naêm thaùng trong hoaøng cung vaø Lan, nhöng khoâng ñöôïc coi nhö laø Nghò Hoäi kinh ñieån ñöôïc khaéc vaøo 729 baûn ñaù caåm ñuùng nghóa. thaïch vaø löu tröõ taïi Mandalay. Ñieàu ñaùng chuù 1) A Council was held during the reign of King yù laø nhieàu aán baûn khaùc nhau ñaõ ñöôïc xöû Devanampiya Tissa (247-207 B.C.) under the duïng ñeå ñoái chieáu trong hoäi nghò naày. presidentship of Venerable Arittha Thera. (VI) The Sixth Buddhist Council: Ñaïi Hoäi keát taäp This Council was held after the arrival in the kinh ñieån laàn thöù saùuThe sixth Great Council island of Buddhist missionaries, headed by was held in Rangoon in 1954. About 2,500 Thera Mahinda, a son of Emperor Ashoka. learned bhikkhus of the various countries of According to tradition, sixty thousand Arhats the world (from India, Burma, Ceylon, Nepal, took part in the assembly. Venerable Thera Cambodia, Thailand, Laos, and Pakistan), Arittha, a Simhalese Bhikshu, a great disciple among which 500 bhikshus from Burma, who of Thera Mahinda in the line of Simhalese were well versed in the study and practice of Theras, recited the Canon: Hoäi nghò ñöôïc the teachings of the Buddha, were invited to trieäu taäp döôùi trieàu vua Devanampiya Tissa take the responsibility for re-examining the (247-207 tröôùc Taây Lòch). Hoäi nghò ñöôïc chuû text of the entire Pali canon. The Great toïa bôûi toân giaû Arittha. Hoäi nghò naày ñöôïc toå Council was inaugurated in 1954, was to go chöùc sau khi phaùi ñoaøn truyeàn giaùo cuûa Hoøa on till the completion of its task at the full Thöôïng Ma Thaån Ñaø, con vua A Duïc, ñeán moon of Vaiskha in 1956, that is, 2,500th

Tích Lan. Theo lôøi keå thì coù saùu vaïn A La anniversary of the Buddha's Haùn tham döï. Thöôïng Toïa Arittha (ngöôøi mahaparinirvana—Ñaïi hoäi keát taäp kinh ñieån Tích Lan, ñaïi ñeä töû cuûa Ma Thaån Ñaø thuoäc laàn thöù saùu ñöôïc toå chöùc taïi Ngöôõng Quang, doøng Thera Simhala) tuyeân ñoïc Phaùp ñieån. thuû ñoâ cuûa Mieán Ñieän vaøo naêm 1954. Coù

2) As mentioned in the Sangitivamsa, another reason of prolonged hostility. Thus, King Council was held during the reign of King Rama I and his brother called for a Buddhist Mahanama in 516 Buddhist calendar in which Council to restore the faith from everyone. only the commentaries were translated from Under the royal patronage, 218 elders and 32 Sinhalese into Magadhi (Pali) by Bhadanta lay scholars assembled together and Buddhaghosa: Theo Sangitisamva thì moät continued the recitation of the Tripitaka for Hoäi Nghò ñöôïc trieäu taäp döôùi trieàu vua about a year: Moät hoäi nghò khaùc ôû Thaùi Lan, Mahanama vaøo naêm 516 Phaät Lòch. Trong dieãn ra vaøo naêm 2331 Phaät Lòch, sau moät hoäi nghò naày chæ coù caùc baøi luaän giaûi ñöôïc cuoäc chieán tranh giöõa Thaùi Lan vaø moät nöôùc dòch töø tieáng Simhala (Tích Lan) ra tieáng Ma laùng gieàng. Kinh ñoâ cuõ cuûa Thaùi laø Ayuthia Kieät Ñaø (pali) bôûi toân giaû Bhadhanta bò thieâu ruïi vaø nhieàu boä saùch cuøng tam taïng Busshaghosa. cuõng ra tro. Laïi theâm Taêng chuùng bò roái loaïn 3) Another Council was held in 1587 Buddhist vaø ñaïo ñöùc sa suùt vì tình traïng thuø ñòch keùo Calendar in the reign of King daøi. Theá neân vua Rama I cuøng hoaøng ñeä cuûa Parakramabahu. The conference took place oâng trieäu taäp hoäi nghò ñeå laáy laïi nieàm tin cuûa in the royal palce and lasted for one year. moïi ngöôøi. Döôùi söï baûo trôï cuûa vöông trieàu, The Council was presided by Venerable coù 218 tröôûng laõo vaø 32 hoïc giaû cö só hoïp laïi Mahakapsyapa, and it is said to have revised laøm vieäc lieân tuïc trong moät naêm ñeå keát taäp only the commentaries of the tripitaka of the boä tam taïng. Mahatheras: Moät hoäi nghò khaùc dieãn ra taïi Buddhist disciple: Phaùp Ñeä—Phaät töû (Phaät Sri-Lanka vaøo naêm Phaät Lòch 1587 döôùi trieàu giaùo ñoà hay tín ñoà Phaät giaùo)—See Three kinds vua Parakramabahu. Hoäi nghò naày dieãn ra of Buddhist followers. trong hoaøng cung vaø keùo daøi moät naêm. Caùc Buddhist disciples have testified to ñaïi tröôûng laõo tuyeân tuïng laïi luaän taïng cuûa Buddhism: Phaät ñeä töû thuyeát hay ñeä töû Phaät caùc Ñaïi Tröôûng Laõo döôùi söï chuû trì cuûa toân thuyeát phaùp—See Five kinds of people who have giaû Ñaïi Ca Dieáp. testified to Buddhism (A). 4) Another Council took place in Thailand Buddhist disciplinary rules: Giôùi luaät Phaät either in 2,000 or in 2,026 Buddhist giaùo. Calendar, and it lasted for one year. In order to establish Buddhism on a firm basis, King Buddhist doctrine: Buddhist Law—Principles Sridharmacakravarti Tilaka Rajadhiraja, the of Buddhism—Truth—Giaùo lyù nhaø Phaät. ruler of Northern Thailand called this Council Buddhists' duties: Traùch Nhieäm Gia Ñình Vaø in Chieng-Mai, his capital: Moät Hoäi Nghò Xaõ Hoäi—Trong Phaät giaùo, coù hai loaïi traùch khaùc ñaõ dieãn ra taïi Thaùi Lan trong khoaûng nhieäm: xuaát gia vaø taïi gia—In Buddhism, there nhöõng naêm 2000 hay 2026 Phaät Lòch, vaø keùo are two different kinds of duties: renunciation and daøi moät naêm. Nhaèm xaây döïng Phaät

giaùo treân family life (lay people): moät neàn taûng vöõng chaéc, vua 1) For Buddhist monks, the religious life means Sridharmacakravarti Tilaka Rajadhiraja, vò renunciation of home and family life: Vôùi vua trò vì mieàn Baéc Thaùi Lan, ñaõ trieäu taäp hoäi Taêng só—Vôùi haøng Taêng só, ñôøi soáng toân nghò naày taïi Chieng-Mai, luùc ñoù laø kinh ñoâ giaùo laø xuaát gia. nöôùc naøy. 2) For laypeople whose life is still subject to 5) Another Council was held in Thailand in worldly affairs; however, a devotee should 2331 Buddhist Calendar. After a war with its always follow the Buddha's guidance in his neighboring country, the old capital Ayuthia daily life: Vôùi Phaät töû taïi gia—Vôùi Phaät töû was destroyed by fire and many books and taïi gia, cuoäc soáng haõy coøn raøng buoäc vôùi theá manuscripts of the Tripitaka were reduced to tuïc; tuy nhieân, moät Phaät töû thuaàn thaønh luoân ashes. Moreover, the Sangha was soáng theo lôøi Phaät daïy. disorganized and morally weakened by

a) Duties towards parents—Traùch nhieäm ñoái vôùi time; be faithful with just one wife—Laøm cha meï: A layperson should always love and choàng phaûi luoân töû teá; phaûi chaøo ñoùn vôï; phaûi take care of both parents, especially during mua saém ñuû ñaày aùo quaàn vaø ñoà trang söùc their old age. Furthermore, children should ñuùng thôøi ñuùng luùc; phaûi luoân thuûy chung moät always keep good traditions of the family, vôï moät choàng. maintain family lineage, and make f) Towards friends—Ñoái vôùi baèng höõu: themselves worthy—Ngöôøi Phaät töû taïi gia Laypeople should always help friends; luoân thöông yeâu vaø chaêm soùc hai ñaáng sanh explain faults so that both can avoid wrongs; thaønh, ñaëc bieät laø trong luùc tuoåi giaø. Laïi nöõa, should comfort and give friends advice when laøm con phaûi luoân giöõ truyeàn thoáng toát cuûa they need; rich or poor, should share joys and gia ñình, phaûi coù toân ti traät töï vaø phaûi luoân toû sorrows; should always forgive—Ngöôøi Phaät ra laø moät ngöôøi con xöùng ñaùng. töû taïi gia luoân giuùp ñôû baèng höõu, phaûi giaûi b) Duties towards children—Traùch nhieäm ñoái thích cho baïn hieåu nhöõng laàm loãi ñeå cuøng vôùi con caùi: Parent should always fulfill their nhau xa laùnh nhöõng vieäc xaáu xa; phaûi luoân an duties, teach and guide children in the right uûi vaø khuyeân lôn baèng höõu khi caàn. Cuøng way. Furthermore, parents should always chia ngoït xeû buøi beân nhau, luùc giaøu cuõng nhö find ways to restrain them from vice, exhort luùc ngheøo; luoân bao dung tha thöù. them with virtue, train them for a career, g) Towards workers—Ñoái vôùi ngöôøi laøm: guide them with suitable marriages, and hand Laypeople should always love their servants over inheritance when time comes—Cha meï and workers; when command, must see if luoân chu toaøn traùch nhieäm, daïy doã con caùi they can do it; when they do worngs, we ñuùng ñöôøng. Laïi nöõa, cha meï phaûi luoân tìm should teach and guide them how to do things caùch ngaên ngöøa khoâng cho con caùi ñi vaøo right; should always be impartial; when they ñöôøng xaáu xa toäi loãi; höôùng daãn hoï ñi vaøo are sick, we should always provide them ñöôøng ñaïo ñöùc, huaán ngheä vaø gaõ cöôùi ñuùng medicine and help them cure—Ngöôøi Phaät töû thôøi, vaø giao laïi saûn nghieäp ñuùng luùc. taïi gia phaûi luoân bieát thöông xoùt keû aên ngöôøi c) Towards teachers—Ñoái vôùi Thaày Toå: ôû; tröôùc khi sai phaûi bieát söùc;

khi coù toäi, phaûi Laypeople should always show respect, listen khuyeân daïy, chôù khoâng neân naëng tay phaït (pay attention to their teachings), and praise vaï; phaûi luoân laáy leõ coâng baèng maø xeùt xöû; their teachers for their efforts and khi ñau oám phaûi lo lieäu thuoác men ñaày ñuû. teachings—Phaät töû taïi gia luoân kính troïng, h) Towards bosses—Ñoái vôùi chuû nhaân: laéng nghe vaø taùn thaùn nhöõng lôøi daïy doã cuûa Laypeople should always rise early before Thaày Toå. bosses; try their best to complete tasks; try d) Towards husbands—Ñoái vôùi choàng: A wife not to waste food and other materials; always should always be cheerful to her husband; respect, greet and praise boses. Should never when husband is not home, she should take degrade bosses—Ngöôøi Phaät töû taïi gia khi care of home; she should always be faithful laøm coâng cho ai, phaûi luoân thöùc sôùm; phaûi coá and loyal, share all things; when the husband gaéng chu toaøn nhieäm vuï; khoâng laõng phí thöïc is angry, she should remain calm; when he is vaät cuûa chuû; phaûi kính troïng, chaøo ñoùn vaø taùn correct, she should listen—Phaät töû taïi gia thaùn chuû, chöù khoâng beâu xaáu. phaûi luoân aân caàn vui veû; khi choàng vaéng nhaø, Buddhist education: Giaùo duïc Phaät Giaùo— phaûi chaêm soùc nhaø cöûa, phaûi luoân chung Buddhists always need two ways of education. thuûy, phaûi xeû chia; khi choàng noùng giaän, phaûi The first way is secular education and the second luoân ñieàm tónh; khi choàng noùi ñuùng, phaûi laéng one is religious education. These two ways are nghe. considered as the two wings for a bird. Without e) Towards wives—Ñoái vôùi vôï: A Husband two wings, no bird can fly. Similarly, without should always be kind to his wife; he should these two ways of education, Buddhists would purchase clothes and jewelry at the right lead to a poor and obscure life, not only in the

secular world but also in the spiritual life. Secular 3) Festival of Bodhisattva Avalokitesvara—19th education will help us with an appropriate of the sixth month of Lunar calendar: Vía profession to support our family while religious Quaùn AÂm 19 thaùng saùu AÂm lòch. education will help us lead a true happy life. As a 4) Festival of hungry ghosts—Ullambana—15th matter of fact, religious education is extremely of seventh month of Lunar calelndar: Leã Vu necessary, for it teaches us how to think and act in Lan—Giaûi Ñaûo Huyeàn. order to be good and happy. Besides, it also helps 5) Festival of Bodhisattva Avalokitesvara—19th us love and understand the meaning of life so that of the ninth month of Lunar calendar: Leã vía we are able to adjust ourselves to its laws in any Quaùn AÂm 19 thaùng 9 aâm lòch. circumstances. After experiencing six years in 6) Festival of Amitabha Buddha—17th of ascetic practices, the Buddha advised his eleventh month of lunar calendar: Vía A Di followers to follow the middle path. He taught: Ñaø ngaøy 17 thaùng 11 aâm lòch. “Buddhists should always make best use of their 7) Rain Retreat—begins around the 15th of the secular life while cultivating the path of true fourth month and ends around the 15th of the happiness in this world and hereafter.”—Ngöôøi seventh month of lunar calendar: Leã an cö Phaät töû luoân caàn hai höôùng giaùo duïc. Höôùng thöù kieát haï. nhaát laø giaùo duïc ngoaøi ñôøi vaø höôùng thöù hai laø Buddhist flag: Phaät giaùo kyø (côø Phaät giaùo)— giaùo duïc trong ñaïo. Hai höôùng naøy ñöôïc xem nhö According to

Buddhist records, as the Buddha sat laø hai caùnh cuûa loaøi chim. Khoâng coù hai caùnh loaøi under the Bodhi Tree, six rays of light emitted chim khoâng bay ñöôïc. Töông töï nhö vaäy, khoâng from his body after his Enlightenment. Based on coù ñuû ñaày hai höôùng giaùo duïc, ngöôøi Phaät töû this, the Buddhist flag indicates that all the chaúng nhöõng khoâng coù ñöôïc ñôøi soáng aám no different races in the world can live happily under ngoaøi ñôøi, maø ñôøi soáng taâm linh cuõng ngheøo naøn the shield of the Buddha's wisdom. The Buddhist taêm toái. Giaùo duïc ngoaøi ñôøi seõ giuùp chuùng ta flag is made of five colors: blue, yellow, red, ngheà nghieäp nuoâi thaân vaø gia ñình, trong khi giaùo white, and orange, has been used in Sri Lanka duïc trong ñaïo giuùp chuùng ta coù ñöôïc haïnh phuùc since 1882. In 1950, at the first World Buddhist chaân thaät trong ñôøi soáng taâm linh. Thaät vaäy, giaùo Conference, held in Colombo, a resolution was duïc toân giaùo laø cöïc kyø caàn thieát vì noù daïy chuùng passed to accept the flag as the International ta suy nghó vaø haønh ñoäng nhö theá naøo ñeå thaønh Buddhist Symbol. The five colors of the flag ngöôøi löông thieän vaø coù ñöôïc haïnh phuùc. Giaùo represented the aura of the Buddha's body which duïc toân giaùo coøn giuùp chuùng ta bieát thöông yeâu was seen on the day of his Enlightenment. Blue vaø thoâng hieåu yù nghóa cuoäc ñôøi ñeå töï thích öùng stands for devotion, yellow for intellect, red for ñöôïc mình theo quy luaät nhaân sinh trong baát cöù love, white for purity and orange for energy— hoaøn caûnh naøo. Sau saùu naêm kinh qua tu taäp khoå Theo lòch söû Phaät giaùo thì khi Ñöùc Phaät ngoài döôùi haïnh, Ñöùc Phaät ñaõ khuyeân haøng ñeä töû cuûa Ngaøi goác Boà Ñeà, nhöõng tia saùng ñaõ phaùt ra töø kim thaân neân theo ñöôøng trung ñaïo. Ngaøi daïy: "Phaät töû neân cuûa Ngaøi sau khi Ngaøi ñaït ñöôïc giaùc ngoä. Döïa luoân lôïi duïng toái ña cuoäc soáng ngoaøi ñôøi trong khi vaøo yeáu toá naøy, maø laù côø Phaät giaùo ñöôïc laøm vôùi tu haønh ñeå ñi ñeán chaân haïnh phuùc trong ñôøi naøy nhieàu maøu, traéng, xanh, vaøng, ñoû... chæ nhöõng vaø ñôøi sau." chuûng toäc khaùc nhau ñeàu coù theå soáng haïnh phuùc Buddhist festivals: Festivals in Buddhism: döôùi söï che chôû cuûa trí tueä cuûa Ñöùc Phaät. Laù côø 1) Birth of Buddha Sakyamuni—15th of the Phaät giaùo laøm bôûi naêm maøu: xanh, vaøng, ñoû, Fourth month of Lunar calendar: Ngaøy Phaät traéng vaø cam, ñaõ ñöôïc Tích Lan duøng töø naêm Ñaûn—Ngaøy raèm thaùng Tö AÂm lòch. 1882. Vaøo naêm 1950, taïi Hoäi Nghò Phaät giaùo ñaàu 2) Festival of Bodhisattva Avalokitesvara—19th tieân, ñöôïc cöû haønh taïi Coâ Loâm Boâ, moät nghò of the second month of Lunar calendar: Vía quyeát ñaõ ñöôïc thoâng qua coâng nhaän laù côø naøy laø Quaùn AÂm 19 thaùng hai AÂm Lòch. bieåu töôïng cuûa Phaät giaùo Theá giôùi. Naêm maøu cuûa laù côø töôïng tröng cho aùnh haøo quang ñöôïc nhìn thaáy treân thaân cuûa Ñöùc Phaät vaøo ngaøy maø Ngaøi

giaùc ngoä. Maøu xanh töôïng tröng cho söï tinh taán, Töï mình laøm oâ nhieãm, maøu vaøng cho trí tueä, maøu ñoû cho söï yeâu thöông, Töï mình laøm thanh tònh maøu traéng cho söï thanh tònh vaø maøu cam cho nghò Khoâng ai thanh tònh ai." löïc. Buddhist friend: Baïn höõu Phaät giaùo. Buddhist folklore: Vaên hoùa daân gian Phaät giaùo. Buddhists who have left home: Chuùng xuaát Buddhists follow the Buddha's

teachings gia—See Nine classes of disciples. without any fear, pain, anger and anguish: Buddhist heir: Phaùp töû (ngöôøi noái phaùp). Ngöôøi Phaät töû tuaân thuû lôøi Phaät daïy, khoâng sôï, Buddhist hermit: Ñaïo só Phaät giaùo. khoâng ñau khoå, khoâng hôøn giaän, khoâng lo aâu Buddhist Holy, Sacred Places in India: tuyeät voïng. There are four Buddhist Holy, Sacred Places, or Buddhist follower: Phaät töû. Pilgrimage Sites in India—See Four Buddhist 1) Two groups of Buddhist followers—Hai chuùng holy places. Phaät giaùo—See Two groups of Buddhist Buddhists who intentionally commit wrong- followers. doing: Papiyan or Papiman (skt)—Phaät töû coá yù 2) There are three kinds of Buddhist followers— laøm vieäc sai traùi (coøn goïi laø ma ba tuaàn). Moät Coù ba loaïi Phaät töû—See Three kinds of thuaät ngöõ Phaät giaùo ñeå chæ nhöõng keû coá tình phaïm Buddhist followers. toäi—Any Buddhists who intentionally commit 3) Buddhists show their highest respect to the wrong-doing is called a Papiyan or Papiman. best of men, those great and daring spirits Papiyan or Papiman is a Buddhist term for those who have, with their wide and penetrating who intentionally commit wrong doings—See grasp of reality, wiped out ignorance, and Papiyan. rooted out defilements. The men who saw Buddhist joy-day: Phaät hoan hyû nhaät—The 15th Truth are true helpers, but Buddhists do not of the 7th month, the last day of retreat—Ngaøy pray to them. They only reverence the raèm thaùng baûy, ngaøy cuoái cuøng cuûa muøa kieát haï revealers of Truth for having pointed out the an cö. path to true happiness and deliverance. Happiness is what one must achieve for Buddhist laws: Laws of Buddha's Teachings— onself; nobody else can make one better or Phaät Luaät. worse. In the Dhammapada Sutta (16), the Buddhist life: Ñôøi soáng Phaät töû—Buddhism Buddha taught: "Purity and impurity depend never separates itself from the secular life. On on oneself. One can neither purify nor defile the contrary, the Buddha always reminded his another."—Ngöôøi Phaät töû toû loøng raát toân kính followers, monks, nuns, upasakas and upasikas, to ñoái vôùi nhöõng con ngöôøi sieâu vieät, nhöõng con live the best and highest life and to get the most ngöôøi vó ñaïi, nhöõng con ngöôøi ñaõ queùt saïch out of life. However, the best joy in life according voâ minh vaø böùng goác moïi phieàn naõo do nôi to Buddhism are not the pleasures and materials, chính mình thaáu trieät chaân lyù. Song ngöôøi but the light-hearted and joyful happiness at all Phaät töû khoâng caàu nguyeän söï cöùu roãi nôi time in mind. Sincere Buddhists should always nhöõng baäc aáy. Ngöôøi Phaät töû chæ toân kính caùc remember that it is true that we must study the baäc ñaõ khai thò chaân lyù cho mình, caùc baäc ñaõ Buddha's teachings, but the main thing is to live chæ ra con ñöôøng ñi ñeán chaân haïnh phuùc vaø them in our daily life. If we can do this, we are giaûi thoaùt toái thöôïng. Haïnh phuùc laø thöù maø truly Buddhists of a living Buddhism. If not, we moãi ngöôøi phaûi töï mình thaønh töïu cho chính are only embracing the corpse of a dead mình, khoâng ai coù theå laøm cho ta cao quyù hôn Buddhism. According to the Avatamsaka Sutra, hoaëc thaáp heøn hôn, nhö lôøi Ñöùc Phaät ñaõ daïy there are two aspects of the Buddhist life—Ñaïo trong kinh Phaùp Cuù caâu 16: Phaät khoâng bao giôø töï taùch mình ra khoûi ñôøi soáng "Töï mình laøm ñieàu aùc theá tuïc. Ngöôïc laïi, Ñöùc Phaät luoân nhaéc nhôû töù Töï mình khoâng

laøm aùc chuùng, Tyø Kheo, Tyø Kheo Ni, öu baø taéc vaø öu baø Tònh, khoâng tònh töï mình, di, luoân soáng ñôøi cao ñeïp ñuùng nghóa nhaát, luoân

thuï höôûng nhöõng phaàn lôïi laïc nhaát trong ñôøi. Tuy smiles as he walks through life. He who nhieân, nhöõng phaàn lôïi laïc trong ñôøi soáng theo ñaïo understands the true nature of life is the happiest Phaät khoâng neân ñöôïc hieåu laø khoaùi laïc vaät chaát, individual, for he is not upset by the evanescent maø laø haïnh phuùc thanh thaûn vaø an vui trong tinh (extremely small) nature of things. He tries to see thaàn. Phaät töû thuaàn thaønh neân luoân nhôù raèng quaû things as they are, and not as they seem to be. thaät chuùng ta phaûi nghieân cöùu giaùo lyù nhaø Phaät, Conflicts arise in man when he is confronted with nhöng vieäc chính yeáu ôû ñaây laø chuùng ta phaûi haèng the facts of life such as aging, illness, death and soáng vôùi nhöõng giaùo lyù aáy trong cuoäc soáng haèng so forth, but frustration and disappointment do not ngaøy cuûa chuùng ta. Laøm ñöôïc nhö vaäy, chuùng ta vex him when he is ready to face them with a ñang thöïc söï laø ñeä töû cuûa ñaïo Phaät soáng, ví baèng brave heart. This view of life is neither ngöôïc laïi, chuùng ta chæ oâm caùi xaùc cuûa ñaïo Phaät pessimistic nor optimistic, but the realistic view. cheát maø thoâi. Theo Kinh Hoa Nghieâm, coù hai saéc The man who ignores the principle of unrest in thaùi cuûa ñôøi soáng Phaät töû. **See Two aspects of a things, the intrinsic nature of suffering, is upset Buddhist life. when confronted with the vicissitudes of life. Buddhist literature: Vaên hoïc Phaät giaùo. Man’s recognition of pleasures as lasting, leads to Buddhist marriage: Hoân nhaân theo nghi thöùc much vexation, when things occur quite contrary Phaät giaùo. to his expectations. It is therefore necessary to cultivate a detached outlook towards life and Buddhist meditation: Thieàn ñònh Phaät giaùo. things pertaining to life. Detachment can not bring Buddhist mendicant: Bhikkhu (p)—Bhiksu about frustration, disappointment and mental (skt)—Tu só Phaät giaùo—Monk. torment, because there is no clinging to one thing Buddhist metaphysics: Sieâu hình hoïc Phaät and another, but letting go. This indeed is not giaùo. easy, but it is the sure remedy for controlling, if Buddhist mission: Phaùi ñoaøn Phaät giaùo. not eradicating, unsatisfactoriness. The Buddha Buddhist missionaries: Caùc nhaø truyeàn giaùo sees suffering as suffering, and happiness as Phaät giaùo. happiness, and explains that all cosmic pleasure, Buddhist monastery: Vajraksetra (skt)—A like all other conditioned attachings, is sacred house (a Buddhist temple, pagoda, or evanescent, is a passing show. He warns man temple)—Kim ñòa hay Kim cang saùt (töï vieän)— against attaching too much importance to fleeing Phaïm Vuõ. pleasures, for they sooner or later beget Buddhist monk: Buddhist priest—Sa Moân— discontent. Equanimity is the best antidote for See Sramana. both pessimism and optimism. Equanimity is Buddhist monk’s dress (robe): AÙo caø sa. evenness of mind and not sullen indifference. It is the result of a calm, concentrated mind. It is hard, Buddhist monkhood: An assembly of monks or indeed, to be undisturbed when touched by the nuns—Phaùp chuùng. realities of life, but the man who cultivates truth Buddhist monk’s robe (dress): AÙo ca sa. is not upset. Absolute happiness can not be Buddhist name: Phaùp danh (teân goïi theo Phaät). derived from things conditioned and

compounded. Buddhists and non-Buddhists: Noäi ngoaïi ñaïo What we hug in great glee this moment, turns into (Phaät töû vaø khoâng Phaät töû). a source of dissatisfaction the next moment. Buddhist nun: Women of the Sakya clan— Pleasures are short-lived, and never lasting. The Thích nöõ—Tröôûng nöõ cuûa Ñöùc Nhö Lai (Ni coâ). mere gratification of the sense faculties we call Buddhist nunnery: Ni vieän. pleasure and enjoyment, but in the absolute sense Buddhist outlook on life and world: Nhaân of the world such gratification is not happy. Joy sinh quan vaø vuõ truï quan cuûa ñaïo Phaät—It is too is suffering, unsatisfactory; for it is transient. wrong to imagine that the Buddhist outlook on life If we with our inner eye try to see things in their and the world is a gloomy one, and that the proper perspective, in their true light, we will be Buddhist is in low spirit. Far from it, a Buddhist able to realize that the world is but an illusion that

leads astray the beings who cling to it. All the so- muoän cuõng daãn ñeán khoå ñau phieàn naõo. Xaû laø called mundane pleasures are fleeting, and only phöông thuoác giaûi ñoäc höõu hieäu nhaát cho caû hai an introduction to pain. They give temporary thaùi ñoä bi quan vaø laïc quan. Xaû laø traïng thaùi quaân relief from life's miserable ulcers. This is what is bình cuûa Taâm, khoâng phaûi laø traïng thaùi laõnh ñaïm known as suffering produced by change. Thus, we thôø ô. Xaû laø keát quaû cuûa moät caùi taâm ñaõ ñöôïc an see that suffering never ceases to work, it ñònh. Thaät ra, giöõa thaùi ñoä bình thaûn khi xuùc chaïm functions in some form or other and is always at vôùi nhöõng thaêng traàm cuûa cuoäc soáng laø ñieàu raát work—Thaät laø sai laàm khi nghó raèng nhaân sinh khoù, theá nhöng ñoái vôùi ngöôøi thöôøng xuyeân trau quan vaø vuõ truï quan cuûa ñaïo Phaät laø moät quan doài taâm xaû seõ khoâng ñeán noãi bò noù laøm cho ñieân nieäm bi quan, raèng con ngöôøi luoân soáng trong tinh ñaûo, Haïnh phuùc tuyeät ñoái khoâng theå phaùt sinh nôi thaàn bi quan yeám theá. Ngöôïc laïi, ngöôøi con Phaät nhöõng gì do ñieàu kieän vaø söï keát hôïp taïo thaønh mæm cöôøi khi hoï ñi suoát cuoäc ñôøi. Ngöôøi naøo hieåu (caùc phaùp höõu vi). Nhöõng gì chuùng ta aáp uû vôùi ñöôïc baûn chaát thaät cuûa cuoäc soáng, ngöôøi aáy haïnh bao noãi haân hoan vaøo giaây phuùt naày, seõ bieán phuùc nhaát, vì hoï khoâng bò ñieân ñaûo bôûi tính chaát thaønh ñau khoå vaøo giaây phuùt keá. Laïc thuù bao giôø hö aûo, voâ thöôøng cuûa vaïn vaät. Ngöôøi aáy thaáy cuõng thoaùng qua vaø khoâng beàn vöõng. Söï thoûa ñuùng thaät töôùng cuûa vaïn phaùp, chöù khoâng thaáy maõn ñôn thuaàn cuûa giaùc quan maø chuùng ta goïi laø nhö caùi chuùng döôøng nhö. Nhöõng xung ñoät phaùt laïc, laø thích thuù, nhöng trong yù nghóa tuyeät ñoái sanh trong con ngöôøi khi hoï ñoái ñaàu vôùi nhöõng söï cuûa noù thì söï thoûa maõn nhö vaäy khoâng phaûi laø thaät cuûa cuoäc ñôøi nhö sanh, laõo, beänh, töû, vaân ñieàu ñaùng möøng. Vui cuõng laø khoå, laø baát toaïi vaân, nhöng söï ñieân ñaûo vaø thaát voïng naày khoâng nguyeän, vì noù phaûi chòu söï chi phoái cuûa luaät voâ laøm cho ngöôøi Phaät töû nao nuùng khi hoï saün saøng thöôøng. Neáu coù caùi nhìn ñaày trí tueä nhö vaäy, ñoái dieän vôùi chuùng baèng loøng can ñaûm. Quan chuùng ta seõ thaáy ñöôïc caùc phaùp ñuùng theo tính nieäm soáng nhö vaäy khoâng bi quan, cuõng khoâng chaát cuûa noù, trong aùnh saùng chaân thaät

cuûa noù, coù laïc quan, maø noù laø quan nieäm thöïc tieãn. Ngöôøi theå chuùng ta seõ nhaän ra raèng theá gian naày chaúng khoâng bieát ñeán nguyeân taéc haèng chuyeån trong qua chæ laø tuoàng aûo hoùa, noù daãn nhöõng ai dính vaïn phaùp, khoâng bieát ñeán baûn chaát noäi taïi cuûa maéc vaøo noù ñi laàm ñöôøng laïc loái. Taát caû nhöõng khoå ñau, seõ bò ñieân ñaûo khi ñöông ñaàu vôùi nhöõng thöù goïi laø laïc thuù ñeàu laø phuø du, laø söï môû maøn thaêng traàm cuûa cuoäc soáng, vì hoï khoâng kheùo tu cho ñau khoå maø thoâi. Chuùng chæ nhaát thôøi xoa dòu taäp taâm ñeå thaáy caùc phaùp ñuùng theo thöïc töôùng nhöõng veát lôû loùi thaûm haïi cuûa cuoäc ñôøi. Ñaây cuûa chuùng. Vieäc xem nhöõng laïc thuù laø beàn vöõng, chính laø nhöõng gì thöôøng ñöôïc hieåu laø khoå trong laø daøi laâu cuûa con ngöôøi, daãn ñeán bieát bao nhieâu ñaïo Phaät. Do bieán hoaïi, chuùng ta thaáy raèng khoå noãi lo toan, khi moïi chuyeän xaõy ra hoaøn toaøn traùi khoâng bao giôø ngöøng taùc ñoäng, noù vaän haønh döôùi ngöôïc vôùi söï mong ñôïi cuûa hoï. Do ñoù, vieäc trau daïng thöùc naày hay daïng thöùc khaùc. doài, tu taäp moät thaùi ñoä xaû ly ñoái vôùi cuoäc soáng, Buddhist pagoda: Töi vieän—See Buddhist vôùi nhöõng gì lieân quan ñeán cuoäc soáng thaät laø caàn monastery. thieát. Thaùi ñoä xaû ly hay thaûn nhieân voâ chaáp naày Buddhist Peace Fellowship: Buddhist Peace khoâng theå taïo ra nhöõng baát maõn, thaát voïng vaø Fellowship is a newly founded organization. It nhöõng xung ñoät noäi taâm, bôûi vì noù khoâng chaáp was founded in 1978 by Rebert Aitken, Anne tröôùc vaøo thöù naày hay thöù khaùc, maø noù giuùp Aitken, Nelson Foster and several other people, chuùng ta buoâng boû. Ñieàu naày quaû laø khoâng deã, which according to its mission statement aims “to nhöng noù laø phöông thuoác höõu hieäu nhaát nhaèm bring a Buddhist perspective to the peace cheá ngöï, neáu khoâng muoán noùi laø loaïi tröø nhöõng movement, and to bring the peace movement to baát toaïi nguyeän hay khoå ñau. Ñöùc Phaät thaáy khoå the Buddhist community.” It is based on the core laø khoå, haïnh phuùc laø haïnh phuùc, vaø Ngaøi giaûi principles of non-violence, protection of all thích raèng moïi laïc thuù theá gian, gioáng nhö caùc beings, and the promotion of environmental, phaùp höõu vi khaùc, ñeàu phuø du vaø hö aûo. Ngaøi feminist, and social justice. Its membership caûnh tænh moïi ngöôøi khoâng neân quan taâm quaù includes most of the influential proponents of ñaùng ñeán laïc thuù phuø du aáy, vì khoâng sôùm thì contemporary “Engaged Buddhism,” and it is

active in a range of projects. It publishes a journal Nagarjuna, and Sata-sastra of Aryadeva— called “The Turning Wheel.”—Hoäi AÙi Höõu Hoøa Giaùo ñieån döïa treân Trung Quaùn Luaän vaø Bình Phaät Giaùo laø moät toå chöùc môùi ñöôïc thaønh Thaäp Nhò Moân Luaän cuûa Ngaøi Long Thoï, laäp sau naøy. Vaøo naêm 1978, noù ñöôïc Rebert cuõng nhö Baùch Luaän cuûa Ngaøi Aryadeva. Aitken, Anne Aitken, Nelson Foster, vaø moät soá 5) Nirvana sect: Nieát Baøn Toâng—Thieân Thai— ngöôøi khaùc saùng laäp vaø söù meänh cuûa noù nhaèm Based on the Mahaparinirvana-sastra (Ñaïi höôùng ñeán vieäc “ñem vieãn aûnh Phaät giaùo ñeán vôùi Baùt Nieát Baøn), which was translated into phong traøo hoøa bình, vaø ñem phong traøo hoøa bình Chinese by Dharmaraksa in 423 A.D.; later vaøo coäng ñoàng

Phaät giaùo.” Noù töïa vaøo nguyeân incorporated in T’ien-T’ai, with which it had taéc coát loõi cuûa ñaïo Phaät veà baát baïo ñoäng, che chôû in common—Giaùo ñieån döïa vaøo Kinh Ñaïi cho chuùng sanh moïi loaøi, vaø vaän ñoäng baûo veä moâi Baùt Nieát Baøn, ñöôïc Dharmaraksa dòch sang sinh, cuõng nhö coâng baèng xaõ hoäi. Hoäi vieân bao Hoa ngöõ naêm 423 sau Taây Lòch, sau naày saùp goàm nhöõng thaønh phaàn coù aûnh höôûng nhaát ñöông nhaäp vôùi Toâng Thieân Thai vì hai toâng phaùi thôøi cuûa “Phaät Giaùo Nhaäp Theá,” vaø toå chöùc naøy naày coù nhieàu choã töông ñoàng. raát tích cöïc qua moät loaït caùc keá hoaïch. Toå chöùc 6) Dasabhumika sect: Ñòa Luaän Toâng—Giaùo ñaõ xuaát baûn Taïp Chí goïi laø “Chuyeån Luaân.” ñieån döïa vaøo Thaäp Ñòa Luaän cuûa Ngaøi Theá Buddhist philosophy: Trieát lyù nhaø Phaät. Thaân Boà Taùt, ñöôïc Ngaøi Boà Ñeà Löu Chi dòch Buddhist point of view in material life: Nhaân sang Hoa ngöõ naêm 508 sau Taây Lòch, ñöôïc sanh quan Phaät giaùo—See Material life. Toâng Hoa Nghieâm haáp thuï vaø bieán thaønh giaùo ñieån cuûa mình—Based on Vasubandhu’s Buddhist practice: Söï thöïc haønh Phaät phaùp. work (ten stages of the bodhisattva’s path to Buddhist propagation: Söï truyeàn baù Phaät giaùo. Buddhahood), which was translated into Buddhist religion: Ñaïo Phaät. Chinese by Bodhiruci in 508 A.D., absorbed Buddhists who still remain at home: Chuùng by the Avatamsaka School. taïi gia—See Nine classes of disciples. 7) Pure Land sect: Tònh Ñoä Toâng—Sukhavati Buddhist Research Institute: Vieän nghieân cöùu sect (salvation through faith in Amitabha into Phaät giaùo. Western Paradise)—Giaùo thuyeát döïa treân Buddhist rules: Phaät giôùi (giôùi luaät cho ngöôøi nieàm tin Ñöùc Phaät A Di Ñaø trong coõi Taây Phaät töû). Phöông Cöïc Laïc. **See Pure Land Sect. Buddhist schools: Buddhist Sects—Toâng phaùi 8) Dhyana sect: Thieàn Toâng—Meditative or Phaät giaùo—Sects (school or dharma-door) of Intuitive sect. Its first patriarch in China was Buddhism. There are several sects in Buddhism: Bodhidharma, but it existed before he came 1) Kosa sect: Abhidharma sect based on the to China—Sô Toå Trung Hoa laø Ngaøi Boà Ñeà Abhidharma-kosa-sastra Caâu Xaù Luaän)— Ñaït Ma, nhöng Thieàn Toâng Trung Quoác ñaõ Caâu Xaù Toâng—Giaùo ñieån Vi Dieäu hay Caâu coù töø tröôùc khi Ngaøi ñeán Trung Quoác. Xaù Toâng döïa treân Vi Dieäu Caâu Xaù Luaän. 9) Mahayan-samparigraha sect: Nhieáp Luaän **See Kosa Sect. Toâng—Later absorbed by Avatamsaka sect 2) Satyasiddhi sect: Thaønh Thaät Toâng—Based (Hoa Nghieâm), based on the Mahayana- on the Satyasiddhi-sastra (Thaønh Thaät samparigraha sastra by Asanga, translated by Luaän)—Giaùo ñieån döïa treân Thaønh Thaät Paramartha in 563 A.D., subsequently Luaän. absorbed by the Avatamsaka sect—Giaùo 3) Discipline sect: Luaät Toâng—Vinaya or ñieån döïa vaøo boä Nhieáp Ñaïi Thöøa Luaän cuûa Discipline sect, based on the Vinaya-pitaka— Ngaøi Voâ Tröôùc Boà Taùt, ñöôïc Paramartha Giaùo ñieån döïa treân Luaät Taïng. **See Vinaya dòch sang Hoa ngöõ naêm 563 sau Taây Lòch, school. sau ñöôïc haáp bôûi Toâng Hoa Nghieâm. 4) Three-Sastra Sect: Tam Luaän Toâng—Based 10) Saddharma-pundarika sect: Thieân Thai on the Madhyamika-sastra (Trung Quaùn Toâng—Based on the Saddharma-pundarika Luaän) and Dvadasa-nikaya-sastra of sastra or the Lotus of the Good Law. It is a

consummation of the Madhyamika tradition Theo Giaùo sö P.V. Bapat trong Hai Ngaøn (Trung Quaùn Luaän)—Giaùo ñieån döïa treân boä Naêm Traêm Naêm Phaät Giaùo, Nhaät Baûn töøng Kinh Phaùp Hoa. Ñaây laø söï hoaøn thaønh cuûa ñöôïc goïi laø vuøng ñaát cuûa Phaät Giaùo Ñaïi tröôøng phaùi Trung Quaùn. Thöøa. Daïng Phaät Giaùo naày luùc ñaàu phaùt trieån 11) Avatamsaka sect: Hoa Nghieâm Toâng—Based maïnh ôû Trung Hoa roài ñi daàn ñeán Nhaät Baûn on the Buddha-Avatamsaka sutra, or Gandha- qua trung gian cuûa Trieàu Tieân. Sau ñoù Phaät vyuha, translated into Chinese in 418—Giaùo giaùo ôû Nhaät Baûn phaùt trieån nhôø söï noã löïc cuûa ñieån döïa vaøo Kinh Hoa Nghieâm, ñöôïc dòch caùc tu só Trung Hoa vaø Nhaät Baûn. Caùc hoïc sang Hoa ngöõ naêm 418. giaû cho raèng Phaät giaùo xuaát hieän laàn ñaàu tieân 12) Dharmalaksana sect: Phaùp Töôùng Toâng— taïi Nhaät Baûn vaøo naêm 552 vaø ñaõ ñeán töø Established after the return of Hsuan-tsang Kudara, moät trong nhöõng vöông quoác cuûa from India and his translation of the Trieàu Tieân thôøi ñoù. important Yogacarya works—Giaùo ñieån Du 1) The period of importation—Thôøi kyø du nhaäp: Giaø Sö Ñòa Luaän, sau khi Ngaøi Huyeàn Trang From 6th century to 7th century A.D. The trôû veà töø AÁn Ñoä vôùi baûn dòch boä luaän naày. Asuka and Nara period—Töø theá kyû thöù 6 ñeán 13) Mantrayana (skt): Maät Toâng—Esoteric thöù 7 sau Taây Lòch. Ñaây laø thôøi kyø Asuka vaø school—Secret teachings. **See Nara. Mantrayana. a) The first manifestations of Buddhism in Japan 14) True-Word Sect: Chaân Ngoân Toâng—The consisted chiefly in adapting it to Shintoism, doctrine and practices of this sect of a native cult of Japan. For this purpose, Buddhism based on three meditational Buddhist monks accepted ancestor worship devices: the mandala, the mantra, and the and admitted, side by side with the Buddha’s mudra—Caùc giaùo lyù vaø phöông phaùp tu taäp image, the gods of Shintoism on the ground cuûa toâng phaùi Phaät giaùo naày döïa treân ba that these represented the various phöông thöùc quaùn töôûng: maïn ñaø la, maät chuù, incarnations of the Buddha. In this manner vaø thuû aán. **See True words and Buddhism was able gradually to establish Mantrayana. itself among the common people without Buddhist scriptures: Kheá kinh (noäi ñieån)— rejecting Shintoism outright: Taïi Nhaät Baûn, Phaùp Ñieån—The scriptures of Buddhism—Kinh ñaïo Phaät xuaát hieän chuû yeáu qua söï thích öùng ñieån Phaät giaùo—See Sutras. vôùi Thaàn ñaïo, moät daïng tín ngöôõng baûn ñòa Buddhist sects: Caùc toâng phaùi Phaät giaùo— cuûa Nhaät. Ñeå ñaït ñöôïc muïc ñích naày, caùc tu There are five great Buddhist schools—Coù naêm só Phaät giaùo chaáp nhaän vieäc thôø cuùng toå tieân , toâng phaùi lôùn trong Phaät giaùo—See Five great vaø ñeå cho caùc vò thaàn cuûa Thaàn Ñaïo ñöôïc Buddhist schools. xeáp beân caïnh aûnh cuûa Ñöùc Phaät, xem ñoù nhö nhöõng hieän thaân cuûa Ñöùc Phaät. Theo caùch Buddhist sects in Japan: Toâng Phaùi Nhaät Baûn. naày, ñaïo Phaät môùi coù theå daàn daàn töï khaúng (I) The development of Buddhism in Japan—Söï ñònh giöõa ngöôøi daân Nhaät maø khoâng loaïi boû phaùt trieån Phaät Giaùo taïi Nhaät Baûn: According thaúng thöøng Thaàn Ñaïo cuûa hoï. to Prof. P.V. Bapat in The Twenty-Five b) An important advantage was that when Hundred Years of Buddhism, Japan has been Buddhism first made its appearance in Japan, called the land of Mahayana

Buddhism. This it was introduced along with the highly form of Buddhism originally flourished in developed culture of China. It was largely China and travelled to Japan via Korea. because of its cultural character that Thereafter Buddhism developed through the Buddhism was accepted by the aristocracy, efforts of both Chinese and Japanese monks. which was the intellectual class of Japan in It is generally held by Japanese scholars that those days. Once it was patronized by the Buddhism first made its appearance in the aristocracy, Buddhism rapidly spread year 552 A.D., and that it came from Kudara, throughout the country. Several emperors of one of the kingdoms of Korea at that time—

ancient Japan adopted Buddhism and 2) The period of nationalization: The second accepted its tenets as their guiding principles period of Japanese Buddhism began with the in life. Prince Shotoku (574-621 A.D.), founding two new sects, the T'ien-T'ai and Regent of Empress Suiko, made a great the Shingon, by Saicho (767-822 A.D.) and contribution to Buddhism by founding the Kukai (774-835 A.D.), respectively—Thôøi kyø Horyuji monastery and by writing thöù hai cuûa Phaät giaùo taïi Nhaät Baûn baét ñaàu commentaries on three scriptures. In fact, he vôùi söï thaønh laäp cuûa hai phaùi Thieân Thai vaø did for Buddhism in Japan what King Ashoka Chaân Ngoân. Thieân Thai ñöôïc Saicho (767- had done for it in India, and what Constantine 822) saùng laäp vaø Chaân Ngoân ñöôïc Kukai did for Christianity in the Roman Empire: (774-835) saùng laäp. Moät lôïi theá quan troïng laø khi ñaïo Phaät laàn a) Their object was to nationalize Buddhist ñaàu tieân xuaát hieän ôû Nhaät Baûn thì ñaïo naày doctrines in order to make Buddhism a cuõng ñöôïc giôùi thieäu ñoàng thôøi vôùi neàn vaên religion of the common people. At the same hoùa ñaõ phaùt trieån cao ñoä cuûa Trung Hoa. time, they aimed at disciplining the monks in Phaàn lôùn laø do ñaëc thuø vaên hoùa cuûa mình maø Buddhist monasteries who kept aloof from ñaïo Phaät ñöôïc chaáp nhaän bôûi giai caáp quí toäc everyday world. The dominant feature of voán laø giai caáp trí thöùc ôû Nhaät vaøo thôøi ñoù. these two sects is that they laid stress not Moät khi ñaõ ñöôïc giai caáp quí toäc baûo trôï thì merely on spiritual salvation, but also on the Phaät giaùo nhanh choùng lan ra khaép nöôùc. fulfilment of the doctrine in this world: Muïc Nhieàu hoaøng ñeá Nhaät ngaøy xöa ñaõ theo ñaïo ñích cuûa vieäc thaønh laäp hai giaùo phaùi naày laø Phaät vaø laáy kinh ñieån Phaät giaùo laøm nguyeân quoác gia hoùa caùc giaùo lyù cuûa ñaïo Phaät ñeå taéc chuû ñaïo trong ñôøi soáng. OÂng hoaøng laøm cho ñaïo naày trôû thaønh moät toân giaùo cuûa Shotoku (574-621), quan Nhieáp Chaùnh cuûa toaøn theå moïi ngöôøi. Ñoàng thôøi, hoï cuõng nhaèm Nöõ hoaøng Suiko, ñaõ coáng hieán lôùn cho Phaät ñöa vaøo khuoân pheùp caùc tu só Phaät giaùo trong giaùo qua vieäc xaây tu vieän Horyuji vaø vieát caùc caùc tu vieän cöù soáng caùch bieät vôùi theá giôùi luaän giaûi veà Tam Taïng. Thöïc vaäy, oâng ta ñaõ thöôøng nhaät. Ñaëc ñieåm noåi baät cuûa hai giaùo taïo cho Phaät giaùo ôû Nhaät Baûn nhöõng gì maø phaùi naày laø chuù troïng vaøo söï giaûi thoaùt tinh vua A Duïc ñaõ laøm cho ñaïo naày ôû AÁn Ñoä hay thaàn, nhöng cuõng chuù troïng ñeán vieäc aùp duïng nhöõng gì maø Constantine ñaõ laøm cho Cô Ñoác giaùo lyù vaøo cuoäc soáng. giaùo ôû ñeá quoác La Maõ. b) By the continuous efforts of both the T'ien-

c) In those days, the sects introduced from T'ai and the Shingon monks, Buddhism China were six in number—Vaøo thôøi kyø naày became nationalized and gradually gained in coù saùu toâng phaùi ñöôïc du nhaäp vaøo Nhaät Baûn popularity. However, a number of problems töø Trung Quoác: remained to be solved. The doctrines were i) The Abhidharma-Kosa School: Caâu Xaù Toâng. still too scholarly to be easily understood by **See Kosa sect. the common people, who tended to accept ii) The Three Treatise School of the only the superstitions attached to them. Madhyamika: Tam Luaän Toâng. **See Furthermore, as the environment changed Madhyamaka and San-Lun. with the spread of Buddhism, it induced many iii) The Satyasiddhishastra school: Thaønh Thaät people to give up this world in order to seek Toâng. **See Thaønh Thöïc Toâng. spiritual rest in the world beyond: Do caùc noã iv) The Avatamsaka school: Hoa Nghieâm Toâng. löïc lieân tuïc cuûa caùc tu só Thieân Thai vaø Chaân **See Hua Yen Sect. Ngoân maø Phaät Giaùo Nhaät Baûn ñaõ ñöôïc quoác v) The Dharmalaksana school: Phaùp Töôùng gia hoùa vaø daàn daàn ñöôïc moïi ngöôøi theo. Tuy Toâng. **See Dharmalaksana. nhieân, coøn coù moät soá vaán ñeà caàn phaûi giaûi vi) The Vinaya school: Luaät Toâng. **See quyeát. Caùc giaùo lyù naày vaãn coøn quaù cao sieâu, Vinaya school. khoâng deã hieåu cho quaûng ñaïi quaàn chuùng, nhöõng ngöôøi naày thöôøng chæ muoán tin vaøo

nhöõng ñieàu meâ tín gaén lieàn vôùi caùc giaùo lyù. iv) The Ji founded by Ippen (1239-1289 A.D.): Hôn theá nöõa, do söï thay ñoåi cuûa moâi tröôøng Phaùi Ji do Ippen (1239-1289) saùng laäp. cuøng vôùi söï phoå bieán cuûa ñaïo Phaät cho neân e) The Kamakura period, during which these nhieàu ngöôøi ñaõ töø boû cuoäc soáng thöôøng ngaøy sects came into being, coincided with the rise ñeå tìm söï yeân tónh tinh thaàn trong moät theá of feudalism in Japan. It was also in this giôùi cao xa. period that two new sects made their c) A new Buddhist movement arose in the tenth appearance—Thôøi kyø Kamakura naåy sinh century A.D. in the form of belief in caùc heä phaùi môùi, truøng hôïp vôùi söï thònh Amitabha Buddha. Many people were vöôïng cuûa cheá ñoä phong kieán ôû Nhaät Baûn, coù converted to this faith, and they simply söï xuaát hieän cuûa hai heä phaùi môùi: recited the name of Amitabha Buddha with i) The Zen introduced by Eisai (1141-1215 the object of being reborn in his Pure Land. A.D.) and Dogen (1200-1253 A.D.): Thieàn This movement was followed by independent toâng do Eisai (1141-1215) vaø Dogen (1200- new sects which also emphasized belief in 1253) saùng laäp. Amitabha: Trong theá kyû thöù 10, ñaõ coù moät ii) The Nichiren founded by Nichiren (1222- phong traøo Phaät giaùo môùi noåi leân döôùi daïng 1282 A.D.): Nhaät Lieân Toâng do Nhaät Lieân ñöùc tin vaøo Ñöùc Phaät A Di Ñaø. Nhieàu ngöôøi (1222-1282) saùng laäp. ngaõ theo ñöùc tin naày vaø hoï chæ vieäc tuïng iii) These two sects also shared the same nieäm hoàng danh Phaät A Di Ñaø vôùi muïc ñích characteristics as those of the Pure Land taùi sanh ôû mieàn Tònh Ñoä. Phong traøo naày ñaõ sects, mentioned in (d), although there was a laøm naåy sinh nhieàu heä phaùi môùi bieät laäp, remarkable contradiction in their principles. cuõng ñaët naëng ñöùc tin vaøo Ñöùc Phaät A Di Ñaø. One believed in salvation through faith in the d) The factors common to these sects were to be power of others,

the underlying philosophy of found in the definition of laymanship and in Pure Land Buddhism, and the other in the the efforts to purify and simplify both dotrine of salvation through one's own doctrine and practice. Owing to these enlightenment on which the Zen sect is features, they were able to attract many based: Hai phaùi naày coù chung ñaëc ñieåm vôùi followers from among the farmers, peasants caùc toâng phaùi Tònh Ñoä vöøa keå treân phaàn (d), and warriors. The new sects, which arose duø raèng coù söï maâu thuaãn ñaùng keå trong caùc during the twelfth and thirteenth centuries, nguyeân taéc cuûa hoï. Moät beân thì tin vaøo söï were as follows—Ñaëc ñieåm chung cuûa caùc giaûi thoaùt qua tín ngöôõng vaøo quyeàn löïc beân heä phaùi naày ñöôïc bieåu hieän trong ñònh nghóa ngoaøi voán laø trieát lyù cô baûn cuûa Tònh Ñoä veà ñôøi soáng theá tuïc, trong nhöõng coá gaéng ñeå toâng, coøn beân kia thì tin vaøo söï giaûi thoaùt qua thuaàn khieát vaø ñôn giaûn hoùa veà caû giaùo lyù laãn söï giaùc ngoä cuûa chính mình, voán laø neàn taûng thöïc haønh. Nhôø caùc ñaëc ñieåm treân maø caùc heä cuûa Thieàn toâng. phaùi naày ñaõ thu huùt ñöôïc nhieàu tín ñoà trong 3) The period of continuation—Thôøi kyø noái soá nhöõng taù ñieàn, noâng daân vaø quaân nhaân. tieáp: After the Kamakura period, there was Caùc heä phaùi môùi xuaát hieän trong theá kyû no significant development in Japanese möôøi hai vaø möôøi ba goàm: Buddhism other than the expansion of the i) Yuzunenbutsu founded by Ryonin (1072- various sects—Sau thôøi kyø Kamakura, Phaät 1132 A.D.): Phaùi Yuzunenbutsu do Ryonin giaùo Nhaät khoâng coù söï phaùt trieån naøo ñaùng (1072-1132) saùng laäp. keå ngoaøi söï môû roäng cuûa caùc heä phaùi: ii) Jodo founded by Honen (1133-1212 A.D.): a) During the Edo period (1603-1867 A.D.), Phaùi Jodo do Honen (1133-1212) saùng laäp. Buddhism acquired the character of a iii) Jodo-Shin founded Shiran (1173-1262 A.D.): national religion in Japan under the Phaùi Jodo-Shin do Shinran (1173-1289) saùng protection of the Tokugawa Shogunate. The laäp. main reason for this development was that the government hoped thereby to undermine

the influence of Christianity upon the life of tinh thaàn cuûa nhöõng nghieân cöùu môùi naày veà the Japanese people. In this period, ñaïo Phaät. Buddhism became popular, so that towards (II) Japanese Buddhism sects—Caùc toâng phaùi the close of this era Buddhist activities took Phaät giaùo Nhaät Baûn: As mentioned above, the form of scholarly studies in Buddhism, most Buddhist sects in Japan originally came which laid the foundation of modern Buddhist from China, but only a few of them still studies: Trong thôøi kyø Edo (1603-1867), Phaät retained their Chinese character. The giaùo Nhaät Baûn coù ñuû tính chaát quoác giaùo döôùi Buddhist sects in Japan are said to be thirteen söï che chôû cuûa cheá ñoä Töôùng Quaân (Shogun) in number. They are the Avatamsaka Tokugawa. Lyù do chính laø chaùnh phuû muoán (Kegon), the Vinaya (Ritsu), the duøng Phaät giaùo ñeå trieät haï aûnh höôûng cuûa Cô Dharmalaksana (Hosso), the T'ien-T'ai Ñoác giaùo trong ñôøi soáng cuûa ngöôøi daân Nhaät. (Tendai), the Tantric Buddhism (Shingon), Trong thôøi kyø naày Phaät giaùo trôû thaønh phoå the three-sastra school of Madhyamika, the bieán trong daân chuùng ñeán noãi vaøo cuoái kyû Abhidharma-kosa (Kusha), the Satyasiddhi- nguyeân naøy

thì caùc hoaït ñoäng cuûa Phaät giaùo sastra (Jojitsi), etc., but they are more or less dieãn ra döôùi daïng nhöõng nghieân cöùu baùc hoïc, extinct and have little independent influence. ñaët neàn moùng cho caùc nghieân cöùu Phaät giaùo Here are those that are still active—Nhö treân veà sau naày. ñaõ noùi, phaàn lôùn caùc toâng phaùi Phaät giaùo b) Having lost its protector after Meiji Nhaät Baûn ñeàu töø trung Hoa ñeán, nhöng chæ Restoration in 1868 A.D., Buddhism faced moät soá coøn giöõ ñöôïc tính chaát Trung Hoa maø the risk of being deprived of public support thoâi. Taïi Nhaät Baûn coù khoaûng möôøi ba toâng on account of the hostility of nationalistic phaùi Phaät giaùo. Ñoù laø Hoa Nghieâm, Luaät Shintoism. Fortunately, this risk was obviated toâng, Phaùp Töôùng, Maät toâng, Tam Luaän, A by the efforts of both monks and laymen. Tyø Ñaït Ma caâu Xaù, Thaønh Thaät, vaân vaân, Furthermore, the government guaranteed nhöng caùc toâng phaùi naày ñaõ coù phaàn taøn luïi freedom of religion under the Constitution. vaø ít taïo ñöôïc aûnh höôûng rieâng. Döôùi ñaây laø At the same time, many monks who had moät soá toâng phaùi vaãn coøn phaùt trieån: investigated the doctrines of Buddhism (A) Japanese Zen sects: Thieàn Phaùi Nhaät Baûn. scientifically tried to find a new meaning in **See Japanese Zen Sects. the old doctrines. It may also be noted that (B) Other sects: Caùc toâng phaùi khaùc. some Buddhist missionaries went over to 1) Nichiren sect—Phaùi Nhaät Lieân: A Japanese America, Hawaii, and other countries to Buddhist sect founded by Nichiren (1222- propagate Buddhism in the light of modern 1282). Nichiren believers devotedly recite studies in Buddhism: Sau thôøi kyø phuïc höng “Namo The Wonderful Law of the Lotus cuûa Minh Trò vaøo naêm 1868, Phaät giaùo khoâng Sutra” to the vigorous accompanying of their coøn ñöôïc che chôû vaø phaûi ñoái dieän vôùi nguy own drum-beating—Moät phaùi Phaät giaùo do cô maát ñi söï haäu thuaãn cuûa daân chuùng do söï Nhaät Lieân (1222-1282) saùng laäp. Caùc tín ñoà ñoá kî cuûa Thaàn Ñaïo ñaày tính daân toäc. Cuõng phaùi Nhaät Lieân suøng moä tuïng “Nam Moâ Dieäu may laø nguy cô naày khoâng dieãn ra nhôø nhöõng Phaùp Lieân Hoa Kinh” hoøa nhòp vôùi tieáng noã löïc cuûa caùc tín ñoà caû Taêng laãn tuïc. Hôn troáng maïnh meõ cuûa hoï. nöõa, sau ñoù chaùnh phuû Nhaät baûo ñaûm söï töï 2) The Japanese T’ien-T’ai sect starts with do tín ngöôõng theo Hieán phaùp. Ñoàng thôøi caùc Saicho (767-822), posthumously known as tu só töøng nghieân cöùu giaùo lyù ñaïo Phaät baèng Dengyo-Daishi, who brought the teachings quan ñieåm khoa hoïc coá gaéng tìm ra moät yù from China in 805. The T’ien-T’ai doctrine nghóa môùi cho caùc giaùo lyù xöa. Neân bieát and practices are based chiefly on the Lotus trong thôøi kyø naày ñaõ coù nhöõng ñoaøn truyeàn sutra and the division of the Buddha’s giaùo töø Nhaät ñi ñeán taän chaâu Myõ, Haï Uy Di, doctrines into Eight Teachings and Five cuøng caùc xöù khaùc ñeå truyeàn baù ñaïo Phaät theo Periods as laid down by Chi-I, the Chinese

founder—For more information about the ngöôõng döôùi moät hình thöùc maø hoï coù theå thaáy T’ien-T’ai, please see Thieân Thai Nguõ Thôøi ñöôïc. Tyû duï nhö, hình aûnh ñeå nhôù tôùi ngöôøi thaân. Baùt Giaùo: Phaùi Thieân Thai—Phaùi Thieân Thai Quoác kyø nhaéc nhôû nhöõng ngöôøi trung thaønh vôùi toå Nhaät Baûn khôûi ñaàu vôùi Saicho (767-822). Sau quoác. Hình aûnh vaø quoác kyø laø nhöõng thí duï veà khi

qua ñôøi oâng ñöôïc bieát nhö laø Truyeàn bieåu töôïng trong kyù öùc veà phaåm chaát cuûa ngöôøi Giaùo Ñaïi Sö, ngöôøi ñaõ mang giaùo lyù phaùi naày hay vaät ñöôïc tieâu bieåu. Chuùng thaønh hình tieâu töø Trung Quoác veà Nhaät Baûn vaøo naêm 805. ñieåm cuûa söï caûm nhaän yeâu thöông, kính ngöôõng Giaùo lyù vaø phöông phaùp tu taäp cuûa phaùi vaø trung thaønh. Cuõng nhö vaäy, beä thôø ôû nhaø hay Thieân Thai chuû yeáu ñaëc caên baûn treân Kinh trong töï vieän cuõng laø tieâu ñieåm cho ngöôøi Phaät töû Phaùp Hoa vaø söï phaân chia giaùo lyù cuûa Phaät tu haønh. Ngay giöõa beä thôø , thöôøng laø hình töôïng thaønh Baùt Giaùo Nguõ Thôøi do Trí Giaû Ñaïi Sö cuûa Ñöùc Phaät. Hình töôïng Phaät coù theå ñöôïc laøm sô toå ngöôøi Trung Hoa thieát laäp. baèng nhieàu chaát lieäu khaùc nhau nhö ñaù caåm 3) The Japanese Pure Land Sect was founded thaïch, vaøng, goã hay ñaát seùt. Hình töôïng Phaät laø by a great monk named Honen in 1175: Phaùi moät bieåu töôïng giuùp cho chuùng ta nhôù laïi nhöõng Tònh Ñoä—Phaùi Tònh Ñoä Nhaät Baûn ñöôïc Ñaïi phaåm chaát cao quyù cuûa Ngaøi. Beä thôø cuõng coù theå Sö Phaùp Nhieân saùng laäp naêm 1175. **See coù nhöõng vaät thôø ñaõ noùi trong kinh tieâu bieåu cho Amitabha. Phaùp. Moät vaøi beä thôø tröng baøy hình töôïng, hình Buddhist shrine: Ñieän Phaät (baøn thôø Phaät). aûnh cuûa chö Thaùnh Taêng hay Thaày Toå tieâu bieåu Buddhist Shrines and Images: Thaùp vaø töôïng trong coäng ñoàng Taêng giaø. Khi ngöôøi Phaät töû theo quan ñieåm Phaät giaùo—People often feel the ñöùng tröôùc beä thôø, nhöõng vaät thôø maø hoï thaáy ñeàu need to remember the things they love and giuùp cho hoï nhôù laïi nhöõng phaåm haïnh nôi Ñöùc respect in a form that they can see. For instance, a Phaät vaø Taêng giaø. Ñieàu naøy khuyeán taán hoï neân photograph is kept in order to remember a loved luoân tu trì ñeå ñaït ñöôïc nhöõng phaåm haïnh aáy nôi one. The national flag is a reminder of the loyalty chính hoï. people feel towards their country. The photograph Buddhist Sisterhood: The Sangha of Bhikhunis and national flag are examples of symbols in or the Order of Buddhist nuns—Ni chuùng hay remembrance of the qualities of the people or Giaùo Hoäi Tyø Kheo Ni. things that are being represented. They form the Buddhist specialties: Ban chuyeân moân Phaät focal point of one’s feelings of love, respect and giaùo. loyalty. In the same way, the shrine found in Buddhist Studies: Phaät hoïc. Buddhist homes or monasteries is a focal point of Buddhist Studies materials: Taøi lieäu nghieân Buddhist observances. At the center of the shrine, cöùu Phaät hoïc. there is usually an image of the Buddha. The Buddhist Studies Project: Chöông trình nghieân image may be made of a variety of materials such cöùu Phaät hoïc. as marble, gold, wood or clay. The image is a Buddhist study: Phaät hoïc. symbol that helps to remember the noble qualities of the Buddha. The shrine may also have such Buddhist sutras: Buddhist books—Buddhist objects as a volume of Buddhist scripture to canon—Kheá phaïm (kinh ñieån Phaät giaùo). represent the Dharma. Some shrines may display Buddhist temple: Chuøa Phaät Giaùo (Phaät xaù)— other items such as images, pictures or See Buddhist monastery. photographs of Buddhist monks and masters to Buddhist tolerance: Loøng khoan dung cuûa Phaät represent the Sangha. When Buddhists stand töû. before a shrine, the objects they see on it help to Buddhist

tongue and viperish heart: Khaåu remind them of the qualities that are found in the Phaät taâm xaø. Buddha and the Sangha. This inspires them to Buddhist traveller: Follower of Buddha—Haønh work towards cultivating these qualities in nhaân. themselves—Ngöôøi ta thöôøng caûm thaáy coù nhu Buddhist Trinity: Phaät Phaùp Taêng. caàu ñeå nhôù nhöõng vaät maø hoï thöông meán vaø kính

Buddhist view of life and the world: Nhaân earliest translations of important Chinese sinh quan vaø vuõ truï quan Phaät giaùo. Buddhist texts. Among his notable publications is Buddhist world of felicity: Theá giôùi Cöïc laïc a study of life of Hsuan-Tsang, entitled The Life (Cöïc Laïc Theá Giôùi)—The Western Paradise. of Hsuan-Tsang—Moät hoïc giaû noåi tieáng ngöôøi Anh, laøm vieäc cho tröôøng ñaïi hoïc ôû Luaân Ñoân, Buddhist year: Vassagga (p)—Phaùp Laïp—Moät noåi tieáng vì oâng ñaõ dòch moät soá saùch vôû Phaät giaùo naêm cuûa Phaät Giaùo. töø tieáng Hoa. Trong soá nhöõng aán baûn ñaõ in cuûa 1) The end of the monk's year after the summer oâng coù taùc phaåm "Cuoäc Ñôøi cuûa Huyeàn Trang." retreat: Cuoái kyø tu taäp ba thaùng an cö kieát haï cuûa moät vò Taêng. Buffalo: Söûu (from 1 to 3 a.m.)—See Twelve 2) the number of summer retreat or discipline animals. years indicating the years since a monk's Build (v): Vyavasthaøna (p)—Kieán laäp hay giaû ordination: Soá naêm Tyø Kheo ñaõ an cö kieát haï laäp (xaây döïng neân hay hình thaønh)—Kieán Laäp. sau khi thoï giôùi hay tuoåi haï laïp cuûa Tyø Kheo. Build bridges across rivers and canals: Baét Buddhistical (a): Thuoäc veà Phaät giaùo. caàu qua soâng raïch—Ñaây laø moät trong taùm ruoäng Buddhology (n): Moân Hoïc veà cuoäc ñôøi Ñöùc phöôùc ñieàn theo Kinh Phaïm Voõng—This is one of Phaät—The Study of the life of Buddha—Phaät the eight fields for cultivating blessedness, Luaän—According to Hinayana, the Buddha was according to the Brahma Net Sutra—See Eight simply a human being who by his own effort fields for cultivating blessedness. became enlightened and divine. In Mahayana, it Build flats: Xaây döïng phoøng oác. is divinity itself that incarnates itself in a Buddha Build a hermitage or pagoda for oneself: and descends to earth to impart the highest Xaây am coác hay chuøa cho mình. teaching about man's destiny and the ultimate 1) Without asking the Order for permission—Maø liberation—Theo Phaät giaùo Nguyeân Thuûy, Ñöùc khoâng ñöôïc pheùp cuûa giaùo hoäi. Phaät chæ ñôn giaûn laø moät ngöôøi töï mình noã löïc ñeå 2) Without asking the Sangha about where or giaùc ngoä vaø trôû thaønh moät baäc Thaùnh giaû. Theo what style: Khoâng hoûi yù kieán cuûa giaùo hoäi veà phaùi Ñaïi Thöøa thì Ñöùc Phaät laø hoùa thaân cuûa chính ñòa ñieåm vaø kích thöôùc—A Bhiksu or söï thaùnh thieän trong vuõ truï maø Ngaøi giaùng traàn, Bhiksuni who builds a hermitage or pagoda nhö laø moät söù meänh ñeå truyeàn daïy giaùo nghóa toái for himself or for herself without asking the cao veà thaân phaän con ngöôøi vaø söï giaûi thoaùt toái Order about where or in what style he or she haäu. would build it, builds it larger than is Buddhosnisa (skt): Phaät Ñaûnh Coát—The skull necessary and in such a way that it causes or cranial protuberance on the the Buddha's head; inconvenience to others or obstructs a road or one of his characteristic marks—Choã u leân treân path that people use, commits a Sangha ñænh ñaàu cuûa

Phaät, moät trong nhöõng töôùng haûo. Restoration Offence—Vò Tyø Kheo hay Tyø Buddhotpadhatu (skt): The world where the Kheo Ni naøo töï yù xaây caát am coác hay chuøa Buddha is born—Phaät Xuaát Hieän Giôùi (theá giôùi mieãu cho mình maø khoâng hoûi yù caû giaùo hoäi maø ôû ñoù Ñöùc Phaät ra ñôøi)—See Ten veà ñòa ñieåm vaø kích thöôùc, roài ñi xaây lôùn hôn inexhaustible vows. caàn thieát laøm caûn trôû ñöôøng saù vaø gaây khoù chòu cho ngöôøi khaùc laø phaïm toäi Taêng Taøn. Budh (skt): Bodhi (skt)—Perfect knowledge— 3) Becomes involved in a land dispute which Toaøn trí. leads to a lawsuit, commits a Sangha Budha (skt): Mercury—Thuûy tinh—See Seven Restoration Offence—Vöôùng vaøo vuï tranh brilliant ones, and Nine luminaries. chaáp ñaát ñai ñöa ñeán kieän tuïng laø phaïm giôùi Budhavara (skt): Thöù Tö—Wednesday—See Taêng Taøn. Seven days in a week. Build up a state: Kieán quoác—To found a state. Buel, Samuel (1825- 1889): A famous British scholar who worked at University College, London, best known for preparing some of the

Build bridges across rivers and canals: Baét phía taây baéc cuûa AÁn Ñoä, cuõng nhö daõy Hy Maõ caàu—See Eight fields for cultivating blessedness Laïp Sôn. Vò trí maø baây giôø goïi laø Bokhara. (II). Bukkho Kokushi (jap): Fo-Kuang—Phaät Bujjhati (p): Bodhum or Sambodhi (skt)—Giaùc Quang Quoác Sö (Nhaät). Ngoä—Tænh—Tænh thöùc—Enlightenment—To Bukkyo (jap): Buddha-sasana (skt)—Buddha- wake up—All-Knowing—To awake—To be dharma—Buddha's teaching—Buddha-awakened—To become enlightened—To come to teaching—Buddhism—Phaät giaùo—See Dharma. oneself—To awaken—To comprehend spiritual Bullock cart: Xe Traâu—One of the cart offered reality—To understand completely—Attainment by the father in the Lotus Sutra to lure his of Enlightenment—See Enlightenment. children out of the burning house—Moät trong ba Buji-Zen (jap): An exaggerated, frivolous coã xe maø ngöôøi cha trong Kinh Phaùp Hoa ñaõ ñem attitude towards the training and discipline of ra ñeå daãn duï caùc con cuûa mình thoaùt ra khoûi caên Zen. It comes about, for example, when someone, nhaø löûa ñang chaùy—See Three vehicles. based on the mere thought that he is already Bully (n): Nhöõng keû baïo ñoäng—See Six dangers Buddha, comes to the conclusion that he need not when one keeps bad company. concern himself with practice, a disciplined life, Bully (v): AÊn hieáp—To henpeck. or enlightenment. This is an attitude can lead to a Bump (v) against: Va chaïm. misunderstanding to the method of cultivation, Bu'Nan Shido (jap): Japanese Zen master particularly of the teaching of the Tao-Tung (1602-1676) of the Lin-Chi School; a student and School of Zen—Thaùi ñoä thaùi quaù vaø noâng noåi ñoái dharma successor of Zen master Gudo-Kokushi vôùi söï giaûng daïy Thieàn. Thaùi ñoä naøy naûy sinh khi (who died in 1661) and the master of Zen masters moät ngöôøi töôûng mình ñaõ laø Phaät, roài ñi ñeán keát Dokyo Etan and Hakuin—Thieàn sö Nhaät Baûn, luaän raèng mình khoâng caàn tu taäp, khoâng caàn soáng doøng Laâm Teá; laø moân ñoà vaø Phaùp töû cuûa Thieàn sö ñôøi giôùi haïnh, khoâng caàn ñaïi giaùc nöõa. Thaùi ñoä Gudo-Kokushi, vaø laø thaày cuûa caùc Thieàn sö Ñaïo naøy, ñaëc bieät laø giaùo thuyeát cuûa phaùi Thieàn Taøo Caûnh vaø Baïch AÅn Hueä Haïc.

Ñoäng, coù theå daãn ñeán söï hieåu laàm trong phöông caùch tu haønh. Bunkyo (jap): Anga (skt)—Division of the teaching—Phaân giaùo. Bukan (jap): Thieàn sö Phöông Quaûng—Chinese Zen master of the Tang period, probably in the Bunyiu Nanjio (1849-1927): One of the eminent middle of the seventh century. He was the abbot Japanese Buddhist scholars. He was a pioneer of the Kuo-Ch'ing Monastery in the T'ien-T'ai Sanskrit research on modern lines in Japan. He Mountains. The little that is known of him comes was sent abroad by the Order of Higashi-Hongan- for the most part from the foreword to the Han- Ji, the head of the monastery of the Shin Sect, to Shan-Shih, a collection of the poetry of the hermit study under Max Muller at Oxford. During his of Han-Shan, which also contains several poems stay in England, he produced in 1883 the well- attributed to him—Thieàn sö ñôøi nhaø Ñöôøng, coù leõ known Catalogue of the Buddhist Tripitaka. He vaøo giöõa theá kyû thöù 7. Ngaøi töøng truï trì tu vieän also published in collaboration with Prof. Max Quoác Thanh treân nuùi Thieân Thai. Ngöôøi ta bieát Muller such sutras as the "Vajracchedika" and ñöôïc moät ít veà ngaøi phaàn lôùn töø lôøi töïa taäp thô the "Sukkhavati-vyuha." On his return to Japan in Haøn Sôn, moät söu taäp do aån só Haøn Sôn bieân 1884, he began lecturing in Sanskrit studies at the soaïn, trong ñoù coù vaøi ñoaïn ñöôïc coi laø cuûa ngaøi. Otaani and Tokyo Universities. This was the beginning of Sanskrit and Indological studies at Buke (jap): Giai caáp Vuõ Gia cuûa töôùng só beân many of Japan's national and private universities. Nhaät. During and after his term as a professor and later Bukhara (skt): Bactria, or Kusana (skt)—Baïc as President of Otani University, he edited the Khö La—Boå Yeát—Name of Yueh-Chih, a "Saddharmna-pundarika" in collaboration with country north-west of India and Himalayas. The Dr. H. Kern of Holland and published the present Bokhara—Teân nöôùc Nguyeät Chi, naèm veà "Lankavatara-sutra" and the "Suvarnaprabhasa-

sutra."—Moät trong nhöõng hoïc giaû Phaät giaùo noåi trong boán loaïi mai taùng—See Four kinds of tieáng ngöôøi Nhaät. OÂng laø moät ngöôøi ñi tieân phong burial. trong vieäc nghieân cöùu tieáng Phaïn trong thôøi caän Burn incense: Ñoát nhang—Thaép höông (haønh ñaïi. OÂng ñöôïc Tu Vieän Tröôûng tu vieän Taâm Toâng höông). laø Higashi-Hongan-Ji phaùi ra ngoaïi quoác ñeå theo Burn mock money for the dead: Ñoát giaáy hoïc vôùi Max Muller taïi Oxford. Trong thôøi gian tieàn vaøng maõ (vaøng baïc) cho ngöôøi cheát. löu laïi Anh Quoác, oâng ñaõ laäp ra moät baûn Thö Burn oneself alive: Töï thieâu soáng. Muïc noåi tieáng veà Tam Taïng Kinh Ñieån Phaät Giaùo Burn sandal-wood: Ñoát traàm höông. naêm 1883. OÂng cuõng hôïp taùc vôùi giaùo sö Max Muller xuaát baûn caùc kinh Kim Cang vaø Kinh Laïc Burn unsteadily: Chaùy leo leùt. Höõu Trang Nghieâm. Khi trôû veà Nhaät Baûn naêm Burning: Blazing—Vieâm (ñoát chaùy)—There are 1884, oâng daïy tieáng Phaïn taïi caùc tröôøng ñaïi hoïc three heats, or three kinds of burning—Coù ba noãi Otani vaø Tokyo. Ñaây laø böôùc khôûi ñaàu cuûa vieäc khoå ñau—See Three kinds of burning. hoïc tieáng Phaïn vaø AÁn Ñoä hoïc taïi caùc tröôøng ñaïi Burning butter lamp-like appearance: Hieän hoïc quoác gia vaø tö thuïc cuûa Nhaät Baûn. Trong suoát töôïng gioáng nhö ngoïn ñeøn thaép baèng daàu bô— thôøi gian laøm giaùo sö vaø sau ñoù

laø Vieän tröôûng See Eight levels of mind development during the Vieän Ñaïi Hoïc Otani, oâng ñaõ hôïp taùc cuøng Tieán Só sleep process. H. Kern (ngöôøi Hoøa Lan) bieân taäp boä Dieäu Phaùp Burning or destroying stupas and temples: Lieân Hoa Kinh vaø xuaát baûn caùc boä Kinh Laêng Ñoát hay phaù huûy thaùp töï—The term “Burning or Giaø vaø kinh Kim Quang Minh. destroying stupas and temples” means setting fire Buoyancy: Khinh xuùc hay thaáy nheï nhaøng eâm to or damaging Buddhist temples. Repentance is aùi—See Eight physical sensations. not allowed for this offense—Töø “Ñoát phaù thaùp Buppo (jap): Buddha-dharma (skt)—Buddha- töï” coù nghóa laø thieâu huûy hay ñaäp phaù thaùp ñeàn method—Phaät phaùp—Buddha Dharma or Buddha vaø chuøa chieàn. Toäi naøy khoâng ñöôïc pheùp saùm Teachings, or Law of Buddhist—Buddhist law— hoái. Buddhist Method—The Buddha law preached by Burning house: Nhaø Löûa Tam Giôùi—According the Buddha—Methods of cultivation taught by the to the Lotus Sutra, the Buddha taught: “The three Buddha leading beings to enlightenment—Nhöõng worlds are unsafe, similar to a house on fire, giaùo phaùp ñöôïc Phaät giaûng daïy, maø thöïc haønh sufferings are rampant, deserving to be fearful.” theo ñoù seõ daãn ñeán giaùc ngoä. In fact, we can never experience peacetime on Burial (n): Vieäc choân caát hay mai taùng—See earth very long. Everywhere there are weapons, Four kinds of burial. fires, natural disasters, floods, famine, loss of Burial ground: Cemetery—Nghóa trang. harvest, etc. Societies are filled with robberies, murders, rapes, frauds, deceptions, etc. All these Burial services: Nghi leã an taùng. continue without any foreseeable end. To speak Burden (n): Gaùnh naëng—Heavy load. of our individual mind, everyone is burdened with Burglar (n): Keû troäm—Thief. worries, sadness, depression, and anxieties, etc. Buried in the forest: Laâm Taùng—Burial by In the Dharmapada Sutra, verse 146, the Buddha abandoning the corpse in the wilds, one of the taught: “How can there be laughter, how can four forms of burial—Toáng taùng baèng caùch boû there be joy, when the whole world is burnt by xaùc trong röøng, hay nôi hoang daõ, moät trong boán the flames of passions and ignorance? When you loaïi toáng taùng—See Four kinds of burial (4). are living in darkness, why wouldn’t you seek the Buried in the water: Thuûy Taùng—Water- light?” The burning house, one of the seven burial—Casting a corpse into the water, one of parables in the Wonder Lotus sutra, from which the four form of burial (Hoûa taùng: Fire, Thuûy the owner tempts his heedless children by the taùng: Water, Thoå taùng: Ground, and Laâm taùng: device of the three kinds of carts (goat, deer and Buried in the forest)—Neùm xaùc xuoáng nöôùc, moät bullock), especially the white bullock cart—Theo Kinh Phaùp Hoa, Ñöùc Phaät daïy: “Ba coõi khoâng an,

döôøng nhö nhaø chaùy, söï khoå daãy ñaày, raát ñaùng sôï khoâng keå xieát. Tam giôùi gioáng nhö nhaø löûa ñang haõi.” Thaät vaäy, chuùng ta thaáy cuoäc soáng treân coõi höøng höïc chaùy. Kinh Phaùp Hoa daïy: “Ba coõi ñôøi naày naøo coù ñöôïc bình an laâu daøi. Thaûm caûnh khoâng an, döôøng nhö nhaø löûa, söï khoå daãy ñaày, xaõy ra khaép nôi, binh ñao, khoùi löûa, thieân tai, baõo ñaùng neân sôï haõi.” Chuùng sanh trong ba coõi, ñaëc luït, ñoùi keùm, thaát muøa, xaõ hoäi thì daãy ñaày troäm

bieät laø chuùng sanh trong coõi Ta Baø naày, luoân bò cöôùp, gieát ngöôøi, hieáp daâm, löôøng gaït, vaân vaân nhöõng söï khoå naõo vaø phieàn muoän böùc baùch. Soáng khoâng bao giôø thoâi döùt. Coøn veà noäi taâm cuûa mình chen chuùc nhau trong ñoù nhö ôû giöõa moät caên nhaø thì ñaày daãy caùc söï lo aâu, buoàn phieàn, aùo naõo, vaø ñang boác chaùy, daãy ñaày hieåm hoïa, chaúng bieát coøn baát an. Trong kinh Phaùp Cuù, caâu 146, Ñöùc Phaät maát luùc naøo. AÁy theá maø moïi ngöôøi chaúng bieát, daïy: “Laøm sao vui cöôøi, coù gì thích thuù, khi ôû chaúng hay, cöù maõi nhôûn nhô vui thuù cuûa nguõ duïc, trong coõi ñôøi luoân luoân bò thieâu ñoát? ÔÛ trong choã laøm nhö khoâng coù chuyeän gì xaõy ra caû. Phaät töû toái taêm böng bít, sao khoâng tìm tôùi aùnh quang chôn thuaàn neân luoân nhôù vaäy ñeå luùc naøo cuõng minh?” Thí duï veà nhaø löûa ñang chaùy, moät trong chuyeân caàn tinh taán tu haønh caàu giaûi thoaùt. baûy nguï ngoân trong Kinh Dieäu Phaùp Lieân Hoa, Burning incense on the heads of monks and trong ñoù oâng Tröôûng giaû duøng ñeå daãn duï nhöõng nuns: Ñoát lieàu treân ñaàu Taêng hay Ni. ñöùa con voâ taâm baèng nhöõng phöông tieän xe deâ, (I) An overview of “the custom of burning xe nai, xe traâu, ñaëc bieät laø Baïch Ngöu Xa—See incense on the heads of the monks and nuns”: Three realms as a burning house. Toång quan veà tuïc “Ñoát lieàu treân ñaàu Taêng Burning house of the triple world: Tam Giôùi hay Ni”—Chinese and Vietnamese traditions Nhö Hoûa Traïch—The burning house, one of the have the custom of burning incense on the seven parables in the Wonder Lotus sutra, from heads of the monks and nuns or on the arms which the owner tempts his heedless children by of the lay followers the evening before they the device of the three kinds of carts (goat, deer take the Bodhisattva precepts. This custom is and bullock), especially the white bullock cart. unique to the Mahayana Buddhism, The three realms of Desire, Form and Formless especially in China and Vietnam, and not realms scorching sentient beings, such sufferings done by other Buddhist traditions. It’s done are limitless. The triple worlds as a burning by placing three small pieces of incense on house. In the Lotus Sutra, the Buddha taught: the head or on the arm, lighting them and “The three worlds are unsafe, much like a house allowing them to burn into the skin. Some on fire. Suffering is all pervasive, truly deserving people may choose to have more than three to be terrified and frightened.” Sentient beings in pieces of incense. There’s no difference in the three worlds, especially those in the Saha status between those with more or less. World, are hampered constantly by afflictions and Although this custom may sound gruesome to sufferings. Living crowded in the suffering some people, but in reality, it isn’t that conditions of this Saha World is similar to living painful. Perhaps this is because the temple is in a house on fire, full of dangers, life can end at resonating with the chanting of the Buddha’s any moment. Even so, everyone is completely name so people aren’t concentrating on their oblivious and unaware, but continues to live own pain. The significance of this ritual is leisurely, chasing after the five desires, as if threefold. First, since the Bodhisattva vows nothing was happening. Sincere Buddhists should are taken with the motivation to attain always remember this and should always enlightenment to benefit others, we must diligently cultivate to

seek liberation.—Thí duï veà cultivate the courage to undergo sufferings nhaø löûa ñang chaùy, moät trong baûy nguï ngoân trong and afflictions in the course of helping others. Kinh Dieäu Phaùp Lieân Hoa, trong ñoù oâng Tröôûng This isn't masochism, for we don't look for giaû duøng ñeå daãn duï nhöõng ñöùa con voâ taâm baèng suffering. Rather, if we encounter bad nhöõng phöông tieän xe deâ, xe nai, xe traâu, ñaëc bieät circumstances in the process of working for laø Baïch Ngöu Xa. Duïc giôùi, saéc giôùi vaø voâ saéc others, we must be able to endure them. giôùi ñang thieâu ñoát chuùng sanh vôùi nhöõng khoå ñau Enduring the pain of the incense burning into

the skin signifies our courage and khaû naêng chòu ñöïng ñöôïc khoå ñau phieàn naõo. determination to help others no matter the Chòu ñöïng ñöôïc ñau ñôùn do nhang chaùy treân cost to ourselves. The second reason is to da ñaàu bieåu hieän söï duõng caûm vaø quyeát taâm offer our bodies to the Buddha. Certainly, the cuûa chuùng ta trong vieäc giuùp ñôõ ngöôøi khaùc Buddha doesn't ask us or need us to do this baát keå caùi giaù maø chuùng ta phaûi traû nhö theá ritual to prove our devotion. However, we naøo. Lyù do thöù nhì laø vieäc chuùng ta cuùng want to do it to entrust ourselves to the döôøng thaân naøy leân Phaät. Chaén haún laø Ñöùc guidance of the Buddha. Generally, we're Phaät khoâng bao giôø yeâu caàu chuùng ta hay very attached and protective of our bodies. khoâng caàn chuùng ta laøm vieäc naøy ñeå chöùng toû Here that attachment is symbolically loøng thaønh, nhöng chuùng ta muoán laøm vaäy ñeå terminated by offering our bodies to the chöùng toû chuùng ta saün saøng theo söï chæ giaùo Buddha. The third reason is a practical one. cuûa Ñöùc Phaät. Thoâng thöôøng chuùng ta raát In ancient China and Vietnam, the monks and luyeán chaáp vaø baûo veä thaân naøy. Vieäc ñoát lieàu nuns weren't subjected to civil law as they töôïng tröng cho vieäc ñoaïn tröø luyeán chaáp were governed by the precepts and other baèng caùch cuùng döôøng thaân naøy leân Ñöùc monastic rules. However, neither the Phaät. Lyù do thöù ba laø lyù do thöïc tieãn. Vaøo government nor the monasteries wanted the thôøi coå Trung Hoa vaø Vieät Nam, chö Taêng Ni criminals to don the robes of ordained ones to ít bò raøng buoäc theo luaät phaùp ôû theá gian maø escape punishment by civil law. Thus, this bò raøng buoäc vaøo giôùi luaät cuûa töï vieän. Tuy custom of burning incense on the monks and nhieân, chính quyeàn cuõng nhö töï vieän ñeàu nuns' heads was instituted to demarcate the khoâng muoán nhöõng phaïm nhaân giaû daïng ordained from the unordained—Truyeàn thoáng Taêng Ni ñeå troán traùnh hình phaït cuûa phaùp Trung Hoa vaø Vieät Nam coù tuïc leä ñoát lieàu luaät. Vì vaäy maø truyeàn thoáng ñoát ñaàu ñaõ nhang treân ñaàu chö Taêng Ni hay treân caùnh ñöôïc thieát laäp ñeå phaân bieät ngöôøi xuaát gia tay cuûa cö só taïi gia vaøo buoåi toái tröôùc khi thoï chaân chính vaø keû giaû daïng. giôùi Boà Taùt. Tuïc leä naøy laø moät taäp tuïc ñoäc (II) The meanings of the "custom of burning ñaùo cuûa Phaät giaùo Ñaïi Thöøa, ñaëc bieät taïi incense on the heads of the monks and nuns": Trung Hoa vaø Vieät Nam, chöù khoâng coù taïi YÙ nghóa cuûa tuïc "ñoát lieàu treân ñaàu nhöõng Tyø caùc truyeàn thoáng Phaät giaùo khaùc. Ngöôøi ta Kheo vaø Tyø Kheo Ni"—The custom of ñoát ba mieáng nhang treân ñaàu hay treân caùnh burning incense on the heads of the monks tay roài ñeå cho chuùng

chaùy vaøo da. Coù ngöôøi and nuns, or on the arms of the lay people the chæ ñoát 3 ñoám. Khoâng coù söï khaùc bieät naøo evening before they take the Bodhisattva giöõa soá lieàu ñoát nhieàu hay ít. Maëc duø taäp tuïc precepts. This custom is unique to Chinese naøy coù veû khuûng khieáp ñoái vôùi moät soá ngöôøi, and Vietnamese traditions, and not done by nhöng treân thöïc teá noù khoâng ñau ñôùn nhö any other Buddhist traditions. It's done by mình töôûng. Coù leõ nhôø caû chuøa luùc aáy tuïng placing three small pieces of incense on the kinh nieäm Phaät vang doäi neân ngöôøi ta khoâng head or on the arm, lighting them and taäp trung vaøo söï ñau ñôùn cuûa chính mình. allowing them to burn into the skin. Some Nghi leã naøy coù 3 yù nghóa. Thöù nhaát, vì Boà Taùt people may choose to have more than three nguyeän höôùng ñeán vieäc chöùng thaønh ñaïo quaû pieces of incense, but there's no different in ñeå laøm lôïi laïc cho ngöôøi khaùc, neân chuùng ta status between those with more or less. phaûi tu taäp söï duõng caûm nhaèm coù theå chòu Although this ritual may sound terrible to ñöïng ñöôïc khoå ñau trong tieán trình laøm lôïi some people, it isn't that painful. Perhaps this ích chuùng sanh. ÔÛ ñaây khoâng chuû tröông is because the temple is resonating with the haønh xaùc, khoâng phaûi chuùng ta tìm kieám söï chanting of the Buddha's name and people ñau ñôùn, maø ñuùng hôn laø chuùng ta thöïc taäp aren't concentrating on their own pain. The ñeå ñoái maët vôùi nghòch caûnh trong tieán trình significance of the three dots on their heads giuùp ích cho ngöôøi khaùc, chuùng ta phaûi coù is threefold. First, since the Bodhisattva vows

are taken with the motivation to attain cuûa baûn thaân. YÙ nghóa cuûa vieäc ñoát ba chaám enlightenment to benefit others, we must treân ñaàu goàm ba phaàn. Thöù nhaát, laø vì Boà Taùt cultivate the courage to undergo suffering in nguyeän thoï giôùi ñeå ñaït ñöôïc quaû vò voâ the course of helping others. This isn't thöôïng nhaèm lôïi laïc chuùng sanh khaùc, neân masochism, for we don't look for suffering. chuùng ta phaûi tu taäp taâm duõng caûm, chòu ñöïng Rather, if we encounter bad circumstances in söï ñau ñôùn trong quaù trình laøm lôïi ích cho the process of working for others, we must be chuùng sanh, ñaây khoâng phaûi laø moät söï haønh able to endure them. Enduring the pain of the xaùc. Thöù nhì laø nguyeän cuùng döôøng thaân naøy incense burning into the skin signifies our leân Ñöùc Phaät. Chaéc chaén Ñöùc Phaät khoâng courage and determination to help others no xem vieäc naøy caàn phaûi laøm vaø cuõng khoâng matter the cost to ourselves; this is not a yeâu caàu chuùng ta laøm nhö vaäy ñeå chöùng toû torture for our bodies. The second reason is loøng thaønh cuûa mình. Nghi leã naøy coù yù nghóa the vow to offer our bodies to the Buddha. laø chuùng ta saün saøng laøm theo lôøi Phaät daïy. Certainly, the Buddha doesn't ask us or need Thöôøng thì chuùng ta vöôùng maéc vaøo vieäc trau us to do this ritual to prove our devotion. The tria baûo veä thaân theå chuùng ta. ÔÛ ñaây, bieåu ritual signifies entrusting ourselves to the töôïng ñaém tröôùc vaøo thaân theå bò ñoaïn tröø qua guidance of the Buddha. Generally, we are vieäc chuùng ta cuùng döôøng thaân naøy leân Phaät. attached and protective of our bodies. Here, Lyù do thöù ba laø lyù do thöïc tieãn. Trung Hoa vaø that attachment is symbolically terminated by Vieät Nam thôøi xöa, chö Taêng Ni khoâng bò offering our bodies to the

Buddha. The third raøng buoäc vaøo luaät leä theá tuïc maø bò raøng reason is a practical one. In ancient China buoäc vaøo giôùi luaät nhaø Phaät vaø thanh quy cuûa and Vietnam, monks and nuns weren't töï vieän. Tuy nhieân, chaùnh quyeàn cuõng nhö subject to civil law as they were governed by Taêng ñoaøn khoâng muoán phaïm nhaân ñoäi loát the precpets and other monastic rules. Taêng Ni ñeå troán traùnh luaät phaùp. Do vaäy, However, neither the government nor the vieäc ñoát lieàu treân ñaàu chö Taêng Ni ñaõ ñöôïc monasteries wanted common criminals to don thieát laäp ôû Trung Quoác vaø Vieät Nam ñeå deã the robes of ordained ones to escape daøng phaân bieät ngöôøi xuaát gia vaø keû phaøm punishment by civil law. Thus, this custom of tuïc. burning incense on the monks and nuns' Burning Lamp Buddha: Dipankara-Buddha heads was instituted in China and Vietnam to (skt)—Nento-Butsu (jap)—Nhieân Ñaêng Phaät. distinguish the ordained from the Burning torch-like ghost: Cöï Khaåu Quyû (loaïi unordained—Tuïc leä ñoát lieàu treân ñaàu nhöõng quyû mieäng boác löûa nhö ngoïn ñuoác)—See Nine Tyø Kheo, Tyø Kheo Ni, hay treân tay cuûa caùc classes of ghosts (I). caän söï taïi gia vaøo buoåi toái tröôùc khi hoï thoï Bursar of a monastery: Tri Khoá—Khoá Ñaàu— giôùi Boà Taùt. Ñaëc bieät chæ trong truyeàn thoáng Ngöôøi troâng coi kho cuûa töï vieän. Trung Hoa vaø Vieät Nam môùi coù taäp tuïc naøy, Burst (v): Vôõ tung. maø khoâng coù trong nhöõng truyeàn thoáng khaùc. Vieäc ñoát lieàu ñöôïc thöïc hieän baèng caùch ñeå ba Burst into laughter: Baät cöôøi. maãu nhang nhoû ñang chaùy treân ñaàu hay treân Burst into tears: Baät khoùc. caùnh tay, roài ñeå cho chuùng chaùy saâu vaøo da. Bury (v): An taùng—To inter—Interment. Vaøi vò muoán ñoát nhieàu hôn trong khi nhöõng Bury bones: Naïp Coát—To bury a skeleton— vò khaùc chæ ñoát coù ba choã, nhöng vieäc ñoát Thu laáy xöông coát ñem choân. nhieàu hay ít khoâng phaûi do tu laâu hay môùi tu. Burying by casting the corpse into the Maëc daàu nghi leã naøy coù veû khuûng khieáp ñoái forest: Thí Laâm—One of the four kinds of burial, vôùi moät soá ngöôøi, nhöng thaät söï noù khoâng to give to the forest, i.e. burial by casting the ñau ñôùn nhö hoï töôûng. Coù leõ vì tieáng tuïng corpse into the forest—Moät trong boán caùch toáng kinh cuûa caû chuøa reàn vang khieán ngöôøi ñang taùng, laâm taùng, hay toáng taùng baèng caùch ñem xaùc bò ñoát cuõng khoâng ñeå yù gì ñeán söï ñau ñôùn ngöôøi cheát boû vaøo trong röøng.

Burying ground: See Burial ground. khoâng soáng vôùi taùnh naøy nhö moät baäc giaùc ngoä Business: Thöông nghieäp—See Eight things that luoân haèng soáng vôùi noù. Theo Baïch AÅn, moät Thieàn monks or nuns are not allowed to possessed. sö Nhaät Baûn noåi tieáng, Baûn taùnh cuûa Phaät laø ñoàng nhaát vôùi ñieàu maø ngöôøi ta goïi laø "Hö Khoâng." Busshin (jap): Maëc duø Phaät taùnh naèm ngoaøi moïi quan nieäm vaø 1) A Japanese Buddhist term for "Buddha- töôûng töôïng, chuùng ta coù theå ñaùnh thöùc noù trong mind."—Thuaät ngöõ Phaät giaùo Nhaät Baûn coù chuùng ta vì chính baûn thaân cuûa chuùng ta cuõng laø nghóa laø "Phaät taâm." moät phaàn coá höõu cuûa Phaät taùnh—See Buddha- 2) The great compassion by which a fully nature. enlightened one or the Buddha distinguishes himself—Loøng Ñaïi Bi cuûa moät baäc Giaùc Ngoä Busso (jap): Buddhist patriarchs, usually refers to hay moät vò

Phaät. the Buddha or Master Bodhidharma—Phaät Toå, 3) Buddhakaya (skt): The physical body of the thöôøng noùi ñeán Ñöùc Phaät hay Toå Boà Ñeà Ñaït Ma. historical Buddha Sakyamuni. However, Bustling about and absorbed in the six Mahayana Buddhism gradually shifted its paths of transmigration: Mang mang luïc ñaïo. meaning to “the limitless ability of a Butcher (n): Ñoà teå. Buddha”—Busshin coù nghóa laø thaân theå vaät Butcher and huckster: Ñoà Coâ—Butcher and chaát cuûa Ñöùc Phaät lòch söû. Tuy nhieân, Phaät huckster. Candala is the “generic name for a man giaùo Ñaïi Thöøa töø töø laøm thay ñoåi nghóa cuûa of lowest and most despite tribe in Indian society noù thaønh “Nhöõng naêng löïc voâ haïn cuûa moät vò during the Buddha’s time.”—Hai haïng ñoà teå vaø Phaät.” baùn haøng rong. Chieân Ñaø La laø teân goïi cuûa ngöôøi 4) In Zen, it means “the potential that arises thuoäc giai caáp thaáp nhaát trong xaõ hoäi thôøi Ñöùc from the full realization of Buddha-nature”—Phaät coøn taïi theá. Trong Thieàn, Busshin coù nghóa laø tieàm löïc Butcher’s or other low occupations: Chieân khôûi leân töø vieäc thöïc hieän hoaøn toaøn Phaät ñaø la—See Ten disturbers of the religious life. taùnh. Butsomo (jap): Buddhamatr (skt)—Mother of Busshin-in (jap): Buddha mind seal—Phaät Taâm the Buddha—Phaät Maãu. AÁn—Mind-seal of the Buddha (the full lotus 1) The mother of the Buddha: Maha Maya— posture). The stamp of universal Buddha-heart in Hoaøng haäu Ma Da laø meï cuûa Phaät: . every one—Daáu aán phoå quaùt taâm Phaät trong moïi 2) Mahapajapatti: The Buddha’s aunt who was chuùng sanh. also his foster-mother—Baø Ma ha Ba Xaø Ba Bussho (jap): Buddhata or Buddhitattva (skt)— Ñeà laø keá maãu vaø cuõng laø dì cuûa Phaät. Buddha-Nature, True Nature, or Wisdom Faculty 3) The Dharma or law which produced the (the substratum of perfection, of completeness, Buddha: Giaùo phaùp ñaõ sanh ra Phaät. intrinsic to both sentient and insentient life). 4) The Prajna-paramita, mother of begetter of According to Zen teaching, every sentient being all Buddhas: Baùt Nhaõ Ba La Maät Ña, meï cuûa or thing has Buddha-nature, but not being aware chö Phaät. of it or not living with this awareness as an Butsu (jap): Buddha (skt)— Phaät—See Buddha. awakened one does. According to Hakuin, a Butsuda (jap): Buddha (skt)—Phaät—See famous Japanese Zen master, Buddha-nature is Buddha. identical with that which is called emptiness. Although the Buddha-nature is beyond all Butsudan (jap): A Japanese Buddhist term for conception and imagination, it is possible for us to “Shrine or altar” as found in a Buddhist temple or awaken to it because we ourselves are monastery, or, in miniaturized form, in many intrinsically Buddha-nature—Baûn theå toaøn haûo, Japanese homes—Thuaät ngöõ Phaät giaùo Nhaät Baûn hoaøn bò voán coù nôi söï soáng höõu tình vaø voâ tình. coù nghóa laø “ñieän thôø hay beä thôø” ñöôïc tìm thaáy Theo giaùo thuyeát nhaø Thieàn thì moïi chuùng sanh, trong caùc chuøa vieän Phaät giaùo, hay döôùi hình thöùc moïi vaät ñeàu coù Phaät taùnh, nhöng khoâng bieát vaø thu nhoû taïi nhieàu gia ñình ngöôøi Nhaät.

Butsu-Hongyo-Jikkyo (jap): Sutra of Collected hoa sen ñöôïc sôn son theáp vaøng. Naêm 1644, coâng Past Deeds of the Buddha—Phaät Boån Haïnh Taäp chuùa Dieäu Tueä vaø hoaøng haäu Dieäu Vieân ñeán tu Kinh. taïi chuøa naøy. Naêm 1647, chuùa Trònh

Traùng truøng Butsu-in (jap): Buddha-seal—Phaät taâm aán—See tu ngoâi töï vieän vôùi söï giuùp söùc cuûa sö truï trì Minh Busshin-in. Haïnh, moät nhaø sö goác ngöôøi Trung Hoa. Beân ngoaøi chuøa laø thaùp chuoâng vaø moät caùi thaùp baèng Butsu-shin-in (jap): Buddha-mind-seal—Phaät ñaù cao 13 meùt. Beân trong thaùp ñaù ngöôøi ta ñaët taâm aán. töôïng cuûa Thieàn sö Chuyeát Chuyeát. Coøn moät ngoâi Butter: Bô—Thuïc Toâ Vò—See Five flavors of thaùp khaùc ñöôïc xaây döïng naêm 1660 coù töôïng making ghee, and Eight kinds of congee. Thieàn sö Minh Haïnh beân trong. Beân trong chuøa But Thap Temple: Chuøa Buùt Thaùp—Name of a coù nhieàu töôïng Phaät, ñaëc bieät coù töôïng Quaùn AÂm temple, another name for Ninh Phuùc Töï, located ngaøn tay ngaøn maét. Toaøn boä kieán truùc cuûa ngoâi töï in the west of Buùt Thaùp hamlet, Ñình Toå village, vieän thuoäc kieåu caùch caùc trieàu ñaïi Lyù-Traàn. Thuaän Thaønh district, Baéc Ninh province, about Buu Hung Temple: Böûu Höng Töï—Name of a 17 miles from Hanoi. This is one of the ancient famous ancient pagoda located in Hoøa Long temples in the area. It was built during the reign village, Lai Vung district, Sa Ñeùc province, South of King Tran Thanh Tong (1258-1278) when Vietnam. The pagoda was built a long time ago, Monk Huyen Quang, one of the three founders of probably in the middle of the eighteenth century. Truc Lam Zen Lineage, came here to cultivate. It According to the legends, in the past, this area has been rebuilt so many times. Inside the main was a wild area with only a small thatched hut hall, there is a “Nine Holy Grades of Lotus” pagoda. In 1910, Patriarch Nhu Ly Thien Truong tower with nine floors decorated similar to that of and his disciples came to rebuild the pagoda with a lotus flower with red lacquer trimmed with gold. yin-yang tile-paved roof. In the middle of the In 1644, Dieu Tue princess and Dieu Vien Queen front yard, there is a Buddhist statue, three meters came here to take the vow and cultivate. In 1647, high. In the Main Hall, there are three drafts Lord Trinh Trang restored the pagoda with the carved painstakingly. A wooden statue of help from Head monk Minh Hanh, a Chinese Amitabha Buddha, 2.5 meters high, with red monk. Outside the pagoda, there is a bell tower lacquer trimmed with gold, looking very and a thirteen-meter high stone tower, inside this benevolent, offered by Hueá Court, is worshipped stone tower, people placed the statue of Chuyet in the Main Hall. On both sides of the Amitabha Chuyet Zen master. There is another tower statue, there are small wooden statues of named “Venerable Ancients,” constructed in 1660 eighteen Arhats, and six Bodhisattvas, casted with the statue of Minh Hanh Zen master inside. more than a hundred years ago. On the right-hand Inside the main hall, there are many statues of side of the pagoda stand the tomb stupas of Most Buddhas, especially a statue of “One thousand- Venerable Giaùc Chaâu, Böûu Thaønh, and Giaùc eye-one thousand-hand Avalokitesvara.” The Ñaïo—Teân cuûa moät ngoâi chuøa coå noåi tieáng, toïa architect of the whole pagoda is of Ly-Tran laïc trong xaõ Hoøa Long, huyeän Lai Vung, tænh Sa Dynasties—Teân cuûa moät ngoâi chuøa coå cuûa Vieät Ñeùc, Nam Vieät Nam. Chuøa ñaõ ñöôïc xaây töø laâu Nam, laø teân khaùc cuûa chuøa Ninh Phuùc, chuøa toïa laém, coù leõ vaøo giöõa theá kyû thöù 18. Theo truyeàn laïc veà höôùng taây cuûa thoân Buùt Thaùp, huyeän thuyeát thì trong vuøng naøy tröôùc

ñaây raát hoang vu, Thuaän Thaønh, tænh Haø Baéc, caùch Haø Noäi chöøng chæ coù moät caùi am nhoû. Ñeán naêm 1910, Toå Nhö 17 daäm. Ñaây laø moät trong nhöõng ngoâi chuøa coå Lyù Thieân Tröôøng cuøng caùc ñeä töû môùi xaây leân trong tænh Haø Baéc. Chuøa ñöôïc xaây döïng döôùi thôøi ngoâi chuøa lôïp ngoùi aâm döông. Giöõa saân tröôùc vua Traàn Thaùnh Toâng khi Sö Huyeàn Quang, moät chuøa laø moät töôïng Phaät cao 3 meùt. Trong chaùnh trong Tam Toå cuûa doøng Thieàn Truùc Laâm ñaõ ñeán ñieän coù ba taám bao lam chaïm troå raát coâng phu. tu taïi ñaây. Chuøa ñaõ ñöôïc truøng tu nhieàu laàn. Beân Pho töôïng Phaät A Di Ñaø baèng goã, cao 2 meùt 5, trong chaùnh ñieän laø toøa “Cöûu Phaåm Lieân Hoa” sôn son theáp vaøng, troâng raát töø bi, do trieàu ñình vôùi chín taàng ñöôïc trang trí gioáng nhö hình moät Hueá göûi cuùng döôøng cho chuøa. Hai beân töôïng

Phaät A Di Ñaø coù 18 töôïng A La Haùn vaø 6 töôïng decorated so meticulously. It has continuously Boà Taùt baèng goã côõ nhoû, ñaõ ñöôïc taïc caùch nay treân been extended in the last years of the nineteenth 100 naêm. Beân phaûi chuøa coù moät soá thaùp moä cuûa century and in recent years. The ancient statue of caùc Hoøa Thöôïng Giaùc Chaâu, Böûu Thaønh, vaø Giaùo Amitabha Buddha is worshipped in the Main Hall. Ñaïo. The mountainous area is surrounded with ancient Buu Lam Temple: Böûu Laâm Tö—Name of an stupas and unroofed big statues sucha as the ancient pagoda, located in Böûu Hoäi hamlet, Kieán statue of Lord Buddha at his Holy Birth and that Hoøa district (now is third quarter, Myõ Tho town), of Nirvan Buddha—Teân moät ngoâi chuøa coå noåi Ñònh Töôøng province, South Vietnam. Ms. tieáng, moät danh lam thaéng caûnh, toïa laïc treân ñoài Nguyeãn Thò Ñaïi started to build the pagoda in Böûu Long, xaõ Taân Böûu, thaønh phoá Bieân Hoøa, 1803. The first Head of the pagoda was Most Nam Vieät Nam. Chuøa ñöôïc döïng leân vaøo theá kyû Venerable Töø Laâm from Hoäi Toân Pagoda of Beán thöù 17, luùc ñaàu chæ laø moät caùi am nhoû, sau ñoù Hoøa Tre province. After being destroyed by the heavy Thöôïng Phaùp Thoâng xaây laïi thaät toân nghieâm. storm in 1904, the pagoda was restored in 1905 by Naêm 1829, chuøa ñöôïc truøng tu vaø môû roäng. Ñaëc Most Venerable Thieân Töôøng. The pagoda was bieät tröôùc chuøa ñöôïc trang trí raát coâng phu. Chuøa constructed in the “San” shape. In the Main Hall, vaãn tieáp tuïc ñöôïc môû roäng vaøo caùc naêm cuoái theá there are many painstakingly carved drafts and kyû 19 vaø caùc naêm gaàn ñaây. Trong chaùnh ñieän coù ancient parallel sentences of profound meanings pho töôïng coå A Di Ñaø. Chung quanh vuøng nuùi coù in Dharma. Böûu Laâm Pagoda has apssed through caùc ngoâi thaùp coå vaø caùc pho töôïng loä thieân khaù ten successive Heads as Most Venerable Töø Laâm, lôùn nhö töôïng Ñöùc Phaät Ñaûn Sinh, vaø töôïng Ñöùc Huyeàn Döông, Thoâng Nam, Thieân Töôøng, Phaät Nhaäp Nieát Baøn. Nguyeân Tònh, and his disciple Chôn Minh, as well Buu Quang Temple: Böûu Quang Töï—Name of as Venerable Bikkhuni Dieäu Ñaït, Most a recently built pagoda located in Sa Ñeùc town, Venerable Tònh Tính, Reverend Leä Quaûng, Most South Vietnam. It was built in the 1950s by the Venerable Hueä Thoângï—Teân cuûa moät ngoâi chuøa Buddhist Studies Association of Sa Ñeùc—Teân coå toïa laïc ôû thoân Böûu Hoäi, huyeän Kieán Hoøa, phuû cuûa moät ngoâi chuøa môùi ñöôïc xaây döïng

veà sau Kieán An, tænh Ñònh Töôøng (nay thuoäc phöôøng 3 naày, toïa laïc trong thò xaõ Sa Ñeùc, Nam Vieät Nam. thò xaõ Myõ Tho). Chuøa do baø Nguyeãn Thò Ñaïi xaây Chuøa ñöôïc Hoäi Phaät Hoïc Sa Ñeùc xaây döïng trong döïng vaøo naêm 1803. Vò truï trì ñaàu tieân laø Hoøa thaäp nieân 1950. Thöôïng Töø Laâm, nguyeân ôû chuøa Hoäi Toân tænh Buu Quang Vihara: Chuøa Böûu Quang—Name Beán Tre. Sau côn baõo lôùn naêm 1904, chuøa ñöôïc of a famous Theraveda Pagoda, located in Goø Hoøa Thöôïng Thieân Töôøng truøng tu naêm 1905. Döa hamlet, Tam Bình village, Thuû Ñöùc district, Chuøa caát theo kieåu chöõ “Tam,” chaùnh ñieän ñöôïc Saigon City, South Vietnam. It was built from chaïm troå raát coâng phu, ngheä thuaät, vaø coù nhieàu 1939 to 1940. Vietnam Theraveda Buddhism caâu ñoái coù yù nghóa veà Phaät Phaùp. Chuøa ñaõ traûi came from Cambodia. A group of Vietnamese qua 10 ñôøi truyeàn thöøa, caùc Hoøa Thöôïng Töø Laâm, Buddhist monks and lay people have lived there Huyeàn Döông, Thoâng Nam, Thieân Töôøng, and studied Hinayana, edited, translated many Nguyeân Tònh, Chôn Minh, Tyø Kheo Ni Dieäu Ñaït, Pali Buddhist Canonical books into Vietnamese Hoøa Thöôïng Tònh Tính, Ñaïi Ñöùc Leä Tín, vaø Hoøa and established Suøng Phuùc Pagoda, known as the Thöôïng Hueä Thoâng. Patriarch Theravada Temple built in Cambodia by Buu Phong Temple: Böûu Phong Töï—Name of Vietnamese. It is from this pagoda that the a famous ancient pagoda, a spectacular scenery, Theravada Sect has penetrated into Vietnam. located on Böûu Long Hill, Taân Böûu hamlet, Bieân Afterwards, other Theravada pagodas were built Hoøa City, South Vietnam. The pagoda was built in Vietnam as Böûu Quang and Kyø Vieân. Up to in the seventeenth century. Formerly, it was only 1957, Vietnam Theravada Buddhist Association a small temple which was later rebuilt by Most was founded. Venerable Hoä Toâng was its first Venerable Phaùp Thoâng. In 1829, the pagoda was chairman—Teân cuûa moät ngoâi chuøa noåi tieáng cuûa rebuilt and enlarged, espcially the facade was Phaät Giaùo Nguyeân Thuûy Vieät Nam, toïa laïc taïi aáp

Goø Döa, xaõ Tam Bình, quaän Thuû Ñöùc, thaønh phoá coå vaät ñaéc tieàn nhö taøi saûn cuûa mình laø phaïm giôùi Saøi Goøn, Nam Vieät Nam. Chuøa ñöôïc xaây döïng töø xaû ñoïa (phaûi buoâng boû vaø phaùt loà saùm hoái). naêm 1939 ñeán 1940. Phaät Giaùo Nguyeân Thuûy By all means: Baèng moïi caùch. Vieät Nam xuaát phaùt töø Cam Boát do moät nhoùm cö By avoidance: Do neù traùnh. só taïi ñaây ñaõ nghieân cöùu giaùo lyù Nam Toâng, soaïn By cultivation: Do tu taäp (thöïc haønh). dòch kinh ñieån Pali ra tieáng Vieät vaø laäp chuøa Suøng By degree: Töø töø—Tieäm—Gradual—To flow Phöôùc, ngoâi toå ñình cuûa Phaät Giaùo Nguyeân Thuûy little by little—Step by step. do ngöôøi Vieät Nam saùng laäp taïi Cam Boát. Cuõng töø ngoâi chuøa naày maø Ñaïi Ñöùc Hoä Toâng ñaõ du Byaku-e (jap): Clean, clear and pure cloth— nhaäp vaøo Vieät Nam vaø moät soá chuøa ñöôïc ngaøi White robe—Baïch y (Phaät töû taïi gia—lay kieán laäp nhö chuøa Böûu Quang, Kyø Vieân. Ñeán people). naêm 1957, moät Toång Hoäi Phaät Giaùo Nguyeân Byaku-go (jap): Urna (skt)—Circle of hair— Thuûy ñöôïc thaønh laäp. Ñaïi Ñöùc Hoä Toâng laø vò White hair (a circle of hair between the Taêng Thoáng ñaàu tieân. eyebrows)—Chuøm toùc traéng giöõa hai loâng maøi. Buy goods on credit: Mua chòu—A Bhiksu or By

endurance: Do kham nhaãn. Bhiksuni should not buy goods on credit—Tyø By meditation: Do tu taäp thieàn quaùn. Kheo hay Tyø Kheo Ni khoâng neân mua chòu (mua Byodoin (jap): Bình Ñaúng Vieän (Nhaät). thieáu). By use: Do thoï duïng. Buy land and homes for self or family: Mua baùn nhaø ñaát—To buy land and homes for self or family, not for the Sangha to develop Buddhism. This is one of the eight things unclean to a monk or a nun—Mua ñaát mua nhaø cho baûn thaân hay gia ñình, chöù khoâng phaûi cho Taêng ñoaøn ñeå hoaèng döông chaùnh phaùp. Ñaây laø moät trong taùm thöù ueá haïnh cuûa chö Taêng Ni—See Eight things which are unclean to a monk or a nun. Buy land for self, not for the monastery: Mua ñaát cho mình thay vì cho Tam baûo—See Eight things which are unclean to a monk or a nun. Buy or sell stocks or shares: Mua baùn chöùng khoaùn vaø phaàn huøng—A Bhiksu or Bhiksuni who buys or sells stocks or shares, commits an offence involves Release and Expression of Regret—Vò Tyø Kheo hay Tyø Kheo Ni naøo mua baùn chöùng khoaùn hay phaàn huøng laø phaïm toäi xaû ñoïa (phaûi Precepts and Proverbs—Chaâm Ngoân buoâng boû vaø phaùt loà saùm hoái). Tuïc Ngöõ: Buy and store expensive antiques and cherish them as precious belongings: Mua Life is a sweet and joyful thing for one who has a saém vaø caát giöõ coå vaät nhöng taøi saûn quí baùu—A pure conscience: Ñôøi laø eâm dòu vaø hoan hyû vôùi Bhiksu or Bhiksuni who buys and stores nhöõng ai coù taâm hoàn thuaàn khieát. expensive antiques and cherishes them as precious belongings, commits an offence involves Weeds want no sowing: Coû daïi khoâng caàn phaûi Release and Expression of Regret—Vò Tyø Kheo gieo troàng. hay Tyø Kheo Ni naøo mua saém vaø caát giöõ nhöõng

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